

# "Bits-and-pieces answers from poverty inquiry won't do" — ARCHBISHOP SAMBELL

"Christians interested in the poverty problem must see the Henderson poverty inquiry as critically important," Archbishop Geoffrey Sambell, chairman of the Anglican Social Responsibilities Commission, said on Monday.

"Certainly my concern as a Christian is that the Australian community should be helped to see the whole poverty issue overall, and be shown how it can be resolved so that the causes are brought under as total a control as possible.

"If the inquiry merely came out with a whole lot of specific bits and pieces about reducing the waiting time for this benefit or that, proposals about housing, helpful ideas about Aborigines and their depressed state, this would completely miss the point.

"What the Christian vocation in this

business is all about is the structuring of society in such a way that underprivilege does not normally occur, and that when it does it is recognised and eliminated.

"It isn't just a matter of filling the hungry with good things, but of making sure there aren't any hungry people.

"Of course this is radical. You could say it is revolutionary, in a sense; and in the democratic process society will eventually have to decide if this is the way Australia is to go. But unless the community is shown a total program which will do the job completely, we will end up with a lot of half measures, splendid in themselves, which will not offer the Australian community the complete answer which it ought at least to have as an option before it.

"I earnestly hope the Henderson inquiry does not miss its chance to set out such an option for public examination. If it does, we can expect to wait a long, long time for another chance."

## Doubts rise among welfare workers

Archbishop Sambell has put into words a nagging doubt which has been slowly developing among Anglican social welfare leaders in recent weeks.

The disquiet arises from a lack of information about what the poverty inquiry is trying to do.

Last year, the Anglican bishops of Australia took the unusual course of speaking out together and publicly asking the then Government for an inquiry the then Prime Minister had suggested was not necessary.

The terms of the inquiry which were finally given were broadly satisfactory to the church leaders.

The concern now arises because there is a growing uncertainty of the goal the members of the commission of inquiry see for their work.

One welfare worker summed it up privately to us last week: "What are the conceptual assumptions behind the project?"

The concern has been heightened, rather than reduced, by a recent statement that the inquiry was covering 22 different aspects of poverty. Many facets of poverty were listed, and few if any obvious facets were missed,

but the questions now being asked are:

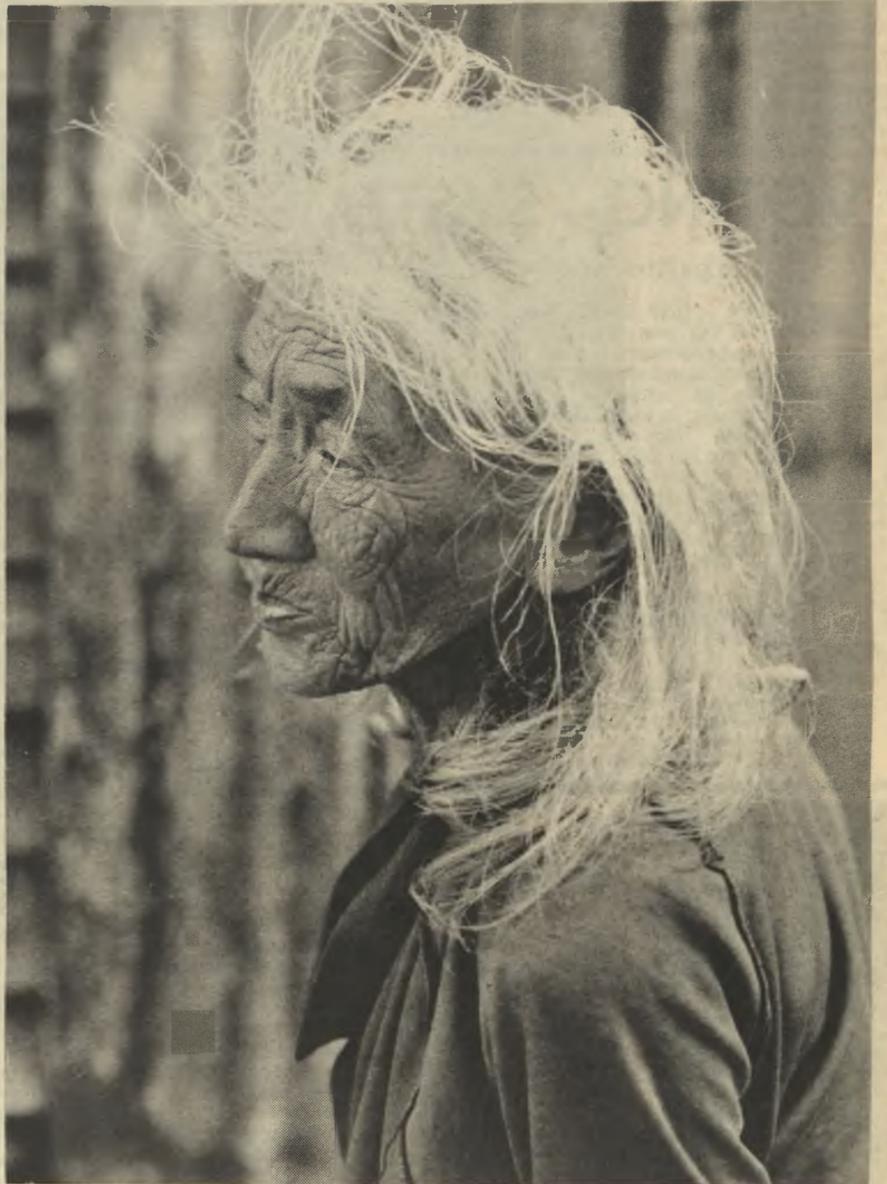
\* How were these aspects of poverty selected? (The fear is that it was on the basis that someone was available in the field already to do the work quickly, rather than that those particular facets of poverty were integral to the whole).

\* If the inquiry is a fully broad and deep study of the whole problem, why has the Government suddenly announced a new Social Welfare Commission? (The commission presumably has a role, but it is something to do with co-ordinating or spearheading welfare, it is surprising it has been announced before the poverty inquiry has even found it necessary and suggested what it should do).

\* Is the inquiry solely related to a study of pensions and the delivery of specific monetary treatments for the symptoms of poverty?

The last question touches the root of the problems the church leaders fear.

The Social Responsibilities Commission of the Anglican Church last year had the elimination of the causes of poverty as its ambition when it asked for the inquiry. It certainly did not just ask for a study of how the symptoms of poverty could be eased.



Meet Elsie, who lives in an inner-Melbourne suburb. No money hand-out would ever have presented the sequence of events which has led to her tragic state. Her husband was a sailor, and later worked on the wharves, and she says "he never made any money". Elsie's tragedy is that for various reasons associated with her under-privileged

condition, most people stopped treating her as a person years ago.

She's not alcoholic, or particularly sick, or specially poor. She's managing to cope with life as it happens, but she's known little of acceptance, and less of kindness, for a very long time.

### Editorial

## A monster with a liberal smile

Few Australian Anglicans will be surprised to have read in these columns that a bill goes to General Synod next month providing for circumstances and machinery through which permission for divorced persons to be remarried in church becomes canon law.

Many people believe this is a necessary reform. CHURCH SCENE does not disagree with the intention of the proposed bill. We believe Jesus Christ laid down the principle that marriage is a life-long union to be made responsibly as a binding spiritual contract before God. But we also see that ideals are sometimes too hard to impose upon imperfect people, as our Lord also said. The question becomes one of how to get the best from a bad situation when a marriage breaks up.

However, read this — the preamble to the bill:

*WHEREAS there has been a diversity of practice throughout the Church of England in Australia concerning the marriage of divorced persons, AND WHEREAS it is desirable to regulate the said practice and to make provision for the marriage of divorced persons, NOW THEREFORE...*

Perhaps it has occurred to some who have seen this bill that this is a curious preamble. Are we to change our law in quest of a

uniformity? How many really believe a uniformity is achievable? And is the Church not a Christian organisation? Are there, perhaps, questions of spiritual principle involved?

Now that's a little less than fair — although we stand by our view that the preamble is unfortunate and should be changed. The point is, however, more significant when one looks at the report from the majority of members of the Commission on Marriage and Divorce. Strangely, there is no satisfactory theological justification offered in their report. On the other hand, the minority report from Mr Justice Bleby and Bishop T.T. Reed, which is much longer, presents an impressive theological argument against the proposals for reform.

If the Church of England in Australia changed its position on remarriage of divorcees from the present mix of three conflicting attitudes to one liberal view (assuming always that a total change can be agreed at all), it must be seen to be theologically justified. As it happens, we rather think it can be shown to be theologically sound to the extent that a strong case can be made for it. David Williams in our own columns a fortnight ago did just that, without having seen the text of the Bill, or so it seems to us. But General

Synod could fairly require that its members be favored with a statement of theological justification which its members can debate and decide for themselves.

