

# CHURCH SCENE



## Inside

Newcastle's view of  
race and sport

YAF leads a lively life  
in Adelaide

Working mums and the  
Church

Pity me, the parish  
treasurer

Bishop James Housden, Newcastle, presiding over his diocesan synod. A synod news coverage appears inside this issue.

## THE FORTNIGHT'S NEWS

It has been a quiet fortnight in the Australian Anglican Church. Brisbane's synod, meeting this week, may inject new interest, as it meets for the first time under Archbishop Felix Arnott.

The Methodists of Victoria and Tasmania are in the process of a healthy debate, springing from a financial and membership strength crisis. Details appear on Page 3.

The Bishop of Armidale has joined the

line of Anglican leaders concerned about the difficulty of maintaining country ministry. See Page 3.

On Page 2, C.K. Johnston writes about the exciting life of the Adelaide Young Anglican Fellowship.

Newcastle synod, held a fortnight ago, decided in favor of continuing to elect its bishop by vote of synod. It also had a stimulating look at the working mother, and

the Church's duty to her.

There was an interesting suggestion that the Church should take advantage of the female parish workers, who could be engaged on a part-time basis, from among the working wives. See Page 4.

On Page 5 appear a number of letters to the editor, including one from Bishop Delbridge pointing out that Church Scene has misreported him.

On Page 7, Cec Johnston writes with enthusiasm about a book he has come upon which offers a deal of help to parochial treasurers.

On Page 8, Archbishop Arnott relates the feeding of 4000 by our Lord to the Christian's duty of concern to provide for the needs of men as best he can. He takes the story of Little Jack Horner for his nursery rhyme this time.



## comment What is the purpose of pensions?

A NEW ATTITUDE to pensions and pensioners is needed urgently. For too long Government and the community have acted as if people dependent on pensions are an indigent, less deserving group of second class citizens who are jolly lucky that the rest of us see that not too many of them fall beneath a poverty line.

To some, pensions are a supplement to savings, to some they should provide frugal comfort for the recipient, while others see the main responsibility remaining with the families of old or widowed people. The system itself is highly political and is based largely on electoral appeal. At election times parties bid for votes with pensions. Every year before, during and after the Budget there is acrimonious debate on pension levels, which is humiliating for pensioners to witness and decides for them whether their income will rise by 50 cents, \$1 or \$1.50.

Social security provisions are a political matter for they reflect differing values and priorities in political life, but pensions and pensioners need not be as politically vulnerable as they are in Australia.

Other countries have pension and superannuation schemes that provide 60%, 70% or 80% of previous earnings. These acknowledge that a person's need and style of life changes very little after retirement and they recognise that the dignity and well-being of elderly or dependent people is a high priority in national policies. Most of these schemes are contributory and do not rely so heavily on a humiliating means test that divides the elderly into two groups with conflicting interests.

The first step to establishing clear social security objectives and to evolving a more just and dignified system, is to set up an inquiry into all aspects of post-retirement income provisions, consider methods used in other countries and develop an approach that is appropriate to Australian circumstances.

Pensioners, economists, trade unions, employers, welfare agencies, insurance companies and political groups all have views and interests. They should be heard.

People who believe that our attitudes to the aged, widowed, invalid and their dependents, and the services we provide for them, need drastic change should urge on the Commonwealth this first, reasonable step - an independent public inquiry.

- DAVID SCOTT

## WE CARE ABOUT



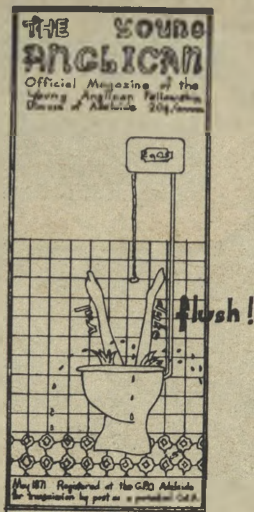
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You can share in the care of families in need of advice by sending a donation or asking for information from the Director, the Rev. F. J. Rice, 70 King St., Sydney 2000. Or ring 29 2033.

Melbourne  
is  
coming!  
(see centre  
"lift-out")



This is the front page of the May edition of Adelaide's "Young Anglican." It has been changed by our artist sufficiently to remove the name of the person - a well known YAF leader from another State - who is depicted entering a watery grave.

## Missions should pay locals for church work

WEST GERMANY: Mission agencies in Europe should provide the New Guinea churches with funds to pay local people for church work done, said the Rev. Wolfram von Krause, director of the Neuendettelsau Mission Society, on his return from New Guinea.

Until now, the mission has paid the salaries of foreign personnel and the local church paid the indigenous personnel, but this has resulted in the loss of good workers trained at great cost.

As the first step

toward implementing the new policy, the Lutheran Mission has decided to turn over the profits from its five plantations to the national church and so ensure a fairer wage for local workers.

- EPS

## It's a lively life in Adelaide just now

ADELAIDE: "Oh! Calcutta!" is likely to go down in the history of the Anglican Diocese of Adelaide as one of the most entertaining non-happenings of the decade.

It's a non-happening in that "Oh! Calcutta!" is seemingly no closer to performance in the City of Churches now than it was before it was ever mentioned.

It has been postponed yet again, according to the Adelaide "Advertiser", and the producer still has not arrived in Australia.

But it did not have to appear to begin a cut and thrust within the diocese which is not likely to be over until synod has had its chance for a say.

As previously reported in Church Scene, the clergy and lay people of Holy Trinity, North Terrace, were associated with the leadership of a movement to have the State Attorney-General ban "Oh! Calcutta!" The

Attorney-General insisted that he would not prevent the staging of the play, and that any action to stop it once it had been performed would follow through the normal process of the law.

The Bishop (Dr Reed) was not directly involved in this, and from the Church's viewpoint it might have rested there, but for the interest of the Young Anglican Fellowship's Adelaide branch.

In March, the Adelaide "Young Anglican" - rapidly developing as Australia's most controversial Church-related publication - ran a leader sub-titled "A concise history of the North Terrace Nazi Party" - which drew the

protest of the State CMS secretary in the diocesan "Church Guardian". And rather more was said than written.

The May issue of "Young Anglican" reports that the editor (Mr Tony Noble), well developed along the road to being Australia's most definitely controversial Anglican editor, had resigned (if you read the heading), or had had his resignation rejected (if you read the text).

The editorial, which attacks an over-emphasis on morality, concludes with the note "the opinions expressed above are not necessarily those of the YAF, Diocesan Council, the Bishop of Adelaide, the C. of E., or Jesus Christ." ... which someone may find comforting.

- C.K. Johnston



Mr Eric Pearce, second from left in the rear row of this group, was the special guest at the YAF annual dinner dance in Melbourne this year. Mr Pearce, a well known churchman, is a Melbourne institution as a radio personality of years ago and now top news-reader and commentator at GTV-9.

## "Yaffay Week" in Melbourne Seminar booked out

MELBOURNE: Melbourne's Young Anglican Fellowship observed a "Yaffay Week", starting on Commonwealth Youth Sunday, this year.

The Rev. Dr Max Thomas, Melbourne's diocesan theologian, and the "Sounds of the Seventies" band shared the billing at the Sunday service which opened the week.

And the Rev. Norman Allchin, Lecturer in Evangelism at Ridley College, shared the limelight with Bishop Gerald Muston at the service which closed the week.

Mr Allchin showed a

film and then developed the theme of faith and commitment to Christ.

Social events during the week included a revue, "Cosco's Follies," at Camberwell, and the annual dinner dance, held at the Camberwell Civic Centre.

Last weekend Melbourne YAF members went to Adelaide for a visit to Adelaide YAF, being billeted out in the homes of Adelaide members.

SYDNEY: Accommodation at the National Evangelical Anglican Congress, to be held at Monash University, Melbourne, from August 23 to 28 has been completely booked out. Four hundred delegates and observers have now applied.

Congress Secretary, the Rev. George Pearson, will receive further enrolments only on the condition that full acceptance depends on other delegates withdrawing their application.

## New leaflets to inform parishes

SYDNEY: A completely new type of publication, aimed at communicating Christian attitudes on vital problems facing society today, has been launched by the Information and Public Relations Office of the Anglican Diocese of Sydney.

It is a series of leaflets called "Issues and Answers," printed in three colors and with attractive design and layout.

The first three titles, now available, are "The State of the Nation," "Abortion" and "Poverty." Each has been written by a local Anglican.

They raise funda-

mental questions about the way that Bible truths relate to issues facing people, with facts and figures indicating the size of the problems in Australia, and with some answers based on Christian principles.

It is not suggested that the Christian attitude solves all the problems but that the Christian does have some

distinctive ideas about human nature which relate to these issues.

The leaflets are being offered to individuals and parishes either as single copies or in packs of 15 or 100.

