

CHURCH SCENE



The Church of St Thomas The Apostle, Port Macquarie, NSW, which was built in 1824-28 by convict labor. It was opened for worship on March 18, 1828 by the Rev. John Cross. The church is currently being restored under a National Trust "A" schedule. See story page 2.

The biggest news of the last fortnight has been the slow realisation by Australian Anglicans of the moves in England toward PERMISSION FOR DIVORCEES TO BE REMARRIED IN CHURCH. On Page 2 we report the main points of an English proposal prepared for the Archbishop of Canterbury. On Page 6 the Australian Primate reports he finds the news interesting but doubts it will have much immediate impact on Australia. Whether the Primate be right or wrong, discussion within the Australian Church so far has been anything from apprehensive to joyful. The General Synod Commission on Remarriage meets this month in Melbourne, so no one has been able to wish the subject away.



The mystery of Mr. FRANCIS JAMES' DISAPPEARANCE also came under the spotlight once more, and the most that can be said with certainty is that circumstantial evidence of his being held in China grows a little stronger. See Page 2.



The Diocese of New Guinea badly needs a PHYSIOTHERAPIST for Koinambe. See Page 3.

THE FORTNIGHT'S NEWS

The possibility of CANBERRA'S churches combining for a NATIONAL RELIGIOUS CENTRE, perhaps as an alternative to or associated with an Anglican cathedral in Canberra, was prematurely raised in some daily newspapers. Bishop Clements of Canberra and Goulburn was a little embarrassed. See Page 2.



Bishop John Lewis presided over his first NORTH QUEENSLAND SYNOD where the synod took the unprecedented step of throwing out a social services report. The report discussed certain contentious moral questions, and has been sent back for further study before presentation to synod next year. See Page 3.



The Secretary of the U.S. Council of Churches of Christ, Dr Espy, said recently that AMERICA was in A STATE OF SPIRITUAL CRISIS, confused and tumultuous. See Page 3.

A number of parishes in the DIOCESE OF BALLARAT are in MONEY TROUBLE. Ballarat's synod was told this, and also heard from Bishop Hardie about the lessons of history. See Page 4.



Roving reporter, C.K. Johnson, reports an incredible muddle in a U.S.-based welfare agency, which found itself with an enormous quantity of WEIGHT-REDUCING FOOD SUBSTITUTES intended for the relief of BIAFRA'S STARVING, but was swindled. See Page 4.



Students control LATIN AMERICA, Bishop Ian Shevill reports on Page 5, following a recent visit to a field where the Anglican Churches have been part of a huge missionary force for many years.



The Dean of Johannesburg faces a LONG WAIT before his trial. See Page 5.

A report issued in England claims that LOCAL COUNCILS OF CHURCHES are falling down on the job, often because their members do not take them seriously enough. See Page 5.



Early reports of a REFUGEE CRISIS IN INDIA, caused by the East Pakistan revolt were exaggerated, a WCC aid officer reports. See Page 6.



On Page 7, Ron Marks reviews the recently re-published "LIFE OF OUR LORD" by Charles Dickens, which he does not find the most exciting of Dickens' work. Also a leading Methodist economist writes about the moral justification for a STOCK EXCHANGE.



On Page 8, Leon Morris concludes his series of SERMON STUDY RESOURCES. Archbishop Felix Arnott commences a series of six in the next issue.



Welsh leader resigns

LONDON: The Archbishop of Wales, Dr Glyn Simon has announced that he will resign the primacy on June 30 and the see of Llandaff on August 31. The 68 year old Archbishop said that he had been receiving treatment for many years for Parkinson's disease, and as his diocese was a large one, he felt he should resign now.

Dr Simon, who was elected Bishop of Llandaff in 1957 and Archbishop in 1968, has been an outspoken leader of his Church. — APS

STUDENT REVOLT

MELBOURNE: Delegates at the National Evangelical Anglican Congress at Monash University, will hear the students' point of view on the student revolution.

Mr. Gregor Macaulay, president of the Australian Union of Students will speak over lunch on "The Church and the Student Revolt."

Centenary at Bathurst

BATHURST: Over 100 young people are expected to converge on the Parish of St. Barnabas, Orange, for the Diocese of Bathurst centenary celebrations on the weekend of June 11-14.

They will also be celebrating the completion of St. Barnabas' Church.

Celebrations are being jointly sponsored by the Diocesan Youth Council and the Parish of St. Barnabas. Co-leaders the Rt Rev. Dr. K. Rayner, Bishop of Wangaratta, and the Rev. Dr. P. Jolliffe of Melbourne, will be relating the theme of celebration to Christian thanksgiving and

Archbishop opens college block

TANZANIA: The Archbishop of Melbourne, Dr Woods (in the doorway) is pictured after opening a domestic science block at the St Phillip's clergy training college, Kongwa, Tanzania.

The domestic science block cost \$50,000 of which Melbourne has promised \$16,500 over a three-year period under the MRI program.

With Archbishop Woods are — left to right, two Government officials, the Rev. R. Glen, principal of the college and on the right is the Bishop of Central Tanganyika.

St Phillip's College serves the diocese of Central Tanganyika, Morogoro, West Tanganyika and Victoria Nyanza.

Ecumenical centre for Canberra?

CANBERRA: Is Canberra to have an Anglican Cathedral, or perhaps a national ecumenical centre, and when?

Readers of Canberra's daily newspapers in the last couple of weeks might have thought something was moving, at last, but they were probably mistaken.

While Canberra's Anglican churches (many of them shared with other denominations) are full, and St John's in particular is crowded, the "Canberra Times" reported that an approach had been made to the

other churches toward setting up a national ecumenical church centre.

Bishop K.J. Clements of Canberra and Goulburn was embarrassed.

In fact, at the last Canberra and Goulburn synod, Bishop Cecil Warren had mentioned the possibility that a national church centre might be an alternative to the long-projected Anglican cathedral in Canberra.

Synod adopted the idea, and the Roman Catholic Archbishop Cahill was asked for his opinion in a private letter from Bishop Clements. Archbishop Cahill has not yet made a decision, and is believed to be discussing it with other Roman Catholic authorities.

This month's Press "leak" erroneously stated that other heads of churches had been consulted.

Historic church is being restored

PORT MACQUARIE: With funds from a national restoration appeal, the historic church of St Thomas the Apostle is being restored.

The 147 year old building (see picture on page one) has been given an "A" classification by the National Trust.

St Thomas' was first opened for worship on March 18, 1828, by the Rev. John Cross.

This is not the first time that the building, whose four walls face due east, west, north and south, has been restored. In 1897 a hurricane so badly damaged the church that moves were made to build a new one, however, it was decided that the old one should be restored instead.

Items restored and dedicated include the organ, church gallery, heraldic shields and circular stairways.

The organ, which arrived at Port Macquarie in 1857, has been returned to its original position in the gallery and restored at a cost of \$3750.

London commission recommends remarriage in church

LONDON: When a controversial new report on remarriage of divorcees in the Church of England was published in London last month, a member of the Commission which prepared it said the report had the entire world Anglican Communion in mind when making its proposals.

The commission's report recommends, unanimously, that remarriage in church for divorced persons be allowed, provided there is a consensus of opinion in favor of the idea.

At the same time, Professor Howard Root who referred to the world significance of the proposal, said it could well take a year or more before any decision was reached in England.

The report, "Marriage, Divorce and the Church" (SPCK), is in fact a statement on the Christian doctrine of marriage, prepared for the Archbishop of Canterbury.

The commission was at pains to stress in the preface that it was not purporting to tell Anglicans what they ought to

do. They "more modestly proposed" that the Church authorities find out whether a moral consensus exists within the Church of England about the propriety, in certain circumstances, of allowing remarriage of divorcees in church.

Essential points in the report include:

* Marriage vows cease to be binding when, because of divorce, they can never again be honored.

* The division existing among Anglicans on the question, some feeling convinced either that the idea of remarriage in church was right or wrong, other feelings uncertain.

* Loyalty to Christ requires the Church to

allow liberty of choice to Christian men and women in the matter.

Discussing the particular circumstances in which remarriage of divorcees in church might be allowed, the report suggests that the proper authorities considering any case should check:

* That all obligations remaining from the previous marriage should have been discharged.

* That the couple proposing remarriage should genuinely intend lifelong fidelity in the new marriage.

* That the two partners are capable of a lifelong relationship.

* That the couple genuinely desire the blessing of God upon

their new marriage according to the rites of the Church.