But there is another problem with this bill. Has it occurred to anyone that the bill creates a bureaucratic monster? What it does is to provide for a matrimonial commission in each diocese (or a province where all dioceses can agree) to decide upon applications for permission to remarry in church. Two persons named by the diocesan will comprise the commission. One at least is to have expert background in the "field", whatever that means. The commission may delegate investigatory work to consultants. The diocesan bishops would have right of veto on the decision of the commission.

In a time when distrust of the expense of ecclesiastical bureaucracies is rightly rising, it would be extraordinary if this system were created without a full knowledge of what it was going to cost in terms of money, available manpower, and skills, and in particular the time and initiative of diocesan bishops.

We need to realise the extent of the use of this system which is anticipated. Sydney Diocese, which entertains applications for remarriage where divorce was on grounds of adultery, and from parish electors only, has some hundreds of applications annually. The

new bill would widen the grounds of application, and leave every "parishioner" (presumably everyone on a parish roll) free to apply.

The high cost of divorce to spouses seeking divorce is bad enough. How incongruous if the high cost of divorce got in the way of the wider mission of the Church, too!

The bill needs amendment. Perhaps one way forward would be to re-write the preamble, and pass sections I and II in modified form, leaving it to dioceses and synods to decide upon machinery. This would relieve pressure on bishops who would like to be able to remarry divorcees but decline on grounds of wanting as much as possible of the Australian Church to act together. It would produce minor differences of machinery from diocese to diocese, but it would establish a uniform overall policy.

As it stands, we must oppose this bill. Perhaps it is unfair to ask for a theological rationale to be written into the text of the bill (is it?), but we should like to see it set out for General Synod. Secondly, we are uneasy about the operating machinery it sets out. Some dioceses will find this machinery inadequate in detail, we believe. Everyone will find it just enough to commit everyone to an annual bill no-one appears to have thought about.

\* This feature, FORUM, previously appeared since CHURCH SCENE's foundation as COMMENT. It has been renamed to remove confusion; it is a forum in which responsible opinions - whether CHURCH SCENE agrees with them or not - may be aired.

# THE WHY'S AND WHEN'S OF INITIATION

FROM BISHOP KEITH RAYNER

Few topics have stirred more vigorous discussion among bishops, parish priests and lay people in recent years than questions about baptism and confirmation. Should baptism ever be refused? If so, on what grounds and by whom? Should infants be baptised? Should baptism and confirmation be unified as one rite? If so, in infancy or in mature years? What is the right age for confirmation? Should it be delayed until adulthood and children be admitted to holy communion before they are confirmed?

The questions seem endless. And they are big questions. Some have argued that a major weakness in the Anglican Church is that our forms of admission to membership have become lax and almost meaningless. So some see baptismal reform as the key to renewal of church life. But others fear a new rigorism and exclusivism in the Anglican Church.

This is why the Doctrine Commission

gave top priority to the study of baptism and confirmation. They worked on it for three years and their report will be a major matter for General Synod. Synod will not be asked to endorse it in every detail. It is a document for long-term study at every level in the church, and Synod will be asked to give general approval to the report and commend it to the church for study.

The report is essentially a theological document, beginning with the biblical roots of the subject. It does not purport to make pronouncements on pastoral practice, but to uncover the theological principles by which pastoral practice should be determined.

Arising from its study of the theology of baptism and confirmation, the chief conclusions of the Commission might be barely stated this way.

*Infant baptism is theologically justified, even though the historical evidence about infant baptism in the New Testament must be adjudged not proven.*

*Though infant baptism can be justified,*

*indiscriminate infant baptism cannot. "Unless a parent or guardian is prepared to confess his own faith and undertake to provide the environment of faith the child needs we think it right for the baptism to be deferred."*

*Who is to make the decision about this? The Commission suggests that the parish priest has the responsibility of ensuring that the parents clearly understand the obligations which baptism implies. But finally, after this process of preparation it is the parents who must decide whether they "are able to make with integrity the commitment which baptism involves."*

*Though it is not possible "to demonstrate the existence of confirmation as a separate and distinct rite in New Testament times," the Commission sees confirmation as still having a distinct place, especially as many people are baptised in infancy. But the report rejects any idea that a Christian who is baptised but not confirmed is thereby not fully a Christian.*

*Theologically there is no barrier to any person who is baptised being admitted to holy communion. But the Commission argues that there are good reasons for the retention of the present norm in the Anglican Church of confirmation preceding admission to communion.*

*The age of confirmation is "theologically irrelevant." What is required is "meaningful commitment," though this will be at different levels for different people and different ages. The report therefore implicitly argues against any one standard age for confirmation.*

*These conclusions differ from some of the proposals for baptismal reform advocated recently. It also differs at certain significant points (especially in relation to confirmation and admission to communion) from the recent English report entitled "Christian Initiation."*

*This report should give a good basis for reasoned debate not only in General Synod but in the church at large.*

# VOTING - SYSTEMS OR PEOPLE?

FROM DAVID F. SMITH\*

ONE MAN - ONE VOTE. Winner take all. First past the post. All votes of equal value. Optional preferential voting. Universal franchise. Proportional representation.

These are all catchcries of different parties of groups in Australia relating to voting systems. Need the Christian care about this? Has our Lord's teaching about the value of the individual, and the equal value of people, any relevance? What would Paul have said (we so often look to his elaboration)? Can we discern a clear emphasis on people being more important than systems?

Perhaps we should be hard put to find any Christian justification for weighting a countryman over a town dweller, boss over

\* Dr David F. Smith, academic in the agriculture school at Melbourne University, is Victorian convener for the Australia Party, and a Methodist layman. He is a member of the CHURCH SCENE editorial board.

worker, property-owner over tenant, man over woman?

It seems to me the Christian should make several assertions in relation to voting systems. One, that every vote should have as near an equal value as possible. Second that we should take some care not to exclude minority groups deliberately. Third, that elections should be a time when each citizen feels a responsibility in his action, but also a sense of fulfilment of having a contribution to government.

Perhaps we could look at the claims of the major parties. Mr Whitlam seems to start with the assertion that there ought to be only two parties. A God-given system perhaps in its simplicity - the goodies and baddies? He sees first past the post as a means of preserving this. Some other Labor people have different reasons. They say preferential voting kept Labor out of office so let's get rid of it. Their assertion may be questionable: It seems fairly likely that if there had not been a DLP some DLP voters at least would have voted for their second choice, the LCP. Some more Labor people

argue that first past the post would speed up counting, but we can do that with computers, anyway. Nowhere do the Labor people appeal to first past the post as a better way for people to express themselves or their wishes, or feel better represented. The appeal is to the system, not people.

The Country Party wants things as they are. They do have a point - their people are well represented. But have they any right to have them over-represented by using electorates of smaller numbers? To make country people more valuable, as it were? Their argument that larger area electorates are harder to represent may have some point (the Bishop of Willochra, for instance, may agree) but, if so compact rural seats ought to have larger numbers. But regional radio and television, good roads, light aircraft, and the cohesion of country communities must largely negate their claims.

The Liberal Party claims preferential voting enables people to make a fairer choice - but then are prepared to see a very big range in the numbers of electors (i.e. the value of votes) using the rather feeble

argument that keeping things more nearly equal would need a redistribution too often. Again an appeal to the system, not people and their value.

The DLP and the Australia Party support preferential voting, both favor equal value for both, and both support proportional representation rather than the winner-take-all system of single member electorates. It is easy to dismiss all this as the choice of a system which favors them most.

For the Christian, perhaps the question is which system most fairly represents the equal value of all voters, and which system gives the voter the greatest sense of participating in the making of governments.

Is there an underlying principle which Christians would want to see applied? If we must choose between a simpler system which suppressed the individual, and a more complex system, slightly more costly, which enables the individual to express himself, surely our choice would be the latter? In a choice between systems and people, is there really any choice? Don't we have to value people most?

# Armidale undersells its auxiliary clergy

Please note  
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Sir,  
The article "Two years' experience with non-stipendiary ministry" (SCENE, March 15) contains much interesting material and raises important issues.

While I appreciate the difficulties created by organisational crisis in the Armidale Diocese (the crisis being caused by economic factors) I am disturbed by the sugges-

tion that the non-stipendiary ministry was tried only as the result of a crisis. The fact that there is increased emphasis on the lay ministry and the fact that clergy are willing to experiment with the priest-worker (non-stipendiary) ministry is very encouraging. Yet, the idea that the priest-worker type ministry is acceptable because of organisational and financial difficulties

is a limited view. The ministry of the priest-worker is of value in its own right even if there are no financial difficulties in the parish or diocese.

In a paper presented last year to the Gippsland Clergy Conference, I described the value to the Church of the priest-worker type ministry in four paragraphs.

1. A suitable person ordained into secular employment is a symbol and catalyst to cause Christians and people of other faiths to rethink their attitudes towards ideas about the Church and the Christian Faith.
2. In the Christian congregation the presence of a worker-priest makes the idea of the "laos" become real and functional. The ministry of the Church is the ministry of all the members, not one person. The ordained person has a representative function within the "laos". The clergy-laity

3. The Christian at WORK is a real topic for discussion. Insights from the work situation and the relevance of the Christian faith to work should be fed back into the life of the local and national Church and theology.
4. There is a real ministry to change the attitudes of men, women and young people to the Church, so that they are then free from prejudice and ignorance to respond to God-in-Christ. This is the task of all Christians, but the priest-worker meets it very often probably because he is an official of the Church in a secular situation.