It is suggested to parishes that they use the leaflets for informing the congregation on contemporary issues, and for pre-evangelism by direct mail or householder mailing.

- APS



# Sthn. Methodists admit to a crisis

When the Methodist Conference for Victoria and Tasmania meets in a few months, it may have more ministers to place than churches requiring them.

This will be a novel experience for the younger members of the conference, which has usually had far more vacancies than it can fill.

The Methodists, like the Presbyterians, have had a sharp drop in the number of men offering for the ministry, and drop-outs from their theological training courses.

## Money

Money is the immediate problem. Churches which previously wanted ministers now do not. They say they cannot afford them.

Methodism is organised by circuits, which roughly equate to a cross between a super-parish and a small rural deanery. A minister is appointed to a circuit, and may have more than one church to care for.

Circuits which previously had two and three ministers, and sometimes more, are finding it necessary to reduce their number of clergy because of the money squeeze.

A number of circuits have vanished too, through amalgamations.

Victorian Methodism has usually been very strong in some of the parts of the countryside where the rural depression is now being felt. The Anglicans, in places like the Wimmera and Western District, are feeling the pinch. The

Methodists are showing bruises in those areas.

This year, in preparing the conference budget for 1972, Methodism in Victoria and Tasmania finds a \$100,000 gap between requirements and available money.

And none of the church departments has asked for more than it got this year.

## Membership

Memberships figures tell part of the story too: an increase from 48,000 to 54,000 in the last 15 years, but a net loss of 3000 since 1967. Sunday school enrolment is down from 70,000 in 1967 to 18,057 in 1970.

Methodism in Victoria and Tasmania works on a connexional budget — similar in function to a diocesan budget — in which each circuit has a quoted assessment. This assessment is the full extent of the circuit's responsibilities for home and overseas missions, education departments, and all other central functions.

In part, the problem is the more awkward because the Methodist Conference has committed itself to a one per cent self-tax on turnover for purposes of international aid for development.

The Methodists are, of course, asking themselves how this money

crisis has come about. They, like the Anglicans, received a fillip from the introduction of planned stewardship some years ago, but while Anglican incomes have at least remained steady or slowly risen since, the Methodists have lost ground, relative to costs.

The Methodist "New Spectator", which appeared for the first time on June 2, carried a big front-page report of the crisis in the Methodist budgeting.

It also reported some floundering efforts of Methodist leaders to come to grips with the problem.

It is significant that despite this unusually frank reporting, the paper has not been under criticism: Methodists have apparently been glad to have the matter brought out in the open.

## Ministry

It is related, many believe, to the changing trends in ministry. The president of the conference, the Rev. Harry McKay, says in this week's "New Spectator" that he detects a new

interest among Methodist clergy in the pastoral ministry, and a revived interest in team ministry concepts.

Part of the increased number of available clergy lies in the fact that a number of clergy are returning to pastoral duties. Some have returned from overseas, others wish to move back into circuit work from other jobs at home.

Another strand to the problem, as some have seen it, is the very big load of central departments which the Methodists have been carrying. In recent years the departments have grown quite rapidly.

While the word "crisis" is being used, the editor of "New Spectator" at least is treating the whole episode as a wholesome event.

"It's good to bring these things out in the open," he says, "and the 'New Spectator', which is much freer of official policy control, can do this."

— C.K. JOHNSTON.

# Brotherhood appeals for help

MELBOURNE: The Brotherhood of St Laurence is appealing for donations of clothing and household goods to help finance housing programs for the elderly and welfare services for low income families, young people living in the inner suburbs and elderly people who are entirely reliant on the age pension.

In the winter, the needs of these people are accentuated by illness, the lack of warm clothing, nourishing food and reasonable accommodation.

Despite a wide range of Government social services, voluntary agencies are still obliged to fill the gaps.

The Executive Director of the Brotherhood of St Laurence, Mr David Scott, said that inadequate pensions and lack of sufficient coverage for people waiting for pensions and benefits, mean that many people are forced to turn to the voluntary agencies like the Brotherhood for help.

People with clothing

they no longer need, crockery, kitchenware, bedding and other household goods such as ornaments, books, pictures, jewellery or toys should ring 41-3181 and arrange for a van to call.

People living in the country can forward goods free by rail if addressed to the Brotherhood of St Laurence, C/-Flinders Street Railway Station.

**Appeal total now \$34,500**

SYDNEY: Donations to the Archbishops' Winter Appeal has reached \$34,500 by June 10.

The donations are coming in at a faster rate than last year, when the total reached \$53,000.

# Country bishop warns of clergy changes

ARMIDALE: Economic depression in the country areas will force a radical reorganisation of the employment of clergy, the Right Rev. Clive Kerle, Bishop of Armidale said this month.

He was addressing his diocesan synod.

He suggested amalgamation of adjacent parishes sharing a minister, creation of a part-time ministry maintaining present parochial units through the training and ordination of men from local congregations, and working priests fulfilling their ministries while earning their living in secular employment.

Bishop Kerle said later: "We spent most of the synod talking about the critical financial situation facing the diocese and alternative ways of employing the clergy."

"Many of the synods-

# Primate seeks refugee aid

SYDNEY: The Anglican Primate of Australia Dr Frank Woods, has called on all parishes to help the Pakistan refugees.

He sent the following telegram to 27 diocesan bishops around Australia — "After consultation with Missionary and Ecumenical Council I have appealed urgently to the Prime Minister to make more massive aid available to Pakistani disaster stop Now call for immediate and generous response from dioceses and parishes stop Cheques to Austcare or the Australian Council of Churches stop Please inform parishes stop Woods"

— APS

men probably went home determined to keep their priest and to start getting laymen trained to help him.

"We already have

started several experiments with working priests, and the synod as a whole was not opposed to the idea."

— APS

# RC top post wide open

— Who gets Gilroy's hat?

SYDNEY: No successor to Cardinal Gilroy has yet emerged.

In fact, the succession is wide open. Nor is it known who will be given the Cardinal's Hat when Cardinal Gilroy retires.

If Archbishop Knox's appointment to the Melbourne Diocese is any indication (and certainly there were special considerations in that case) the new archbishop could be a complete outsider.

None of the Sydney bishops is considered a serious candidate.

Nor is there a senior priest of the Diocese who might be raised to the throne, although a prominent theologian is on a short list of priests who might later join the episcopacy.

A successor who would be popular among progressive clerics and laity is Archbishop Young of Hobart. He would also be welcomed by the other churches, among whom he is widely known for his ecumenical activities.

— Paul de Serville

# Bishop retires

CANBERRA: The Bishop of Canberra and Goulburn, the Rt Rev. K.J. Clements, has announced his retirement from the diocese from September 30, 1971.

He has told the Canberra and Goulburn diocesan council he was in his 66th year and believed the burdens of office should pass to younger shoulders.

A new bishop will be elected by a special session of the diocesan synod, to meet between October 1 and December 31, this year. Bishop Warren, the assistant bishop will administer the diocese in the inter-regnum.

# Professor Kung here in August

MELBOURNE: Three well known churchmen representing different church traditions will participate in the school of theology to be held at Trinity College, University of Melbourne in August.

Professor Hans Kung, professor of Fundamental Theology in the Catholic Theology Faculty of the University of Tübingen will lecture on a general theme of "Jesus — Challenge to the Church."

Professor Kung is one of the best known post Vatican II Roman Catholic theologians and he will take part in the afternoon seminars and lecture on the five evenings of August 16-20.

Dr Edward Schweizer

will lead a preaching workshop each morning. From the University of Zurich, he is one of the world's leading New Testament scholars.

Dr I.D. Kingston Siggins, originally from Melbourne and a well known Luther scholar in the United States will lecture in the mornings.

His theme, "What has brought us to this point in our history?" is designed to complement Professor Kung's lectures.

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# Synod keeps election of bishops

NEWCASTLE: After being raised at the three sessions of Newcastle's 36th synod, a proposal to elect future bishops of Newcastle by a small board was clearly rejected.

The last bishop was elected by synod.

The Rev. Norman Pullin of Mayfield, speaking on an ordinance which would have set up an electoral board, remarked "I thought our last election was disgusting."

Mr Fred Jarvis, casting a quick look at the bishop, said "I thought we did all right, really."

Mr Pullin: "If you would only let me finish..." but it was lost in laughter.

What synod ultimately did was to have the diocesan council prepare relevant information about nominees for the bishopric and list it with the nominations some time before synod meets.

But synod has re-

tained for itself every phase of the election process.

The general feeling of both clergy and laity was that any bishop elected

to the diocese would be their "father in God", and it was asking a great deal to expect them to be denied the privilege of sharing in his election.



This coverage of the Newcastle synod was prepared from the reports of the Rev. L.G. Holmes, H.F.G. Randall and David Crain.

## No decision on tenure yet

Newcastle synod has spelt out for its diocesan council its wish for legislation which would limit the tenure of new clergy appointments.