It is understood the report will not be given formal discussion before the November, 1971 meeting of the English General Synod.

The executive committee of the Church Union in England immediately put out an interim statement on the report, describing it as more than the views of the people who prepared it.

The Church Union claimed the report failed to take account of the challenge to the Church's teaching about purity and fidelity rampant in contemporary society.

— "Church Times"

Francis James mystery unravels a little

By Gerald Davis

The confusing doubts about the whereabouts of Mr Francis James, associated with "The Anglican" newspaper before its brief revival last year, have been resolved to some extent this month.

Mr James was reported missing at the end of 1969, following reports that he had visited China. It was reported that he had been in China earlier in the year, after which a series of newspaper articles about China carrying Mr James' by-line, appeared in a number of newspapers in Australia and overseas.

"The Anglican" ceased publication in February, 1970, and Bishop J.S. Moyes, of the Church of England Information Trust which published "The Anglican" said this was because the paper could not carry on in the absence of its managing director.

When "The Anglican" was revived in August, 1970, for several issues, it was reported that Mr James was no longer a member of its board. Mrs James, who had edited the paper under her husband, was not associated with the revival.

At the time, most reports of his whereabouts were uncertain, although the circumstantial evidence pointed to his being in China, kept unwaveringly.

On May 1, this year, "The Australian" reported that Mr James was understood to have been held because of a visa irregularity. It was also stated by the Prime Minister, the previous day, that Mr James had been the subject of Australian Government enquiries. The enquirers had been informed that in Mr James' interests, the probes should cease.

It is not clear whether Mr James still has any official connection with the Church of England Information Trust. I believe the trust is still in existence, but not in business. Nor is it clear who, if anyone, has any legal responsibilities in

relation to the trust at present.

When the trust was re-formed in mid-1970, preparatory to its brief revival of "The Anglican", it is believed certain action was taken in relation to debts, mainly to debenture holders but also to some trade houses.

I understand from legal circles in Sydney that at present the trust has both assets and obligations, and that nothing can be done at the moment to resolve the matter as it is unclear whether anyone other than NSW Government officers can legally do so.

"Church Scene" has made a number of offers to acquire certain of the trust's assets and liabilities, since February, 1970, when the proprietors of "Church Scene" were invited to treat. Each time, the difficulty has arisen that no one is available who believes he is competent to treat on behalf of the trust.

Mr James' whereabouts have been surrounded by almost as much doubt as has the status of the trust, although the evidence that he is in China has become stronger.

As a Sydney State public servant remarked to me privately last month: "Let's hope poor Francis James can be extracted from his dilemma more quickly than we can expect to extract the money of 'The Anglican's' creditors."

But no one really knows, and no more does Mrs Francis James and her family in the modest home in northern Sydney with its remarkably full library of books about China and India.

Abp Loane visits India

SYDNEY: Archbishop M.L. Loane

is here on April 26 for a six-week visit to India where he has been invited to give missions addresses and Bible studies at eight conventions for missionaries and national church workers.

His tour will begin in Kabul near New Delhi and continue to Lahore, Madras, and Coimbatore.

He will give Bible studies at conventions in Nilgiris, South India, Coonoor, Darjeeling and Kalimpong.

This will take him near the troubled West Bengal-East Pakistan border.

He will then address conventions at Lando and Mussoorie, where missionaries gather from all parts of India during the intense summer heat.

He will return to Sydney on Tuesday, June 15, having delivered over 50 addresses.

Archbishop Loane has visited India many times over the past 15 years for Bible-teaching ministry.

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Remote area needs physiotherapist

From Susan Young

PAPUA-NEW GUINEA: The Anglican Church is looking for a trained physiotherapist to help retarded children in the remote Jimi River area of the Western Highlands.

For almost a year they have had the services of a 25 year old physiotherapist Liz Roberts, who has been working with the children at the Anglican Jimi River headstation of Koinambe.

But Liz will soon be returning to Melbourne, which she made her home after emigrating from England a couple of years ago.

SPECIALIST

And although the retarded children will have the help of nurses at Koinambe, Liz says they really need the specialist skills of a trained physiotherapist if the children are to make the best use of their limited capabilities.

Liz says there are about 170 affected children in the area. At a few specially hard-hit villages, more than a quarter of the children are retarded.

All the affected children are physically treated and some of them are mentally handicapped, too. Most of them are deaf and dumb, although this condition improves with treatment in some cases.

It's thought that their condition is due to an iodine deficiency in their mothers, during the early months of pregnancy.



LIZ ROBERTS

INJECTIONS

To counter this, a program has been started to give iodised oil injections to women of childbearing age in the area.

The children were first discovered in 1965, soon after Koinambe station was opened, when Sister Olive Robin found that a lot of retarded children were being brought to her infant welfare clinics.

Liz became involved during a holiday trip to the Territory.

She had been to the same school in England as Sister Robin and had heard her speak about Koinambe. So naturally, when she came to Papua-New Guinea, she

wanted to see the station.

Liz went on patrol with Sister Robin, who pointed the retarded children out to her and asked if physiotherapy could help them at all.

"I said, well, it's worth trying," Liz recalls. "So we brought some of them back to Koinambe and they responded so quickly to treatment that we decided to make a project of it."

Liz works on each group of children for about three or four weeks.

So far about 60 children have been treated and Liz has just been out on patrol to bring in another group.

REWARDING

She finds the work very rewarding, but also sometimes frustrating and depressing because many of the children slip back into poor condition once they return to the villages.

Many of them have malnutrition problems when they arrive at Koinambe and valuable time has to be spent feeding them up on a high-protein diet before physiotherapy treatment can begin.

In addition, the children are often

weakened by such things as malaria, hookworm and anaemia and more time has to be spent getting rid of those conditions as well.

"Ideally," says Liz, "the children should come in for much longer periods, say about six weeks and then come in again in two or three months' time."

"After a few sessions like that, a lot of the children wouldn't need any more treatment."

FINANCE

About \$5000 has been raised for the Koinambe project as a result of an article in a Melbourne newspaper and a Rotary Club in England is also interested in contributing. The Territory health authorities are giving financial assistance for the physiotherapist and for the research program being conducted jointly by the Church and the Institute of Human Biology.

Now all the children need is another fully trained physiotherapist to take Liz's place.



Physiotherapist Liz Roberts, with one of her young patients, an 18 months old boy called Den, from Kupeng village in the Jimi River area.

When he first came to Koinambe in September last year, Den had no head control, no sitting balance and no precision movements of the limbs. Now, five admissions later, he has almost perfect head control and sitting balance and is beginning to pull himself up to a standing position.

Face of Christ has message of hope

From A.T.B. Haines

TOWNSVILLE: "The Face of Christ" was the subject chosen by Bishop John Lewis, SSM, of North Queensland for his first charge to the diocese at the 68th synod eucharist in St James' Cathedral.

He began by comparing the face of Christ depicted on the rood of the mother house of the Society of the Sacred Mission at Kelham, England with the face of the giant Buddhai Nara, Japan.

The Kelham rood, he said, presents a brooding face with a depth of determination while the Daibutsu, the largest Buddha in Japan, presents a face of absolute serenity giving a feeling of calm and peace to the beholder.

The bishop also spoke of Daruma, a famous Buddhist monk who sought enlightenment by contemplation to the extent of being oblivious to physical needs. Eventually his arms and legs withered away and he is remembered today by pathetically limbed dolls which are popular New Year gifts in Japan.

VITAL

Bishop Lewis said he had chosen this theme for his synod charge because he believed it to be vital to the work that lay ahead.

Synods were concerned with the business of the Church and the way they went about it depended on their whole attitude to life.

"In the face of Christ we see the light of the knowledge of the glory of God," he said.

Bishop Lewis said that the face is the focal point of the body, and St

Paul probably had this in mind when he spoke of Jesus as the Head of His Mystical Body.

But, added the bishop, we miss the point of this metaphor completely unless we keep reminding ourselves that the Mystical Body is not a theoretical entity, but is made up of people like ourselves.

HEAD

In the leaders of the modern world we can see what it is like to be the head of any group, movement or society. Then, as we direct our thoughts to Christ we may have some idea of what it is like to be Head of the Church.

"The face of Christ is bound to reflect not only the joys and love of His members but their sorrows and anxieties too," said Bishop Lewis. It was this identification with humanity that drew people to Jesus. When they looked on His face they saw not only the depths of their own

suffering but the message of hope too — the face of Jesus on the cross is the face of utter frustration.