It is interesting to note the emphasis in the



Armidale did not have any plan to offer other dioceses. Yet, the Armidale diocese experienced one surprising result, the interest displayed in lay ministry, and that diocese asked some searching questions. Overseas experience of the priest-worker type ministry and the experience of that ministry within Australia do offer guidance to dioceses. There is ample evidence from England, France, USA and Australia to suggest the valuable contribution that a priest-worker can make to the life of the Church. (The Rev.) John LITTLETON, Morwell, Victoria.

(The writer is Honorary Assistant Priest, St Mary's Anglican Parish, Morwell and a teacher at Maryvale High School, Morwell. - Ed.)

## OTHER LETTERS RECEIVED

J.M. of Bangadoon (that's the best we can read of it) tells us the pornography control bill in NSW is Christianity's response against a plot mounted by Communists in cahoots with Capitalists. R.J.B. of Adelaide thinks the Moral Action Committee of his home town has every right to take the credit, and D.R. of the same city thinks the Moral Action Committee ought to have been strangled at birth.

F.M. of East Melbourne (not to be confused with any archbishops) was delighted on a recent trip to Sydney to note that Francis James had been invited to preach in the church where many prayers had been said for his release. (see Page 8) but found the address uninformative and unduly moralistic.

J.C.D. of Brisbane wishes Alan Baxter's plea for relevance in eucharistic formats had been publicly applauded by the hierarchy, and then parenthetically asks us if it has. (As far as we know, it hasn't).

P.M. of Warhonga wants to know why we don't drop Peter Hill who writes "Scene and Heard" with clearly socialist-plot purposes in mind, but imagines we might lose circulation from the "witless, craven conspirators" of the Left. J.P.T. of the Left Bank in Paris, now resident in Paddington, commends the study of contemporary painting as a source of Christian insights, but is sure the Anglicans of Australia are in fact as hide-bound as the Roman Catholics in damning the world of art.

D.R.F. of Adelaide asks for information about remarriage in church. He should ask his/a/an assortment of/a particular bishop, but we referred him to his local parish priest (assuming he was an Anglican).

Dr P.D.C.C. (he's a vet) had some bright ideas in the realm of a link between the WCC and the United Nations since the alternative seemed to be capitulation to Rome. And more ... It's all part of the job.

- Ed.

## Another four-year wait?

Sir,  
I was dismayed to learn from Dean Thomas' article (CS 29/3) that General Synod may defer deciding on the draft Divorce Canon for another four years in order to get a legal ruling from the Appellate Tribunal.

Any 25 members of General Synod can ask for such a ruling at any time, under s.63(1) of the Constitution. Surely these strange misgivings should have been resolved before General Synod meets?

It is nearly eight years since the Melbourne Synod decided almost unanimously to ask

General Synod for a canon to end what The Australian next day described in an editorial as the present Gilbertian situation in our Church.

It is also surprising that the Minority Report (opposing the Bill), while devoting five pages to Lambeth Conference reports, 1888-1968, omits the warning from that of 1958 "not to idealise 'indissolubility' alone, in the legal sense, which, if it is not accompanied by the other necessities of true family life, can poison and destroy" (2.150).

The Rev. J.P. STEVENSON, North Balwyn, Vic.



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# Sen. Murphy lines the prelates up against himself

FROM MICHAEL METTERS in CANBERRA  
You might have thought Senator Lionel Murphy, the Australian Attorney-General would have known better. But last week, he managed to bring the ire of church leaders around Australia upon himself with an apparently silly jibe.

It happened when the Senator was announcing his new divorce law proposals. Under these proposals, the concept of guilt to justify divorce would be replaced by the concept of irretrievable breakdown of marriage.

This principle was, in fact, lurking behind the recently disallowed change of divorce action procedures of some months ago. Readers may recall that this newspaper attacked those proposals for introducing such a proposal by ministerial fiat without public discussion. It also reserved comment on the rightness of such a proposal, given proper public discussion.

So when Senator Murphy said the new Marriage Bill he hoped to introduce would sweep away "ecclesiastical garbage" about marriage, bishops and other denominational leaders were quick to say they felt hurt.

Anglican Primate, Archbishop Woods, said flatly - but with acid effect - that the switch from guilt to marriage breakdown as a basis for divorce was just what the Church of England has asked the English Government to provide, and the London Government has put it into effect.

"But one wonders if Senator Murphy is really striking at the whole Christian concept of the family when he goes on to say the bill will get rid of ecclesiastical garbage," the Primate said.

Archbishop Loane is Sydney independently said almost exactly the same.

Roman Catholic leaders, who are committed to a generally rigorous view of divorce, did not approve Senator Murphy's proposals or his gratuitous jibe. And there are undoubtedly some Anglican and Protestant people who would take a tough line against the legislation.

## Memories of McMahon

Last year a certain Mr McMahon connived at an insult to Archbishop Loane, and in the end had to do what he would said Archbishop Loane had requested from a position of ignorance. Mr McMahon lost face in the Government, and the electorate, from having to admit by his subsequent action that he had been wrong and the Archbishop had been right.

Now Senator Murphy, equally unnecessarily, perhaps even more so, has stepped out of character, and raised damaging suspicions where they probably did not exist before.

If the Federal Cabinet decides to promote Senator Murphy's proposed new bill, the Senator's indiscretion will uselessly complicate the public debate.

A wag at the RC Press office in Sydney remarked to me last week: "Of course, Murphy was just trying to get the Anglicans and Presbyterians in sympathy with us. And what do you know, it worked!"

Perhaps someone ought to point out to the Senator that when Sir Robert Menzies slapped the bishops down in 1965, he at least had the

grace to make a kind of apology when he realised what he had done. And (thereby?) avoided having to do what the bishops had asked.

## RC move towards joining Vic. Council of Churches

Melbourne Roman Catholic Archbishop, Cardinal Knox, has announced that Roman Catholics in Victoria would study the possibility of seeking membership of the Victorian Council of Churches.

He said this at a meeting of the VCC council on March 29, the first time an RC leader had ever addressed a meeting of the council.

He said he would ask the ecumenical affairs commission of his archdiocese to prepare material on the issues involved.

It is known that, in fact, some work has already been done on this matter.

### Existing co-operation

Cardinal Knox said international visitors to the recent Eucharistic Congress had been impressed at evidence of co-operation between the churches in Melbourne. This, he said, was not something generated quickly for the congress period, but over a lengthy period of time. "We have appreciated this work, enjoyed right from the beginning of the Year of Renewal," he said.

He said there was special importance in the renewal studies at parish level, much of which had been ecumenical.

He paid tribute to the VCC secretary, the Rev.

## Ridley College enrolments up



This is the Babbage Lecture Theatre, Ridley College, one evening last week. The class for that evening is over 60 students - half Ridley theological students, the rest made up of lay people learning some theology and a few St Andrew's CMS college students.

Apart from improved number in outside

students for evening lectures, Ridley this year has 40 theologs, compared with 21 last year. At this stage the prospects for 1974 also look bright.

Ridley is the only theological college this year to have a big increase in numbers. Moore, in Sydney, which is much bigger than Ridley, is actually down a little this year.

## Canberra plans program across diocese

Canberra is planning diocese-wide Thanksgiving Program in 1974.

The decision follows from a special call of Canberra and Goulburn's synod in February, when 64 per cent voted in favor of a plan proposed by Compton Associates, who last year conducted a diocese-wide program in Grafton.

Diocesan council subsequently went further into the matter, and is to put a firm proposal to synod in August.

Bishop Warren, in his diocesan newsletter said:

"In addition to Mr Compton's submission to the synod, the Bishop-in-Council hopes that a program for diocesan renewal and development will also be laid before the synod for its adoption, so that the synod will feel itself to be working in all the parishes towards fresh outreach and greater strength in the service of Jesus Christ."

## Milton story still reverberating

## Milton story still reverberating

The case of Milton's celebrated funeral was still causing anxious thought and concern in the Diocese of Sydney, as we went to press this week.

At the parish annual meeting a fortnight ago, no-one was willing to accept nomination as churchwarden. The meeting was adjourned, and last week the parish tried again. At the second try, two warden nominations were accepted.

Bishop Graham Delbridge, the regional bishop for the southern area of the Diocese of Sydney, happened to be slated to preach at Milton on Sunday, April 1. There was a full house.

The incident - in which the Rev. John Wyndham declined to take a funeral in church on the grounds that the deceased was not a member of the congregation - has sparked many discussions around the country.

The Rev. Alan Baxter of GBRE, speaking on a national television program, said it raised the whole matter of the effective monopoly the clergy had, weddings as well as funerals. He noted that a number of Anglican synods have urged the Commonwealth Government to expand the number of wedding registry offices where secular weddings can be contracted.