The matter has been raised before in Newcastle synod, but came up this year when the registrar (Mr Lane) acting on instructions from the council, received

synod's permission to refer the matter back to synod.

Professor R.G. Tanner then proposed the council should bring down in synod a new ordinance under which -

\* The present method of presentation of clergy should remain unchanged in principle.

\* Tenure of future appointments be limited to 10 years, except by parochial council request in which case it should not exceed 15 years.

\* The diocesan council should be financially responsible for clergy whom no parish will accept.

As in the past, a lot of debate followed, and the Rev. Bill Childs of Hamilton proposed that the specified number of years be dropped, but without success.

The subject appears to be far from settled and will rise once more for further debate next year when legislation may be proffered.

## Different view on apartheid

In all the proposals that South African sportsmen should and should not come to Australia, one formula slightly different from most comes from Newcastle synod.

"We call upon the Australian Cricket Board of Control and the Australian Rugby Union Board to postpone visits of South African teams until racially selected teams are ended," was the Newcastle decision.

Conscientious objection to particular wars should be allowed under the National Service Act, and alternative community service should be permitted, the synod decided.

Professor Ian Stewart said the Church should stand by young men in the meantime, who refused to register for national service.

The Rev. N.A. Pullin opposed this idea, and said the Church should not encourage young men to break the law, and found majority support.

The Rev. Keith Clark, The Entrance, reminded synod that similar resolutions to the one in favor on conscientious objection for a particular war had been passed from time to time, and must continue until suitable action is effected.

Canberra is to be asked to legislate so that Aborigines will have ownership of their traditional lands, following a synod decision. The

Government is also to be asked to terminate discriminatory legislation in the States which adversely affect Aborigines.

Rectors and priest-in-charge will receive \$3400 p.a. stipend from July 1 in Newcastle diocese. No extra loading will be provided for professional qualifications.

Newcastle's mission district of Brisbane Water has been made a parish.

## Synod's view on remarriage

Remarriage of divorcees in church received strong support in principle when a layman, Mr F.D. Bell of Denman, successfully proposed that Newcastle synod declare in favor of it.

Mr Bell said he was concerned for divorced people who were denied the marriage service in the Church. His motion has committed Newcastle to press the Church of England in Australia to recognise the right of divorced people to marry with the Church, and to fully recognise such marriages.

The Rev. W. Brown, Lambton, said the Church claimed to believe in the forgiveness of sins except where divorce was concerned.

It was prepared to administer the greater sacrament of holy communion, but refused the lesser sacrament of marriage to divorced persons.

Mr S.G. Williams, Cessnock, said the remarriage of divorcees in Church would make the marriage service a joke.

The Rev. N.A. Pullin, Mayfield, favored change in the form of service for marriage.

## Counselling interest

SYDNEY: The Family Life Movement reports that applications for the Unit "Introduction to Counselling" of the 1971 series of seminars has closed.

Such a quick response reveals the wish of clergy and lay personnel to develop skills in the practice of counselling.

This course aims at involving the participants in workshop experience as well as learning from resource people.

A further unit in the series of three will commence on October 11 for six weeks. This will be "Preparing Couples for Marriage" and should be of particular interest to clergy.



The latter part of the procession entering Christ Church, Newcastle, at the commencement of the synod evensong on Whitsunday.

## Church and community must help working mother, conference says

Newcastle's diocesan council has been asked to review the provisions for employing women in pastoral capacities on diocesan and parochial staffs, and where relevant to initiate such moves as may be necessary to encourage such employment.

The motion came from the Rev. David Crain, Cessnock, who pointed out that this was not the same proposal as the ordination of women clergy.

He said there was a principle that women should be permitted to serve the Church in more than an honorary capacity, but for instance the 1971 stipend adjustment made no mention of women.

It was open to the Church to employ women part time, as did other employers, he said.

### Women's conference

With a theme of "To work or not to work" the annual conference of Anglican women in the Newcastle Diocese took a new form this year.

It was held in conjunction with the Newcastle synod and 300 women from 58 parishes attended the conference at St Philip's, Waratah.

The theme was introduced by a role play depicting the pressures and problems experienced by a working mother and her family, with help and criticism from a next door neighbor, and discussion followed.

Three panel members - the headmistress of Newcastle Girls School (Mrs I. Stewart), wife of the Vice-chancellor of Newcastle University (Mrs J.J. Auchmuty) and the wife of the Rector, St James, King Street, Sydney, (Mrs F. Cuttriss) addressed the conference after assessing the results of the discussion.

The panel stated that both the church and the community should be more flexible in their attitudes to the working mother.

When a woman had two commitments of work and family, she should be helped by the community so she could help it in return, and by her family, especially the children, with good discipline and responsible behaviour.

Mrs Cuttriss said that women would have to form pressure groups to convince employers of the need for part-time work and that an employer would be better served by two responsible women sharing a job than by a less responsible junior.

The church could perhaps organise evening communion services and ask women to buy coupons instead of making goods for church functions.

The theme of women and work was continued by the guest speaker, Professor K. Dutton, head of the Department of French, University of Newcastle.

Professor Dutton said that women have to overcome prejudice and

move into professional fields and politics.

To break down male dominance women must cease to take a short term view of their jobs seek higher training for administrative positions and use the gifts they have to the best advantage, said Professor Dutton.

## New girls' hostel for Jannali

SYDNEY: After 10 years of patient effort on the part of the Home Mission Society of the Church of England, a small hostel for working girls is to be built in Toronto Parade, Jannali.

The hostel is for girls, who come before the courts, and who need supervised accommodation as well as the opportunity to go out to work each day.

The agreement to permit the building of this hostel has taken a long time to achieve, and has followed many negotiations with various councils over the years.

The latest, Sutherland Council, originally refused permission for the

## Why not? asks SU

National Scripture Union week to be held on July 4-11 has taken the words "Why not?" as its theme.

The poster advertising the week features a pair of strong hands tearing up a Bible, with the thought: Why not tear it up if it is not being read?

SU week is designed to make people consider what place the Bible has in their lives and new materials have been designed to encourage this, including tapes, posters, sermon outlines and do-it-yourself programs for use in Church meetings, and fellowships.

The Scripture Union held two leadership conferences for student leaders of ISCF groups in NSW during the May school holidays.

Fourth and fifth formers met at Yarramundi and the sixth form students met at Mount Victoria.

The conferences put emphasis on Bible Research, using the text, Bible commentaries, dictionaries and concordances.

Practical leadership sessions emphasised basic beliefs, communicating the gospel through the arts, postermaking and conducting effect meetings.

## Bishops meet

SYDNEY: The Primate, the Most Rev. Frank Woods led an Anglican delegation of bishops at a meeting between Roman Catholic and Anglican bishops on May 28.

Bishop Housden of Newcastle was among those who attended Archbishop G. Young of Hobart led the Roman Catholic delegation. Purpose of the meeting was to discuss questions of mutual concern.

## Proposal to aid family worship

Newcastle synod believes the Church should separate the two functions of confirmation - admittance to holy communion, and re-affirmation of baptismal vows.

The synod suggests that children of worshipping parents be admitted to communion after a formal non-episcopal office at the age of eight.

Episcopal laying-on-of-hands, it suggests, should be conferred after renewal of baptismal vows only to those over the age of 18 years.

The proposal came from the Rev. Cedric Douglass, Cessnock, by a big majority vote.

A copy is to be sent to the Doctrine Commission and the Standing Committee of General Synod.

Professor Ian Stewart, supporting the motion, said that synod must remember it served a 20th century church. Mr Douglass said the practice of his proposals would encourage more families to worship together and reduce the number of post-confirmation drop-outs.

## Training course for dialogue leaders

SYDNEY: The Anglican Department of Evangelism will hold a training course for dialogue leaders during July.

This follows the success of the six-week dialogue program during Lent, when more than 2300 non-churchgoers attended meetings in private homes for discussions about Christianity.

The training course will be held on Thursdays for six weeks from July 1, with alternative sessions in the Chapter House, St Andrew's Cathedral, and

in Moore Theological College.

The Rev. John Chapman, diocesan missionary, said: "So far over 130 people have enrolled to do the Christian Faith correspondence course as a result of the Lenten Dialogue meetings."

Reports from parishes and hosts and hostesses show that in some places those meetings were still being held."

- APS

hostel which was then to be built at Carlingbah. The reason for the refusal stemmed from local residents, who did not want to live near young girls who were being rehabilitated into society.

It has taken months of negotiations to find a site within Sutherland Shire which suits both the council and the church.

The property at Toronto Parade, Jannali, is about a quarter of a mile from the railway station, and will cost about \$15,000.

Employment opportunities should be adequate either in the Sutherland-Cronulla area, or back toward the city. This is a very important factor for the girls who will stay in the hostel.