FRUSTRATION

Frustration is an everyday companion in modern society, said the bishop, but nothing could be more frustrating than to be nailed to a cross by thoughtless men and thus rendered inactive as Jesus was. Yet He rose above it.

Continuing, Bishop Lewis said that accepting and putting up with our brothers and sisters in Christ is no easier than putting up with members of our own families, but it is required of some of us — something every Christian can expect to give and receive.

He added: "No matter how well off the Church may be financially, she will be quite ineffective unless the responsibilities of sonship and family life are shouldered willingly."

Bishop Lewis concluded: "No matter how successful we are in our business, how convincing in our arguments, it is our faces that will often convince people of our faith or give us away."

"The Christian face does not have to be handsome or beautiful nor hide behind a mask of professional calm, but it must certainly reflect the marks of Jesus in the hope that those who look at us will see something of the light of the knowledge of the glory of God."

Synod refuses to accept social services report

From A.T.B. Haines

TOWNSVILLE: North Queensland Synod took the almost unprecedented step of declining to accept a report of its social services committee and refused to have it printed in the Year Book.

The report contained some highly controversial opinions on censorship, homosexuality and abortion, and was referred back to the Bishop in Council for suggested further studies by archdeacons and parishes.

The report recom-

mended the abolition of all forms of censorship, considered that homosexuals should have the right to accept or refuse treatment, and advocated changes in abortion laws.

Other areas covered by synod included aboriginal work, a visit to St Mark's College, Univer-

sity of Townsville, finance and Home Mission Fund.

Co-operation

A diocesan committee set up to investigate conditions of aboriginal work on Palm Island called for greater Government co-operation with the Church in its work and witness in every part of community life in aboriginal settlements.

The committee also urged greater co-operation between the island's Anglican and Roman Catholic churches and asked Bishop Lewis to try and secure this.

The Church needed to be informed in advance of the Government's intentions so that it could revise its work accordingly. The best assistance the Church could give, said the report, was to help the aboriginal people to help themselves.

College

On Sunday, May 2, synod attended a buffet tea at St Mark's College, University of Townsville. Warden, the Rev. Canon M. McGregor pointed out the site for the new women's college.

Delegates felt that the college was one of the greatest achievements of the diocese which would pay rich dividends in the future. It was a demonstration of one of the results of the thinking, planning and work of many synods and it sent synodsmen away with a vision of what may be accomplished by loyal and faithful service.

Synod heard that the financial state of the diocese was relatively satisfactory, but Bishop Lewis warned that inflationary trends and new works projected would call for considerable effort and substantial sums of money.

Spiritual crisis in America

MELBOURNE: The United States of America is in a state of turmoil according to Dr R.H.E. Espy, secretary of the National Council of Churches of Christ in the USA.

The council is the U.S. counterpart of the Australian Council of Churches.

Speaking at an informal luncheon given in his honor by the Victorian Council of Churches, Dr Espy said that there was a drastic re-examination of national values in America at every level of the community.

"National and individual identity and values are being questioned," he said. "There is a series of spiritual crises and the very purpose of life itself is being re-examined."

Dr Espy, who describes himself as an ecumenical Baptist layman, said that the intense interest shown in the Lt Calley trial, the supersonic transport controversy and the space program were indicative of this re-examining attitude.

Churches and church members were experiencing a crisis in faith with a marked decrease in church membership, giving and community involvement.

Many young people with high religious ethics were rejecting the Church because they associated it with the Establishment and authority.

Speaking of racist

problems, Dr Espy said that the crisis was far out of numerical proportion because people were so concerned to see justice granted to coloreds.

Responsibilities, he added were ecumenical, but there was no unanimity of outlook on any situation facing the churches.

At the 1969 triennial conference of the council, it was forced to ask member churches to state their official position on all major issues.

However, Dr Espy believes the position is far from one of pessimism. "There is a remarkably high standard of pulpit ministry in all churches," he said.

World development, he said, must be based directly on justice, and the council was very concerned about certain theological problems involved in world development.

He concluded: "What is the theological basis for upsetting established social structures? As we see it, that is what development implies. You have found your answer. We still have to find ours."

— Alan Brownlie

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Size does not impress, bishop tells synod

BALLARAT: In his president's charge to the seventeenth synod, the Rt Rev. W.A. Hardie said it was time Christians gave up being impressed by numbers and size, mass movements and big business in the Church.

Speaking at the third session of synod, Bishop Hardie said that all knew what ultimately grew out of the crucified minority of one Christian - Jesus Christ.

"We may long for the revival of religion," said Bishop Hardie, "but it will not come with vast world wide movements like MRI, or that version of the big business deal called 'the Great Church', which is the avowed aim of the ecumenical movement.

"It will come as it surely will come, across denominational boundaries indeed. But it will not come like the tramp of big battalions. It will come unobtrusively and unpretentiously, where two or three are gathered together in little groups here and there, where small numbers of concerned people gather with committed regularity and faithful perseverance to grasp and be grasped by the Spirit of Him who said 'Fear not little flock.'

"So stop counting heads," continued the bishop, "and looking at the size of parish surpluses or deficits, or the promotional effectiveness of slick and assiduous advertising and organisation, or the impressiveness of public images and public relations or any other of the sick standards of the world we live in.

"Once again, it is the minorities that count; this is one of the iron laws of history."

Rural crisis leaves parishes in debt

BALLARAT: The worsening situation of the rural economy has left many parishes in this diocese considerably in arrears in payments to the Central Diocesan Fund.

Finances were discussed at the 17th sitting of Ballarat Synod in April, and parishes were warned that their pledges to the fund were well behind.

The situation facing the Diocesan Board of Finance was a grim one, and unless arrears were met in the near future, much of the Church's work would have to be left undone.

Other topics for discussion were apartheid, mission giving and St. Cuthbert's home at Colac.

Synod declared itself totally opposed to the principle of apartheid as applied in South Africa. This motion, on the grounds of Christian conscience, was brought forward by the Rev. R.H. Pidgeon of St John's, Ballarat.

A letter embodying the contents of the motion will be forwarded to the Anglican Archbishop of Cape Town. Members rejected a call

for the cancellation of all sporting fixtures with South Africa.

Synod set a target of \$22,000 to be raised for mission work in 1971.

The Rt Rev. W.A. Hardie, Bishop of Ballarat stressed the need for continued personal interest in overseas mission work.

Plea for unity by Dr Blake

NORTH SUMATRA: Dr Eugene Carson Blake, general secretary of the World Council of Churches, has urged Protestant, Orthodox and Evangelical Christians to respond to the new possibility of Christian unity afforded by the renewal and reform of the Roman Catholic Church.

He made this plea for unity in a major address to the Seventh General Assembly of the Indonesia Council of Churches.

"The cultivation of new relationships with the Roman Catholic hierarchy by your ecclesiastical leaders as well as new friendships in Christ with all Roman Catholics must be in Indonesia, as in the whole world, a primary

program of activity," said Dr Blake.

In his sermon on "The Unity of the Church within the Community of Man" delivered on April 18, Dr Blake stated that population growth, increasing economic interdependence of all nations and increasing technological unity all combined to demand that Christians contribute fully to the one community of man. - EPS.

Metrecal for Biafra's starving

MOST AUSTRALIAN Anglicans will hardly know the name of the Rev. Carl McIntire, but those who do will be likely to react whenever the name is mentioned.

Mr McIntire was prominent through the 1960's as the leader of the "International Council of Christian Churches" - a body set up as a fundamentalist Protestant alternative to the World Council of Churches. The ICC was politically active (probably far more than the WCC) and it was notably pro-American, anti-Red, anti-Roman Catholic. It found modern translations of the Bible offensive - part of the Communist plot, one supposes - and it encouraged a number of people to leave the mainstream churches and join newer church groups of its own approval.

Then the anti-WCC warpath attracted some more heavyweights. People like Billy Graham, the Bible Societies and the major interdenominational missionary societies were thrown into the issue as pro-devil or whatever the root of all evil was supposed to be, while the ICC found some fighting partners in the Deep South of the USA (the Bob Jones University was the noisiest), the newly-emerging Federation of Independent Evangelical Churches in UK, and the few "People's Churches" (the name is, one supposes, no more strange than "All Souls" among Anglicans, but it is suspiciously Socialist for right-wing Protestants) which have grown up in Australia.

It should be said in passing that the Australian end has always been a bit ambivalent. One recalls that the weekly Evangelical "New Life," Melbourne, showed some sympathy for McIntire. Knowing this alarmed a number of Evangelicals, including local Anglicans, but "New Life" and most other of McIntire's one-time Australian contacts have had too much good sense to stay with him.

