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"KEEP TAX CONCESSIONS"

Anglicans defend social welfare

"If, in the process of tightening up the economy, the Federal Government should be foolish enough to eliminate tax deductions on charitable gifts, it will be striking a double blow at community welfare."

Archbishop Geoffrey Sambell, chairman of the Anglican Social Responsibilities Commission, said this at the weekend.

His comment came after rumours from Canberra that the Federal Government was proposing to end these tax deductions among moves to boost income tax revenue.

"The end of tax concessions on charitable gifts would immediately reduce the amount of money going to welfare agencies," Archbishop Sambell said.

"The effects of this would be drastic, unless the Government gave back with one hand what it took away with the other. And if it were proposed to increase Government subsidies to replace private donations, a great deal of care would be needed, as well as a lot of consultation which has not even been suggested yet. Numbers of agencies are already saying, reasonably enough, that inflationary cost increases threaten to reduce programs for next year. To reduce their income further, now, would immediately reduce the means of help available to a wide range of people, many of them living below Professor Henderson's bread line.

"Just as importantly, it would strike at the very principle of voluntary welfare agencies. Australia needs these agencies. And for several reasons:

- * "Any healthy expression of community responsibility should provide for real participation by as many people as possible. Perhaps governments better at controlling overall policy, in consultation with involved people of course, but if the responsibility for carrying out welfare initiatives and maintaining welfare programs is left to public service professionals and politicians, the community's participation is reduced to paying taxes.
- * "Voluntary agencies are necessary if the right of choice is to be maintained. The Government has, thankfully, allowed choice in education, and it should allow the same in welfare for all the same reasons.

* "Church agencies, in particular, can play a part that no one else can. The sheer spread of church workers and agencies, and the ability of the Church to add a spiritual dimension, give the Church a unique opportunity.

* "On the tax deduction issue, the Government should not forget that most money comes from small donors, who do not save large amounts of tax. And the bigger donors, in very many cases, give as an act of responsibility to the community from which they have made their profits. To strike at small donors, or big ones, would be equally pointless.

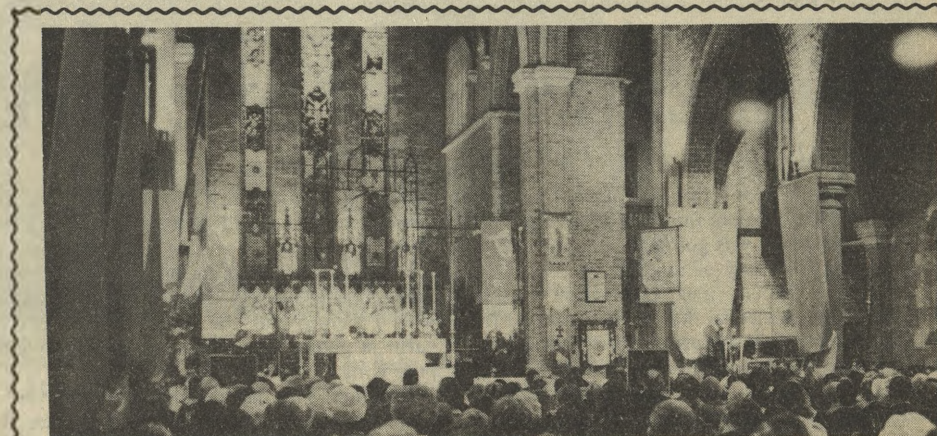
"If the Government should discourage private responsibility in the welfare area, it is going to hamstring the ability of the Church-related agencies to do their job. It will be throwing sand in the eyes of many people with a deep commitment to social responsibility."

"People want to read the Bible"

"People find it hard to believe that others want to read the Bible," the Canadian general secretary of the Bible Society said in Melbourne this month.

Dr Kenneth McMillan was speaking at the United Bible Society's campaign to provide new readers' selections of scripture for the newly literate in 200 languages.

"These new readers retain in a particular way the first things they read. They are going to read something... ideologies,



Perth's Cathedral was packed with 950 people on Trinity Sunday for the commissioning of the core leaders of the "Celebration 75" program for Western Australia. A report appears on Page 5 of this issue.

Bible in world literacy program

By JANE MACKAY

The Bible Society in Australia has announced a massive international, multi-lingual campaign to help the world's new readers. It will help new readers to become established readers.

The program, GOOD NEWS FOR NEW READERS, will provide scientifically-designed reading matter for people who have just learned to read. Up to 50% of new readers, who in today's world are often adult, lapse back into illiteracy simply because there is nothing for them to read. There is no bridge between primer level and normal language material.

The United Bible Society's carefully graded Scripture Selections will help bring new readers from the fringes of illiteracy to the point where they can enjoy regular printed material in their own language.

The GOOD NEWS FOR NEW READERS project will encompass the translation, production and distribution of 725 million specially designed literacy Selections. In the first 12 years Scripture Selections will be distributed in more than 200 languages.

New Reader Selections use the latest linguistic concepts, so that the individual moves at his own pace from simple words and sentences, through more complex material to normal language difficulty.

The Bible Society in Australia will be an active participant in the programme. It has undertaken to increase support of the United Bible Society's world service budget from \$289,000 to \$500,000 by 1980.

attitudes, values... the Hebrew-Christian view of life or some other."

Mr Roy Gwyther-Jones found in 11 years of literacy work in Papua New Guinea two motivating factors for literacy. The first, to be able to read mail from relatives; the second, to read the Bible.

Bishop queries necessity for weak, small-majority governments

— "A lot of people place country before party", says Bp Porter

Bishop Robert Porter of the Murray has raised the question whether the traditional Westminster system of Government needs some adjustment to avoid national disunity in the face of extremely close elections.

Writing in the June diocesan NEWS SHEET, he did not question the institution of Parliament, but he did ask whether some thought should be given to the idea of bi-partisan government.

"I like to think", he wrote, "that there are still a lot of Australians who place the future and welfare of our wonderful country ahead of party platforms and policies, and who believe that national unity should not be sacrificed on the altar of party dictates, shibboleths and 'sacred cows'. God knows, the Church needs unity but so does our nation and I exhort you to pray about it."

Earlier in his episcopal letter he had pointed out that the proportions of Australians supporting the present Government and opposing it were remarkably similar.

Everyone had had the opportunity to vote and the result had been extremely close, as was the case at the previous elec-

tion. Party leaders had suggested that when election results were finely balanced, fresh elections can be necessary soon afterwards.

"This, of course, is one of the weaknesses in a system of government by the rule of a majority party," he said.

"But do you realise what they are saying to the likes of you and me?"

"According to the platform on which they stand, they are saying that half the people of Australia made a big mistake... and that the only way to achieve stable government is to keep dragging us back to the polling booths until a lot of people in one of the two camps can be persuaded to change their mind and go over to the other side."

"... some people — and who better than Christians? — ought to be thinking and praying about a possible alternative in a situation where our nation is fairly equally divided into political factions and view-



Bishop Robert Porter

points." Bishop Porter pointed out that England during World War II had a National Government, which was one answer to the problem, although probably not one acceptable in Australia at the moment, he thought.

CHURCH SCENE CIRCULATION

The directors of Church Press Limited, a non-profit, Church-related company which owns and publishes CHURCH SCENE, are pleased to report major increases in CHURCH SCENE circulation this year.

Between January 1 and May 20 of 1974, net pre-paid orders for CHURCH SCENE increased 11.6%, and total distribution including bookshops and bulk outlets rose by slightly less than 30%.

The circulation growth trend has continued at a similar momentum since then.

ADVERTISING RATES

Church Press Ltd directors regretfully announce that advertising prices in CHURCH SCENE rise, from July 1, 1974, to a basic \$1.69 per single column centimetre on narrow columns and \$2.99 on wide columns. Full-page advertisements will cost from \$463 downwards, and half-page advertisements will cost \$234.

Contract, series discount and "publishers' choice" rates will be adjusted proportionately, effective immediately.

A new concession rate, for institutional church-related clients only, will come into effect from July 1, offering major new savings for these clients.

The directors report the increase is made necessary by steep rises in the printing industry award, and even steeper rises in the cost of paper, which are beyond the capacity of this non-profit company to fully absorb.

LIFTING A CORNER OF THE ILLITERACY CURTAIN

From JANE MACKAY

Illiteracy has been described as malnutrition of the soul and fibre of man. It is possible that in our century illiteracy may become a thing of the past.

While the "theory" behind the new-literates strategy is not very new, it is significant that the United Bible Societies have, even now, been able to mount a big project based upon it. To be successful they need the big money resources, publishing experience and resources and their top-flight planners. The money has been built up over the years. The publishing experience has also come with time and constant growth. The planning skills, and ability to apply theory to practical programs has taken even more vision. Back in the 1960's names like Olivier Beguin, Morgan Derham and others entered the UBS scene as honoured people. They formed a European "think tank", matched by the American Bible Society counterparts across the Atlantic. They represented a big investment in

what must have looked suspiciously like overhead.

There must have been Bible Society staff and board members all over the place who have, from time to time, viewed the Queen Victoria Square, London, establishment of the UBS as an expensive bunch of useless dreamers. In fact, the courage in deciding to build up UBS to its present stature, even while one new language after another was given printed Scripture, is now paying off. It takes the combination of experience and skills to put up a scheme like the new-literates one.

Other factors have contributed to this vast effort to make theory practicable for the newly literate. One such factor must be the wide acceptance of the Bible in colloquial or common level language. What the more scholarly New English Bible did not achieve in general acceptance the less scholarly and more radically colloquial versions have achieved.

The Bible Society's purpose is to promote the distribution of the Scriptures without doctrinal note or comment to every person in his own language at a price he can afford. The illustrations in the Today's English Version constitute 'note or comment'. The heart searching through which the Bible Society went in the 60s, has born fruit. The ultimate decision to go ahead and publish has been well vindicated. More than 43 million copies of the TEV have been distributed making it the biggest seller in paperback publishing history.