The girls will be encouraged to join local church groups and take part in district sports events. It is hoped that they will quickly become an accepted part of the community.

A similar organisation for boys, the Charlton Boys Home, has been operating successfully since 1942.

The proposed home at Jannali will accommodate about 20 girls.

- APS



# "Hasn't Dr Loane heard of us?"

Sir, - I have read Dr Loane's statement, "What Evangelicals Believe," several times in an attempt to understand it. He seems to be claiming as the exclusive possession of the evangelicals (without defining "evangelical") a number of basic God-revealed truths. I would suggest that most sincere Christians, and most corporate churches be they catholic, ortho-

dox, reformed, protestant or non-conformist) would subscribe unequivocally to those same truths. Truth, by its very nature, cannot be in the sole possession of a minority group or minority tradition. Truth is universal... as is the Church. What concerns me far more than Dr Loane's statements, however, is the underlying implication. His Grace is implying that

# Prophets always persecuted

Sir, - After reading in your May 27 issue the reported remarks of the Rev. Bruce Smith on "a relatively small but very local number of people (that) is agitating... for a relaxation of our existing restrictions against the practice of abortion" I did some Bible reading and went to bed.

Sanhedrin, to oppose and expose these agitators. This warning is needed, for the false notions have attracted a few of our own assembly and we have had to remove Gamaliel and Joseph of Armathea from the committee we set up to investigate the stirrers, so that a unanimously condemnatory report may be ensured".

There was more to the same effect; but in my dreams there followed, in the way dreams have, a rapid succession of cameos, vignettes, faces, names: Galileo, Wilberforce, Shaftesbury, Martin Luther, Martin Luther King; a gathering of Anglican bishops denouncing Annie Besant for her advocacy of contraception... a Lambeth Conference warning against the same evil and subversive idea... Pope Paul VI...

I woke with these words drumming in my ears: "Was there ever a prophet whom your fathers did not persecute?"

My purpose in sharing this experience is not to argue the abortion law issue; that must be done in another place; but to remind readers still capable of independent thinking that the "relatively small but very vocal" comment has a long and dishonorable history.

It is a favorite strategy of authoritarian minds... as is also the building of monuments to innovators slain by their ancestors, while busily persecuting and misrepresenting the inquiring minorities of their own time.

(The Rev.) W.G. COUGHLAN, Chatswood, Sydney.

# AUSTRALIAN BOARD OF MISSIONS COMMUNICATIONS EXECUTIVE

The Board is appointed by General Synod of the Church of England in Australia to generate financial support for the Church in North Australia, New Guinea, the Pacific and Asia, and to find and train people for missionary posts. It needs for its staff a person with current experience in the communications professions - journalism, advertising, public relations, and related fields. He or she will be a practising Christian, preferably, though not necessarily, Anglican. The job is to communicate to the Australian Church and community the needs of the missionary areas supported by the Board. The appointee will oversee the preparation of material to achieve this aim, including a quarterly magazine for church people, newsletters for clergy, information leaflets and documentary films. People from a wide range of backgrounds will be considered. A flexible approach to problems is more important than age. A full description of duties and conditions is available from the Chairman of the Board, who is its full time chief executive. Salary is subject to negotiation. Applications should include a resume of qualifications and experience, and should be forwarded to: The Rt Rev. Donald Shearman, Chairman, Australian Board of Missions, 109 Cambridge Street, STANMORE, NSW, 2048

# letters Nth Q'ld's social questions report

Sir, - May I, through your columns, correct one or two wrong impressions in your report (May 13) of the manner in which the recent synod of the Diocese of North Queensland dealt with the Social Questions Committee report.

Synod did not "throw out" the report of this committee (which is wrongly referred to as "Social Services" report). This report has been prepared in response to the synod motion of the previous year asking for the problems of homosexuality, abortion and censorship be examined by a special committee.

During the debate on the report it was clear that synod was not prepared to adopt the report as it stood and resolved to make the report available to parishes and archdeacons for wider discussion. The archdeacons

will make their recommendations and opinions known to the Diocesan Council.

This procedure will ensure that the committee's work will receive the widest possible attention throughout the Diocese.

It is quite true that when our synod reported its findings on the report to the president it was resolved not to print it in the Diocesan Yearbook.

However, the content of the report received wide publicity in the Press and therefore, in the final session of synod, it was resolved that the report be included with all other reports in the Yearbook, with a note attached stating that publication did not mean that it had been fully endorsed by the synod.

(The Rev. Canon) D. JOHNSTONE Diocesan Secretary, North Queensland.

# The hell of country loneliness

Sir, - Following on from the article by G.C. Davis on the Church in the Rural Crisis (Church Scene, May 27) I would throw in, for what it is worth, the question about what happens to the priests who are living in these small communities.

There are few, if any, community activities going on in these places, and my experience in a couple of small Riverina parishes has been that the priests are

shut out of what does go on.

The sheer hell of loneliness in these places is bad enough but to know that because of the effect of this on you, you are never going to be trusted in a place where people are living makes thing so much worse.

Whenever rural parishes are talked about the discussion centres around finance and numbers of church families, but there never seems to be any thought that someone has to go and live there.

No doubt there will be talk of vocation, but while a person may have a vocation to the priesthood this does not necessarily mean it is also his thing to end his life in a mental hospital.

Maybe the answer is for the Church in Australia to be prepared to have priests move from one diocese to another and so have a change of scenery. There are men who move now but this requires contacts.

(The Rev.) D H HOORE, Coolamon, NSW.

# Board of Mission's film wins award

SYDNEY: A half-hour documentary film produced for the Australian Board of Missions has been awarded the 1971 ACS Award for Cinematography for a Current Affairs Documentary.

It was called "This Man" and the award was one of 10 made by the Australian Cinematographers' Association. The prize-winning film will go on circuit

around Australia for screenings arranged by local ACS branches.

"This Man" was produced by Pilgrim films and had its premiere earlier this year.

It tells the story of the clash between the culture of the West and the Solomon Islands and is based on a poem written by Francis Bugotu, a Solomon Islands inspector of schools.

- APS

# Wanted: youth group magazines

Sir, - Your readers may be able to help me with a study I am undertaking.

I would like to get in contact with editors of Christian youth group magazines, or receive samples of the same.

The publications I am looking for are handwritten or duplicated by a Christian group in the 12

to 25 age group and intended to appear regularly for a readership of the same age.

It does not matter how small or insignificant the magazine is, I will be grateful to hear from editors or to be given their addresses. Please write to the following address - KEN ROLPH, 29 Kent Street, Regents Park, Sydney, 2143.

# Communion of saints

Sir, - May I suggest to Mr Brownlie, in Church Scene (May 27), that the "communion of saints" refers more to the spiritual communion of departed saints in all generations than to living ones, though both are present when the sacraments are administered at the Lord's table.

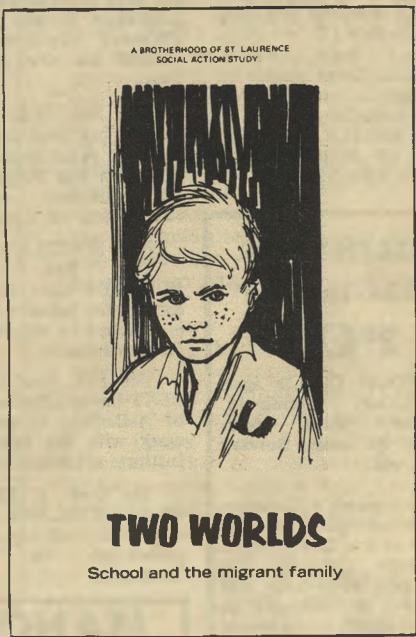
We can help the departed by taking communion with them through Christ. This is a comfort to any who have lost loved ones. Not all church mem-

bers are saints as Mr Brownlie found. It's true that people can worship together for years without getting to know one another.

Talking outside church for a few moments after the service isn't enough.

A good way for people to overcome this is to meet in small groups in different homes for discussions, and in this informal atmosphere friendships are soon made.

-JESSIE A. HALE Hawthorn.



Mario, Sammy, Maria are caught - trapped between family and school. The hope of their families in a new and bewildering country, they must struggle with alien language and customs.

They get incredibly little help, as the Brotherhood of St Laurence's social action study, "Two Worlds," tells. How do they make a bridge between their two worlds?

What is the community losing in the meantime, are we really trying to give them an education? How are the Education Departments coping? What better can be done, if the community wills it?

# "TWO WORLDS - School and the migrant family"

A Brotherhood of St Laurence Social Action Study

95c

Published by Editorial and Publishing Services, Stockland (Holdings) Pty Ltd, North Melbourne.

