

English members less than half total Anglicans now

Release of world-wide Anglican statistics and some comment from Bishop John Howe, secretary general of the Anglican Consultative Commission, has highlighted a gentle drift away from the Anglican Communion's former dependence upon England.

The statistics show:
* Just under half of the Anglicans now live in England;
* The 225 dioceses categorised as being in the Western world has a nominal 50 million members (14,100,000 communicants) and 34,700 clergy;
* The 135 dioceses in the developing nations had 15,400,000 nominal membership (2,440,000 communicants) and 6300 clergy (of whom 1000 are expatriates).
The figures are taken as last available to mid-1972.
Bishop Howe told the media, when releasing the statistics in London on April 26 that the role of the Church of England (in England) was not so much fading away as changing.

"The family is growing up, things are going to be different, and the future will see the Church of England sharing involvement in the world's churches and concern for world problems," he said.

In future, the English Anglicans would be less that of an advisor in the world context than of a member of a world team.

Among other interesting features of the statistics are:

* Average actual stipends of Anglican clergy around the world range between \$A5156.80 annually for USA clergy to \$212.20 annually for Ugandan clergy, but there is a startling uniformity in that in each case the actual stipend is about 60 per cent of the average family earnings of the population of the country.

* English confirmations, annually are running at 115,875, plus 9013 adult confirmations compared with 389,100 baptisms.

* The English Church has 136 bishops and 17,465 national clergy, but only 30 expatriate clergy (one of the lowest numbers

of expatriate clergy, for a national Church which has almost half the total membership of the Anglican Communion).

* New dioceses are forming at the rate of one every two months.

* Extending from the figures given it is easy to make an interesting comparison:

AVERAGE NUMBER OF CLERGY PER BISHOP:

Australia	55.2
England	128.6
Wales	127.5
USA	71.2
Tanzania	31.2
South Pacific	32.4
New Zealand	58.5
Scotland	36.5

Full details of the membership of the provinces of the Anglican Communion, and the ministry tables, will be found on Page 8 of this issue.

Bathurst plans to start Home Missions Dept.

The Anglicans of Bathurst, in mid-western NSW, have decided to set up a Home Missions Department within the diocese to plan and work over the changing character of the population.

The annual synod at Bathurst decided this last week, and the Bishop-in-Council is expected to get to work quickly. It may bring departmental structure plans back to synod next year.

The need arises from the steady change in the population pattern in the main areas of Bathurst. Bathurst is a deceptively large diocese, stretching from the Queensland border to Cowra.

In the last decade, the smaller towns of the diocese have tended to lose population steadily.

Now there are Government plans to build a major urban axis between Orange and Bathurst, as a major new growth centre for NSW.

At present no funds, no committee, and no staff personnel have been proposed for the new department.

Archdeacon N.J. Ely of Dubbo brought the motion forward, but probably the most significant contribution to the debate was from the Rev. Norman Kempson, who was priest-in-charge of Elizabeth for some years from 1966.

Elizabeth, a satellite town outside Adelaide, was compared to the new urban growth area of Bathurst-Orange and detailed pre-planning of a new kind of ministry to serve it as it grows was foreshadowed in the debate.

Good(?) Friday

Another interesting feature of the Bathurst synod was a proposal from the Rev. John Mason that the synod should ask the NSW Government to stop declaring Good Friday a public holiday.

The reason he proposed was that the real meaning of the day had been lost to most people, and there was no reason why it should continue to be a public holiday.

The proposal, which came forward in the dying hours of the synod session, was only briefly debated, and lost on the voices.

Ballarat Anglicans oppose increased help for unmarried mothers

Ballarat's Anglican synod last week decided it opposed Government aid increases for unmarried mothers. This was its decision on a motion sponsored by its Mothers' Union.

Dr T.V. Walpole, a medical practitioner in Horsham, proposed the motion.

The Rev. D.G. Cobbett of Warrnambool was one of a number of people who fought against the motion. He said it was unkind.