Although the NEB did not gain the wide popularity that might have been expected it opened the door for the versions people were looking for. Young Christians today read the Revised Standard Version for accuracy and the TEV or the Living Bible for freedom.

In emphasising Scriptures for new readers at this time the Bible Societies recognise that some part of Scripture is now available in the

language spoken by more than 97 per cent of the world's people.

Most illiterate people speak and understand at the common language level. In the past many versions of the Scriptures have only been readily understood by the better educated. Modern versions tend to be in the common language. They are understandable by all people of a culture: both those of much and those of little understanding.

Will other world Christian Literature organizations be working alongside the UBS in this literacy campaign? The major aim of the Agency for Christian Literature Development is to create viable publishing houses to provide literature for new readers. The Bible Society wing of the organization provides the scriptures. Other member organizations help in the production of literature, not only on religious subjects but on those other issues which confront the churches in the Third World.

AN ELEPHANT'S LOVE LIFE IN CANBERRA*

From MICHAEL METTERS in CANBERRA

There has been a lot of activity in Canberra since the party leaders finally worked out what the election result was going to be, but not a lot of surprise from any of that action.

The Government and Opposition parties have all met, re-elected their leaders (except for Dr. Cairn's elevation). The Premiers' Conference has been held amid dramatic cries of alleged mortal pain and being realistic nothing very surprising came of that elaborate circus, except that we now know the Government has faced the problem of inflation.

Dr Cairns is, of course, an enigmatic figure, and quite unpredictable. So unpredictable, in

fact, that the gloomy predictions about the stronger arm he will now be flexing do not make much sense. Cautious approval would be the best way to describe informed reaction to his becoming Deputy Prime Minister, together with a feeling that the Labor Caucus saw no harm in giving the impression of slightly clipping King Gough's wings.

Inflation! The fight has barely begun, yet, of course. Concern about the need to face the problem was reinforced in the election campaign, and the lack of any sign of major Government action was beginning to worry some people. Now the Government has put the

axe to the States, and given us a taste of more to come in other areas. Inflation, in any case, cannot be left for the Government to fight. Bishop Warren here in Canberra, Bishop Shevill in Newcastle, and the other leaders who have pointed out the moral element in inflation are obviously right: Government, business, trades unions, and 13 million individual citizens have all got to accept responsibility if inflation is going to be licked, as it clearly must be. The State Premiers have been hurt first, but we will all be hurt before inflation comes under proper control.

Nor is it very original of me to point up the

way in which the Prime Minister has strengthened Federal power by the way he has clamped down on the States' budgets. Tied grants — which the Federal Government will determine — are the means by which growth of services can now proceed, and by no other way. The old "centralism" issue inevitably arises. Apart from the usual arguments about this, it needs to be borne in mind that the elimination of tax deductions for charitable gifts might very well prove to be another expression of centralism.

* An elephant's love life? Intense activity at high levels, for which nothing can be seen until next year.

"Introducing applied theology in colleges"

Sir,

The Rev. Keith Stevenson (CHURCH SCENE, May 9, 1974) asks most important questions about theological education. Unfortunately he gives the impression that theological education in Australia is only concerned with the study of the principles of theology with no concern for applied theology. Whereas, in fact, most Australian theological colleges have attempted to introduce applied theology into their courses over recent years, also many dioceses have been providing courses of post ordination education for some time now. Both the college and post-ordination courses are a partial answer to Mr. Stevenson's questions.

In Perth over the last three years the Wollaston Intern Course has been offering an "intern" year for deacons. This Course is very similar in concept to the medical intern training to which Mr. Stevenson refers. Perth ordinands study in one of the eastern states colleges and return to Perth's Wollaston College for their final year of training. They are made deacons at the beginning of the course and generally ordained priest at the end of the year. The course is an attempt to bridge the gap between the academic emphasis

of the theological college and the more practical emphasis of the parish. It is very much concerned with the integration of theory and practice.

The deacons participating in the course live at Wollaston College. They spend Monday and Tuesday of each week at the college, these days are for seminars, discussion, sharing, reflection and study. Following morning chapel on Wednesday, Thursday and Friday the deacons go to their current placement. On Sunday the day commences at the placement. Saturday is the day off. The placements expose the deacons to a wide range of "ministry situations" where they have limited responsibility under supervision.

Because most ministry is within the context of the parish, the course gives the greatest emphasis to parish placements, with the deacons being under the supervision of parish clergy. The course begins with a ten week placement in new area parishes, a similar length established parish placement comes later in the year. Two weeks are spent in country parishes. There are two hospital placements, each deacon spends four weeks in a general hospital and four weeks in a psychiatric hospital. There is work in church

Letters

schools as well as a study of religious education in the government schools.

Time is given for visits to various specialist chaplaincies and diocesan

Facing the people

Sir,

A contemporary of mine at Oxford, an outstanding theologian, has written to me as follows:—

"I dislike westward position and regard it as a corrupt following of Rome. Romans are so imbued with the thought of Sacrifice that they can stand emphasis on Meal. Our people still need years of teaching about Sacrifice, and NOT a kitchen table".

This has given me cause for thought. Since my retirement, I am able to celebrate the Holy Eucharist, by the kindness of my parish priest and other local clergymen, five or six times a

week, nearly always at altars which "face the people", and I have become accustomed to it. It is certainly easier when using one of the many new rites that we find in various churches today.

But my friend's comments have made me re-think the matter, and I wonder if, in our desire to be "with it" and up-to-date, some of us Anglicans have not gone a little too far to be safe in our present stage of Eucharistic development.

(The Rt Rev.) Cecil Muschamp,
MOSMAN PARK,
WA.

personnel. One week is given to a group life laboratory and later in the year a week long counselling course builds on this experience and teaches some basis skills which it is hoped will make for better ministry.

The experience of the three years since the course began has encouraged us and confirmed our belief that we are moving in the right direction.

If Mr Stevenson or any others would like further information concerning the Wollaston Intern Course I will gladly send it to them.

(The Rev.) R. Appleby,
Wollaston College,
MOUNT CLAREMONT, W.A.

Hardship for missionaries

Sir,

Very great inconvenience and hardship are being caused to expatriate staff and to diocesan officials because many people in Australia have not yet realised that postage rates to Papua New Guinea have altered.

I have recently had of-

ficial letters from church officers and others with incorrect postage. For instance, a letter posted in February with a 7 cents stamp arrived in this office on May 16.

I therefore ask readers of Church Scene to make known to church offices, parishes and to their friends that the ordinary

letter rate to Papua New Guinea is now 10c for the first 20 grams and to consult Post Office Schedules for other mail.

Slow mail is very slow. (The Rev.) F. E. Bedbrook,
Diocesan secretary,
Diocese of Papua New Guinea,
LAKE, PNG.

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POPULAR GROUP RELEASES NEW L.P.

"YOUNG WORLD" the internationally-known group from Sydney BYF has released a new long-playing album of their most current songs.

Called "LIGHT UP THE FIRE" it features the title track which is being used as the theme song for the Australian FESTIVAL OF LIGHT and was received by a wildly enthusiastic, clapping, singing crowd of 35,000 in Hyde Park at the Sydney protest rally in April.

Radio Station 2UW have listed it as "HITBOUND" and are giving it regular play-time as are many other stations across Australia.

Copies of the new L.P. are available to readers of the Australian Baptist for just \$6.00 (post free). Please address all correspondence to "Young World", P.O. Box 148, ALEXANDRIA, N.S.W. 2015, or phone (02) 669.1058.

Deacons should go: English proposal to remove "archaism"

Deacons could disappear from the Church of England if the recommendation made in a new report is accepted by the Church.

The report, "Deacons in the Church", describes the office of deacon as "an archaism" and "an anomaly".

The abolition of the diaconate would give lay people a clearer picture of the diaconal responsibilities which are theirs as members of the church, the English report said.

The report is made by a working party set up in 1971 by the Advisory Council for the Church's Ministry. It has been presented for study and discussion, and does not represent the policy of the council.

The report presents two alternatives: "Either the diaconate should be retained in the Church of England as a short probationary and intermediate stage through which pass all candidates for the priesthood; or, the diaconate should no longer be retained in the church".

"Having considered the office and work of a deacon, we see no reason to perpetuate it in our church. Consciously to advocate the retention of an archaism or an anomaly is a course which, on reflection, became impossible even for the most historically-minded on the working party."

ministry, "especially in secular and non-church structures which they are sometimes hardly expected to understand as ministry at all".

3. The Church ought to accept, and encourage, a wide range of organisations which may support and challenge the laity: more support with finance and staff for adult Christian education and experiment.

Deaconesses

Their recommendation would mean a clarification of the order of deaconess:

"With no third order of ministry, there will no longer be any possibility of considering the deaconess as in holy orders. She will be clearly seen as belonging to the professional lay ministry."

"Should the Church decide to ordain women to the priesthood, a real choice would be open to a woman to serve within the priesthood or as a professional minister within the accredited lay ministry."

The report, "Deacons in the Church", has been published by the Church Information Office in England.



While the going was good, nine year old Anne Miles of Korumburra tucked into the picnic lunch at Gippsland's "Outreach '74" rally in Sale. Bishop Howell Witt addressed the crowd on the Grammar School playing fields at the service which followed.

(Picture: The Gippsland Times)

2500 at Gippsland's outdoor rally

A great sea of 2,500 people covered the playing fields of the St Anne's and Gippsland Grammar School, Sale, on June 2, for a diocesan rally.

All 35 parishes in the diocese were represented at the rally, which launched the diocesan "Outreach '74" program of stewardship and renewal.

Family and parish groups lunched informally in the sun, and sang

hymns until the program began at 1pm. Informality continued throughout the rally: the choir was applauded, the speakers were clapped, especially the guest of the day Bishop Howell Witt of N.W. Australia.