Available at GBRE's Anglican Bookshop, 323 Bourke Street, Melbourne, 3000

**INTER-CHURCH TRADE AND INDUSTRY MISSION (N.S.W.)**

Applications are invited for the position of

**ASSOCIATE DIRECTOR OF I.T.I.M. (N.S.W.)**

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**Eligibility:** Clergy of member churches with suitable qualifications who are aged to ensure some years of service to the Board.

**Terms:** Stipend, housing and travelling allowances, etc., at standard of denomination of appointee.

**Applications:** Apply in writing with details of experience, qualifications and personal particulars to: The Chairman, I.T.I.M. (N.S.W.), G.P.O., Box 3582, Sydney, 2001.

**Closing Date:** July 31, 1971.

Applicants will be advised by August 31 as to the result of their application and all applications will be considered confidential.

# CLASSIFIED ADVERTISING

# Wanted to sell

LET US challenge atheism and materialism with daily Christian devotions. Family Prayer Books published by the Bishop of Ballarat, available from L.W. LIGHTBODY, 261 Geddes Street, Too-woomba, Q'ld, 4350. Price 30c, plus 6c postage.



# Ecumenical School of Theology at Bathurst

BATHURST: A School of Theology, organised as an ecumenical venture with the support of the Anglican and Roman Catholic Bishops of Bathurst was held at the Mitchell College of Advanced Education in May.

The School was an intensive refresher course for clergy and religious and an introduction to some aspects of contemporary theological thinking for interested lay people.

The speakers covered a wide range of topics. Fr Gerald O'Collins, SJ, a lecturer at the Jesuit Theological College in Melbourne and visiting professor at Weston College within the Boston Theological Institute, lectured on "The Theology of Hope" and "The Resurrection in Contemporary Theology."

The Rev. Dr Peter Carnley, recently elected as Fellow of St John's College, Cambridge, spoke on "The Presence of Christ in the Church."

Dr David Dockrill, a lecturer in philosophy at the University of Newcastle, spoke about "The



Father Gerald O'Collins (left) a lecturer at the Jesuit Theological College in Melbourne, and the Rev. Dr Peter Carnley (right) Fellow of St John's College, Cambridge, both lectured at the Bathurst School of Theology.

Unknownability of God" and the Rev. Dr Robert Friend, a biologist at the Mitchell College, used the theme of "Issues in Science and Religion."

Members of the School had the opportunity of attending a variety of modern

eucharistic rites during the week, which showed them the advances in the field of liturgical experiment and renewal.

It is hoped that a residential school of theology will become an annual event in the Bathurst diocese.



Bishop Yohana Madinda (right) has been elected Bishop of Central Tanganyika in Tanzania.

His election was announced by Archbishop John Sepeku of the church of the Province of Tanzania (pictured left).

Bishop Madinda succeeds Melbourne-born Bishop Alfred Stanway, who has been Bishop of Central Tanganyika for 30 years.

He is 45 years of age and has been Assistant Bishop of his diocese since 1964, having spent some time in England and the United States gaining pastoral experience.

- APS

## ACT syllabus

For the benefit of any who have not seen the 1971 manual of the Australian College of Theology, attention is drawn to the more precise syllabus for the New Testament in Parts one and two.

They are set out as follows -

PART ONE - a general paper on the four Gospels with reference to

\* their political, social and religious background.

\* their literary form and origins, the text, form and redaction history, synoptic theories.

\* their theology in the context of the early church. The life and teaching of Jesus as seen in them.

\* their interpretation. The relationship between faith and history.

PART TWO - a general paper on the history, theology and practise of the church in

the Apostolic Age, based on a study of the New Testament epistles, the Acts of the Apostles and the Revelation of St John the Divine, with reference to -

\* their literary form and origins.

\* their characteristics and contents - distinctive terms.

\* their theology in the context of the early church and the Hellenistic world.

\* the significance of the Apostolic Age in the formation of Christian belief.

The examination papers will be set so that the sections of the syllabuses are fairly covered.

## Study on aged

MELBOURNE: A study of the needs of elderly people living in North Melbourne, Kensington, Flemington and Parkville has recently been completed.

The study, called Bare Necessities, was carried out by Mrs Rosemary Dargaville under the sponsorship of the Anglican-Methodist Co-operating Parish.

For some years the Methodist Church had been conducting the North Melbourne Mission. It operated on a handout basis and was unable to cope effectively with the community needs.

Although the service was for everybody, old people were the chief beneficiaries and it was thought necessary to survey the existing facilities in the area for caring for the aged before starting anything new.

The survey took Mrs Dargaville two years to complete and she studied all the agencies serving the aged, including meals on wheels, hospitals,

finance available housekeeper services.

She found that there were a lot of organizations in the areas but problem was lack co-ordination.

"I found that people had a problem often they did not know where to go for help because the organizations were not generally known," said Mrs Dargaville.

The study launched one Sunday the churches instead sermon and now councils and community groups are considering the recommendations.

The recommendations are political local and include need for the establishment of locally based integrated networks services and comprehensive medical services diagnosis and treatment.

Mrs Dargaville recommended education in diet, budget management, home-making, the use of retirement associations, and attention be given to provision of different types of accommodation for the aged.

"The local recommendations should be helpful for everyone everywhere and I'm sure a lot of good should come from the study," said Mrs Dargaville.

## First ordination

EPPING: When the Rev. Stephen Barrett was made deacon in St Alban's on May 30, he created two "firsts."

It was the first time an ordination had been held at St Alban's and it was the first time the Rt Rev. H.G.S. Begbie had conducted an ordination since his appointment as Bishop in Parramatta.

The local recommendations should be helpful for everyone everywhere and I'm sure a lot of good should come from the study," said Mrs Dargaville.

## Clergy movements

**SOUTH AUSTRALIA**  
The Rev. J.W. SOUTH from curate of Port Kembla to curate-in-charge of Greenacre from July 16.

The Rev. R.A. FARRELL from curate of Annandale to curate of Port Kembla from July 12.

The Rev. H.E.S. DOYLE, Rector of Milson's Point, retires on June 15.

**TASMANIA**  
The Rev. R.L. HEYES has been appointed rector of Scottsdale. He was rector of Furneaux Islands and commenced his new duties in June.

The Rev. T.E. HENDRICKS has been appointed assistant priest in the parish of Avoca and Fingal under the direction of the Archdeacon of Launceston.

**NEW SOUTH WALES**  
The Rev. Mostyn EDWARDS has commenced duty in the Balcatta area. He is attached to the parish of Mt Hawthorn.

The Rev. Ken BROADBENT has resigned as rector of Nollamara to undertake work with the Ecumenical Institute at Claremont.

The Rev. J. CRAVEN celebrated the 50th anniversary of his ordination to the priesthood on Trinity Sunday.

## MANOR COURT LODGE

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Every care and attention

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**THE REV. S.F. THRELFALL** was inducted as rector of Narrogin on Sunday, June 13.

**Obituary:** The Rev. Norman BRAHAM, vicar of Lower Swell, Gloucestershire, England, died suddenly in February.

Rev. Braham came to Western Australia in 1934 and became rector of Collie in the Bunbury diocese. The following year he went to Perth and was successively rector of Wongan Hills and York.

In 1942 he became a chaplain in the AIF and after the war returned to England where he worked as a chaplain and a parish priest.

## PERSONAL NEWS

**ROCKHAMPTON:** Bishop Grinrod will be enthroned as the new Bishop of Rockhampton at St Paul's Cathedral on Friday, July 16.

The diocesan synod will be held on July 16-18. The date was changed to enable the synod to be held in conjunction with Bishop Grinrod's enthronement.

Archdeacon Nigel Denzil HERRING, the Archdeacon Emeritus of Bendigo, celebrated the 70th anniversary of his ordination on Trinity Sunday.

The archdeacon served most of his ministry in the diocese of Bendigo and retired from active service in 1957.

## CHILDREN'S "Bible-in-Life" PIX

For YOUR CHILD aged 8-12... or grandchild, neighbor's child, youth groups, RI class, Sunday school, etc.

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2nd floor, 323 Bourke St., Melbourne, Vic. 3000.

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**Senior Grade. (8-12 years).**  
Teachers Handbook: Jerusalem Today. Background material and session outlines for five sessions. With clear instructions to teachers on how to use pupils' materials. 12 cents plus postage.

**Childrens Session Kit: Jerusalem - City of Conflict.**  
Folder with loose leaf session pages plus photos, drawings, maps, stories, activities and prayers. Two colour material in contemporary style. Each Kit serves one child. 16 cents plus postage.

**Junior Grade. (4-7 years).**  
Teachers Handbook: Life in Jerusalem. Details: as for seniors.  
**Childrens Session Kit: Timothy in Jerusalem.**  
16 page, 2-colour booklet including photos and illustrations. Suggested activities. Instructions etc. Each Kit serves one child. 16 cents plus postage.

Use attached coupon for easy ordering.