Bishop W.A. Hardie, presiding, took no part in the debate other than to clarify the motion, pointing out that its emphasis was on increased aid, not the principle of aid in general.

Dr Walpole's motion was:

That this synod is opposed to increased financial aid to unmarried mothers on the ground that such support:

(1) fails to recognise that the children's interests are best served by adoption into a whole family;
(2) undermines the integrity of family life;
(3) removes responsibility from the parents, especially the father.

Further, synod requests its members to press local politicians to oppose this legislation and increase financial aid to improve adoption facilities.

Amendment failed

An amendment which would have "deplored the necessity for an increase to financial aid" instead of opposing it, was narrowly defeated and Dr Walpole's motion was narrowly carried.

The debate followed closely upon another debate in which abortion on demand was rejected by the synod — "implacably".

In debate, it was clear the backers of Dr Walpole's motion were stressing heavily that adoption was a better procedure than the support of an unmarried mother who chooses to rear her own child.

"The child is illegitimate, legally and socially," Dr Walpole said. "There is still a stigma attached to illegitimacy. And

Continued on Page 7



Brisbane Anglicans — and perhaps a few other wits — are looking forward to Ascension Day (May 31) when Archbishop Arnott is to lay a coin trail four miles long through central Brisbane raising money for the Garamut Trust Appeal. Full story on Page 5.

EDITORIAL

Honour in public life

The Watergate scandals of the United States are mercifully a long way from Australia, but the fact of dishonorable conduct in high places, low places and points between is not so far away.

We no sooner had become used to the fact that Australia had a new Government than some of its members were publicly shown to have bestowed offices and perks

on members of their own families.

A dreary succession of business failures, in which money belonging to large numbers of trusting shareholders has been lost continues. In many cases deceit and lies are less material than carelessness and the failure of avaricious ambitions.

We are likely to see more of betrayed trust within Australia now that the media and the Government are less closely allied,

and mutual interest does not quieten numerous disquieting stories. In particular the present Government will receive a lot less mercy from the media than its predecessor normally got.

It is interesting that it was the media which hounded the American establishment until the Watergate affair was faced. In the case of John Profumo a decade ago, the

watchfulness of a number of newspapers was the key to exposing the problem.

Altogether, corruption in public and business life is a disturbing thing. When dishonor becomes so common that people cease to expect well of each other, when assumptions of public trust are betrayed too often, when attempts are seen to cover up unpleasant abuses, the whole fabric of public life crumbles.

Child care needs public attention

Elsewhere in this issue will be found a study of the present Australian scene in child care provisions.

In the course of our investigations in this area, our staff came upon two worrying facts: On 1970 figures, a quarter of a million children of working mothers are being cared for in private arrangements (as opposed to registered nurseries) about which hardly a thing is known; and some of the institutions providing child care centres have become a block to progress toward satisfactory care.

The quarter million children not cared for in registered centres include many cared for by grandparents, others cared for by private child-minders, others in small nurseries, and

so on. No-one knows the full story here, and we suspect the picture is a bad one.

Among the organisations which do provide registered institutions, a worrying fact is that the care provided is often no more than physically sterile. Children from disadvantaged homes are cared for not by pre-school kindergarten teachers, but nurses. No real provision is made for the intellectual stimulation of the children, helping them to learn to play creatively, expanding their imaginations and developing the basic manual skills.

One such organisation is the Victorian Association of Day Nurseries, a body now

quite old, run by well-meaning women of means whose intervention in child care was almost certainly a step of progress when they began. It is less than clear that they serve the interests of children now by maintaining unimaginative nurseries where parent interest is not encouraged, where the only staff are nurses, where children are kept in a state of intellectual suspension.

Some years ago, a home for itinerant old men, run by the Salvation Army, was burned to the ground with serious loss of life. Many people said "Good old Salvos" and put an extra shilling in the collectors' tin at the railway booking office. The right reaction would have been a realisation that it was not good enough for the community to leave

this job to the Salvation Army, which clearly had inadequate money, skills or vision to break the vicious cycles which produce thousands of hoboes in Australia.