Clergy of other denominations have been debating the matter, too. One Methodist minister in suburban Sydney invited his people to help him form a policy about weddings and funerals for non-members, and so did another in Melbourne.

But the same observers who point out the difficulties also stress that Cardinal Knox would have been well aware of the hurdles, and would have reasonable confidence he could overcome them before identifying himself with an attempt to do so.

## Australian to BRF London job

The Bible Reading Fellowship has appointed an Australian - Miss Jill Elliott - as assistant to the extension secretary in its London office.

She was trained at Deaconess House, Sydney, and has worked for three years as field officer for Newcastle's Anglican Department of Christian Education.

She is 29 years old. The Bible Reading Fellowship started as an Anglican society, promoting the private daily reading of the Bible. It has since become inter-denominational.

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## A tragedy with its victory

There were some unusual twists to a sad story from Geelong, Victoria, last week where the wife of one of the city's leading surgeons died.

Mrs Barbara Waterhouse, mother of five children of whom the eldest is 20, died after a short illness. Her death put a strong focus in Geelong upon her recent remarkable story.

Mrs Waterhouse's mother, a Mrs Dahlenberg, had taken up an interest in Papua-New Guinea in the 1960s before she died. At an older age, she went to PNG and was responsible for raising a large amount of money for the missionary hospital, St Margaret's, Erero.

The daughter, Barbara, was one of the last people to book on the PNG cruise last year,

which will be remembered by our readers. In the period immediately beforehand she had been undergoing a spiritual experience, from which she saw the cruise as something she ought to undertake.

While on the cruise, she had what a friend has called "like a vision, she suddenly saw what her mother was so burned up about". Returning home in October she put her weight behind a lot of activity raising money for the Garamut Appeal. Before her death she had been responsible for raising a lot of money, and more is anticipated. Even in her death her

PNG interest was to the fore. The family asked that gifts to Garamut be substituted for flowers at the funeral. The Garamut Appeal was three figures stronger before the week was finished, and still receiving cheques.

"It doesn't stop the sadness, but it overlays it with a glorious sense of overall purpose and victory when someone who has recently had a live encounter with the Saviour passes on, even young in life," a parishioner told us.

Incidentally, the Hermitage school also remembers her as a vigorous worker and planner.

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### After-burners for the chariots

Another h-a-p-p-y gentleman is Erich Von Daniken currently in Australia to give his god's chariots a boost. Lecturing at up to several dollars a pop and getting lots of radio time to advance his highly imaginative and very profitable thesis, Herr Von Daniken is leaving no fuel unburned in his efforts to keep his celestial carriages flying high.

Our people have one thing in common. They enjoy Christian work and can earn \$20,000 FULL-TIME...or \$200 WEEKLY PART TIME.

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### Vicar of Bray - Series III

Having just about reached the stage where we can rattle off Australia '69 without thinking, and now are threatened with Australia '73 (or is it '72?) we have some sympathy for our English brethren who, having learned to rattle off Series 2 are now faced with Series 3.

We are indebted to the CHURCH TIMES for the following modern version of the Vicar of Bray written by the Rev. George Worsop-Hyde, of Briley-Whitney, Hereford. They offer it as a gift to the clergy for social occasions. So... one, two...

When Books of Common Prayer were rife And Tudor tongue no harm meant;

A loyal Cranmer's man was I, And so I got preferment. And when they gave us Series One Communion rite amended, I loyally gave it a run And said "Why, this is splendid."

For this is law that I'll maintain Until my dying day, sir: Whatever Series comes to reign, I'll be the Vicar of Bray, sir.

The next bombshell was Series Two With all its innovations, And loyally I made it do Despite its limitations. I gladly said "Thy will be done On earth" instead of "in" it, And promptly turned down Series One All eager to begin it.

For this is law, etc.

Now Series Three has on us burst With all its verbal changes, And loyal "Presidents" will thirst To sample all its ranges. Gone are words like "Thee" and "Thou": We greet our God as "You," sir, And if you would be "with it" now You'll drop old Series Two, sir.

For this is law, etc.

In '77 comes Series Four: Oh please do not be vexed, sir! And verbal juggling galore Is what we can expect, sir. Perhaps by then we'll all be taught To call the Lord "Old Chappie." And, having then reduced to nought All reverence, we'll be happy.

For this is law, etc.



## 200, and still going

"There's the sheer excitement of seeing these cars go perhaps 200 miles per hour on some tracks; to see them go round corners at breakneck speed; and to see men controlling them, sticking their necks out in a world that today is to a large extent cotton wool."

One of the men "sticking his neck out" is twice world champion of Grand Prix racing and currently motor racing's top super-star is Jackie Stewart, recently interviewed by Ronald S. Fellows in the CANADIAN CHURCHMAN.

"I'm a very good example of a modern man falling away from religion," he said. "I'm a modern man, in that I travel and I work and I live in a very high-pressure life which is very full. I have a belief in God but haven't the time - or the church hasn't go the pull on me - to go and look any further."

He continued, "It's not that I don't want to believe; it's not that I'm an atheist; it's not that I'm against a God or a religion; it's just that I'm neglectful and lazy."

"If anyone is going to influence me toward religion it will be my wife Helen," he said. "Helen is much more aware of religion than I am. I think that racing, in fact, has inspired her religiously because of the circumstances to which she has been exposed - the grief and the sadness. I'm not saying it has been a crutch but it certainly has been a help. He said that he was "a very good example of a

neglectful person in the area of religion. The pressure of life, the speed of my life, has not allowed me to read, understand and allow things that don't directly concern my activity to creep into my life. It's a very easy excuse and I know it's wrong, but I have to use it.

"I've always been a Christian. I've always felt a relationship to God and so forth, but of course like a lot of other people it mostly comes when you've been hit by sadness or when you feel you need help."

Speaking of the influence of his wife, he said, "From our discussions I really would now like to read a little more into it, because of what Helen has seen and read. For me to read the bible before, for instance, was something outside of any possibility. Now Helen tells me, there's a new edition of the Bible that I could read clearly and happily and she feels I would read it with great interest."

Stewart describes himself as a "very modern person with a very old-fashioned spirit." He told me, "If I were to choose my church I would want it to be a conservative and traditional church. When I see a super-modern church I feel there is some disrespect, somehow. It's just chrome and stainless steel and this isn't what it should be. It should be woodwork and stone."

Jackie Stewart may be a superstar, but what he has to say would reflect with accuracy the attitudes of the average man-in-the-street.

# SCENE UNHAPPY PEOPLE.

## Remarriage - Anglican style

With our own draft canon on the remarriage of divorced persons up for consideration by General Synod in May, the fact that at least 40 per cent of the inquiries received by the Church of England Enquiry Centre in London were from those concerned about remarriage after divorce, is of particular interest.

"This type of inquiry is often the saddest question to answer," a spokesman said. "Very often it involves someone who is a loyal and faithful member of the Church but who has fallen in love with a man or woman who has been

an unoffending party in a divorce. The answer is that it is against the ruling of the Church of England to remarry divorcees if the original partner is still living.

"It often puzzles people why the Church will not remarry a divorcee, but very many clergy will bless the remarriage subsequent to a civil ceremony.

Incidentally, The Centre, set up 10 years ago to answer questions concerning religion and the rules, regulations and operations of the Anglican Church, dealt with 12,679 inquiries last year. Of these, 9905 were by telephone, 2404 by letter, and 370 by personal visits.

## Q: When is a priest not a worker?

A: When he is not a worker-priest.

That's the way some people seem to see it - which is a trifle hard on the 65 hour a week plus man in the parish. So what do you call the priest in secular work?

A report recently published in the U.K. refers to him as an "auxiliary priest," and it could be that the adoption of this description by ourselves would help to clarify the distinction between the full-timer and the part-timer.

## Bible Society's top woman



Pictured is Mrs Elizabeth Goodin, late of Canberra, who has been offered the most senior post any woman holds in the United Bible Societies.

Prior to her appointment as executive officer of the UBS world service centre in London - for which she departed last month - she was executive assistant to the Rev. J.R. Payne, Bible Society Commonwealth secretary in Australia.

She is visiting Hong Kong, Canada and the USA on her way to London.

## The Bible says . . .

"An eye for an eye, and a tooth for a tooth." Evangelist Billy Graham was reported as going a step further when, before a Johannesburg rally of 80,000 he pushed for capital punishment and "the strongest possible rape laws. I believe that a person guilty of rape should be castrated.

That would stop him pretty quick."



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## REV. HARALAN POPOV

To visit all States of Australia October-November 1973

Author of "TORTURED FOR HIS FAITH" and other works, who recently resigned from Underground Evangelism, is now President of Evangelism to Communist Lands, a Christian Mission whose aim is to print and distribute Bibles to all Communist countries - beam Radio broadcasts 12 times weekly to Communist nations and provide tools of Evangelism and assistance to the persecuted Pastors and Christians in Communist lands.

Rev. Haralan Popov's message and testimony created from 13 years in Communist prisons has been a great challenge and blessing to many.