A chartered steam train, all 9 carriages

packed, brought 970 people from the Latrobe Valley and West Gippsland. The train bore the banner "The Spirit of Outreach".

Bishop David Garnsey led the service for his diocese. Mr E.E. Compton of Compton Associates introduced

the intensive stewardship program to run for the next seven weeks.

In his address to the rally, Bishop Witt said that the Church was never more essential than now.

"In a world which knows hate, injustice and lies we are heralds,

or proclaimers, of God's Love, Justice and Truth. We are called to minister to and serve the community, always being concerned for 'another'.

"There are so many lonely and lost people crying out for fellowship. We must declare the truth that God does love the world.

"This country is crying out for people to do his will and show forth his victory," he said.

Two changes

Two changes would be necessary if the report were acted on:

• Instead of a year as deacon, candidates for the ministry should spend at least a year as paid laymen in a parish or other sphere of church work.

• Revision of the ordinal should give greater emphasis to the diaconal work of priests and bishops.

On the diaconal work of the laity, the report said that:

1. The opportunities for the laity in ministry are of overwhelming importance, and among the laity is still the greatest potential for growth in the Church's life.

2. The laity are still given too little encouragement for growth and self-education in the dimensions of their

Moorhouse lecturer honoured for N.T. scholarship

The Moorhouse Lecturer for 1974, Professor C.F.D. Moule, has been honoured by a group of distinguished scholars, former students, friends and colleagues with the publication last month of a festschrift, paying tribute to him as one of England's finest New Testament scholars.

The work, entitled "Christ and Spirit in the New Testament", marked Professor Moule's 65th birthday and was published by Cambridge University Press.

Professor Moule will deliver the Moorhouse Lectures in the evening, beginning in the chapel of Trinity College, Melbourne, on Sunday August 11, and continuing during the week August 12 to 16 in the Redmond Barry

Building, Melbourne University.

The general title of the lectures is "The Birth of Christology".

Members of the Trinity School will be able to participate in at least two seminars led by Professor Moule during the week.

For a number of years now the "Moule seminar", held on Tuesday afternoons during term in the Divinity School of Cambridge University, has been the mecca of teachers and students of the New Testament from all over the world.

All who have shared this privilege would acknowledge that their distinction is due mainly to the quiet, gentle, humorous chairmanship and brilliant scholarship of the Lady Margaret Professor of Divinity, Dr. Moule.

Other sessions

Associated with him in the Trinity School of Theology will be Professor E.F. Osborn, of Queen's College, and Professor Robert C. Leslie, of the Pacific School of Religion, Berkeley, California.

Application forms for the Trinity School, August 12 to 16, are now available. Enquiries should be addressed to: The Trinity School of Theology, Trinity College, Parkville, Vic., 3052.

Media men admire the greatest communicator

"The greatest communicator the world has ever known" was the opinion of Christ expressed by Sydney's Channel 7 TV personality Roger Climpson last month.

He was the preacher from St Thomas', North Sydney, at a service broadcast over ABC TV to mark mass media Sunday, May 26.

Jesus Christ never had a microphone or a television camera, Mr Climpson said. He wasn't pursued by reporters. He wasn't interviewed by world famous commentators and there were no pre-publicity promotions. "He didn't even do a straight hardsell personalised commercial."

His publicity agent — John the Baptist — lost his head, yet initiated the simplest, best-selling commercial campaign of all time.

"Jesus Christ sold the world on a product whose wrapper has not been updated in 2,000 years. It doesn't even have written on it 'The only genuine original — all others are imitation'. He figured it wouldn't need it. All you had to do was try it and you'd

know."

Mr Climpson continued: "That one man, 2,000 years ago, without mass media, could do so much with so little is a miracle. That we today, with mass media, have done so little with so much is a disaster."

Others taking part in the service were Peter Hitchen, Channel 9; Ross Symonds, Channel 2; and Richard Davey, media director for Leo Burnett Pty Ltd.

Commercial hub

St Thomas', the oldest Anglican Church on the North Shore, is today set in the heart of the developing commercial hub of North Sydney.

High rise office complexes dominate the skyline. Yet set amongst this seemingly modern background, St Thomas' sits on a three acre parkland property sits boldly in its gothic setting to proclaim the eternal truths of God to a changing society.

North Sydney boasts more advertising agen-

cies than any other area in Sydney.

One commercial radio station sits practically on St Thomas' doorstep, while the three television stations are within a few short miles of the church. Even the Department of the Media is inside the parish's boundaries.

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Professor C.F.D. Moule

Coastal storms damage S.U. sailing camp



NSW coastal storms have caused nearly \$1000 damage to Scripture Union's Camp Bevington sailing camp centre at Lake Munmorah, Budgewoi. Several tents are destroyed, and extensive damage has been caused to the boat shed, store shed and a cabin. Fifteen large gum trees are down, blocking driveways and paths.

Mission specialists give new light on strategy

Information never before available will be in the hands of the 2,700 participants in the Lausanne congress on evangelization when they assemble on July 16.

One aim of the congress is to form strategies for telling every inhabitant of the earth, before the end of this century, about salvation through Christ.

To this end, documents, anthropologists and students in Fuller prepared by a team of Theological Seminary's specialists at the school of world mission. Missions Advanced Research Centre (a division of World Vision International), and missiologists, anthropologists and students in Fuller prepared by a team of Theological Seminary's specialists at the school of world mission. A major emphasis in the information papers will be on "unreached peoples." There will be a

survey of the unevangelized of the entire world, and the unreached of each nation will be identified in the country profiles.

In the Hong Kong paper, for instance, those who have not yet responded to the Christian message are identified as urban industrial workers, residents of the "walled city" area, refugees, and fishermen and their families.

Only about 12 per cent of the 4.5 million population of the colony is professedly Christian.

The profile on the U.S.A. indicates that identification of distinct unevangelized groups is more difficult. While about 58 per cent of the total population is on the membership rolls of some Christian body, only about 40 per cent claim regular church attendance.

Interpreting the statistics, the profile notes, "In the midst of a great amount of visual, printed and audio messages, it is still very possible for many people not to have really 'heard' and understood what was being presented."

The document adds that there is little evidence of "viable Christian witness" among

such groups as high rise apartment dwellers and leaders of some professions, businesses and educational groups.

Media witness

The profiles cover the various types of Christian witness found in each country. In the U.S., for instance, religious broadcasts are said to be available on 7,000 radio and television stations, with millions listening each week.

In contrast, no religious programs are allowed in some of the nations surveyed, but the profiles mention the overseas Gospel transmissions which can be heard there.

Availability of the Bible is a topic in each of the country profiles. The document on the Philippines mentions 80 languages in use in the island nation, but the entire Bible is available in only ten of them and the New Testament in two more.

Even in a nation like the U.S. the scriptures are still not available to every citizen in his mother tongue.

The U.S. profile notes that the whole Bible has been published in only two of the over 20 Indian dialects now being spoken in America.

ACC defends grants to combat racism

AUSTRALIA GAINS, YET CONTRIBUTIONS "PITIFUL"

Criticism of the World Council of Churches' "race" grants has annoyed the Australian Council of Churches.

Both the president and secretary of the Australian Council of Churches issued sharply worded statements this month to combat attacks on the World Council's Program to Combat Racism, which recently made its largest-ever allocation of \$315,000.

Organisations aided included guerilla movements in Rhodesia and South Africa, and the Mozambique organisation, Frelimo.

The allocation of \$60,000 to Frelimo was to support "teaching seminars for primary school improvement" and for an anti-cholera vaccination program.

Many churchmen in Australia have claimed this explanation as naive. Australian church newspapers have published sarcastic references to "weapon-hungry" African freedom fighters spending their grants on "powdered milk".

Announcement of the latest allocation was followed by deportation of the Rev Dr Lukas Vischer, head of the World Council's Faith and Order Division (a recent visitor to Australia) from South Africa.

All leading officials of the World Council are now officially barred from entering that country.

The president of the Australian Council of Churches, the Rev Neil Gilmour, said in his statement that "voices of hate" had been aroused to misrepresent the true objects of the grants.

He said funds were used mainly to build hospitals and schools. Organisations such as the National Council for the Advancement of Aborigines and Torres Strait Islanders had been among recipients.

He said the Australian contribution — a mere \$3000 in five years — had been "pitiful". By

contrast Australian organisations would this year receive \$50,000.

The general secretary of the Australian Council of Churches, the Rev Frank Engel, said too many people were quick to condemn the world body "without first finding out the facts".

Mr Engel said: "The plain facts are that the money is not used for the purchase of arms. Talk of the World Council arming guerillas and terrorists is entirely untrue, ignorant and irresponsible — it is a libel to a Christian organisation engaged in fine humanitarian work in the fields of health, education and social welfare."



One concern of FRELIMO, the Mozambique freedom movement, is community health. The WCC Program to Combat Racism has just made \$60,000 available for education and health in Mozambique. (W.C.C. photo.)

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CLERGY MOVEMENTS

BRISBANE

MISSO, The Rev. C.C., formerly assistant curate of St Matthew's Grove, as rector of St Lawrence's Caboolture. VOLLER, The Rev. D.A., formerly vicar of All Saints' Texas, as assistant curate of St Stephen's Coorparoo.

WARE, The Rev. C.L.G., formerly of the Diocese of Riverina, as vicar of the parochial district of Pine Rivers.

ARMSTRONG, The Rev. P.H., resigned from rector of St Paul's East Brisbane, due to ill health.

JOHNSTON, The Rev. J.G., to retire as rector of St Philip's Thompson

Estate, at the end of June.

BENDIGO

DENT, The Rev. G.L., from rector of Alberton, Diocese of Adelaide, was inducted as rector of Woodend on May 8.

PERTH

KYME, The Very Rev. R., Dean of Geraldton, to be rector of Christ Church Claremont.