The right and Christian response to the child care scandal will be to insist that the community finds out what is being done for the lost quarter million children. It will also take whatever steps are necessary to see bodies like VADN work to stir up community interest in child care, and are given both the means and people to do what voluntary organisations can do so much better than Governments: probe the scene, try different means of solving the problems, and then push the community at large to learn the lesson.

THE ABORTION DEBATE IS ALMOST OVER, FOR NOW..

FROM MICHAEL METTERS IN CANBERRA

I hear from Melbourne that a young Melbourne priest with a quirkish sense of humor came bustling into the CHURCH SCENE office chortling with delight about a fortnight ago:

"You'd never believe it! I was standing on the corner waiting for the lights to change and so were two older women. While they waited, one said to the other, 'Oh, I do get sick of this talk about abortion on demand.' The other agreed and added, 'I don't hold with abortion on demand: that's all wrong. Abortion on request, that's what I say'."

It was something of a relief to hear that someone, at least, has managed an innocent

(Mr Metters is an English journalist, a communicant Anglican who has served on English committees of both IVF and SCM, who is temporarily working in Australia as a political journalist for an international Press agency).

laugh or two out of an incredible hassle.

I want to say two things, however, before the present abortion debate passes into limbo. Yes, pass into limbo it will, because unless my antennae are deceiving me, Mr Tony Lamb's private members' bill is really dead. The Parliament may well go through the motions of giving it a first reading, but I can't imagine it can possibly survive for many minutes.

Firstly, it seems clear that the mobilisation of the public into strong opinion by the Right to Life Association and the Roman Catholic Church in particular has taken cynical politicians by surprise. It was never anticipated that such a strong groundswell of opinion would come so quickly on this matter. I cannot help but feel it will make some noisy proponents of every trendy reform think more carefully next time. If I read it correctly the public seems to have said something like this: "Abortion was a red herring in the 1972

general election, so we couldn't get interested in it much. But when it became a real issue, we saw a moral dimension to it, and we felt morality was against abortion in demand. So we won't have it."

If the politicians think this through it may encourage them to feel there is more strength in the community's sense of morality than they have been assuming.

Secondly, I cannot help believing that liberalised abortion law will come, eventually. A sociologist tells me when Australian pubs closed at 6 p.m. and the politicians held referenda to have extended trading hours, the community knocked them back the first time, but said "yes" the second time, not many years later. I don't think you can draw the parallel too far, actually, but I do think you say the community knocked back abortion on demand because the motivations of its proponents were wide open to doubt, and the community found the whole subject

distasteful anyway.

In other words, I would suspect the significant opinion-formers in the community, the relative few who can lead the community in big issues, may really have been saying, "details of when an abortion can or should be allowed, and how the decision will be made in a particular case, is not what the game is about at the moment. The game at the moment is about permissiveness: we have a sneaking fear of this permissiveness; abortion on demand is a convenient place to make a stand about it. So we don't want abortion on demand right now."

So we can expect the issue to arise again, probably not for several years, and we might get a more reasoned debate next time. Furthermore, the Roman Catholic Church is the only significant pressure group I can feel confident will stand firmly against it next time.

Let's wait and see, anyway.

A GRATIFYING MOVE ON GLEBE LANDS

FROM GERALD DAVIS

Readers of the FINANCIAL REVIEW and THE BULLETIN in the last fortnight will be the only folk outside Sydney, probably, who are aware that the Anglican Diocese of Sydney has made a highly significant move relating to its glebe lands.

It all got lost in the Henderson Poverty Inquiry submission, which Sydney released most effectively a fortnight ago in a splendid piece of public communication.

What they have done is to say that they would like to discuss with Government the possible disposal of land in Glebe, bounded by Parramatta Road, St John's Road, Wentworth Park Road and Cowper Street — and here's the point — with a view to its development by government in the community interest.