Pastors and Churches, in both city and country areas, who would like Rev. Popov to personally share his testimony and work with them are invited to write to:

Rev. Haralan Popov.  
Evangelism to Communist Lands.  
P.O. Box 6111.  
Perth, Hay Street East.  
Western Australia. 6000.

# "PNG border fuss is largely unreal"

— ACC study shows

The Australian Council of Churches has been told the fuss over the Torres Strait Island and the border between Australia and Papua-New Guinea should not involve any change of the border.

The report comes from the ACC's Commission on International Affairs.

The ACC asked the commission for a report because of the experience of churches in the area, and because of the conflicting ethical principles of Islanders' rights and justice between the two nations.

The report said the status of what has been

accepted as the border between Papua-New Guinea and Australia is only the status of an islands demarcation line.

It does not in any way represent a boundary within which the Queensland Government has complete authority over both land and sea, the report says.

The demarcation line was proclaimed in 1878

by the then Imperial Government. It annexed all islanders in the Torres Strait to the then colony of Queensland. The line was not a border, and did not grant sovereignty over the high seas beyond the three-mile limits of the islands, the report says.

In view of this, the proposals from some quarters to resolve the problem were unnecessarily complex, the ACC was told.

"Only the northern-most islands and their territorial waters would be situated in some part within Papua-New Guinean territorial waters," the report said.

"Most of the other Torres Strait Islands are situated within the high seas.

The report suggests the real issues which need to be resolved are: — continental shelf demarcation line; — fishing agreements; — establishing the rights of Torres Straits Islanders as a distinct people.

The report acknowledged the people of the islands were opposed to being transferred to Papua-New Guinea. It also suggested that Papua-New Guinea might withdraw its claims on the north-most islands in view of their opposition.

## A preacher coming with Cliff

There can't be many clergymen around who are sons and grandsons of Archbishops.

That may sound confusing, but one person in this category, the Rev. David MacInnes, precursor of Birmingham Cathedral, is on his way to Australia as the special message-giver (preacher if you like) at each of the Cliff Richard Gospel concerts.

They will also both appear on the platform and take part in the Anglican Good Friday Service in Hyde Park, Sydney.

### Not first time

It's not the first time David MacInnes has worked with Cliff. They have not only done many university missions together in Britain; they also went to South Africa together in 1970 for a young people's mission in Durban.

It was this experience in Durban, and Cliff's concerts for the T.E.A.R. fund in West Germany, that gave them the idea of a concert tour of Australia.

Originally it was to be a combined commercial and Gospel tour. Now it is just a Gospel tour with proceeds going to the children's hospitals and the Evangelical Alliance Relief Fund for overseas aid.

Concerts will be held from April 11 in each capital city, including Hobart and Canberra. The Sydney concerts are in the Hordern Pavilion on Saturday, April 21, and Thursday, April 26.

David MacInnes, to explain the opening paragraph, is the son of an Archbishop in Jerusalem,

and was in fact born there. His grandfather was also Archbishop in Jerusalem.

After graduation in Arts and Theology, he joined the staff of St Mark's, Gillingham, and from 1961 to 1967 was assistant to the Rev. Dick Lucas at St Helen's, Bishopgate, in the City of London, involved in a businessmen's evangelistic ministry.

While on the staff of Birmingham Cathedral, he has been engaged in many university missions in England and has had a ministry within the Armed Forces.

## BRISBANE NEWS Bequest house to be sold

An historic homestead at Toowoomba, Clifford House, is to be offered for sale by tender.

The house was left to Brisbane diocese under the will of the late Miss H.M. Lethbridge, who died late last year.

The decision to sell follows reports from architects that the house

would require extensive expense if it were to be made suitable for any foreseeable diocesan use.

The proceeds of the sale could be used to buy an assistant bishop's house in Brisbane, if a suggestion from the registrar, Mr R.T. St John, is followed.

When Clifford House is sold, preference will be given to proposals from civic and cultural bodies.

## CANBERRA NEWS "No pokies, please!"

Canberra's diocesan council has decided to tell the Minister for the Capital Territory that it opposes the introduction of poker machines to Canberra.

The opinion of members of parochial councils is also being sought. The intention is that since the parochial councils are overwhelmingly comprised of lay people, a firm expression of opinion to the Minister from them will show him the strength of Anglican feeling on the matter.

### Help sought

The St Saviour's Children's Home, Goulburn, has reduced to 21 children under care this year because of budgetary difficulties.

The diocese is pressing the NSW Government for improved financial help

for the home, which has become too heavy a burden upon diocesan income.

The home committee is also looking into the principle of changing the nature of the home. Instead of having a single home for 30 children, the possibility of a number of smaller homes and one larger central plant is being considered. No decision has yet been reached.

### More houses

Planning for a further six housing units at the St Matthew's Retirement Village, Albury, is under way.

Approval from diocesan authorities has been given, as most of the necessary money is already available.



This picture was unearthed by the United Society for the Propagation of the Gospel's archivist, Mrs Isobel Pridmore recently for the Time-Life series, The British Empire.

It shows Bishop John Hine of Northern Rhodesia taking tea in the Rhodesian bush in 1914.

When the picture was published, it was spotted by Messrs Huntley and Palmer, who recognised one of their biscuit tins.

They traced the picture back to Mrs Pridmore, asked for a copy, and gave the USPG a history of Huntley and Palmer Ltd.

... anyway, that's the factual story. We think we could write a better caption ourselves.



Pictured are Mr George Lunn (left) and Canon C.N. Thomas (vicar of St Peter's, Box Hill). Mr Lunn is publicity officer for the Society for the Promotion of Christian Knowledge, London.

He has been in Australia, from Sydney to Perth, asking for Australian help for SPCK work overseas, in places such as Tanzania. He has also been promoting the society's publishing ventures.

## WHAT DOES



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### SUNDAY SCHOOL STIMULANT

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CHURCH OF ENGLAND HOMES

## Now, my lord, about that investment of ours...

There are some very red faced Roman Catholic administrators in the rocky Mediterranean state of Malta who would like to be able to explain away the "mislaying" of \$A2.5 million over the past year or so.

But it seems to be too late. And a man with a name like a millstone - senior diocesan lay administrator, John Doublesin - is grimly pointing out that if the Vatican had not intervened some years ago to block an overhaul of the diocesan administration it need have happened.

In 1968, Archbishop Michael Gonzi began a two-year program of vamping up the archdiocesan money management. The Vatican soon said, however, that lay

experts should be given the job of handling the money, and so it was done that way.

Top American consultants were called in to advise how to do it, and the decision was made to set up a system which was supposed to be a pilot scheme for world-wide consideration later.

For the past few months, however, one scandal after another has come to light, rocking the reputations of all sorts of people. A gentlemen who was given \$240,000 to "invest" on unusually good terms for Church has been faced with a string of fraud charges. And a connection has been alleged between the fact that he is the Maltese BMW importer, and that

co-adjutor Bishop Gerada who was his friend drives a good BMW car.

But the worst is that the Maltese Bank of Industry, Commerce, Agriculture and Labor has gone broke with \$1,650,000 of church funds. Even a \$14,000 cheque drawn on that bank by the church to transmit funds collected for Bangladesh relief bounced.

Pressure has been rising from Maltese clergy that the church should allow itself to become poor to fulfill its vocation. At least these clergy will have the dubious satisfaction of finding their ambition achieved, albeit in a way which will damage the credibility of the church another way.

## Sorry, gentlemen, but it will have to be a cheaper meeting!

The World Council of Churches is having to make extensive cuts in its running expenses because of problems arising from the international money difficulties.

The WCC's central council, which was to have met in Helsinki, is now to meet in Geneva in August. This will save nearly a quarter of the income the WCC loses, largely through the US devaluation.

Other cuts in costs have been required by the general secretary, Dr Philip Potter, including an "invitation" to senior staff to forego a cost-of-living salary adjustment due this year.

Staff travelling is to be curtailed, too. Staff vacancies will be left unfilled wherever possible.

The WCC anticipates its income will fall this year by 635,000 Swiss Francs (\$A138,044) in a total budget of six million Swiss Francs (\$A1,304,347). Bringing the central executive meeting back to Geneva will save \$A52,347. This is because apart from the cost of the meeting of the 120-member executive, considerable support staff and facilities are needed in association with such meetings.

## Bishop Hudson to retire in June

Bishop John Hudson, assistant bishop in Brisbane, has announced his retirement from the end of June, 1973.

He would normally have retired next year, but indifferent health is among the reasons which have led him to say he should step down earlier.

Bishop Hudson has twice acted as administrator of the diocese between archbishops - including some months following the retirement

of Archbishop Strong.

He also resigns his position as archdeacon of the western area of Brisbane Diocese - an area with which he has

long and deep association.

He was Bishop of Carpentaria from 1950 to 1960.

## Our next issue

Due to the coincidence of the Easter Holidays and the Anzac Day public holiday this month, the next issue of CHURCH SCENE will be published a few days later than usual, and cover-dated April 30.