HUFFAM, The Rev. E.V., was commissioned as rector of East Claremont with Graylands-Mount Claremont on June 4.

POOLE, The Rev. R.J., previously working with the Christian Aid

Department of the British Council of Churches, is now executive secretary of Anglican Health and Welfare Services in Perth diocese.

ST ARNAUD

CLAYDEN, The Rev. D.B., rector of Avoca, to be rector of Red Cliffs.

RIVERINA

LAWRENCE, The Rev. G., has resigned as rector of Berrigan and will spend six months in parish work and study in England.

MELBOURNE

WHITEHOUSE, The Rev. M.E., from in-

cumbency All Saints' Ouyen, Diocese of St Arnaud) to St Faith's Montmorency August 9.

WILLIAMS, The Rev. Dr. D.J., Part time priest in charge St Michael's North Carlton, January 1974.

SLIGO, The Rev. C., from Principalship Gippsland Grammar School to Headmaster-ship Ivanhoe Boys' Grammar School 1st term 1975.

DE DEAR, The Rev. D.L., from incumbency St Peter's Ocean Grove to incumbency St George's Ivanhoe June 27, 1974.

SMITH, The Rev. E.C., from incumbency St Bartholomew's Ferntree

Gully to incumbency Dromana/Rosebud/McCrae September 13, 1974.

THORN, The Rev. T.M., from Chaplaincy Camberwell Grammar School to incumbency Carrum/Seaford August 21, 1974.

JOHNSTONE, The Rev. D., from Townsville to Chaplaincy Mentone Girls' Grammar School May 28, 1974.

TAPLIN, The Rev. S.T.E., from assistant curacy St George's Reservoir to England 24th May, 1974. To take up appointment as assistant priest St Luke's Stocking Farm Leicester from August 1, 1974 (for two years).



Archbishop Sambell (right), Bishop Howell Witt (second from right) and the leader group being commissioned for "Celebration 75". Sixty-three people from metropolitan parishes were commissioned.

"Hope abandoned is the danger"



The commissioning service was by no means a dry, traditionally liturgical affair. A dramatic reading (of a script of Bishop Howell Witt's) was one feature, and informality, excitingly bright visuals, and the big crowd combined. One of the people commissioned commented: "I didn't walk up, I floated!"

"There is a great danger in both Church and society today. That danger centres on the people in the Church who have given up hope of ever changing anything."

Bishop Alfred Holland, assistant bishop in Perth, made this the major point of his sermon at the Perth Cathedral service on June 9 when the core group leaders were commissioned for the "Celebration 75" program next year.

The danger was personified in the individual who believed that anything he did or said could achieve nothing, so there was no point in trying, Bishop Holland said.

"Some times they are called the 'small scale individuals' or 'the silent majority'."

"Very often their key word is the great Australian imperative 'aorta'... 'a ought to do something about this' or 'a ought to be showing some leadership' or 'when that comes aorta let things happen through the grass roots.'"

I believe this a pernicious danger to our present day church and society... I believe it is your biggest problem. You must convince your congregations that God wants them in this Celebration '75 program and that their individual contribution will have the greatest significance... for them and for the rest of us."

He went on to remind the congregation that the dry bones of Ezekiel's vision had been restored to life — a gift of life to a whole corporate body, not just an individual.

He also instanced the disciples on the night of the Resurrection day, gathered in fear for the future, when Jesus met them, and "breathed on them", and the Church was born, a group of people become resurrected.

Bishop Holland said "Celebration 75" had two key words.

One was CELEBRATION, and it was exactly what the father in the parable of the prodigal son proposed when he said, "Come let us make merry for my son who was lost is found."

The other word was EVANGELISM, the giving of good news.

"And if C for celebration and E for evangelism remind you of the Church of England, so much the better," Bishop Holland said.

The money was given by a Mr Bowen, owner of the Knockholt company group.

The homes have been asking for help to replace a number of old timber cottages whose maintenance has become a major annual drain on the homes' operating budget.

Newcastle appointment

The Rev. Bill Childs, rector of Hamilton in the Newcastle Diocese, has been appointed a canon of Newcastle Cathedral, and also Director of Missionary and Ecumenical Affairs in the diocese.

Canon Childs, 59, has frequently been outspoken on social issues. Half his working ministry of 32 years has been in industrial areas.

The missionary and ecumenical affairs position is a new one in Newcastle.

Home-front evangelism top priority for Newcastle diocese

An introspective invalid sitting alone amongst memories of the past... that's what the Anglican Church in the west appears to be at times, said Bishop Ian Shevill of Newcastle.

The younger churches have much to teach the old about church growth. In contrast with the west, they are flexing their muscles and hurling themselves into confrontation with the world about them.

The bishop's synod sermon on June 2 was an attempt to recapture the original vision of the 1963 Toronto Congress which called Anglicans to express their mutual responsibility and interdependence in the Body of Christ (M.R.I.).

Later in the synod he was to speak with concern about a static situation in the diocese over 40 years for the development of new parishes, in spite of a doubling in population.

Evangelism in the younger churches was the area of greatest contrast with the church life of Australia.

"Evangelism there is based on the belief that every churchman has to witness... you are either a missionary or a mistake."

"In Australia, we tend to leave it to the parson. After all, what's he paid for?"

"The younger churches believe in going out and proclaiming the gospel, not by inviting people to come in and hear. Evangelism is done by the Church, not in the church."

"The younger churches believe that the Holy Spirit is a power involved in human situations, while we tend to worship him as a diety in the pantheon."

"Here mission is a department of the church, there it is a dimension of the church."

"Let us learn from the younger churches, where the unexpected is constantly expected."

The diocese

In this context Bishop Shevill spoke of the new work to be undertaken by Canon Eric Barker in the diocese, as canon

missioner in the fields of communication and evangelism. Canon Barker was installed during the cathedral synod service.

The contrast between church growth overseas and in Newcastle was spelled out in the bishop's report on the state of the diocese.

"Until 1930 the diocese of Newcastle brought to birth a new parish almost every year... since then the numbers have remained static, whilst population has doubled. This is an enormous challenge for which we are totally unprepared," he said.

Many had only a "ramshackle vision" of the diocese although the parishes gave on an average \$1,000 a year for overseas missionary work. From Newcastle diocese, 58% of extra-parochial giving was sent abroad.

"I am not saying 'Do not give so much to missions'; what I am saying is that if we had developed properly within the diocese, we would now have many more parishes contributing to the missionary pool. 170 parishes could contribute more than 57."

"It is usual for a diocese to tithe for its external missionary commitments and therefore 10% is a norm and 20% is a double tithe which would be more honourable."

"For us to be giving almost 60% however, indicates that we have before us a tremendous task of communication and education."

"We must remember that mission is not something 'over there', mission concerns us all. Thus in the long term, our priorities must be reconsidered."

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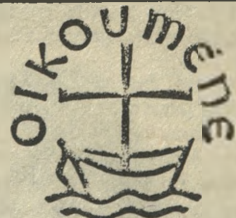
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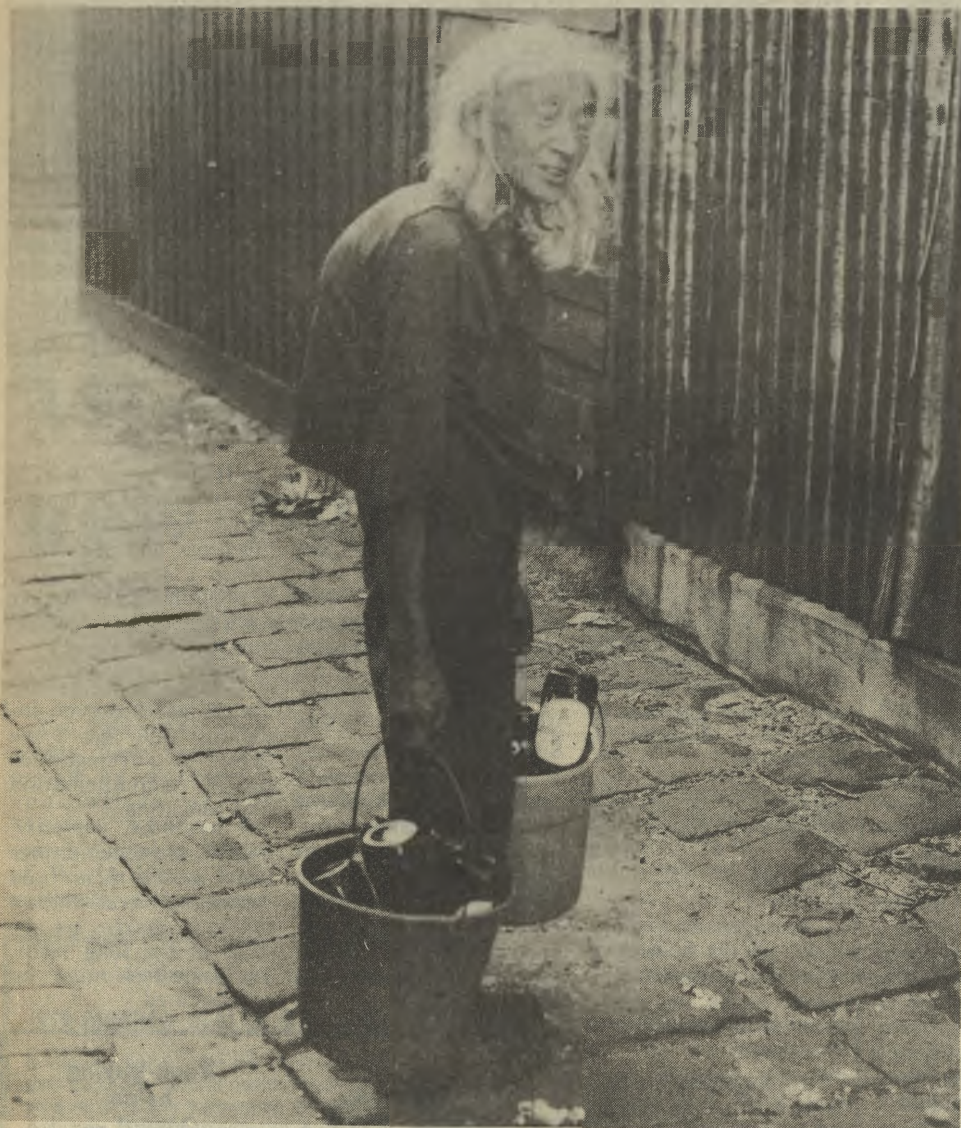
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Church activity in welfare is everywhere people call themselves Anglican



The range and extent of the various welfare services provided for the community at large by Anglican and Anglican-related agencies is enormous.