Quantity	Title	Price	Amount		TOTAL AMOUNT	Date	Postcode
			\$	c			
	Jerusalem Today - Teacher's Handbook	12 cents					
	Jerusalem - City of Conflict - Children's Kit 8-12 years	16 cents					
	Life in Jerusalem - Teacher's Handbook	12 cents					
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## CHURCH SCENE reaches the whole Australian Church!

At June 4, 1971, we took a statistical analysis of our subscription and order list and this was the result:

State	City area	Metro. area	Country area	Total
NSW	62	318 +272	804	1184
Vic.	174	607	410	1191
Q'ld	16	184	309	509
SA	8	150	78	236
WA	79	116	64	259
Tas.	9	39	43	91
NT	20	-	-	20
Other				78
Plus orders not yet on computer listing for analysis				211
GRAND TOTAL at June 4, 1971				4051

## Display advertisements in "Church Scene"

FRONT SECTION (9 ems columns): \$2.80 per col. inch casual, reducing to \$2.45 on contract.  
BACK SECTION (15 ems columns): \$5 per col. inch, reducing to \$212.50 per full page on contract.  
10% rebate on all display advertising to Church bodies set up under act of diocesan synods.

## Classified advertisements in "Church Scene"

Classifications available: Positions vacant, positions wanted, wanted to sell, accommodation, holiday resorts, miscellaneous.

Up to 20 words (minimum). Every additional five words 20c.

Advertisements must be lodged by Friday preceeding publication.

**Telephoned advertisements**  
**Sydney 27-9381 (ask for Miss Trayes)**  
**Melbourne 329-7300 (ask for Advertising Manager)**



# Pity me, the treasurer

"THE PRINCIPLE AND PRACTICE OF RELIGIOUS ACCOUNTING AND PRACTICE," by B. Ward Powers (Jordan Books), \$3.

JUST PUT YOURSELF in my shoes for a moment. This year our parish could not find a competent person to be treasurer, so I was asked to be, and the guy who remembers to change the frontals, put out the communion vessels, and make sure the Church Scene and the diocesan paper are kept in tidy display, the finger was pointed at me and the dog's-body got another little chore.

We're not a big parish, of course. And our priest is not the hungry type who pounds his treasurer (nor is he specially good at remembering what all those odd sums for all rental, fees and so on are there for).

The bookkeeping system handed down was amazingly simple. Just a "receipts" page, a "disbursement" page, and a bank reconciliation to do. Amazingly simple. Exceptively simple. A profound nuisance, in fact. But a few treasurers back, we had had a treasurer in Commerce at the university who ran the system out, and anyone could see that he had done it well.

Therefore, when Ward Powers' book came along - with the note from Church Scene, Sydney, through the editor that it had been selling rather briskly of late - I felt I knew where to look for weaknesses.

I did not know where to look. There were none in the book that I could find, but I quickly saw that our bank ought to be paying us interest, that our professional man-of-God was paying too much

tax, ... and, about 25 items later, that it was just as well our vestry didn't feel a credit union was warranted either.

Mr Powers, who had written four other books on devotional topics which I don't know too much about, seems to know this accounting side of things far better than I do too.

It's not a piece of literature, of course, but it is a handy manual to keep with the cash book.

Among the immediate and valuable results which flow from my reading of this book is that our rector is trotting off to see a public accountant. We put him up to it. He is going to open a special bank account through which he pays for all those silly little things that are necessary to his occupation:

\* The nails the verger requires to repair the floor.

\* The cost of having a new washer fitted to hall kitchen tap.

\* The hand-out he gives to a deserted widow, which the vestry might forget to hear about.

\* The money he pays old Muckster to mow the lawns (they hardly needed mowing, but Muckster was penniless and this was better than charity).

If you consult Powers' book you will see there are dozens more of these little things, which the vestry needs to have documentation about, and which, if not refunded by the vestry, will probably be tax deductible for our priest.

The practical helps this book offers to your parish treasurer are almost limitless:

## book reviews

His ability to remember the detail he reads, or to remember to look it up later, is probably the main limit.

And at the end of the year, if the Heavenly Father hasn't got around to sending us another real treasurer, Powers will help me write my annual report on the state of the finances.

Meanwhile, it was a help to wave his book at our frosty bank manager the other day to back up my insistence that we should be receiving interest on our bank account's black balance.

Yes, every parish ought to have one. And if the priest is at all money-conscious - and you decide for yourself whether that's a good thing or a bad one - he should keep it beside his Year Book.

- C.K. Johnston

## Using media

THE "MAGIC" OF STORY-TELLING - Clifford Warne (Anzea publishers).

THE MAIN COMPLAINT that the reader might have about Clifford Warne's first book is that there isn't enough of it - so it is reassuring to know that another one concerned with story telling is on its way.

Then comes a book on puppetry. The "Magic" of Story-Telling is a timely paperback, particularly for all those Christians who want to make the most of the opportunities within the mass media.

The book is brightly illustrated by Peter Oram.

- APS Feature Service

# Enterprising journal from Geneva

THE WORLD COUNCIL of Churches' various ramifications seem both exotic and remote from the fastness of Australia's homogenous society (the Aborigines and Asian students don't count, after all).

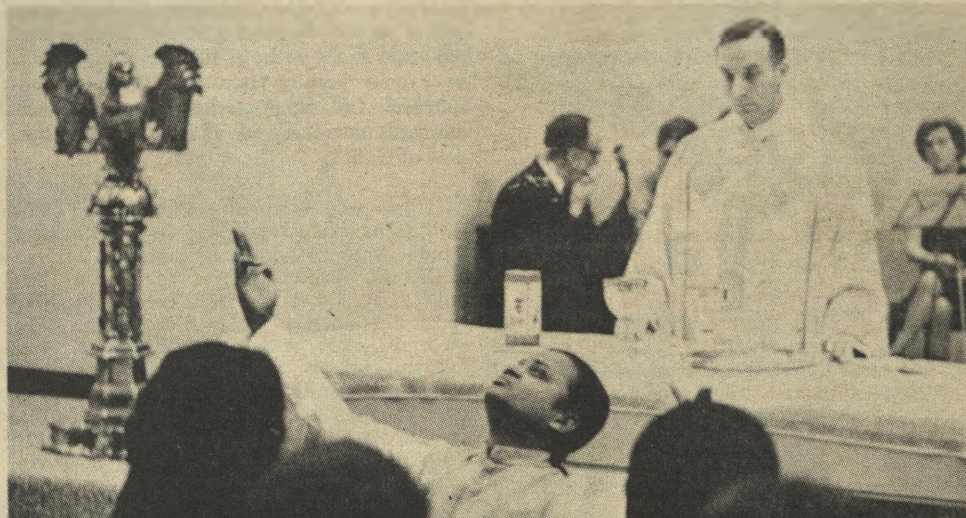
Its Christian aid program gets our odd dollars, at little cost to us. We think it's a good work and that's that.

Of the news material it puts out through the Ecumenical Press Service (you read only a fraction of it in this paper, but probably more than in any other denominational paper in Australia) much seems to come from another world. The passing excitement and problems of an Iron Curtain national church ... well, it's probably just a part of the local revolutionary front; the death of some important theologian we have perhaps heard of twice before; a meeting of one of the WCC's endless parade of committees, commissions ...

On the local scene, there is the paper called or two from your State Council of Churches, the ACC, or perhaps your district council. We grant it is significant, but it isn't

It's a tragedy that the ecumenical movement and the councils of churches have somehow got separated. We all want to be ecumenical, but you've got to be a Dr. Pangloss to learn to love your local council of churches.

There are two things we have missed when this is our total thinking about the World Council and its organisational children. We've missed the warmth of a great



All the illustrations are taken from recent issues of "RISK."

## press

ecumenical gathering (after all, few of us have been to more than a local annual unity service) and we will have missed the stimulation of the personalities on the other side of the fence.

One WCC venture, not very well known here in Australia, gets across this barrier remarkably well. It is a quarterly publication from Geneva called "Risk." It happens to be edited by Rex Davis, an Anglican cleric from Sydney.

It is now in its seventh year, and is a remarkable combination of significant letterpress and MacLuhanesque visual impact.

Recent issues have been devoted to a single subject.

- SCHOOL OR SCANDAL (no. 4, 1970) is devoted to education.

- GLADLY WE REBEL (no. 1, 1971) is for Women's Lib.

- JUST MEN DESERT (no. 3, 1970) is about war and conscience.

- LIVING; LITURGICAL STYLE (no. 1, 1969) is, as the title suggests, about worship.

It is all an inter-cultural mix, many of the pictures contain non-Europeans who are not always depicted as in need of your charity, and it is mostly quite radical.

The liturgical number, for instance, sets out a number of specimen liturgies, which may be of use in many situations. The schooling one is about "the many false expectations and hopes ... still part of the luggage of teachers, parents and pupils", and "how deep are the vicious learnings which are shared, unconsciously and overtly, throughout the school system: such as racism, hostility, fear."