THE BULLETIN sniffed that the offer to sell was so unique the Government could not possibly pass it up. The FINANCIAL REVIEW, on the other hand, says the move "is very much an economic one" and adds

"But it is tempered by a decided opposition to the developers being allowed any interest in the area, and the Church's desire for an overall utilisation of its considerable inner-city land-holdings for social welfare purposes."

It is, in fact, very good news to hear. It seems reasonable to dismiss THE BULLETIN's cynicism at least for the moment. Sydney has not set a price publicly, and a fair assessment of the past activities of the Glebe Administration Board would have to allow that they have often set more altruistic motives alongside their hard-headed financial thinking.

Perhaps I make myself clearer if I say that I believe to most Anglicans outside Sydney (admittedly the people with all the bright ideas and no real responsibility for them) the bit of bad policy in the Glebe Board seems to have been discarded when this offer was prepared. That questionable policy was that if the Church got out of residential housing (where public criticism was easy, and

revenue returns unexciting anyway) into commercial properties (where tenants are impersonal companies, and returns are better) it could solve all its Glebe Board problems at once.

The problem with this was that inner-city dense population housing at inexpensive rentals is desperately needed. For the Church to redevelop the glebe lands as offices, shops or factories would subtract large numbers from depleted range of such housing left available.

The 48-acre site the Church is offering is over Parramatta Road from the University of Sydney. There is the possibility of a freeway dissecting it. There have been suggestions it ought to be reverted to a park, too.

For people who have clung hopefully to the idea that Sydney Diocese was not the rack-renting landlord an infamous ABC television "probe" alleged, the beginnings of vindication are now there.

And for those Anglicans — and I know of a number, and am one myself — who made

broadly similar suggestions privately to Sydney administrators, here is reason to be glad CHURCH SCENE has for some months lived with the tension of knowing a policy change like this one seemed highly desirable, that Sydney leaders were exploring it (albeit slowly, as it seemed to us), and that to put any publicity on to the matter prematurely was going to make it more difficult.

A complicating factor has been that a relatively small-scale opinion probe of Sydney clergy we made in January — mainly in the Western suburbs — produced a rather horrifying result: the clergy, almost to a man, put big revenue returns at the top of their criteria lists for glebe planning, and humanitarian considerations were almost overlooked. The initiative having come from the diocesan administrators in Sydney, they will likely carry their clergy with them. Anything they appeared to be pressed into from outside had little chance of that.

Anglicans and Christians around Sydney can feel that an important step of great potential value has been made.

"Canberra is confused and thrashing around"

PETER HOLLINGWORTH
ANSWERS PROF. HENDERSON

Sir,
May I take the opportunity of discussing some of the issues arising out of the discussions between Professor Ronald Henderson and Archbishop Geoffrey

Sambell in your last two editions of CHURCH SCENE? In his letter of April 30, Professor Henderson has answered some of the questions which many

people in the community are asking about the goals and objectives of the Poverty Inquiry. This in itself has been useful because many people in church and welfare circles have been rather confused as to the aims and objectives of the Inquiry into poverty.

Archbishop Sambell originally asked what was the relationship between the Poverty Inquiry and the Social Welfare Commission and it is not surprising that Professor Henderson did not address himself to that question in his letter in reply.

At this stage it is very doubtful whether anybody knows exactly what the relationship between these two bodies and several other Commonwealth committees is to be.

Much of the confusion is the result of changes in Government and the basic uncertainty both on the part of the previous Government

and the present Government as to what they really want from the Poverty Inquiry. The previous Government gave Professor Henderson some very general terms of reference. The then Opposition criticised these as being too narrowly conceived although in fact they were capable of an extremely broad interpretation.

In actual fact probably both parties shared a common confusion and had the Labor Party drafted the terms of reference they would have been essentially the same.

Subsequent to coming into office the new Government felt itself committed to extending the scope of the Inquiry by appointing several new commissioners to deal with such fields as health and welfare, the law and education.