How does one reduce the picture down to simple facts? Here are a few tries.

By any test, a statement of the money value of services is unreliable because if the same services were provided by, say, a company under contract or government employees, the spiritual dimension (not usually visible in money terms) would disappear. But for what it is worth, we believe the cost of operating the welfare services under Anglican auspices in the financial year about to begin will be about \$83 million. Much of that money will come from Government and the people who benefit from the services, but Sydney Diocese alone has budgetted over \$1 million as their contribution to running costs of the diocesan Home Mission Society, Retirement Villages and Church of England Homes.

Again, to talk about capital value is not much help, because it is obvious that the homes and institutions which cost untold millions to set up could never be sold as going concerns and market values would therefore not reflect the asset cost value. But as a guide, we estimate the capital replacement — that is, the cost of setting everything up from scratch tomorrow if the some mythical power could suddenly expropriate all Anglican and Anglican-related property — would be in the order of \$320 million.

Just as a guide to how this figure can be determined, the Diocese of Sydney (whose figures happen to be most easily obtained) has \$20 million worth of Chesham Homes, \$10 million worth of retirement villages, and \$5 million worth of "Church of England Homes". The other welfare operations of the Diocese of Sydney have assets full employed to capitalise welfare worth about \$5 million.

(In passing it is interesting to note that the other main assets of the Diocese of Sydney are these: parish churches, halls and rectories with a site value around \$150 million; Glebe Board assets worth \$45 (part in cash following the recent sale to the Commonwealth); and trust funds of almost insignificant value compared with these enormous units. Glebe Board operating surpluses — the money the Glebe Board earns — are used to finance theological training, Christian education, evangelism, and

social welfare, in that priority order.)

Nor is the picture a stable one. For instance, Sydney has budgetted a little more than \$1 million this year to cover the operating losses of its welfare work. But the operating loss is, in some ways, the figure put into budgets of the agencies to make them balance. In an inflationary period like the present, operating losses of subsidised enterprises have alarming habits of leaping in enormous percentage factors. (Pensioners in homes, for instance, pay part of their pension towards the running costs, but if running costs rise more quickly than pensions, church funds are the only other source of income.)

While Sydney is the biggest of the Australian dioceses (one of the biggest in the world-wide Anglican Communion, actually), it is only one of 26 dioceses. Most of the other dioceses have more or less similar welfare programs, although smaller.

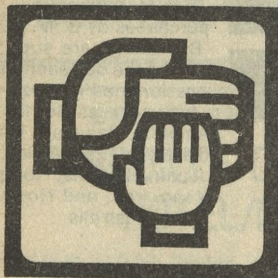
Melbourne's Mission of St James and St John, like the Anglican-related Brotherhood of St Laurence, would cost something like \$10 million to set up from scratch at today's prices, and requires an annual income equivalent to the earning power of a sound \$40 million investment to maintain.

But in talking of Anglican contributions to welfare in Australia, we should not start there in institutional terms at all but here — right where the reader reads — at the nation-wide spread of the Church's presence. Most clergymen spend more time every week in counselling than they do in preparing for and conducting church services, and that is what their people expect of them. No one knows how many thousands of people, in an average week, would come within the ministry of Australia's Anglican clergy.

Equally important, of course, is the work of daily life of hundreds of thousands of unremarkable Anglican communicants who routinely offer a listening ear to one another and to others, step in with neighbourly help which no agency could ever replace, and try, however falteringly, to live out God's healing and reconciling purpose where the opportunity meets them.

This feature, however, is about the Anglican and Anglican-related agencies. We had hoped

Continued on Page 7.



The Mission of St. James and St. John

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"Reconstruction After Fire Appeal"

Mr./Mrs/Miss

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THE CHURCH AND INSTITUTIONAL WELFARE

Church activity in welfare is everywhere people call themselves Anglican

Continued from Page 6

to bring you a totally comprehensive report on all Anglican welfare work in all the dioceses. Unfortunately industrial strife in the Post Office has meant not all the data we have been sent by the agencies has reached us before we went to press. As we go to press, work in the metropolitan dioceses is fairly well documented; that in the provincial dioceses is indicated by a random sampling.

MELBOURNE

The whole Australian church profits from the social issues and research arm of the **Brotherhood of St Laurence**.

The Brotherhood is involved in program directed to family, youth, children's and elderly people's welfare. Its central concern is for the poorer, most disadvantaged and rejected among these groups. The Brotherhood believes their situations are to a large extent created and affected by broader social and economic issues, and sees an obligation to help change government or public attitudes and policies rather than simply meeting the needs.

The Social Issues department is responsible for research and social action, in an attempt to make a contribution to knowledge, debate and decision making in the community. Through press relations, submissions to government bodies, and campaigns, it tries to change government or public attitudes and policies.

Publications by Brotherhood research workers have been successful in creating public interest in areas of social concern such as unemployment, housing, education and poverty.

Two experimental projects, as well as meeting an immediate need, will be closely watched by other church agencies and the community at large. From them a whole new orientation of welfare services may develop: **Family Centre Project**:

This is an experiment which provides facilities and staff to enable a limited number of poor families to improve their social skills and knowledges so that they may become more active participants in the community. The centre in Fitzroy acts as a base for the families who take part in activities including their own committee of management, camping, cooking and a bulk food store.

The Brotherhood is providing the resources for these families to learn and in turn learns from them just what their needs are.

Family Day Care:

This is an experimental project in caring for the children of working mothers in Fitzroy. It is a co-ordinated service including firstly, mothers who work through us in caring for children in their own homes. The service is supervised by a social worker and a kindergarten teacher and provides care for 60 children. The second phase of the project is the Group Centre, based in a cottage in Fitzroy, set up like a comfortable home and accommodating 20. Babies and children mix with each other as they would in their own homes, and the whole atmosphere is happy and relaxed.

The **Mission of St James and St John** has homes at Melbourne, Mornington and Bendigo, with a further home planned to be built about 100 miles East of Melbourne in the Gippsland area. The work varies from baby care, fostering and adoption to residential care for boys and girls of all ages. Some of them are young people in their late teens who have now left school and are cared for at a hostel for school leavers where a sense of security and guidance is provided for Mission children who are now trying their independence in their first jobs.

Among single mothers: **Kedesh Maternity Home** (a bright modern hostel) is today always filled to capacity. Linked with this work is the provision of suitable accommodation for mother and babe after the girl leaves Kedesh if she decides to keep her baby. Follow up work by the councillor at Kedesh is often a necessary part of this program. A new development of the

work at Kedesh is seen in the frequent need of the putative father for counselling.

The **Mission to the Streets and Lanes** of Melbourne, run by the Anglican sisters of the Community of the Holy Name, has just embarked on a new project, to provide residential care and guidance for 24 girls and boys aged 11 to 14, at Brighton.

Also, at the Brighton Children's Home, 31 children are cared for. The Brighton Family Centre, for family counselling, has 200 families (400 children) involved.

At Ellerslie Home 34 elderly people, mainly women, are cared for. Moira Hospital at Sandringham has 32 children in full-time residen-

tial care. They are totally dependent intellectually handicapped children or infants.

In addition, counselling services are provided at the Mission House in Fitzroy to families and others in need.

St John's Homes in Melbourne also provide residential care for children in family-style smaller groups.

SYDNEY

Sydney's Church of England Homes have recently announced they will enter the field of care for mentally handicapped children. The diocese has eight other homes for orphan

children, those from broken homes, and children from the courts.

The new home, to be called **Kingsdene Special School**, will have a total cost of \$867,000. The church will have to find \$433,500 towards the project. Kingsdene will take 24

Continued on Page 8.



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THE CHURCH AND INSTITUTIONAL WELFARE

Church activity in welfare is everywhere people call themselves Anglican

Continued from Page 7

handicapped children on a five-day residential basis.

Sydney's children's homes care for 200

children. The Eventide Home has 50 elderly women, with hospital care available.

Social work through the Anglican Home Mission Society:

Chesalon Parish Nursing Homes. Eight

homes accommodate 322 patients. Nursing care and other services aim at improving the quality of life.

Chesalon Parish Nursing Service: 16 nurses make 23,000 visits a year to patients in their own homes.

Carramar Hostel: Accommodates up to 27 unmarried girls awaiting confinement. Prenatal period supervised. Counselling given on personal problems, especially with regard to adoption.

Charlton Memorial Homes: Three houses on one site care for up to 60 boys committed by children's court magistrates. Program aimed at spiritual and social rehabilitation.

Counselling Service: Provides a ministry in four spheres:

Welfare: Four social workers counsel and help approx. 250 individuals or families each month.

Adoptions: Some 60-70 adoptions are arranged each year. The babies adopted are mainly those born to girls from the Carramar Hostel.

Children's Court: One male and one female court worker visit children's courts and shelters daily to counsel young people in trouble.

Drugs: A drug field worker is available to provide counselling and educational work amongst young people with drug problems and their parents.

Wollongong Office: An extensive children's court and counselling ministry is provided for those in need on the South Coast.