"Risk" sells for 10 Swiss Francs a year (about 60c an issue in our money) sent to WCC Publications, 150, Route de Ferney, CH-1211, Geneva 20, Switzerland.

- GCD

St Michael's Church of England  
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Founded 1895 by the Sisters of the Church Day and Boarding pupils - Sub-primary to Matriculation. Home Economics Course also.

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# book scene

I have been reading *THE TIME IS NOW*, the report of the Anglican Consultative Council's first meeting at Limuru, Kenya. Quite obviously it is an important document and, judging by the early demand for copies, it seems to be guaranteed wide reading and plenty of comment and discussion.

As could be expected a prominent theme is that of Renewal, both of Church and Society.

Carrying the responsibility for publicising and selling books - in my present capacity as manager of the GBRE Bookshop - I've devised my own pet formula: READ FOR RENEWAL.

\* \* \*

An interesting thing is happening in the book world these days.

The image of the old style 'religious' bookshop is undergoing rapid transformation. All sorts of pressures are forcing changes.

Not the least important pressure, of course, is the contemporary ferment of ideas. Old values are being questioned all along the line. One question, in particular, is being hammered out daily: WILL THE CHRISTIAN CHURCH HAVE ANY PLACE IN THE WORLD OF TOMORROW?

Library shelves are beginning to sag under the weight of books attempting to answer the question.

\* \* \*

A paperback which has been selling well over recent weeks has been the *FONTANA* title, *GOD'S LIVELY PEOPLE* by Gibbs and Morton (a follow-up to the earlier and widely discussed *GOD'S FROZEN PEOPLE*.) The new book has the sub-title: Christians in Tomorrow's World.

It is very much a practical little book and is concerned with the area and methods of adult Christian education. Unlike many contemporary efforts it is written with "unfashionable optimism". The theme is Christian renewal and it hammers home the point that in real life Christian renewal means a battle.

I hazard a guess that the passage of time may prove the value of this book to be out of all proportion to its size.

\* \* \*

As I write this the news media is filled with scaring accounts of cholera victims dying in thousands on the East Pakistan-India border. Instinctively one thinks of Mother Teresa of Calcutta, the extraordinary Yugoslavian-born nun whose one woman crusade against world poverty and suffering has already fired the imagination of the world.

Not due for release in Australia until August will be her biography *SOMETHING BEAUTIFUL FOR GOD* written by Malcolm Muggeridge. It is almost certain to prove one of the most publicised and widely reviewed books of the 1971 publishing year. I am hoping to receive an early proof copy.

\* \* \*

Due for Australian release shortly is Michel Quoist's new book *CHRIST IS ALIVE*.

His publishers are claiming that sales of his earlier *PRAYERS OF LIFE* now exceed a quarter of a million copies in English edition alone.

Looking through an early copy of the new title the following paragraph attracted my attention:

"Man is saved by his life; not the life that he would like to live, or the life that he dreams of living, but the life he lives from day to day. Indeed, outside of life, there is no salvation."

This is the theme which is beginning to run constantly through contemporary spiritual writing.

- TOM LUSCOMBE.

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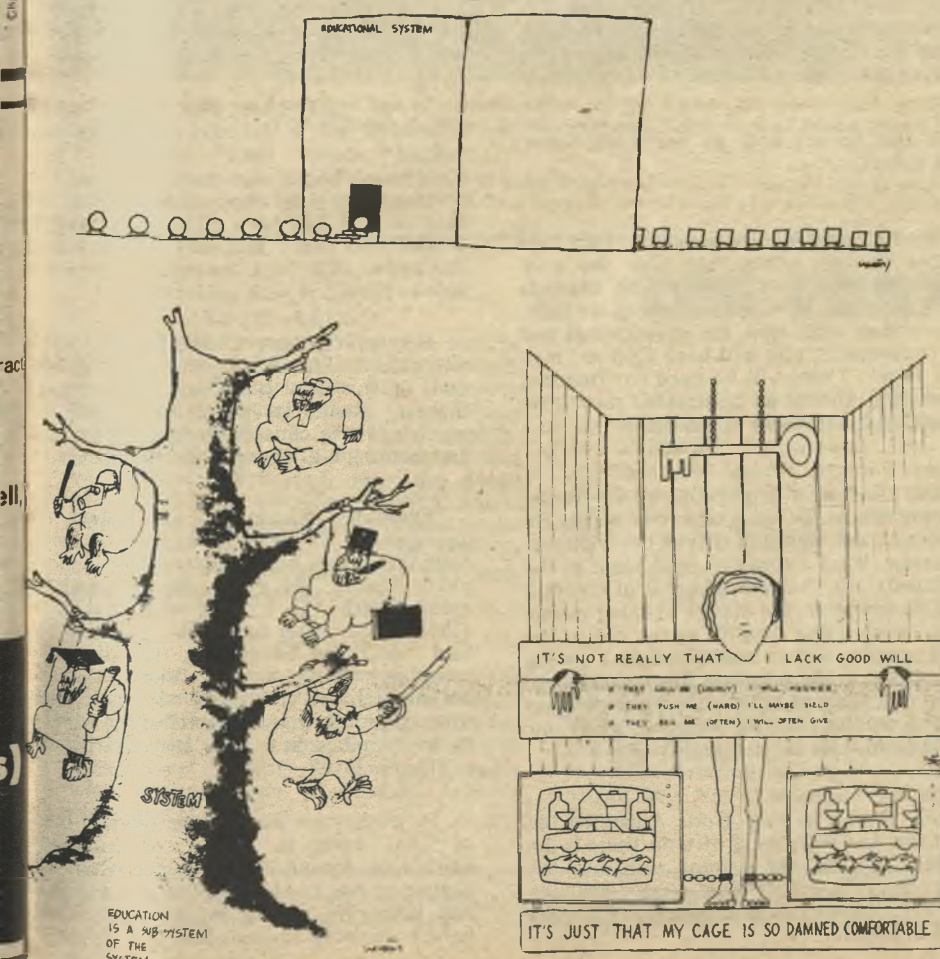
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# Are you a Christian or Little Jack Horner? study resource

Archbishop Felix Arnott looks at the Gospel for Trinity VII - Matthew VII, 1 to 9.

"WHERE COULD ANYONE get bread to satisfy these people in a desert place like this?" This question of the disciples as they surveyed the hungry crowd who had been listening to Jesus on the Galilean Hills has had to be faced by many a human leader seeking to take an army across desert country.

Our Lord and His disciples in today's Gospel find themselves confronted with 4000 men and their dependents, all feeling hungry, chilly and dispirited as night closed over the virtually barren countryside.

Jesus, with that sensitive sympathy for all sorts and conditions of men, is concerned for those who have been with Him for three days, many of them having come from a distance. The disciples, when invited to help, could only draw attention to inadequate supplies: They seem to have wanted to retreat to a comfortable little corner with their Master, and be spared the problem of sharing.

In such a situation, it is easy to imitate Little Jack Horner at his party; he retreated to his corner, grabbing the Christmas pie all for himself; disdaining the polite use of spoon and fork he thrust in his thumb, and boasted of his goodness.

Jack Horner was really Thomas Horner, steward to Richard Whiting, the last Abbot of Glastonbury during the Reformation. At the dissolution of the monastery, the abbot sent his steward to London with a pie in which were hidden the deeds of 12 manors, but Horner extricated the deed of the splendid manor of Mells, where his descendants still live, whereas poor Whiting was condemned for treason, with Horner sitting on the jury. Our modern world is full of Horners, "horning in" on opportunities to keep the good things of life for themselves.

By contrast, our Lord in the feeding miracles taught His disciples the importance of sharing. The Gospel narrative is reticent as to exactly how Jesus fed four thousand with seven loaves and a few little fishes. Mark avoids showing Jesus as a mere wonder-worker, producing bread out of thin air, when man, represented by the disciples, failed to satisfy the needs of the multitude in the desert; rather he shows the concern of Jesus, at all times, for His brother's need, even in the most mundane of things, and blessed by Him can work wonders beyond our imagination.

Many scholars see in this miracle story a doublet of the better known feeding of the 5000; in fact, Mark, chapter six, verse 30 and down to chapter seven, verse 37 seems to be duplicated in a series of incidents in Mark VIII, 1-26. On the other hand, Mark has added to the latter series a certain emphasis in favor of the Gentile mission. This miracle story is to be regarded as a sign to the Gentiles, as the 5000 was to the Jews. The loose connection - "about this time" (v.1) - suggests the incident took place in Decapolis, on Gentile soil. Whereas the five loaves of the feeding of the 5000 may be reminiscent of the fivebooks of the Torah, or sacred Jewish law, the seven of the 4000 have a Gentile significance - for instance, the seventy nations of which the non-Jewish world was supposed to comprise, the mission of the seventy (Luke 10), or even the seven deacons (Acts 6). Similarly the seven baskets of scraps collected, contrasted to the 12 (12 Tribes of Israel) of the 5000.