Then, last year, when the Pope's visit was announced and Ian Paisley wanted to be in the show too, it emerged that Paisley was to come to set up a branch of the

ICCC. Immediately a New Zealander replied it was too late: He had already done so. And your writer remembers an indignant telephone call from a dear soul who wanted to be sure that your writer understood that both the New Zealander and Paisley were wrong. The lady caller was in fact the secretary of the True Church of Jesus Christ Assembly in Australia, affiliated with the ICC, and it must be through some mistake that Paisley had overlooked this fact.

Fraud

McIntire's name has been in the headlines in the United States once again this year, and those who ploughed through an enormous report in the Sydney "National Times" of April 12 will have gathered that Mr

McIntire has the misfortune to lead a group called International Christian Relief, which got involved in a fraud publicised all over the American financial Press.

It seems to start with shipments of Metrecal and other slimming products called "Carnation" and "Nutrament" to Biafra during the late stages of the civil war in Nigeria. The Press understood the deal involved 1,500,000 cases of this, worth \$U.S. 12 million wholesale. That is, it was worth something like that until, shortly before it was given to International Christian Relief, the U.S. Food and Drug Administration rendered it worthless in most of the world by banning the cyclamate sweeteners it contained.

How ICR came to get the stuff is one interesting question. How they thought reducing diets could help Biafrans is another.

Barter

Anyway, Mr McIntire's executive chief, J.T. Shaw, decided to barter some of this slenderer for motor vehicles - although there is evidence he had been unable to get as much as an Aspro through the Nigerian blockade.

Adding to the fantastic side of the whole affair, Shaw found a dealer who began to arrange for \$U.S. 1 million worth of the slenderer to be sold to the Nigerian Army, as part of the barter arrangement which would give ICR the alternative goods it wanted.

Apparently, though,

this deal did not go through. American Express had been financing the dealer, J.H. Bevel of Oklahoma, whose company was called International Tours and Trading. He had arranged credit from American Express presenting shares in an off-shore investment fund as collateral.

It is claimed by Bevel that he paid \$100,000 to ICR for wharfage of storage - a claim denied by ICR. It was certainly found that International Tours and Trading had no assets when American Express got nervous and tried to cash the collateral shares, and found them worthless.

Tax Deductible

Incidentally, McIntire and Shaw have categorically denied they gained anything from this confusing episode (which is evident, to say the least, and it appears that it is Bevel, rather than ICR who is under investigation).

Further, it has come to light that the cyclamate slenderers were a tax deductible gift from the drug makers to ICR (not a bad idea - if they had a tax deductible value, it is likely to have been about the only real value they had).

And to do ICR due credit, they did try to barter their incredible cargo for something of more use.

It all adds up, however, to the idea that it is good to know what your international charities are, and to expect that they will account to the public and the responsible people who back them.

- C.K. Johnson

South African Church a small body letters

Sir - With reference to the despatch from the Bishop of Johannesburg published in "Church Scene" of April 15, 1971, it would seem probable that many of

your readers may not be aware that the "church of England in South Africa" (sic) referred to by the bishop is a very small and unrepresenta-

tive body originating in a schism from the Church of the Province of South Africa.

That is, the "Church of England" is not in communion with either the Church of England (in England) or with the Church of England in Australia; and that Bishop Stradling himself belongs to the Church of the Province, and not to what he describes, following South African local usage, as "the Church of England."

Readers thus uninformed might well conclude that -

a) Bishop Stradling is criticising the Church to which he himself belongs,

b) Anglican opinion as a whole and the Church of the Province corporately, are deserving of the criticism in question, which I believe not to be the case.

-(The Rev) J.S. Dunkerley, St Mark's College, North Adelaide

Cowling study a sloppy translation

Sir - I would like to comment on the Rev. C.C. Cowling, Church Scene April 1.

This study of the Old Testament is typical of modern theological teachers, no wonder the Church is in a mess. The only mention of Job elsewhere in the Bible, is as the son of Issachar, Jacob's fifth son by Leah, and in the absence of any other evidence it is wrong to assume any other origin for him.

The fact that he is said to have come from Uz does not make him an Edomite any more than the fact that Paul was born in Greece makes him a Greek, for the Bible says, by the mouth of Paul himself, that he is an Israelite of the tribe of Benjamin.

The statement that Christ came to the "lost

sheep" of the house of Israel is also misleading, because it is mistranslated. The Greek text reads, "I am not sent but unto the sheep of the having-been-destroyed House-of-Israel".

To say that Israel was lost is ridiculous because Jesus sent His disciples to them (Math.10.V5-6). Jesus knew where they were and the description of them as the sheep of the having-been-destroyed-House-of-Israel sharply defines them, and excludes all gentiles.

The text quoted from Math.15.24 misses the point also, Jesus would not heal the Canaanite woman's daughter until she acknowledged the fact that the blessings had to come through Israel, and no other.

It is this type of sloppy translation, plus a

disbelief of the Old Testament anyhow, that we labor under in an endeavour to help the young. The churches leadership has much to answer for.

-C.C. Phillips, warden, All Souls, Bangalow, NSW.

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Details of the program available from the Bible Society in Capital Cities.

THE BRITISH AND FOREIGN
BIBLE SOCIETY IN AUSTRALIA.

LONDON: After a recent trip to the Argentine and Brazil with the USPG/MMS investigation team, the Rt Rev. Ian Shevill, secretary of the United Society for the Propagation of the Gospel, writes that the student in Latin America reigns supreme as a symbol of volatile revolution.

Students reign in Latin America

From the Rt Rev. Ian Shevill

Describing the student role to the Anglican/Methodist team now visiting the southern continent, John Churchill Brown, the only ordinand in the Diocese of the Argentine said: "If you would understand the student, you should put your stethoscope on his heart and not only on the liver and spleen."

In both Brazil and the Argentine, half the population is under 25 and the student is therefore important. Universities are non-residential and students often have to work as well as study.

They pick up accommodation where they can and I saw one single roomed apartment in a high rise city block which was home for six of them.

Concern

All church leaders whom we met in Brazil and the Argentine expressed concern about the students. Some are trying to help, and others have candidly expressed fear of being involved with them because where there are students there seems to be revolution.

The religious composition of the two countries is of course predominantly Roman Catholic.

They are covered with a network of churches, many of them beautiful and most of them in frequent use.

We discussed the Roman Catholic situation with Cardinal Antonio Caggiano, the Archbishop of Buenos Aires and Primate of the Argentine; Cardinal Archbishop Scherer of Port Alegre; Bishop Jose de Castro Pinto, assistant bishop of the Archdiocese of Rio de Janeiro; and Bishop Avellaneda, president of the Ecumenical Department of the Episcopal Council of Latin America.

Interest

They all expressed keen interest in the possibility of an English team undertaking work on an ecumenical basis in Latin America, and considerable concern for the decline of faith and growth of secularism throughout the land.

The Catholic involvement with the student population is carried out by conducting 14 of the 50 universities in the country.

The second largest religious group is the Pentecostals. In the cities they give identity and a place in the community to people coming in from the country, while in the remoter areas they give a warm and externally exciting form of religious expression to the people.

Pentecostalism rather centres around charismatic personalities who have often built up enormous congregations and temples, with an eating house attached.

Band

In Rio, we visited Pastor Paulo Macatae, and two of us preached in a vast church decorated in primary colors with a band playing in the gallery and a popular rock singer crooning on the stage.

In Sao Paulo we visited Manuel de Melo, whose enormous church is still being built. He has only been working for 15 years and his church now

numbers 1.5 million baptised members and .5 million catechumens.

His seminary had an initial intake of 48 but this year 120 men are entering for the two-year course. He operates a wide broadcasting program which takes his message over 124 stations every day and he told us with considerable pride that his congregations include four members of the Federal Congress of Brazil, seven deputies in the State Parliaments and 220 city councillors.

At present Manuel de Melo is organising a series of farms along the new road systems and hopes to have 1500 of them by 1980. His church pays the people for the first

six months and then they begin to live on their crops. He is going to Israel soon to study the methods used in the kibbutz.

A third Pentecostalist on whom we called was Juan Carlos Ortiz in Buenos Aires. He was a younger man but again a person of immense vitality.

Generally it can be said that the Pentecostals are dealing with people from lower income groups, but their spiritual power is a force to be reckoned with in Latin America.