BRISBANE

Social work provided in the Diocese of Brisbane is in six areas:

Tufnell and Tufnell Toddlers' Home at Nundah cares for 70 children — girls up to secondary school age and a few young boys, and the Church of England Boys' Home at Enoggera has 75 primary and secondary school boys. These children are sent to the Homes by the State Department of Children's Services.

Homes for single mothers: The Women's Shelter in the city and St Mary's Home, Toowong have accommodation for ap-

proximately 40 single mothers.

Homes for aged persons: Over 300 aged persons are catered for with "hostel type" accommodation at five Anglican Homes — four in Brisbane (Neilson Home for women at Chelmer, St John's Home, Toowong for men, the E. M. Tooth Memorial Home at the Moreton Bay-side suburb of Manly and Symes Grove Home at Zillmere. These two Homes for men and women and married couples.)

The fifth Home is in Toowoomba — Symes Thorpe. This also provides accommodation for men, women and married couples.

The Society of St Francis cares for ex-prisoners and alcoholics at Morris House, Taringa, a Church of England Men's Society venture, and also provides similar care at the Friary at Brookfield.

St John's Cathedral Ecumenical Coffee Brigade under the leadership of Miss L. Toogood serves coffee, sandwiches, etc. to about 200 persons each morning. This is a service to many who find refuge in some inner city shelters at night or who sleep out in parks and under bridges.

Immediate relief in cash or kind is administered by the Organising Secretary of the Home Mission Department at its office in the city.

ADELAIDE

The Social Welfare Department of the Diocese of Adelaide gives special attention to the problems and needs of aged people:

St Laurence's Homes for the Aged: Accommodation is provided in cottage flats, residential wings for men and women, and in Haesler House, a 44 bed nursing home.

St Laurence's Karingal Nursing Home: caring for chronically sick aged women.

A new nursing home, rehabilitation centre and self-contained units are to be erected during the next two years.

PERTH

Organisations and agencies in the Diocese of Perth include:

Anglican Homes for the Aged: 12 homes. Ac-

Continued on Page 9.



Kingsdene Special School and Hostel has been a special dream of people connected with the Church of England Homes. Despite what seemed like insuperable problems, Kingsdene will be a reality during 1974, catering for residential and educational needs of 24 intellectually handicapped children.

It will meet the special needs of children who find long travelling to day schools tiring, and yet who need to keep a close connection with their family. They will live in at Kingsdene Monday to Friday and go to school on the same property. Then they go home weekends.

Building for such special needs, both the hostel accommodation and the school is very expensive. Final cost of Kingsdene will be over \$400,000. But benefactors have been very generous, and the public has also responded.

To make sure that Kingsdene is the greatest help possible in this field, a part-time social worker has been for two years interviewing parents and assessing children for admission to Kingsdene. There is already a waiting list.

Kingsdene is the first entry of the Church of England into this area. We hope to gain special experience in pre-school education and in counselling, and to offer a distinctive Christian contribution.

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P.O. Box 41, Carlingford, 2118
or Telephone: 871 7333

THE CHURCH AND INSTITUTIONAL WELFARE

Church activity in welfare is everywhere people call themselves Anglican

Continued from Page 8

commodation for 700. Self-financing with State and Commonwealth assistance.

Parkerville Children's Home: Home for 140 Destitute children. Self-financing but running at substantial loss.

(Funds are now being raised to rebuild the Parkerville cottages for necessary specialised care in family units.)

Swanleigh Hostel: Home for orphaned and other boys. Entirely self-financing.

St Bartholomews House: Home for 50 alcoholic and ex-alcoholic men. Self-financing.

Meath Ministering League: Home for 70 Frail Aged. Self-financing with State and Commonwealth assistance. Budget \$120,000.

Almost every diocese has its local pattern of social work. Among those outside the metropolitan sees to be noted are:

TASMANIA

Clarendon Children's Home, "Mount Royal", Kingston Beach, 7151: 32 children —

embarking on rebuilding program.

The Roland Boys' Home, 69 High Street, Sheffield, 7306: 30 boys — embarking on last part of rebuilding program.

Glenview Home for Aged People, 306 Main Road, Glenorchy, 7010: 74 people — plan to do interior painting, need overbed tables and furnishings for new sunroom.

Umina Park Home for the Aged, Mooreville Road, Burnie, 7320: 14 people.

BATHURST

St Michael's Home, Kelso, currently with accommodation for 25 girls, is facing the need to extend its work. Deaconess M. A. Poole writes:

"The extent of the work could be furthered. The facilities to enable the admission of younger children and boys would lessen the 'family break'. For this to be done, considerable structural building alterations would be required; the need for residential and part-time staff would be increased; plus additional financial day to day running costs."

BALLARAT

St Cuthbert's Homes, Colac, with 59 children, has already built two units for family groups and plans to develop this further both on the present site and elsewhere in Colac. Children from 3 to 17 are cared for, and the home takes family groups rather than split the children from each other.

WANGARATTA

St John's Village, Wangaratta, is to expand with a hostel for the frail aged to accommodate 32 residents plus staff. An additional block of one double and five single units for elderly people is also planned. This will increase the total accommodation for aged people from 25 to 64, and means that for the first time the Village will be able to cater for people too frail to care entirely for themselves.

There are three other Boards established un-

der the diocesan Retirement Villages Act, at Corryong, Broadford and Yackandandah. At Corryong considerable funds are in hand towards the first group of units to be built on land adjoining All Saints' Church. At Broadford, an anonymous donation of \$10,000 has established a fund and plans are now being drawn up by the architect for St Matthew's Village. The project at Yackandandah has been made possible by the promise of a generous bequest by former Yackandandah resident, Mr R. Robinson.

GIPPSLAND

Deaconess Nancy Drew, diocesan family welfare officer for the Latrobe Valley, works across parish boundaries in an area of 70,000 people. Of the increasing demand for the counselling of Christian ministers, she says:

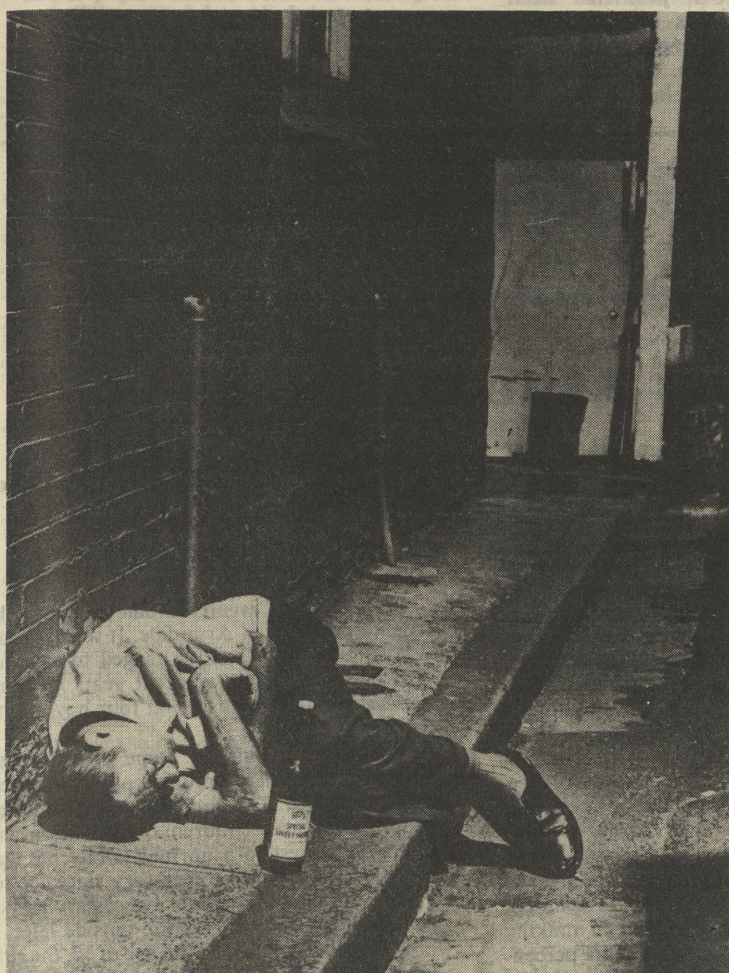
"In these days of ready availability of pensions and benefits, the requests for personal and family counselling remain as pressing as ever. That 'Man does not live by bread alone' is demonstrated by the number of well-fed, adequately clothed and comfortably housed citizens who suffer from feelings of guilt, anxiety and futility. Forgiveness, reconciliation and grace cannot be dismissed as outmoded theological concepts; the need to experience them is as modern as tomorrow."

NEWCASTLE

The Department of Social Work of the diocese conducts homes for children: St Albans Home for Boys at Cessnock (32 boys — 6-16 years), St Elizabeths Home for Girls at Singleton (38 girls, 5-16 years) and St Christophers Home for Little Children at Tarce (32 boys and girls of pre-school and infant school age.)

These homes provide full residential care for children whose home circumstances warrant admission. Many of these children are committed to our care by the Childrens Court. More and more, in recent years, we have found

Continued on Page 10.



This particular photograph, entitled "The End of the Road", was taken by AUSTRALIAN WOMEN'S WEEKLY photographer, Keith Barlow, and commended by judges of the "Deprived" photo-quest run by Sydney's HMS last year. The other illustrations in this feature come from all over Australia from a variety of photographers.

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THE CHURCH AND INSTITUTIONAL WELFARE

OUR VIEW

A COSTLY EXPENDITURE

Bishop Stephen Neill was addressing a meeting at Sydney University years ago. With his tremendous gift of communication, he put a massive conclusion to an address on the atonement. God's revelation of what loving means he stated, over and over again: "You sin, I pay! You sin, I pay! You sin, I pay!"

This is the ideal of the Christian caring of the Church's social welfare agencies, not that we are pronouncing sin. We accept the work is infinitely costly in every currency, in worldly terms without reward, an expenditure of love to people simply because they

need it. This is something which cannot be appreciated by those who would calculate "welfare needs" in terms of social expediency. And what social reforms might be made, the need for more love than our poor world can generate of itself will always impel the Christian conscience on.