By this time it was too late to change the terms of reference as Professor Henderson had already begun his research studies. The only other thing open to the Government was to broaden the base by

increasing the numbers of people on the commission.

This will be a good thing, although it does mean that the various commissioners will not be able to complete their research studies and reports to coincide with those of Professor Henderson so that we are likely to receive several semi-independent reports over the next two years.

This is bound to mean that research will be rather messy and the basic design behind all the various studies will become rather confused.

The Poverty Inquiry is not a purely economic study nor a purely welfare study, but something of a hybrid. It may have been better to have simply requested Professor Henderson to undertake a study into the economic aspects of poverty by itself and then commission a number of independent studies to be done either now or later.

To add to the present confusion is the fact that the present Government has committed itself not only to a Social Welfare Commission, but a committee to study welfare recipients rights, a committee on homeless men as well as proposals for a national superannuation scheme, a national health insurance scheme, and has mooted the possibility of guaranteed minimum income.

It would not be unreasonable to ask what was the relationship between all these various schemes and committees and whether anybody possesses an overall pic-

letters

ture of where Australia is heading with regard to all these investigations.

Each of these proposals is sound and necessary to the well-being of Australians, especially those who are poor. What is urgently needed at the present time is for the Government to pause a moment and see how all the various bits and pieces fit together.

The root cause of the problem is that the present Government seems to be over-anxious in its concern to justify itself to the Australian people. A battery of inquiries, committees and proposed new schemes presents all the

dangers of hasty and ill-conceived ideas which could cause considerable embarrassment at a later date. What is urgently needed is an opportunity for sober reflection and coupled with a serious attempt to integrate all these important new initiatives.

Finally may I support Professor Henderson in his expression of concern that there are very few submissions from within the Church of England in Australia. As one of the major centres of initiative in getting the Inquiry going surely the Church of England has a responsibility to provide as much support as it possibly can. Professor Henderson is saying to us "there is still time, what about sending us a submission?" (The Rev.) PETER HOLLINGWORTH, Associate Director, Brotherhood of St Laurence Melbourne

Priests' Assoc. plan "alarming"

Sir,
I am alarmed to read of the formation of an Anglican Priests' Association. I am of the opinion that the existing consultative machinery of the Church can adequately fulfil its functions, that the welfare and work of the clergy are in good and capable hands, and that if anyone has anything constructive to say there are already enough people willing to listen and act upon it.

I have the highest regard for the integrity of the office-bearers, though I do wonder

whether they attained to office through mutual inter-election, or by spontaneous inspiration, or was it simply that the lot fell on somebody?

I fear that the logic of events, if the association proceeds, must lead one day to a bishop finding himself confronted by a solid phalanx of demanding association clergy, and to a priest wondering if he is not liable to miss out if he does not belong to the association.

(The Rev. Canon) EDWIN BADGER, Moyhu, Victoria

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APPLICATIONS CLOSE ON MAY 31, 1973

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Monday to Friday, May 14-18, 1973
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Speakers: Rev. G. Yule, M.A., Rev. Dr George Bell
Rev. Dr V. Hayes

OTHER LETTERS RECEIVED

When people are happy they don't write. But a few friendly souls do take the trouble to telephone, and thus we are pleased to report evidence that the Primate spoke for many people when he said on Good Friday that the focus of the abortion debate ought to be on the plight of women at their wits' end. We hope the people who wanted to congratulate the Primate's word have told him so.

The Rev. A.C.R.H. in SA has written claiming a bad piece of bureaucratic inflexibility in an ecclesiastical superannuation scheme. We have taken this up with the organisation concerned, and if something needs to be said, it will be.

We enjoyed a chuckle at the expense of the priest who wrote in to say another priest had fallen into a grave while taking a funeral service. We understand no photo is available.

We note that a campaign of letter-writing about abortion seems to be proceeding. We spare readers the tediousness of a number of very weak letters.