Ranking third in number and influence are the mainline Protestant denominations.

Conservative

Many are exceedingly conservative and many have spent so long in being suspicious of Catholicism that any ecumenical expression in that direction is naturally difficult. However, the Lutheran, Methodist and Presbyterian leaders we met welcomed us with interest.

Whether a team from Britain will be invited to work among the 96 million people of Brazil, or the 24 million of the Argentine, we do not yet know.

We are sure, though, that such work would be in one of the vast concrete cities and would relate to the Christian bodies already at work.

UK inter-church groups fail to work well

LONDON: Many local councils of churches are not doing their job adequately according to a report published this week.

The report, "Local Councils of Churches Today", is the work of the British Council of Churches' Department of Mission and Unity.

A recent survey of the 650 such councils in the British Isles conducted recently revealed several facts, the first being that only 55% of councils replied to the questionnaire.

The survey showed that, of those councils which were active, over 50 per cent were only concerned with Christian Aid and the Week of Prayer for Christian Unity (which the majority did not regard as significant).

The really active Councils of Churches existed mainly in suburban areas and had a high lay membership with Roman Catholic support, but most Councils had only minimal contact with the local government authorities in their area.

After describing an imaginary Council of

Churches which does all the wrong things, the report says that the first difficulty is often that there is no real commitment by the churches and their members to ecumenism. ("It is little more than an added extra to the rest of church life"). The development of ecumenism is often dependent on the initiative of one or two individuals. The report gives a list of obstacles to the work of local Councils of Churches as supplied by recent regional meetings of officers of local Councils.

These included the following:

* Lack of authority by a local Council of Churches to make decisions which can be carried out.

* The churches tend to be too "inward-looking" concerned more with their own affairs and events than with togetherness and mission.

* The difficulty involving young people in Councils of Churches.

* The difficulty of communicating local council concerns to the congregations.

* The domination of the council by officers who won't retire. Three years in office was generally thought about the ideal maximum. On the other hand, there was great weakness in officers retiring every year.

Churches discuss intercommunion

ATHENS GUMMERSBACH, GERMANY: Statements by church leaders have increased the likelihood of intercommunion between Orthodox and Roman Catholic churches.

Athenagoras I, the ecumenical patriarch of Constantinople said that a letter from Pope Paul VI expressing the hope that at the conclusion of a concelebration "we might drink together from the same chalice of the Lord," was a great event.

The letter, Athenagoras said, might serve as the basis for a very rapid evolution in relations between the Orthodox and Roman Catholic churches and more especially for "a return to the same chalice of the Body and Blood of Christ."

"Without a doubt," said the ecumenical patriarch, "it constitutes an historic change of attitude, without precedent, on the part of the Roman Catholic church."

The Pope's letter added that: "The situations inherited from the past and the barriers erected between us then should not constitute an obstacle delaying this final step toward full communion."

Recalling that the anathemas pronounced at the time of the schism in 1054 were lifted by both sides in 1965, Athenagoras suggested they should have then embraced the same chalice. However, he acknowledged the need for a prior agreement among the Orthodox churches.

Meanwhile, during a visit to the German Federal Republic Metropolitan Nikodim, head of the foreign office of the Moscow Patriarchate of the Russian Orthodox Church, said he subscribed to the administration of this sacrament to Catholics and Old Believers in certain circumstances.

However, this does not mean intercommunion which would require complete agreement between the churches. He said the question of a common Eucharist between Orthodox and Roman Catholics would be discussed at the Pan-Orthodox Council.

—EPS.



SYDNEY: A scene from the film "One in Twelve" which is currently being produced for the Church of England Home Mission Society by Pilgrim Films.

Sister Judy Webb, a Chesalon Parish nursing sister has stepped from her car ready to make a home visit, while photographer Stuart Mudge and director Richard Brecknock preserve the moment on film.

"One in Twelve" refers to the proportion of aged persons in the community and is a film about the work of the Chesalon Parish Nursing Homes and Parish Nursing Service.

There are seven Chesalon homes providing nursing

care for 250 aged who are unable to afford private nursing home care.

Another six homes are planned for the next four years and will be built at a cost of more than \$2.5 million. Although this will double the present accommodation, it will still not be able to fulfil even part of the need.

The Parish Nursing Service supplies supportive help to aged sick people who are still living at home. The nurses make 25,000 calls a year.

The film, in the last stages of editing, will be released this month.

Holy Week protestors

WASHINGTON D.C.: Two participants in a Holy Week "gaol-in" here have been acquitted of charges of "incommoding the sidewalk." They were among 92 people arrested near the White House in what they called a Holy Week Witness Against the War.

The two acquitted were Wayne F. Smith, 20, of St Mary's Seminary, Catonsville, Maryland, and Father Daniel DiDonizio, 36, of the Washington Theological Seminary.

Most of those arrested were seminarians

from New York City who announced their intention of spending Holy Week in gaol fasting and praying as a protest against the Indo-China War.

Also arrested were editors of three lay edited religious journals

which had published a joint editorial condemning the war.

Church leaders taking part in the Holy Week witness and fast included Episcopal Bishop Robert L. DeWitt of Philadelphia, Methodist Bishop James Arm-

strong of South Dakota, and Dr William P. Thompson, top administrative officer of the United Presbyterian Church and a member of the World Council of Churches' Central Committee.

—EPS.

acquitted

Long wait for dean?

JOHANNESBURG: Dean G.A. French-Beytagh may have to wait as long as a year for his trial on subversion charges to begin, according to the chief of South Africa's security police, Brigadier P.J. Venter.

The Dean, who is 59, was arrested in January and appeared in court a week later on a charge of having pamphlets of the banned African National Congress in his possession. He was brought before the court again on February 26, and remanded until May 28.

In a newspaper inter-

view, Brigadier Venter claimed it would take "a long time" for the police to sift through the mass of documents seized in nationwide security police raids in February.

The Brigadier described the investigation as a "formidable one".

—Church Times.

CHAPLAIN

A vacancy exists for a full-time General Hospital Chaplain.

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Clergy movements

NORTH QUEENSLAND
The Rev. G. KNACK: from Holy Trinity Parish, Ingham to St. James' Cathedral Townsville.

The Rev. A.E. MEN-KENS: from St. James' Cathedral, Townsville, to All Saints Gordonvale.

The Rev. F. HARRIS: has resigned from St. Matthew's Mundingburra from early May to return to England.

The Rev. L. HEYDON: has resigned from St. James' Cathedral to take up an appointment as Army Chaplain.

The staffing changes will be effected in early May following the Diocesan Synod and retreat.

CANBERRA-GOULBURN

The Ven. R.H. OLDMEADOW, rector of St. Matthew's, Albury, has resigned the parish and deaconry into the hands of the bishop as from May 14. He is to be director of Canberra Lifeline and will hold the bishop's general licence.

The Rev. Dr. John MUNRO, rector of St.

Paul's, Canberra, will be rector of St. Matthew's, Albury.

The Rev. John KOHLER has been appointed assistant curate in the Parish of Queanbeyan.

WANGARATTA

PARKER, the Rev. K.W. assistant curate of St. Michael's, Beaumaris, to be assistant curate of Holy Trinity Cathedral, Wangaratta, on loan from the Diocese of Melbourne.

WEIDEMANN, the Rev. W.G.G. Rector of Rutherglen and Archdeacon of Wangaratta is to retire on May 4 to live at Rosebud, near Melbourne.

SYDNEY

The Rev. R.G.K. McEWIN, from Kangaroo Valley to become curate at Castle Hill on June 1.

The Rev. F.G. TAPLIN, from Lord Howe Island to become locum tenens of Kangaroo Valley.

The Rev. J.B. BOOTH, is locum tenens of St. John's, Balmain, during the absence on leave of the rector, the Rev. David Williams.

The Rev. J.G. WISE, from Tregear to become rector of South Canterbury from May 18.

The Rev. R.R. McKINNEY, from Baradine in Armidale Diocese to become rector of Littleton from June 10.

The Rev. Canon S.G. STEWART, has resigned from St. Andrew's, Roseville, from August 12.

MELBOURNE

The Rev. M.B. CHALLEN, from director Anglican Inner City Ministry, Melbourne, to director Home Missions, Perth, June, 1971.

The Rev. J.M.C. RATTRAY, retired from Diocese of Riverina, now living in Melbourne, permission to officiate in Diocese of Melbourne, April, 1971.

The Rev. C. WOODHOUSE, retiring June, 1971 (Christ Church, St. Kilda).