## She's on English synod

The Rev. Peter Hawker, and his wife Pamela, have exchanged parishes for a year.

They come from St Botolph's in Lincoln, and have exchanged with the Rev. Peter Hopton from St Jude's Brighton, in South Australia.

Mrs Hawker is one of the few women members

of the English General Synod.

The Hawkers have been profoundly impressed by the giving spirit of Australian Anglicans, compared to their English brethren (who have the advantage of the Church Commissioners behind them).



The Rev. Peter Hawker and Mrs Hawker

## Dr Ramsey to retire 1974

Archbishop Michael Ramsey of Canterbury is to retire next year, according to his press secretary.

In a statement made during the archbishop's absence - he's been on a tour of the Far East - the press office said the archbishop would retire at 70 during 1974.

For the English Church this raises interesting questions because no obvious successor is apparent.

XXXXXXXXXXXXXXXXXXXX

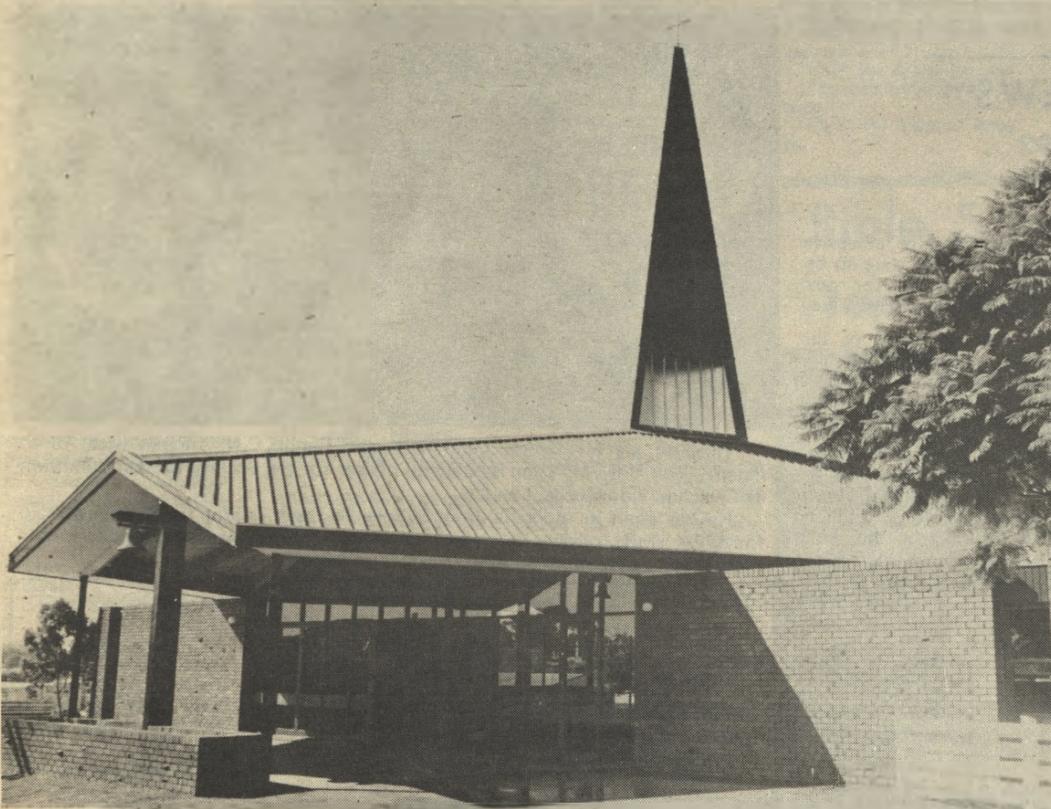
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A new parish church for St John the Evangelist, Coffs Harbour, was dedicated by March 3 by Bishop Donald Shearman of Grafton.

It is expected to cost between \$90,000 and \$100,000 when it has been fully furnished.

It is designed entirely in the round. Two ambos, as used in the early church, has been used instead of pulpit and lectern.

Hanging above the main door, bearing in full a copy of the original

inscriptions in Hebrew, Latin and Greek, is a stark wooden cross

hewn from a log taken from the forests of Coffs Harbour.

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Donations of \$2 and upward to the following Anglican Home Mission Society's Homes and services are tax deductible: Charlton Memorial Home for Boys, Counselling Service, Chesalon Parish Nursing Homes and Services, Girls' Hostel Project and Carramar Maternity Hostel. Please attach your generous donation to this coupon and send it now.

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# SUICIDE — symptom of an age of despair

THE NUMBER of people in Melbourne attempting suicide has trebled in the past 12 years and doubled in the past eight. This is shown in a study by the senior lecturer in psychological medicine at Monash University (Dr Roger Buckle).

"We don't know what's going on in the community," he says. "How many people are swallowing pills and sleeping them off overnight?" But we do know that eight years ago attempted suicides made up only one per cent of admissions to the casualty wards of our general hospitals, and now the figure is 3½ per cent. The number of men trying to kill themselves has risen, reflecting a world trend. Eight years ago three times as many women tried it as men. The ratio is now down to two to one (THE AGE, Melbourne, 13-3-73).

At Monash's department of Preventative Medicine, Dr David Dunthas researched the incidence of suicide among women. He has found that along with the increase in actual suicides there has been a marked increase in attempted suicides, depressive states and psychoneuroses in women. His explanation is that women face more stress in life because of longer years of education and because more married women are working. Some women are under stress by trying to handle both a career and home duties, while others are frustrated by having given up a career to concentrate on the home. Some suffer from the "suburban housewife syndrome," where they are "frazzled by the drudgery of housework and depressed by the

isolation of a home in the low-density, under-serviced suburbs" (THE AGE, 12-8-73).

What he says makes good sense. But it only begins to explain our present problem. In a great many cases the reason for suicide is simply not known. Commenting on the high suicide rate among men in Western Australia (highest in the Commonwealth), the director of Mental Health Services in that State, Dr A.S. Ellis, says that there have been investigations into the reasons behind suicides since the last century but so far nothing clear has been resolved — except the incoherency of the motives for suicide. Mr Malcolm Levinson, the chairman of directors of the Samaritans of WA, an emotional "first-aid" service dealing primarily with telephoned problems from the public, agrees with Dr Ellis. He says it is almost impossible to pinpoint the causes suicides. (THE AUSTRALIAN, 18-9-73).

But though we cannot often put our finger on the immediate causes, we can believe that most suicides are fundamentally a symptom of the moral and spiritual disintegration of our age. This, at least, was the conclusion reached by T.G. Masaryk some years ago. He maintained that suicide became a social illness in modern society when unbelief and scepticism, intellectual confusion and moral uncertainty drove out the faith in God that men used to have.

A person decides to die, he said, because he has lost the meaning of life. That is the basic explanation. The external immediate causes, the physical and economic hardships, family tragedies and the like, important as

they may be, are not the ultimate factors. Under the same external circumstances a spiritually balanced person can resist. He has moral vigor, and he energetically strives to overcome his personal and intellectual problems, whereas the sceptical mind sinks in despair.

This is our problem today. And not only is it a personal tragedy for the people concerned, but it is often tragic as well in its effect upon others. The growing number of child suicides is a direct consequence of the adult state of mind. According to Dr A.B. Shearer of the Institute of Child Guidance in Brisbane, suicidal tendencies among children — particularly between seven and 12 years — are more common than is generally realised. He finds that in most cases the children seem to be disturbed because of three basic factors: the loss of a parent by death or separation, particularly the absence of the father; a high incidence of psychiatric illness and personality disorders among parents; and parental rejection. It is the old story again of the fathers eating sour grapes and the children's teeth being set on edge (Jer.31:29).

In the end Dr Ellis in Western Australia comes to the same conclusion reached by Masaryk: "A lot of people in Australia and other Western countries live in a spiritual vacuum. They have no vested interest in being alive and don't seem to want to fit into the general scheme of things — these people are suicide risks." They live, he says, in an atmosphere of hopelessness.