We, as Christians, know that the work of the church agencies is not such that it could ever be properly replaced in full by secular agencies. Further, facts shown in this present study of ours have shown how far community expectations have been shaped by the expression of the Church's conscience.

As we have shown, the Anglican welfare outreach is a mesh of institutions and scattered people, represented in some degree by the presence, anywhere, of people who call themselves "Anglican". Although the need for this outreach is ever extending, we all know that rising prices and the distortions of inflation put major and often sudden stresses on both the agencies and their clients. These cost problems limit response to further areas of need (with migrant families, handicapped children, and prisoner rehabilitation, for instance).

We planned this special feature in

CHURCH SCENE so that it would reach the readers at a carefully chosen time. Have you yet considered what you are going to give for the Church's welfare program in this, fast-ending, financial year? Most gifts are tax deductible in this financial year — whatever may happen next year — but your receipt must be dated before July 1 if you are to ask for a tax rebate. If it is, the chances are you'll have part of the money back within weeks, so you can afford to give more.



Church activity in welfare is everywhere people call themselves Anglican

Continued from Page 9

ourselves taking children on a voluntary admission basis for short term placement, especially in cases of temporary family hardship (e.g. hospitalisation of parents etc.)

The financial plight of these homes is very great, as the following figures will reveal:

Investigations in this State seem to indicate a weekly cost of at least \$25 to \$30 to maintain a child in a voluntary agency. This figure should be compared with the \$45-\$50 per week which the Department of Youth & Community Services claims as the cost to maintain a child in their own institution. Our own charges are based on the ability of the parents to pay, but we rarely charge less than \$9 per week which is the amount available from the State Government for children whose parents default in making these payments. In our own homes, the percentage of children for whom we are in receipt of this allowance has not fallen below 60% for the past several years.

Despite the many gifts in kind that we receive, (food, all clothing supplied by the ladies auxiliaries, free treatment from all departments of the medical profession, doctors, dentists, hospitals etc.) we still incurred a deficit last year on this operation to the extent of almost \$10,000 which was fortunately offset by cash donations and appeals from numerous individuals and organisations in this community.

In considering the financial situation, it must be borne in mind that the greatest concern lies in the area of staff salaries which are far from adequate and in which we are forced as is the case with perhaps all voluntary agencies of this kind and certainly in this state, to play on the dedication of those who come to work for us. Were we obliged to pay salaries of the same order as those paid for the same kind of work in government agencies, we would be forced immediately to close down. It should be noted that in this state, there is no government subsidy available for staff or capital works or major improvements.

This department also conducts the C. A. Brown Anglican Village which provides accommodation for 150 aged persons in four different types of accommodation including a modern 40 bed nursing home.

This village provides a program of total care and no one is debarred on the grounds of inability to pay as the charges are based on a percentage of a person's income, even if that income is only the old age pension which is the case for 90% of our residents.

The Village is a non-profit operation and like most other similar establishments, depends very largely on government subsidy to balance the budget.

Childrens Court chaplaincy is exercised weekly in the Newcastle Childrens Court which provides the opportunity of on the spot and

after care counselling to juvenile offenders and their families.

ARMIDALE

In 1932, the Coventry Home began in the Anglican Diocese of Armidale. It was originally for boys only. Then it changed to cater for girls only, and in more recent years has been licensed to take 16 girls, and four boys, up to the age of 12 years.

Most of the children come from broken homes, homes where only one parent survives or are orphaned. The home is run by a married couple with three children of their own and offers the closest to a normal family life that can be devised. This is necessary since the regaining of self-confidence is a necessary part of equipping the children for life outside later.

While the boys leave at the age of 12, the girls usually stay until they have completed education — usually school certificate, but depending upon the girl's scholastic abilities, and several have completed tertiary business courses — and are then helped to find a suitable position and accommodation.

Donations and allowances to the home cover most expenses, but the Diocese of Armidale, by means one of the wealthier dioceses, has to make a grant to make up the difference. This is usually about \$2,000 to \$2,500 p.a. to judge from recent experience.



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REMEMBER YOU ARE MORTAL

(Thoughts on the Epistle for Trinity III)

When the Roman conqueror returned to Rome to receive a triumph, he rode on a chariot adorned with ivory and drawn by four white garlanded horses. His face was smeared with red paint. Splendid in his isolation and glory, he wore a tunic of Tyrian purple embroidered with golden palm-shoots, and a toga decorated with gold stars; there was a crown of laurels on his head, and he held an ivory sceptre surmounted by a golden eagle. A slave held the crown of Jupiter Capitolinus above his head, the crown sparkling with rubies and emeralds. He was the pride of Rome, the epitome of pride, and in that sense, therefore, the representative of us all.

The Pride of Man

We are all implicated in the sin of pride. Thus when Robert Payne came to write his history of the human soul he found that he had to write the history of pride. "for was not pride," he asked, "the soul confronting itself in a mirror, overjoyed at the recognition?" We are forever looking in that mirror, doing secretly what Tolstoy did overtly when he said to his own reflection: "Well, my dear, hurry up, hurry up — what a handsome boy you are." He was proud, but who of us has not at some time felt as he did when he wrote in his journal: "I felt the need to be known and loved of all the world;

to name my name, the sound of which would greatly impress everybody, so that they would troop round me and thank me for something"?

Towards the end of his life Tolstoy's horror at his own pride and the intoxication of it absorbed him to the exclusion of almost everything else. There is an element of autobiography in the story of Prince Kassatkin in *Father Sergius*. Prince Kassatkin, a brilliant army officer, commits a crime from which he can absolve himself only by entering a monastery. He lives in the monastery quietly, doing good works, taking his vows and behaving like every other monk until suddenly and almost unexpectedly he finds that he has become a saint and a miracle worker.

"Yes, Prince Kassatkin had become a worker of miracles; impossible to doubt it. He could not fail to believe in the miracles which he himself performed, from the little cripple boy to the old woman who recovered her sight in answer to his prayer. Strange though it seemed to be, it was a fact. Victory, perfect happiness seemed to have been obtained. It was time to rest in the proud consciousness of the heavenly reward justly won after so much effort; everyone proclaimed Stepan Kassatkin a great saint, a worker of miracles. Was not this unanimity satisfying? Is not the voice of the people the voice of God?"

How much freedom, how much safety?

WITH THE LAUSANNE Conference at hand, planning for what some of us are calling *Encounter 75* suddenly seems urgent. Our local inter-church council has decided to devote its remaining meetings this year to drafting a "program of the respective programs" that the member Churches are going to undertake. St Ignotus' has decided to tackle a house-meeting project on the relevance of God to a business executive: what the executive already believes, what he feels he needs, and what we offer.

Is too much freedom being given to local initiative in planning what we are going to do? Is the swing away from the Billy Graham type of mass approach going to produce too many knights errant fighting too many dragons — or even windmills? In this State we have only a consultative committee (with a Methodist secretary) to give advice when asked. Here, I would have thought, the need was for the different Churches, at State (or diocesan) level, to offer clear policy guidelines to their members.

WHAT A TRAGEDY it will be if *Encounter 75* fizzles! In 1975 the Methodists and Baptists have (separate) world mission programmes, overlapping the RC Holy Year (which ends next June), and following hard on Lausanne. Last year America ran an evangelistic crusade called *Key 73*, and in Sydney the Anglicans will be using this as their model.

Addressing his own Melbourne synod last October, the Primate said that, after feeling sceptical about the whole idea, he now saw it as a chance to focus the Church's real purpose: not running itself, or even charity, but proclamation. I suspect that next year Australia is going to see for herself whether ecumenism is, or is not, sick.

THE OXFORD colleges are warned each night to close their massive old doors, in the interests of good order and safety, by a bell that rings 101 times. The hundred-and-first Archbishop of Canterbury (designate) has something of this time-honoured air of safety about him. The nation's need for the old-fashioned, rugged virtues, for "a code of rules . . . there's a lot to

Diary of a churchman

be said for the Ten Commandments" — it all seems to have gone down well with the British Press, and why not? It's so obviously true.

Whether it's terribly adventurous is another matter. When Dr Coggan spent a longish holiday in South Africa in 1969-70 his utterances, there and on his return, were so acceptable to the South African government that Michael Ramsey was embarrassed, and some thought that "the odd man out at York" — as one church paper called him at the time — had cooked his goose as far as Canterbury was concerned. How popular, one wonders, will he be with the World Council of Churches?

AND WHY did Harold Wilson, that convinced Socialist, choose him — while at the same time choosing as Dean of Westminster so independent a left-winger as Edward Carpenter? It is true that the PM has a secretary, Mr Colin Peterson, for church patronage (which includes a couple of hundred Crown parishes); but senior appointments are very much his personal decision. When last in office (1964-70) Wilson nominated some half-dozen diocesan bishops. They were all safe, unexciting men.

This is because, as a Socialist and a Nonconformist, he bends over backwards to find out what the Church's "top brass" wants, and appoints accordingly. So the people who think that the Church of England should choose her own bishops can feel happy: that is, in effect, happening. Whether men like G.K.A. Bell and Hensley Henson — if such there are these days — would be spotted thus is another matter.

OUR FORTNIGHTLY PRIZE goes to General Amin, of Uganda, who has offered to mediate between the British Government and the Northern Ireland factions.

Sound advice

"A Handbook of Parish Work." Michael Hocking. Mowbrays. \$3.60.

Michael Hocking, an experienced parish priest in England, has produced a little handbook that may well turn out to be a gold mine for many others in parishes, both clergy and parish councillors.

Within the compass of 150 pages and 14 chapters, he touches on 155 subjects: from sermons to the parish filing system, the vicar's wife to special appeals, from the parish worship to the parish retreat, from baptism to the remarriage of the divorced to the burial of the dead, from the vicar's own prayer life to his buying a house for retirement.