The Rev. J.H. ALLEN (retired 1956) died on April 18.

Ordinations - ordained priest on May 30 by Archbishop Woods in St. Paul's Cathedral.

The Rev. G.R. DAVEY, M.A., ThSchol, posted to Christ Church, Berwick.

The Rev. R.H. ELIOTT, B.Sc. Th.L., posted to Department of Christian Education.

The Rev. T.G. GREEN, Th.L., to St. Andrew's, Brighton.

The Rev. C.C. SHIELDS, Th.L., to St. George's, Malvern.

Quee still CMS secretary

The Rev. Allen W. Quee, who was recently appointed assistant curate at Kensington, South Australia, advised that he is still general secretary of the South Australian Branch of the Church Missionary Society, which is a full-time position.

Mr Quee says that for the past five years he has been licenced to the rector of Magill, but as from Easter Day, this year, he transferred to Kensington Parish where he assists in an honorary capacity when CMS duties permit.

Dr Woods comments on English commission's marriage report

MELBOURNE: Archbishop Woods, asked to comment on the report of the commission appointed by the Archbishop of Canterbury to prepare a statement on the Christian doctrine of marriage, said that though the report would, of course, be of great interest to Anglicans in Australia, it would not, by itself, effect changes in the marriage discipline of the Australian Church.

Hughenden now a district

TOWNSVILLE: The district of St. Thomas', Hughenden has ceased to be a brotherhood area and is now a parochial district under the care of the Rev. G. Trower, priest in charge.

It is hoped that the district will achieve full parish status in 1972.

The Rev. Bro. Peter Scott, BSB has left Hughenden and Mr. Trower will move into the rectory soon.

Grants from the National Home Mission Fund and the Diocesan Home Mission Fund are helping finance the transition. One parishioner has taken over the rectory debt as an interest free loan to the parish.

The Australian Church has at this time, a commission studying the same subject and it would be quite out of order for the Primate to anticipate the judgments of that commission.

Book of Common Prayer.

Archbishop Woods said that his personal opinion was that this doctrine would gain ground, and he did not

think it impossible that the Anglican Church in Australia would come to adopt the view taken by the English Commission.

Call to help aged poor

SYDNEY: Archbishop M.L. Loane has called for aid for the aged poor.

He says that one person in 12 in Australia today is aged and many live in extreme poverty. It has, he adds, been conservatively estimated that 8% of Australians are suffering some degree of poverty and many of these are aged pensioners.

The recent increase in pensions is very wel-

come, but the fact remains that in fast moving Australia, aged persons are being left behind.

"The growth rate of the country is indeed a frightening experience for them," says Archbishop Loane. "If Australia is to be classed as one of the more advanced nations in the world, some very serious thought should be given to the comfort and security of the aged."

The Church of England in Sydney is made very much aware of the difficulties faced by aged people through its Home Mission Society's Chesham homes for the aged sick.

"In Australia those below the poverty line are poor," continues Archbishop Loane, "and often badly housed in an affluent setting."

"Their plight should lie heavily on the conscience of the nation as a whole. We should make every effort to see poverty disappear in our growing economy, particularly in respect to aged persons."

Now he's a bishop

WALES: The Ven. Eric Matthias Roberts, Archdeacon of Margam and Dean-elect of Llandaff, has now been elected as Bishop of St. David's. He succeeds Dr. J.R. Richards who has retired.

The announcement of Archdeacon Roberts' appointment to the vacant deanery of Llandaff came only last month. But before he had been instituted, the Electoral College of the Church in Wales elected him Bishop of St. David's.

Cancel sport tours

MELBOURNE: The social responsibilities commission of general synod has endorsed the resolution of the executive committee of the Australian Council of Churches regarding South African sporting tours.

The Primate, the Most Rev. Frank Woods pointed out that this was an independent statement and not necessarily the view point of the Church of England in Australia.

The resolutions urge all Christians to support the movement for the cancellation of sporting tours between Australia and South Africa until South African teams are no longer chosen on a racial basis, and to boycott any fixtures that may take place.

- APS.

Perth Dean to make Rock Mass record

MELBOURNE: Rock Masses enhance rather than demean the dignity of the Church, Dean J. Hazlewood said at a Press conference last week.

The Dean was in Melbourne to arrange production of a recording of a Rock Mass with leading Perth group the "Bakery".

Dean Hazlewood, who describes himself as a conservative theological churchman said that these masses got the church's message across in contemporary idiom.

He believes that by attracting thousands of young people to the Rock Masses, he is bridging the generation gap which has long plagued religion in Australia.

The Dean feels that at a Rock Mass, people behave as they should behave in church - they are happy together.

Most of those who attend them come for fun "and that is half of what religion is," he said.

Dean Hazlewood said he sees rhythm, sincerity

and very beautiful lyrics in some rock music, but added "There is a lot of humbug in modern music too."

Dean Hazlewood said he had received many extremely horrid letters about the masses, but also some lovely ones, including poetry by school students.

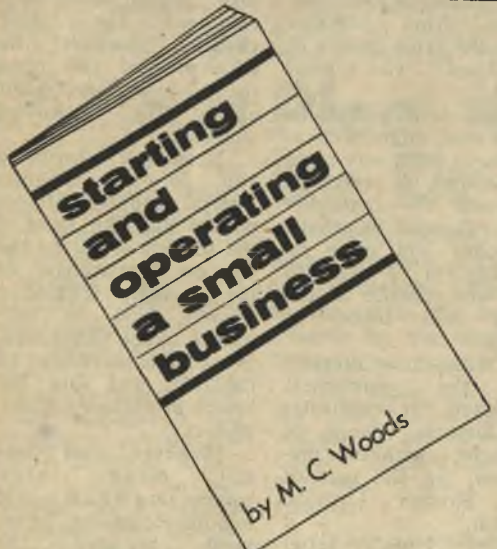
Main criticisms, said the Dean, came from people who had forgotten that the Church is not just their own private sewing club.

Since Perth's first Rock Mass in December last year, Dean Hazlewood believes that the general use of St. George's Cathedral and the clergy had extended. "Suddenly, it seems everyone knows everyone in the city."

Commenting on drugs, Dean Hazlewood believes that there is too much hysteria and teenagers are made more curious. Demonstrations, he thinks are a waste of time and pollution is one of the greatest problems man faces.

On youth in general: "They are the same as they have always been, but they have more opportunities today."

The next Rock Mass program in Perth will be held in June/July.



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WCC officer reports on East Pakistan visit

GENEVA: Reports of the numbers of refugees leaving East Pakistan are grossly exaggerated according to Mr Stanley Mitton, emergencies officer of the division of Inter-Church Aid, Refugee and World Service of the World Council of Churches.

Returning from a flying trip to Calcutta and the border between India and East Pakistan, Mr Mitton said the current flow of refugees can be cared for at the border, using funds provided by the Indian Government.

However, he said, a large refugee problem might develop in the next two or three months. The results of the fighting on the economic life of the

country, together with failure of plant seeds before the monsoons started could bring a call for funds from the World Council of Churches.

At a refugee camp in Dondao on the border, Mr Mitton found 5000 refugees being well looked after by a Hindu relief organisation. He said: "I had the unpleasant experience of watching a teenager with bayonet wounds in his neck and head being

stitched up without anaesthetic."

Mr Mitton has told the World Council of Churches that very little can be done at present in view of the Pakistan Government's claim that it can provide any help necessary. In the meantime the WCC's rehabilitation program for victims of last November's cyclone is in abeyance.

- EPS

Like so many other things, the concept of private enterprise has somehow come to be associated in many minds with the best things of Christian civilisation, one of the worthy products of Christian thought. Others, principally those of a more radical bent, consider it based on avarice and selfishness.

We asked Mr Gordon Bruns, M. Com., economist to a leading bank, the chairman of the Methodist Board of Finance (Victoria and Tasmania), what was the moral justification of the Stock Exchange system, and what were the ethical rules which should govern it. This is what he wrote:

Morality on the Stock Exchange

Tim: Dad, one of the chaps in class today got old "Ticks" off the syllabus and on to the stock exchange..What really got him going was that Tony quoted his father — again — who reckons it's just a "rich man's gambling ring." Now, you've written a book on the exchange, do you agree?

Dad: Well Tim, Tony's father probably knows it's more than that. He probably means that it can be used for gambling, just as if I turned your exams into a gamble by betting your mother you'd get over 80% for French.

Tim: I don't follow that, dad; I thought you said that what I get for French depends on how hard I work. Now you say it's gambling.