People feel today that "man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labor of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to

## biblical study

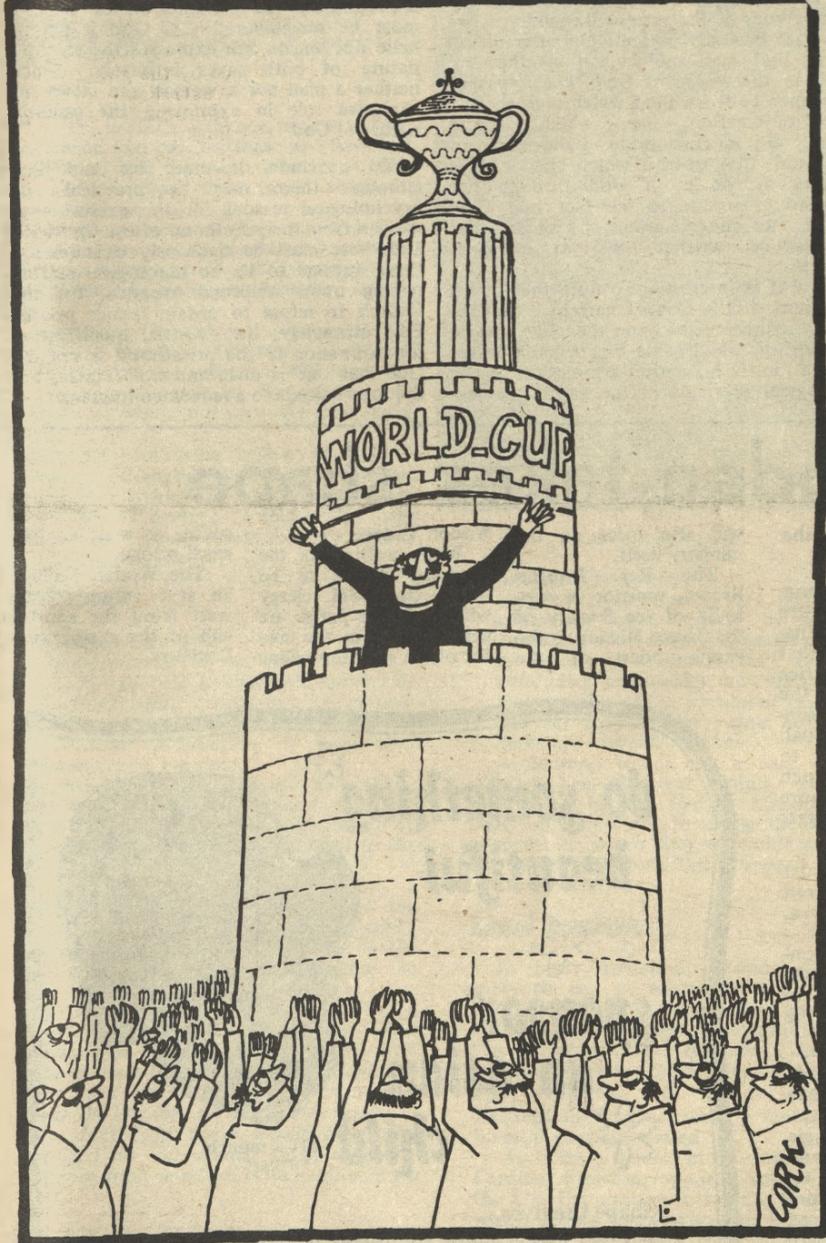
extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins."<sup>1</sup>

These are the words of despair. Men are finding themselves to be without hope. But it was at just such a time as this that the good news about Jesus was first preached. When Paul spoke of his readers as once "having no hope" (Eph.2:12), he was not only describing their condition before God, but something they must have actually felt. A sense of hopelessness pervaded the first century as it now fills the twentieth. And Paul went to the heart of the matter when he linked man's hopelessness with his separation from Christ (Eph.2:12). Without Christ we are without God and outside the sphere of God's favor ("alienated from the commonwealth of Israel, and strangers to the covenants of promise"), which among other things brings a new purpose to life. But in Christ, on the other hand, we are "born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading" (1 Pet.1:3,4).

Jesus is still good news; and modern man needs to hear it.

— DAVID WILLIAMS

1. Bertrand Russell, quoted by H.J. Blackham, *Objections to Humanism* (London, 1963), p.106.



## The theology of this year's best-known funeral?

I WONDER if even John Wyndham agrees with this paper's description of this year's best-known funeral (CS 29/3) as presenting an "appalling theological dilemma."

William Temple said that the Christian Church is the only society in the world that exists entirely for the benefit of non-members. This is theologically accurate: the redemption of the *kosmos*, the creation, is the end-product with which we are concerned.

The Reformers, who in their grim way were more ecumenical than we, realised this. Article XVIII roundly condemns the idea that salvation is a matter of being a member of this or that religious denomination. The idea that we are here to serve our own members is quite alien to our Mother Church in England — as any priest who has served in the London slums, for instance, very well knows.

It should be alien to us too, here in Australia, quite apart from the legal red herring of Establishment. If we decline to marry people or baptise their babies it should be because of false motive: fashion status, social shibboleth. As regards funerals, I just can't believe that a church service would be sought today without some element of sincerity. That alone is needful, and we should always be grateful for it.

SURELY THE price of fish presents a much more appalling theological problem. I agree with the Melbourne vicar who has been in the news for saying that the Lenten fast should be of Old Testament type: "a ruthless review of shoddy workmanship, profiteering, poverty, unfair wages and the easy tolerance of social injustice." The present rapacious escalation in the price of food, he said, is a shameless and cynical insurance against the Government's intention to control prices.

Better organised than ours, America's housewives have just held a protest meeting near the White House, to preface their "boycott of meat" week in the supermarkets.

THE EXPATRIATE Croats at Bari in 1946 were a friendly lot. They staffed our canteen, and gave me a birthday cake with *To our dear Padre* — spelt *Paedr* — in icing sugar; but six months later a good friend of mine, a Scots brigadier, was murdered by a Croat girl patriot at Pola.

The fact that they are Roman Catholic, while most other Yugoslavs are Orthodox, is a legacy from Constantine's division of the Empire (at the time of the Nicene Creed); the dividing line 'twixt Rome and Byzantium meanders confusingly through the Balkans.

Yugoslavia is of course a modern creation, set up at the same time as Northern Ireland, in 1920. Both have internal hates, racial but masquerading as religious; and when Tito goes, the baleful similarity will probably flare up, with the Ustasha playing the part of the IRA.

## diary of a churchman

FOR A QUARTER of a century international affairs have been dominated by the USA and Russia. In 1972 this changed. China, the world's most populous country, moved into the picture along with Japan, with her economic might; then, finally, the European Common Market completed the new "balance of Five."

*Frankfurter Hefte* has just published a diagram showing them forming a five-pointed star with lines joining each to each — 10 lines in all, labelled alliance, *controlled rivalry*, etc. Except for USSR-China (*tensions*) the labels are quietly reassuring. And of course this new multi-alignment makes obsolete the term Third World. Indeed, now that China — with the biggest population and the smallest gnp — is one of the New Five the future of the resurgent countries may perhaps be a bit rosier.

If I were a South American patriot — and, thank heaven, that idea is no longer ludicrous — I would take heart from China's entry into the New Five.

I AM GRADUALLY collecting my pick of Rigby's Sketch Book series. There are several artists contributing, in pencil, pen and pen-and-wash. If the books are not all uniformly good it is because, in flinging a wide net, the publishers have included some places that, aesthetically, haven't as much to offer as others.

The Sydney Rocks and Paddington are an artist's dream, of course; and so are Ballarat and Victoria's Western Goldfields. Adelaide claims several of the series, the *Hills* perhaps getting the top mark art-wise; while *Old Hotels* offers, along with many good drawings, a really vintage narrative. There is even a ditty about a hanging outside one of these venerable hosteleries — *in Adelaide!*

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Procession of Palms — 9.45 a.m.  
Procession of Witness for Diocese of Brisbane leaves Cathedral — 7 p.m.

**HOLY WEEK**  
Holy Communion — 7 a.m. daily  
Devotional Readings — 5.30 p.m. daily

**MAUNDY THURSDAY**  
Holy Communion also at 1.15 p.m. and 8 p.m., with washing of feet and stripping of altars

**GOOD FRIDAY**  
Special Family Service — 9 a.m.  
Three-hour devotion led by the Dean

**EASTER EVE**  
Daily offices only — 9 a.m. and 5.15 p.m.  
Pashal Ceremonies — 11.30 p.m.  
First Eucharistic of Easter — Midnight

**EASTER DAY**  
Holy Communion — 7, 8, 9.45 a.m., 7.30 p.m.  
**ALL VISITORS WELCOME**

**Two for contenders**

**SEPARATED BROTHERN**, by John D. Knox, 40c.

This little paperback, published by the author who put out a small work on conscientious objection to war service some years ago, is a study of the Roman Catholic decree on ecumenism.

Mr Knox, in a careful divisions, discusses the concept of "separated brethren" and rejects the idea that one group of Christians can designate another in that way.

He suggests that many Protestants are sailing full steam ahead towards Rome. In the last section of the book he details a number of protesters ranging as widely as Francis of Assisi and Charles Hadden Spurgeon whose tradition of protest he applauds.

**CHRISTIAN DEVIATIONS**, by Horton Davies (SCM Press), \$2.60.

In quite a different vein is a reprinting of Horton Davies' well-known study on the popular cults and sects with which mainstream churchmen often contend.

He has updated and revised, as he has done before actually, and now includes the Jesus Freaks and Scientology, in addition to the hoary old familiars.