ALISON COBBETT

Biblical study

Prince Kassatkin broods over this sanctity which he has won without any effort and even in spite of himself. It seems to him monstrous, and at the same time delightful. He says: "People come from a great distance to see me, they write about me in the newspapers, the Emperor knows me, Europe — unbelieving Europe — knows me." He knew himself to be a flaming torch who inspired other men, who gave them the grace denied to himself; and all the time, with an outward show of humility, he knew himself to be proud.

Here again we see the proud man delineated long before by Gregory the Great: "He always looks down on the doings of others and admires only his own actions; because whatever he has done, he believes he has done with singular skill; and for that which he performs for the desire of glory, he favours himself in his thought; and when he thinks he surpasses others in all things, he walks with himself along the broad spaces of his thought and silently utters his own praises." And here in Tolstoy's story is a warning that not even the Church can guarantee immunity when pride assaults the mind.

Pride is crouching at the door, its desire is for us (cf. Gen. 4:7), every precaution, therefore, every warning against pride is most apposite. The slave who held the crown above the victor's head, whispered all the time: "O Conqueror, look behind you, and remember you are mortal, while Peter pleads with Christians in today's Epistle: "Clothe yourselves, all of you, with humility towards one another, for 'God opposes the proud, but gives grace to the humble' " (1 Pet. 5:5; cf. Prov. 3:34).

The Humility of Christ

When Peter wrote these words his choice of language seems to have been coloured by his memories of Jesus. The word he uses for "to clothe oneself" is an unusual one; it is *egkombousthai*, and is derived from *kombos*, which describes anything tied on with a knot. From the same root we have *egkombōma*, used of a garment which was tied on with a knot. The latter was commonly applied to protective clothing. It was the word for a pair of sleeves drawn over the sleeves of a robe and tied behind the neck. It was also the word for the apron worn by a slave. And on one occasion Jesus put on just such an apron as this. At the Last Supper, John tells us, He took a towel and girded Himself, and took water and began to wash the disciples' feet (Jn.13:4,5). Jesus girded Himself with the apron of humility and so must we.

But the only way to put on true humility is to see ourselves as we are in relation to God, to look away from the mirror of our pride, and to look instead into His wonderful face. So the

things of earth will grow strangely dim, and we shall only want to fall before Him and cry: "Depart from me, for I am a sinful man, O Lord" (Lk. 5:8). This had been Peter's own experience, and out of that experience he says: "Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you" (1 Pet.5:6).

As it happens, the word *egkombousthai* is used of another kind of garment. It is used of putting on a long, flowing stole-like garment which was the sign of honour and pre-eminence. And the two pictures suggested by this word belong together. Jesus once put on the slave's apron and undertook the humblest of all duties, the washing of His disciples' feet; and so must we in all things put on the apron of humility in the service of Christ and of our fellow men. But that very apron of humility will become our garment of honour, for he who is the servant of all is greatest in the Kingdom of Heaven.

1. Robert Payne, *Hubris: A Study of Pride* (New York, 1951), p.1.
2. Gregory, *Moralia*, XXIV, 48.

DAVID WILLIAMS

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SCENE AND HEARD...

From PETER HILL

HELLO, WELFARE! FAREWELL INCENTIVE?

There was this policeman, you see, and as he was proceeding on his beat he came across this fellow heaving and straining against a rock weighing about twenty tons.

"What do you think you're doing my good man?" asked the policeman, rocking back and forth on his size elevens. "Well constable" puffed the man, "I've got a wig, a set of false teeth, a pair of glasses and a pair of surgical boots on the National Health, and if

it's the last thing I do I'll get a truss."

This was just one of the hundreds of stories that did the rounds at the inception of Britain's Welfare State back in the forties. It was the beginning of a new era of cradle-to-grave care for the masses — a land fit for heroes provided by a grateful government.

No more hunger marches, depressions, recessions, Means Tests or queueing up for Public Assistance at the Council Offices. No more want.

No more want? Well, not exactly, because we all wanted as much as we could get for nothing. The fittest of us queued up for hours to get our free consultations and free prescriptions for aspirins and hair pieces; while the sick quietly passed away to enjoy the luxury of a National Health funeral.

Some of us gave up work because the dole and the child allowance worked out at more than the pay we got for working a 48 hour week less the income tax needed to pay for the free aspirin, hair pieces and the privilege of queueing in stuffy waiting rooms for free consultations and a new set of choppers.

"Three cheers for the government!" we shouted, although we had to be careful on the "hoo" bit of the hooray — the National Health teeth had a tendency to

come adrift under certain circumstances. But they cost us nothing, we had security and it looked as though the Church's charitable organisations would soon be out of business.

Funnily enough though, in spite of all that cradle-to-grave care lavished on us by those kindly men at Westminster, the social problems didn't disappear and neither did the need for the ministry of the Church.

In spite of our own affluence — or perhaps because of it — our communities need the welfare services of the church more than ever they did. By and large the soup kitchen has been replaced by the counselling service; a shoulder to cry on has become a greater need than the handout.

Poverty is the "in" word in church circles and yet (unless one happens to be one of the poor!) it is not the biggest problem that confronts us — a fact illustrated by the diversity of organisations given over to community service.

The Litany says, "in all time of our wealth... Good Lord, deliver us." On reflection, maybe a touch of poverty would do us more good than the security we are so bent on attaining.

Changes in Social-Ed.

A college founded in 1920 to train social workers for the church in England and overseas is to close in July.

Josephine Butler House in Liverpool has trained nearly one thousand workers in its fifty-four years existence. During this time it has gained a reputation for pioneering work aimed at helping with problems of unmarried mothers, prostitution, adoption service and care and family case-work. The CHURCH TIMES reports that the development of social studies at university and polytechnic level has now largely overtaken this work.

"These days the Church's idea of social involvement is much wider than what used to be called 'moral welfare'," said the Ven. Eric Corbett, Arch-

His cathedra in an igloo!



A new bishop took his seat in the igloo cathedral of the Diocese of the Arctic last month. Bishop Jack Sperry was the first bishop ever consecrated north of the 60th parallel, dividing Canada into north and south... and 12 bishops travelled up for the ceremony. Bishop Sperry who is 49 has been a priest in northern Canada for many years. He is pictured (left) with Archbishop Jackson of Qu'Appelle followed by his chaplain and the primate, Archbishop Scott, who preached the consecration sermon. Six hundred Eskimos and other Canadians packed the cathedral for the service.

("Canadian Churchman" picture)

ON THE DOLE?



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deacon of Liverpool and chairman of the College's executive committee this week. "In future, Church social workers will be encouraged to seek their professional qualifications at institutions which are academically more broadly-based."

Josephine Butler House was the only institution of its kind in England, said the Archdeacon, but its closure did not mean that the Church was losing interest in social work. "The Church is strongly committed to caring for people, and there are many people coming forward to train for this work."

When the assets of the College have been realised, the proceeds will be used to provide theological training for social workers who wish to "work within the Church structures or bring Christian insights to bear on their work within the statutory services."

Lifting "No. 96" to immortality

A great many pew leaflets, newsletters and parish papers come our way, but few are as down to earth and thought provoking as the St. George's Cathedral, Perth, Newsletter. Credit for this must go to the Dean, John Hazlewood, whose recent comments on sex education S & H is happy to pass on to the wider readership they deserve.

Wrote the Dean in the Newsletter of June 2:

"Last Wednesday The Australian pontificated editorially on the N.S.W. Education Minister's having introduced a sex education course to his secondary schools. The editor pointed out that as there was so much sex-saturation in film, theatre, television programmes, newsagents and sex shops it was about time our kids got an objective, informative and frank view of the whole matter. The paper envisaged some problems from some churches and some parents. It also warned that the teacher's own attitude to sexuality could alter for

better or worse any such lesson.

"The fact that such a course as this is so late arriving in the curriculum is related to the hesitancy of many Education Departments to run courses on religion and morality. The tardiness in both is due to the concept that sex and God are private matters. But one could argue after "Superstar", "Godspell" and the age of "Rock Masses" that a similar saturation by the God-Thing also calls for an adequate education in religion.

"I haven't yet seen a sex education course that does in fact tell the whole truth. Physically and biologically they usually do. But organs and arrangements are not the whole truth about sex relationships anymore than they are the whole truth about Divine Worship.

"While I have a very great respect for education, I hope that the experiment in classroom sexology is not expected to abolish the problems that human sexuality poses. Humanists and liberals of the turn of the century believed that education would solve all man's problems. If only ignorance was abolished criminals would cease to exist, no more wars and everyone would live in peace and harmony.

"So sex education is not much of an answer from a society satiated with perversions and shame and guilt and lust. The answer lies in a far

more difficult thing.

"Difficult because requires example. The answer lies in a growing understanding, sympathy and reverence for other people. The motivation for such a growth seems to me to be necessarily religious. If we see one another as children of God and our bodies as temples of the Holy Spirit then a caring and beautiful love can be born. Such a love that few have seemed to have found and for lack of which sex is as poor a substitute as methylated spirits is for Chivalry Regal.

"How one is to organise the new freedoms that surge about us. How one is to cope with the exciting arousal of sexuality. How one is to relate to people that attract or repel. These are the hard things and being taught about making up rules about will fail because in the end the motive for either sexuality or chastity is the same and that is self interest or self preservation.

"I pray that we liberated children of God may triumph over such hang-ups as we may have in sexuality with humour, grace and joy. This is possible if our hearts and minds are so healthily and sincerely on the Lord Jesus. Sending him in every person we meet, as he promises we could, is the most valuable help to real love of one's neighbour. Such an attitude could lift even "NO. 96" to immortality."



"Elizabeth I" did a good Samaritan deed recently.... here actress Glenda Jackson is seen visiting the London branch of the Samaritans, which this year celebrates its twenty-first anniversary. She made a TV appeal on behalf of the work.