— Ed.

"Murphy's intentions with divorce changes were good"

Adelaide College numbers up, too



CHURCH SCENE reported recently that Ridley College, Melbourne, was the only theological college in the Australian scene to have a substantially increased number of students this year.

We were mistaken: St Barnabas', Adelaide, is up by half from 13 to 19. Of these, seven are in training for Adelaide, two for The Murray, and 10 from other dioceses.

"The most exciting news is that we now have two Papuan students — the Rev. Rhynold Sanana and Mr Patrick Piriri — whom we have been able to invite here because of our overseas students' bursary which has built up over the last eight years," says the warden, the Rev. E. L. Randall.

"We started the year with a 20th student, from the Church of South India, but unfortunately he was unable to endure the rigors of the climate in Adelaide."

Pictured is the 1973 student force with the warden in the centre front row, sub-warden (the Rev. K.S. Chittleborough) on his left, and on his right — not Adelaide's first secret female ordinand at all — Miss H. Edgar who brightens Greek lectures at St Barnabas.

Bp Garnsey tells synod

Bishop David Garnsey of Gippsland has said he applauds Senator Murphy's intentions of making divorce less expensive, less delayed and no longer based upon "matrimonial offence".

However, he told his diocesan synod on April 27, introducing these provisions by executive decision rather than through the public forum of Parliament, was wrong in principle.

"Moreover, the content of both his first and second proposals is open to two criticisms: One year's separation is too short a time to establish the irretrievable breakdown of a marriage; and there appears to be no provision for attempts at reconciliation by means of marriage counsellors," he added.

"These two weaknesses inevitably suggest that marriage may be undertaken 'unadvisedly and lightly', if not 'wantonly', and that any strenuous effort to make difficult marriages work is not worth making."

The young and the not-so-young, in increasing numbers, are entering into de facto unions, which they regard as more honest than conventional marriage because both partners are equal and free to end the relationship when they wish, he added.

"Indeed, I am sure that they lead to instability in the people involved in them and

produce instability in a society. Stable marriages and families, on the other hand produce a stable society in which tensions and problems can be creatively dealt with and freedom-in-relationship for partners and for children is brought

within the reach of all.

"These standard and criteria should influence any legislation that is proposed.

"Lifelong loyalty inspired by love is the basis of marriage as Christians understand it. This concept has been corrupted by conventions which are

not Christian, such as that of dominance or even ownership of one partner by another. Even worse has been the double standard of morality whereby the husband was permitted a degree of promiscuity before and even after marriage which he was not prepared to allow to his wife."

Gippsland wants "open table" policy

Gippsland Anglican synod adopted a resolution at its meeting at the end of last month which would provide that any baptised person who accepted the doctrine of the Trinity might make communion at Anglican services.

The resolution states:

That this synod, believing that this Church should make provision to welcome Christians from other churches at the Holy Communion, expresses the opinion that a person is eligible to be admitted to Holy Communion:

- if he is a member of the Church of England in Australia who has been confirmed in that church or is ready and desires to be so confirmed;*
- if he has been baptised, and is a communicant member of another church the members of which subscribe to the doctrine of the Holy Trinity, and is in good standing in his own church;*
- if he has been baptised and is included in a class of persons authorised by a rule of General Synod to be admitted to the Holy Communion;*
- if he has been baptised and is in immediate danger of death.*

The synod also resolved that its diocesan delegates to General Synod should be asked to support any canon brought forward in General Synod to give effect to these principles.

NSW, Vic Diocesan boundaries invite attention

A CHURCH SCENE study of a topical question

Diocesan boundaries in both Victoria and NSW could possibly come under attention because of the Albury-Wodonga urban development plans.

Some inherent weaknesses in existing boundaries, which have been recognised for some years, could be resolved at the same time leading to quite a major series of changes.

Albury, of course, is in Canberra and Goulburn. Wodonga, on the other hand, is in Wangaratta. If the twin cities are to develop as one an obvious case exists to bring them within a single diocese.