The possibility of ordaining women to the priesthood is among the issues which the Anglican General Synod will face next month. In this article, Canon IVOR CHURCH of Brisbane sets out the issue, and the arguments:

# The arguments for and against women in the priesthood

MOST MEMBERS of the Church are conservative at heart. Hence, any discussion concerning the admission of women into the Priesthood of the Church almost inevitably faces initial hostility. Arguments against such an innovation will be quickly marshalled and will include the following:

1. Our Lord Himself chose 12 men to be His apostles and by doing so laid the foundations of a male priesthood. Our Lord was revolutionary in His teaching and outlook, but yet in establishing the Ministry of the Church He followed contemporary custom and confined it to men. Evidently our Lord intended the Church's Ministry to be a male Ministry.
2. The Church for almost 2000 years has followed the guidance given by our Lord in the formation of the Church's Ministry and has confined the priesthood of the Church to men.
3. The Priesthood is essentially male in character because it is exercised "in persona Christe", i.e. it is representative of the priesthood of Jesus Christ - the God-Man. Further, such a priesthood expresses particularly and appropriately the Fatherhood of God - a role which by its very nature is impossible for women to express.
4. The ordaining of women to the Priesthood would be contrary to the whole tenor of the teaching of the New Testament; for there "Elders", the equivalent of our Bishops today, are described as "ruling Elders" - expressing a role that would be unnatural and undesirable for a woman within the Church. Further, such a role for a woman would be undesirable both on psychological and practical grounds.
5. The great majority of lay people in the Church - particularly women - are opposed to the whole idea of women priests. For a very small minority in the Church to press for legislation to introduce women into the Priesthood would cause deep divisions in the Church. This has certainly been the experience of the Church in Sweden, which has been torn by divisions ever since her first

women priests were ordained in 1960. Nevertheless, despite the above arguments, in any discussion upon the question of the admission of women into the Order of Priesthood in the Church of England, the following facts cannot be ignored:

1. The status of women in most parts of the world in the 20th Century is vastly different from that which prevailed at the beginning of the Christian era. The influential position of such women as Mrs Gandhi and Mrs Meir in the contemporary world and the standing of countless women in the various professions and the business world today was undreamed of 2000 years ago.
2. The Church by nature is not a static institution but a creative and dynamic society, open to the continuous guidance of the Holy Spirit of God. Hence no form of ministry, no matter how venerable it may be, can be absolutised or treated as sacrosanct. The Church must be open at least to the possibilities of experimenting in new forms of ministry such as a fuller partnership of men and women in the priesthood of the Church; and further, the Church must not close her eyes to the possibility that the Holy Spirit may be guiding her in these very experiments. In recent years, despite a considerable amount of opposition, liturgical experiment has helped to bring new insights into Christian worship for a countless number of Christians; by the same token experiments in forms of Christian ministry may not only be a matter of ad hoc measures in the organisation of the ministry of the Church, but be the very means of bringing a renewal of life into the body of Christ.
3. Any appeal to scripture or to the traditional attitude of the Church in confining the order of Priesthood to men is not sacrosanct; all arguments used, whether for the admission of women to the Order of Priesthood or for the exclusion of women from this Order must be open to the close scrutiny of reason. In other words, in dealing with the question of the Ordination of women to the Priesthood there is, in the language of Humpty Dumpty in "Through the Looking Glass", no "nice knockdown

argument" for or against such an ordination. Hence, it is possible or even probable that the point of view expressed concerning the status of women, both in scripture and in the tradition of the Church is a matter of the prevailing sociology of the day rather than a matter of permanent principle based upon divine law.

In fact, it is impossible to interpret either the Old Testament or the New Testament without recognising the general assumptions of a patriarchal society that lie at the foundations of these writings. Further, sometimes in the New Testament the generally accepted assumptions of a contemporary patriarchal society have even distorted parts of the original Old Testament revelation. For example, in I Cor. XI:7, probably following a Rabbinical Midrash on Gen. I:I-II:24, St Paul states: "A man ought not to cover his head, since he is the image and glory of God; but the woman is the image and glory of man." However, when we examine the two strands of tradition contained in the Genesis narrative: an older strand (Gen. II:4b-24) aetiological in character (i.e. describing the course of a thing) emphasising the fact that the bond of marriage is greater than any filial attachment to parents, and a later strand (Gen. I:I-II:4b), doctrinal in form expressing a creed concerning the creation of the world in terms of "the generations of the heavens and the earth", as a viable alternative to the cosmogonies of the surrounding nations, we find that basically both strands of tradition affirm that man and woman together are made in the image of God. The apparent difference between them which suggests two orders of creation - one in which man and woman are together made in the image of God and the other in which the woman receives an image of God through her husband - is due to the fact that they express two interpretations of a single order of creation written for two different purposes.

Now it is interesting to note that in his treatment of the Genesis narrative, St Paul usually concentrates upon the older strand of tradition which gives him a much better foundation for his general assumption of the theological principle of the natural subjec-

tion of the female to the male sex. Probably here the most important question concerning St Paul's use of the Genesis narrative is whether this narrative expresses an immutable theological principle or whether it simply rationalises in the form of myth the empirical situation of women in contemporary society.

Further, in such Pauline passages as I Cor. XIV:33: "As in all the churches of the saints the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate as the law says," we find an apostolic injunction based upon the assumptions of a patriarchal society. Here we would be wise to follow Archbishop William Temple and others and see in these injunctions not fundamental principles as to the status of women in the Church, but ad hoc directions expressing the sociological climate of the time.

Occasionally the Apostle Paul does express fundamental principles concerning the status of all Christians, both men and women, and his meaning then is crystal clear. For instance, the Pauline words in Gal. III:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus", express a fundamental and permanent principle of the life of the Christian Church. (See also Col. III:10,11; Ephes. IV:24).

Further, in reply to the objection that only a male priesthood can express appropriately the Fatherhood of God, it must be remembered that God is neither male nor female, but expresses the essential nature of both sexes infinitely. Hence, neither a man nor a woman can claim any exclusive role in expressing the essential nature of God.

To conclude, it must be said that although there may be practical and psychological reasons for the exclusion of women from the priesthood of the Church - and these must be rigorously examined - there appears to be no theological reason, resting upon scriptural grounds, for the Church to refuse to ordain female priests. For, ultimately, the essential qualification for ordination to the priesthood is not the fact that one is male and not female, but that one belongs to a redeemed humanity.

## Waiting while the Woden takes shape

While work on Canberra's new Woden Valley churches centre has not yet begun, the character of the community it will serve is steadily becoming clearer to see as multi-storeyed housing blocks rise around it.

The churches centre - announced late last year - is a co-operative project among the major

denominations. A site in the centre of the main, sophisticated shopping centre has been taken for

a building which will provide a chapel, offices, and some space for commercial letting.

Apart from the originality of a parish centre serving several denominations in a building that looks more like an office than a church, the Woden Valley community itself is unusual. It is also a pointer to kinds of ministry which are becoming more common in other bigger cities.

Apart from the usual sprawl of single-storeyed housing around Lyons, Chiffley and Phillip - the three suburbs concerned - big flat blocks for single people are going up close to the town centre.

Many of the residents are expected to be single men. Experience elsewhere shows that single people, with their community life centred on work and the leisure opportunities scattered across a wide city, will not very easily form close ties with a normal local parish church.

Apart then from the interest of the ecumenical effort, and the character of the church centre building, interest

will also focus on the ministry itself.

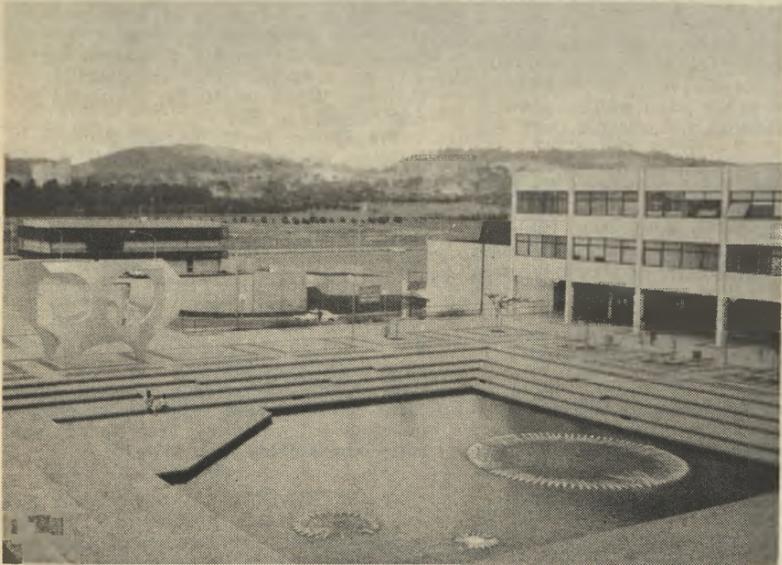
The Rev. Douglas Brown, superior in Australia of the Society of the Sacred Mission, is the parish priest of the

Woden Valley.

While waiting for the churches centre to be built, the SSM clergy who staff the parish are using houses in the area for office and counselling

space, as well as for a small priory.

The Woden Valley is an area running south-west from the southern end of the main axis of Canberra.



Looking across the plaza of the town centre at Woden Valley. The area where the church centre is to be built is marked. When complete, the church centre will complete the fourth side of the plaza. Adjacent and behind the churches centre is a bus station. To the right is a group of major retail stores.

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