Dad: I don't say your French results are a gamble, but my betting on them would be. Gambling, in my book, is when a person risks his money (or his life for that matter) on an event which need not affect him, like if you put a dollar on a horse to win, when otherwise, you needn't be affected by its performance. Similarly, people can bet on flies crawling up the wall — when it needn't affect them at all, or drive a car like crazy just for kicks.

Tim: But dad, what about a farmer sowing wheat on the chance that it'll grow?

Dad: I don't think that's gambling Tim, because that risk is one the farmer — or some other person — must take if he's to live. (I think the Almighty chose to leave us a few risks like this, for our own good, but you might like to ask old Dog Collar about that). But if the farmer doesn't check the rain records or prepare the ground, etc., he could be turning an unavoidable business risk into an unnecessary gamble.

Tim: I see, you're saying that some people put their money into shares without doing any homework, so they take unnecessary risks; that's gambling? But how can you know; isn't buying any shares gambling?

Dad: No, you can know a lot if you work on it and you can consult a sharebroker (member of a stock exchange), or other investment advisers for information and opinions.

Tim: What do members of the exchange get out of it, dad?

Dad: As sharebrokers, they only get commissions at set rates when they execute buying or selling orders for clients in the market. Sometimes brokers also underwrite new issues for a commission and some are company directors, receiving fees. Both these functions are necessary links in the chain of company operations.

Tim: Dad, do they get commission for just going to the exchange and bidding to buy or sell?

Dad: "Just..." well, there's the research and paper work of arranging for transfer of ownership of securities in their own offices, and they provide the staff and facilities for the exchange as well. Brokers provide advice to clients on request; they only get commissions when they execute an order. Other advisers charge fees for advice, but the client still has to pay a broker to deal for him.

Tim: And you're saying this turns investment into intelligent decisions, rather than gambling? But dad, hold on. I know you've got friends among the brokers, and your father was in it. You wouldn't be over-rating their usefulness, would you?

Dad: Tim, that's a remark worthy only of your cynical generation. Well, if you're going to be tough, let's disregard the very potent evidence that many people do listen to brokers in exchanges around the world, and get down to basics. Whether you get advice from brokers or not, the exchanges require that all important data on a company's activities and results, Balance Sheets, Profit and Loss, interim reports, annual meeting, new issues, dividends, takeovers, etc., are made available to exchanges and to the Press, to enable investors to analyse company prospects and share values.

And the number of investments available provides a way for investors to spread the inevitable risks of business — a bit like insurance does — among a large number of investors, and those risks have to be borne somehow if trade and industry are to go on...

Tim: Dad, is that what "Ticks" was going on about talking about diversification?

Dad: Just a minute, you're ahead of us both, but you're right. When an investor can spread his investments over a number of investments, each involving some risk — his overall risk is less than if he put all his eggs in one basket. So, many investors, including those with small amounts to spare, can pool their funds to share the ownership of very large companies, without anyone taking

much risk. Without this system, I don't see how the huge capital required by modern capital-intensive methods could be brought together.

Tim: Yes dad, but why do investors want to sell shares?

Dad: Good question, but if you think about it, you'll realise that an investor can't be sure whether he might want to raise some cash some day, and if an asset is easily saleable, it's that much more attractive. Many people couldn't afford to invest if they were to be "locked in" for ever. And then values of shares change and opinions differ, and the market provides a guide to what companies and what industries are flourishing, so providing a guide to direct new capital into profitable and productive uses.

Tim: Dad, is that why "Ticks" says that a Proprietary company is a dicey investment?

Dad: Right, and a tick to you too. In such a company, you've little chance of

selling the shares except to an existing shareholder.

Tim: But dad, to get back to gambling.

Dad: Yes, OK. Well the point is that if every investor simply put his money down in reply to an attractive advertisement, it would be a gamble, but the exchanges really work hard to obviate this. They have "Requirements" whereby the ads have to be published in a "Prospectus" containing a great deal of data to help investors assess a company's prospects. When operating, listed companies must report all matters relevant to the value of their shares to the exchange and the Press.

Tim: But Dad, didn't I read recently that some mining company report was suspect?

Dad: Well Tim, . . . er, mistakes happen.

Tim: D'you reckon they're all honest mistakes?

Dad: Now son don't ask me to say all investors and directors etc. are angels, or rogues. But when a person's likely to gain or

lose a lot of money, let's say his judgement can be twisted a bit. This happens in all walks of life, and the temptation must sometimes be acute in the securities business. But men of principle can't keep out of business just because others play it dirty, anymore than you might refuse to play football for a similar reason.

Tim: Well dad, let's give 'em the benefit of the doubt, and "recapping" as "Ticks" would say, you'd justify the exchanges because they enable many investors to contribute the huge sums needed by industry.

Dad: Not only that Tim, the exchange is a market which sets a price for capital of varying degrees of risk, and this helps guide investors generally to place their money in promising propositions rather than hopeless ventures, so that the community as a whole makes good use of our capital resources to raise productivity, produce the maximum of goods and services and raise the standard of living for everyone.

Dickens handles the best story of all book review

"THE LIFE OF OUR LORD", by Charles Dickens (Wm. Collins), \$3.25

SOME TIME BEFORE the publication of David Copperfield in 1849 — 1850 Charles Dickens jotted down a simplified version of the life of Jesus. Intended only to be read to, and later by, his own children it was not published until 1934 and has now been attractively produced by Collins in connection with the 1970 centennial anniversary of Dickens' death.

The narrative, arranged in eleven chapters, generally of convenient length for bed-time reading to children, extends from the birth of Jesus to the emergence of the early Church. A conversational fluency and directness distinguish the style which has no other claims to literary merit. Dicken's approach is to abridge and retell the Gospel story taken from the Authorized Version adding any explanations he believed helpful and at times making explicit the moral or ethical implications he discerns.

His explanations are not always accurate: "Our Saviour, walking once in the fields with his disciples on a Sunday (which the Jews called, and still call, the Sabbath) .

but there is often a delightful informality about them:

"You never saw a locust, because they belong to that country near Jerusalem, which is a great way off. So do camels, but I think you have seen a camel? At all events they are brought over here sometimes; and if you would like to see one, I will show you one."

His moralizing, if rather "Victoria" in its patronizing tone and class outlook, aims at fostering human relationships of love and understanding:

"Never be proud or unkind, my dears, to any poor man, woman, or child. If they are bad, think that they would have been better, if they had had kind friends, and good homes, and had been better taught . . . think how Jesus Christ went among them and taught them, and thought them worthy of his care. And always pity them yourselves, and think as well of them as you can."

On the whole however, and especially in the latter part of the book, explanation and moralizing give way to the power of the events themselves, and there is an occasional touch of Dicken's mastery of story-telling and imaginative verve, even harmonizing the two scriptural accounts of Judas's death:

" . . . he threw the money down upon the floor, and rushing away, wild with despair, hanged himself. The rope, being weak, broke with the weight of his body, and it fell down on the ground, after Death, all bruised and burst, — a dreadful sight to see."

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It would be wrong however to judge Dickens' ability as a writer from this work. In his novels his concern for children results in many heart-warming and poignant scenes starring Oliver, David, Pip, Tiny Tim, Joe, Little Nell and many more. In the Life of Our Lord however Dickens's concern for his own children leads him to retell a story which stands on its own merits and gives little scope for the author's power of imaginative characterization, his comic genius, his range of satire, his forceful indictment of contemporary society and its institutions. But what is shown clearly in this work is that Dickens' warm humanitarianism was not simply a matter of sentiment — it sprang from a genuine and lively faith in Jesus which saw His love as the inspiration for that benevolence between man and man which Dickens longed to see.

The faithful reproduction of the inconsistent manuscript peculiarities of punctuation and style in this edition is unfortunate. The odd placing of commas and capital letters and the clumsy syntax of so many sentences may have reflected how Dickens intended to voice the story but they are an unnecessary stumbling block to parents or children. The ten black and white illustrations by artists of Dickens' time are an interesting complement to the verbal account and useful in focusing children's

attention on the dramatic incident but the quality of concept and detail which is conveyed by the reproductions is very uneven.