But background to all this is that Riverina Diocese in NSW, and St Arnaud Diocese in Victoria both have an obvious need for strengthening with more people, more major centres and more income.

As the boundaries appear now, Riverina in particular suffers in that two major centres are immediately across its boundaries and both are substantially bigger than any centres it has (except perhaps Broken Hill which is a special case). The two centres are Albury and Wagga.

NSW

In NSW, any action on Albury would probably be in the context of a major re-shuffle in which the poverty of Armidale and the not-quite-so-acute difficulties of Grafton, plus the diversity of Bathurst would all be tackled at once. A case can be made that Riverina needs relief from its burden of vast, financially mendicant

areas of thin population, and the answer may be a big outback missionary diocese taking in Broken Hill and large parts of Riverina, Bathurst and possibly parts of Armidale.

NSW has an active provincial synod, which has had a committee looking into the boundaries issue. The report of this committee has not been made public yet, but reference could be made to it in General Synod.

The chance that anything would be done — given the resistance of churchmen to change — was not great until the Albury-Wodonga urban centre plans were announced.

Victoria

St Arnaud in Victoria, which was carved out of

Ballarat nearly 50 years ago, has few major population centres. Maryborough, Swan Hill and Mildura are the major ones it has. Adjacent to St Arnaud is Bendigo, a small, stable diocese which has few problems, but contrasts with St Arnaud in its relative affluence. On the other side of Bendigo is Wangaratta, substantially bigger than Bendigo, reasonably affluent and with no major territory problems apart from the looming one of Wodonga.

Vague suggestions have been made that one way to resolve St Arnaud's poverty would be to make two dioceses out of the existing St Arnaud, Bendigo and Wangaratta, and re-apportioning the St

James Lands income which benefits the latter two. No specific proposals have been made.

legal differences

And even now Albury-Wodonga adds another difficulty. At present Canberra and Goulburn Diocese takes in the A.C.T. and part of NSW, and this inter-territory factor has been manageable. But if a diocese were created to straddle the NSW-Victorian border, the problems of working under two different sets of civil church law could be acute.

There are significant legal differences between the law of NSW and the law of Victoria as they affect the incorporation and rights of the dioceses of the two States.

other committee meetings run with few breaks, and then the people from outlying places catch the train back home.

Rockhampton, Brisbane and Townsville are obvious places for diocesan centres because they are where inland communications routes meet with coastal communications.

However, difficulty arises for Rockhampton from the fact that where it was once the second largest city in the State, it has not grown apace with places like Townsville. Today Rockhampton survives with nothing to spare and the impact of the recent decade of drought on places like Longreach has been acute.

As a province, Queensland has always worked together much more closely than the

Q'land problems are on railway lines

In Queensland, diocesan boundary questions have arisen — publicly and privately — in recent years. Broadly the picture is of three normal dioceses — Brisbane, Rockhampton and North Queensland — and a missionary diocese, Carpentaria.

Carpentaria, which once took in the Northern Territory too, has been seen as a special case for many years. Its problems — and it draws something like \$50,000 a year from the rest of the Church to pay its way — are less those of money than of establishing how it wants to develop.

It is interesting to note that the Queensland

Rockhampton's diocesan council, for instance, meets in the time between the arrival of the train from Longreach, Barcaldine, Emerald. For the 24 hours the train is in Rockhampton, the diocesan council and

other provinces. It will need to continue to do so too, because some of the questions facing the dioceses are the same for all.

For instance, how do you minister to the farflung station country? The Bush Brotherhoods — which provided the

answer until now — depend upon a supply of celibate clergy, willing to accept a particularly demanding life of continuous travel, backed up by expensive motor transport which the ministry itself cannot hope to finance.

Shrinking towns

Closely related to this: How do you care for towns which are shrinking, apparently going to need more and more subsidy each year? Wool and beef profitability may help here in the immediate future, but what if we had another cycle of bad drought and falling commodity prices?