There is also an interesting difference in the Greek words used for baskets in the two accounts. In the feeding of the 5000, the word is "kophinos", a wicker basket used by the Jews especially when travelling to carry

their food supplies, so that they should conform to the Mosaic law about cleanliness; in the feeding of the 4000 the word is "spuris", a large reed basket big enough to hold a man. It was in this sort of basket that Paul was lowered over the walls of Damascus to escape his enemies in Acts IX:25.

We note how in verse two, Jesus tells His disciples "I feel sorry for all these people" - his pity or concern, however, expressed itself in active assistance to those in need; in chapter VI because the 5000 were like sheep without a shepherd, here because the 4000 had been so long without food.

Once again, in verse six, we have the solemn blessing of the bread, the word "eucharistias" being used, obviously gaining significance from the similar action of our Lord in the upper room when He gave us the holy communion. The phrase, "a few small fishes," is added almost as an afterthought, but in early Christian art, loaves and fishes are an even more common eucharistic symbol than wheat and grapes.

In this story, we do not answer the question "Where shall any one get bread to satisfy these people?", with solutions of cash, or local geography, and weather conditions. We look rather at Christ in the

centre of it all, Who said "I am the Bread of Life," "I have come down from heaven so that they might have life." He invited men to His company, and to share all they possessed in the spirit of His fellowship.

Our Lord asked His disciples, "How many loaves have you?" What are your resources? Man can feed man if he is willing to share, and as we look out at an affluent society confronting hungry and undeveloped nations, we have to ask ourselves whether we are not being "Little Jack Horner," wasting fat in our little corners, instead of applying our scientific and technological resources, our superabundance of primary goods, to satisfy those in need.

If our human resources are linked to the spirit of Christ, there is new hope for the world. For commitment to Christ does involve a new sufficiency for ourselves, a new power to overcome our selfishness, weakness, laziness, a new ability to use material resources and talents for the glory of God. The spirit of Christ can change human motives, and His miracle of feeding both the bodies and the souls of mankind can continually be repeated as we put our seven loaves and few small fish into His hands, and ask His blessing upon them and upon us.

## Well, ya can't stop being Italian, can ya?

"TWO WORLDS, School and the Migrant Family," a Brotherhood of St Laurence Social Action Study (Stockland), 95c.

THE BROTHERHOOD OF ST LAURENCE started with the Rev. G. Kennedy Tucker and the Rev. Frank Coaldrake (later Canon, and chairman of ABM) feeling that something had to be done for the many impoverished people of inner Melbourne during the later Depression years.

The Diocese of Melbourne, in whose area it began and has since done most of its work, has never recognised the BSL to the extent of letting it become an obviously Anglican work. And yet it remains thoroughly Anglican in its background and character.

Even more than most of the Anglican religious orders (and the BSL ceased to be even an unofficial order some years ago) it is absorbingly interested in the human world around us.

In recent years it has spearheaded such moves as the Pensioners' Little Budget Campaign of late last year, Community Aid Abroad - both separate agencies, in fact - and public education programs in fields like Family Planning, the posers of high-rise living, and the short-comings in Australian education for lower income people.

This latest book, "Two Worlds," is a re-write of a report prepared after a study of the difficulties of migrant children in Victorian schools. As one understands what happened, the report was thought by the BSL leaders to be of sufficient interest and value to be worth publishing, and so a willing publisher was found and the book resulted.

The Leith Trust of Melbourne financed the research study, under BSL direction, and it was designed to be broad rather than deep.

The conclusions drawn are:

\* Migrant families have such completely

different ideas about the aim and scope of education, compared with the Australian educational establishment, that the seed-bed is ripe for tremendous strains upon migrant children.

\* The neglect of intensive English language teaching for newly arrived children means they sit in class, often year after year, barely able to follow what is going on. ("The belief that children pick up languages easily and therefore need only enough special English teaching to enable them to fit into the school organisation without too many loose ends hanging out can be disproved so eloquently and persistently that it is quite remarkable it still holds credence.")

\* If school and family were in any kind of realistic contact with each other - they usually are not, because there is no common language, and the cultural difference problems are not appreciated - the problems would be alleviated.

The Education Department does not come out of the study particularly badly. The community, says the study, is blind to the problem, and it follows that Government is largely so.

Actually, it is not an incriminating study at all, but rather a clear call to community action/discussion/spending.

There are some delightful pieces of dialogue, from the interviews conducted by a social worker, in this book. They open a few windows to the migrant side of the problem, and make fascinating reading at the same time. We understand Mrs Alix Clemens, the social worker concerned, prepared this section and it shows her up in a splendid light.

- Margi Guilfoyle.

HOW CAN WE CONCEIVE OF GOD in a day of rapidly increasing knowledge? It has been said times without number of late that we live in days of theological turmoil and upheaval. Old signposts have gone. Former standards have changed. This must affect our view of God.

It has never been easy to believe in God. Doubts have always arisen in the thinking mind. But to-day the situation is so different. Knowledge is expanding so rapidly. It is not just that we know more about the universe than Shakespeare did: we know more than we did a decade, even five years ago. With increasing knowledge, it is not unreasonable to suppose that men would have tended to marvel at the complexity of the universe and have deepened their appreciation in a living creative Mind behind the world.

victor maddick writes...

This has, of course, not happened. Knowledge is not wisdom. With increasing knowledge, and the ability to manipulate the world, man has tended to put himself in the place of the Creator, and to edge Him out. Yet the knowledge we possess is probably but a small part of what will be known. We take comfort, therefore, from Bacon's words, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's mind to religion." He continued, "If we are using our knowledge wisely to think about the world, the appropriate end of our journey is thought of God."

If that be so, how do we think about God today?

You've heard of the couplet, "Two men looked through prison bars. One saw mud and other saw stars." Everything depends upon the point of view from which we look. If you start with man, his questionings and his conceptions, you will have God as "man writ large". There will be need for frequent correction. Should we not rather start from what God has revealed of Himself.

Our God is a mighty God. He is the Creator of the heavens and the earth. He fashioned and designed them by whatever processes. What a tonic to read again as the astronauts did, the first Chapter of Genesis. And He moves in the affairs of men, raising up a Cyrus, using Assyria as the rod in His hand, working within institutions and setting them aside if His purposes are not fulfilled. He is the One who "shall supply all your need according to His riches in glory by Christ Jesus." He is "the mighty God."

Our God is a holy God. Allied to the greatness and mightiness of God there is the holiness of God. We cannot rush into His presence. He is holy. "Woe is me", sighs the prophet, "Mine eyes have seen the King, the Lord of hosts."

A passage I wrote in my commonplace book many years ago reads, "We leave our places of worship, and no deep and inexpressible wonder sits upon our faces. We can sing there lilting melodies, and when we get out into the streets, our faces are one with the faces of those who have left the theatres and music halls. There is nothing about us to suggest that we have been looking at anything stupendous and overwhelming. Far back in my boyhood remember an old saint telling me that after some services he liked to make his way home alone, by quiet by-paths, so that the hush of the Almighty might remain on his awed and prostrate soul. That is the element we are losing."

If John Henry Jowett said that at the turn of the century, what would he say now?

Our God is a God who goes out and seeks men. It is the good news of the Gospel. While we may be seeking God, God has been looking for us.

The great liberal Jewish scholar, C.G. Montefiore, said that the one absolutely new thing which Jesus came to say was that God was a seeking God. "While we were yet sinners, Christ died for us" affirms St Paul. For God's love is such that He goes out to seek and to save that which is lost: He does not patiently wait for the returning sinner. He actively goes to meet him and restore him to Himself.

It is said that two great Scottish preachers of a former generation were talking about their preaching. Their discussion began to revolve around the previous day's activity. Andrew Bonar said that his text had been, "The wicked shall be turned into hell". Instantly Robert Murray McCheyne shot back the inquiry, "Were you able to preach it with tenderness?"

For our God is a God of love. His love is all-inclusive. He enfolds the good and the bad, the just and the unjust. It seeks man's highest good. It is neither fickle nor changing. It is constant in its desire for man and nothing will change that beneficence.

Francois Mauriac, who died in September, 1970, was a man of more assurance in an era of bitter doubt. Twenty years before his death, he recorded his eulogy with the express wish that it be released only after his death. "I believe", he said "as I did as a child, that life has a meaning, a direction, a value: that no suffering is lost, that every tear counts, each drop of blood, that the secret of the world is to be found in St John's 'Deus charitas est' - 'God is love'."

In ways such as these we can still think of God even in a day of constantly expanding knowledge. For the God and Father of our Lord Jesus Christ is Almighty and Holy. He moves out towards us long before we move towards Him, and He is love.

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