It perhaps should be said that although in this life the emphasis throughout is more on the Christian's outgoing goodness than on any underlying spiritual truth — there is for example no reference to the Virgin Birth — there is no doubt that Jesus is fully recognized by Dickens as Saviour, Lord and God. There is a simple acceptance of His perfect manhood and divinity which could assist parents in sharing this recognition personally with their younger children and in today's world of self-centred values some of Dickens' closing advice is far from irrelevant:

"Remember: — It is christianity TO DO GOOD always — even to those who do evil to us. It is christianity to love our neighbour as ourself, and to do to all men as we would have them DO to us. It is christianity to be gentle, merciful and forgiving, and to keep those qualities quiet in our own hearts, and never make a boast of them, or of our prayers or of our love of God, but always to show that we love Him by humbly trying to do right in everything."

— Ron Marks

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God the Holy Spirit

study resource

By Leon Morris

A study on the Gospel for Whitsunday - John 14:15-31.

OUR PASSAGE USES the name "comforter" for the Holy Spirit, a title which is valid only if we take it in the strict etymological sense (con + fortis which gives the idea of strengthening.)

But finding a better translation is a problem. The word has a legal background. Indeed the Greek term is often used of an official very like our "counsel for the defence." For this reason not a few suggest that we should render it with "advocate" here as it is translated in 1 John 2:2 (where the same word is used in the Greek).

Against this is the fact that the Greek parakletos is not as exact as our "counsel for the defence." It might be used of any friend of the accused who turned up in court to support him. Some think that "friend" might be a good translation, but this misses the legal overtones.

I have nothing to suggest as a replacement for any of the translations, but am concerned to point out that, however we translate the word, it means a friend at court. The Spirit is our friend in the court of heaven, a court where sinners badly need a friend. And in pursuance of this work the Spirit guides and helps us in our pilgrimage on earth, for which we will one day be called on to render account.

The Spirit is here called "the Spirit of truth," an unusual expression. The term is found in the Dead Sea scrolls, though there it is used in a different way.

The writer thinks of two spirits as striving in men, the spirit of truth and the spirit of error. Both are subordinate, created spirits. The coincidence of language with the Fourth Gospel is notable, but there is no coincidence of thought. The coincidence of language in such a rare expression is notable and enables us to say that there is probably some connection.

John knew the terminology of the men of Qumran. But his ideas are distinctively different. He is saying something very different from them.

The same must be said of the passage in the Testament of Judah where the expression also turns up. Again it is a spirit within man that is in mind. "The Spirit of truth" as a divine person is a Christian concept, not found elsewhere.

"The Spirit of truth" links the Third Person of the Trinity with truth, as the other Two are in other passages. Thus Jesus calls Himself the truth (Jn. 14:6), while those who worship the Father must do so "in truth" (Jn. 4:23f.). It is plain that truth is closely linked with the Godhead.

"The Spirit of truth" should probably be taken to mean "the Spirit who communicates truth" as Barrett suggests. There may be more to it. The Spirit is to be associated with truth, He acts truly. But at least He sees to it that the truth of God is communicated.

That does not mean that it is apprehended. In his capacity as the Spirit of truth "the world cannot receive" Him, "it seeth him not, neither knoweth him." "Cannot," is a strong word. The world as such is not interested in truth. There is a cynicism about it which aligns it with Pilate in his question "What is truth?"

It is not certain whether the governor was really raising the question of what truth is. He may have meant something like "What does truth matter?" But he certainly was not eager to pursue the subject with Jesus. And neither is the world at large, as our modern community amply attests. We are very interested in what works, in what is successful. But truth is another matter.

Later the Spirit is described as "the Holy Ghost." We are so used to this expression turning up as it does in the Gloria and elsewhere that we rarely stop to ask what it means or to reflect that it is a rather unexpected way of describing the Spirit.

It would seem a little more likely that He would be "the mighty Spirit" or "the wise Spirit" or "the Spirit who guides men" or the like. But throughout the New Testament "holy" is the adjective that is specially used of the Spirit.

We may reflect that it is the character of the Spirit that receives the emphasis. The New Testament cannot be accused of minimising the activities of the Spirit.

Someone has said that "The Acts of the Apostles" would be better named "The Acts of the Spirit" and there is justice in the contention. And in the Epistles the Spirit is equally prominent. Yet His name is "holy." That is what matters. It is what matters to us as we serve our God, too, though to explore that avenue belongs to another occasion.

Jesus speaks of the Father as sending the Spirit in the name of the Son. In 15:26 He says that He will send the Spirit from the Father. We need not try to press either of these statements too far. What is clear is that the Spirit is associated in the closest of fashions with the Father and the Son.

It may be said that He comes to us from the Father. And it may be said that He comes to us on the basis of the Son's work for men.

John tells us that at an earlier time the Spirit was not yet given because Jesus was not glorified (Jn. 7:39). In the divine economy we do not receive the Spirit first and experience the Son's work of atonement afterwards. First redemption, then the coming of the Spirit is the divine order.

Forgiveness - free but not free-and-easy

A CERTAIN CHURCH had a text on its noticeboard which read, "In the kingdom of God, trespassers will be forgiven." God's reaction even to those who repudiate Him, is to extend the hand of forgiveness.

Many will be ready to condemn such an attitude while cynically smiling with Voltaire that forgiveness is God's business. To extend forgiveness in such a way they consider is irresponsible and easy-going. Wrongdoers must be rebuked, restrained and even punished. To forgive them, out of hand, is as unwise for them as it is immoral.

The charge must be faced. It can be answered by suggesting that while forgiveness is free, it is not free-and-easy.

Certainly forgiveness is free. Our Lord's parable of the unforgiving servant (Matthew 18: 23-24) makes that abundantly clear. The embezzler, saddled with his herculean debt, had no chance of repaying it. He deserved not only condemnation but punishment. Seeing his plight and hearing his cry for mercy, his master forgave him. "When you sin," our Lord says, "that is exactly how you are placed."

We can never earn forgiveness. We can never claim it as a right. We can only receive it as a free gift.

Free it is, but it is not free-and-easy. Forgiveness has certain conditions. Take the analogy of a bequest. Before you can receive it, there are certain conditions which may have to be fulfilled. This does not mean you earn it: it means only that you are qualified to receive it. So with forgiveness: there are conditions to be fulfilled.

We must confess our sins. "If we confess our sins, He is faithful and just to forgive us our sins," we find at the beginning of morning and evening prayer. Such a general confession might be easy: private confession is not. In the silence, under the scrutiny of the Holy Spirit, to face one's sins is no pleasant cheerful exercise.

We must repent. A small boy once distinguished repentance from remorse, by defining it as "being sorry for something - and chucking with it." There is a change of mind, so what was once favored or tolerated is rejected.

We must be prepared to make restitution where that is possible. Zacchaeus the tax collector openly declared his intention of paying back where he had defrauded, and paying back generously.

As we are ourselves forgiven, we must forgive others. Our attitude to others is to be the basis of God's attitude toward us. How often we nurse a hatred against someone who has wounded us, but cheerfully accept God's forgiveness for sins we have committed. Full forgiveness will be denied by our lack of charity toward our erring brother.

victor maddick writes ...

Does this, however, answer the charge that forgiveness is immoral? - That it is unethical? Forgiveness is no "let-off". The consequences of sin are not just washed out.

Leslie Weatherhead in his magnum opus, "Psychology, Religion and Healing" points out that sin has its penalty and its consequences. The penalty is twofold - separation from God and progressive deterioration of character. Both are cancelled out by forgiveness. As the Prodigal Son was received back into the father's home not as servant but as son, so the returning sinner is accepted. The vicious circle of sinfulness is broken through the moral dynamic of a responsive heart, remade and redeemed from the whole sinful situation.

The consequences, however, remain. The converted drunkard has his hangover. The embezzler has his period of probation before he is trusted with money again. The malicious talker finds friends slowly. And yet the nature of the consequences are changed. They are, says Dr Donald Baillie, not a divine punishment, but a divine discipline. It is not a painful punishment for the past but a training for fitness in the future.

No contemplation of forgiveness would be complete with recognition of the cost. Bishop Stephen Neill tells of an Indian Christian who dramatically told a peasant audience the story of the Prodigal Son. When he revolted against the husks of the swine, he was sorry for himself, but scarcely understood the price of forgiveness. Even as he walked his weary way home, reciting to himself the apology, "I have sinned against heaven and in thy sight," he still did not understand the enormity of his offence. Even when his father rushed out to greet him, and welcomed him he did not take it all in - until he saw his father's white hair and his lined face. Then he knew the cost of his rejection and the price of his forgiveness.

As helpful as the title may be - "free, but not free-and-easy" - forgiveness does not have to be understood. Rather does it have to be received sola fide - with the trustful thankfulness of the childlike heart.

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