Western Australia's big problem was Kalgoorlie, with a diocese which — however justified its formation may have been in the days of World War I when transport was slower — had slipped away to a bare half dozen parishes of which only two were filled by diocesan clergy.

The North-West remains a missionary diocese, but now that Perth and Kalgoorlie have come together — while Bunbury remains a viable and logical diocesan frame, no further action seems needed.

However, one big question which really hangs over any proposal for diocesan boundary changes is: what strategy are we following for the development of the Church in an area?

Historically, the answer has usually been

that we want to provide ministry everywhere there are people. Laudable as that may be in principle, there seems

some doubt whether it can be afforded much longer in quite the same way we seem to have assumed.



This Cambodian "boy" soldier chose to join the Cambodian Army because of the good pay. He was one of the servicemen guarding a refugee camp on the outskirts of Phnom Penh when David Long of World Vision took this photo.

World Vision, which has put almost \$10,000 in emergency aid into Cambodia since 1971, plans to open a hospital there shortly.

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For busy worshippers?

Thus the sign outside St Bertelin's, Stafford, England, which is situated beside the M6 Motorway. It is supposed to tell motorists in a hurry what they don't have time to stop for. As far as we can irreverently read, it seems to be saying: Early morning service - holy communion, and probably Series III judging by the mod goblet
Morning preachment - presumably a good Biblical exposition
Matsins - or is it confession, perhaps?
Last Supper - or is it a quick glass of red after matsins?
Funerals - by arrangement? or is the supply from the motorway predictable?
The nameboard was made by prisoners at nearby Stafford Gaol for the priest-in-charge, the Rev. Harry Myers.
- Pic (not caption) by courtesy CHURCH TIMES.

ECUMENICAL SCENE

Salvation today means no more conferences

- Bangkok in retrospect

"Salvation is no more conferences" was the recorded comment of the one disenchanted participant in the ABC's "Encounter" program on "Salvation Today" - the international conference

held in Bangkok recently.

"Nobody could say that Bangkok was an enjoyable affair," Bishop Muston told the Victorian Council of Churches, but added that although disturbing and frustrating it was nevertheless a tremendous experience.

Bishop Muston drew attention to the Asian majority at the 326-member Conference. Domination by the third-world countries was almost complete during the first few days. Their representatives spoke angrily about the western churches, and saw them as agents of oppression. Strong resentment was felt over the real power still in the hands of the older sending churches. This led one sectional report to recommend a moratorium on sending missionaries and money.

Those of western background sat humbly listening for clues to

their missionary strategy, he said.

Bishop Muston spoke with appreciation of the Bible Study at Bangkok. It showed us how important scripture was to the understanding of the missionary task of the Church, he said. The worship in plenary sessions tended to be gimmicky. There was however, very real worship in the sectional groups occupying the six middle days, he said.

... AND THE GREAT AMERICAN SILENCE!

James A. Scherer, Professor of World Mission, Lutheran School of Theology, Chicago, Illinois, and presently on sabbatical in Jerusalem writes of the silence of the U.S. churches at Bangkok:

A curious sidelight of the Bangkok Conference on Salvation Today was the unusual silence of the

U.S. delegation, which maintained a low profile throughout the conference. Control of ecumenical decision-making - procedures, agendas and issues - was largely relinquished to representatives of what were once called "younger churches".

The latter expressed astonishment at the North American silence. No angry denials or self-righteous rejoinders came from the American delegation in reply to Third World charges of Western colonial dominance, economic exploitation by rich nations, and cultural aggression by missions. To this were added occasional warnings against a possible resurgence of neo-colonial influence.

To my mind, Americans acquiesced in the shifting of the balance of ecumenical influence for a more important reason: they sensed the time had come for a change.

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scene & heard by peter hill

SCENARIO

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An advertisement in the CHURCH TIMES offers a special discount to Christians who wish to jet fly to the utmost parts of the earth, and the firm making this offer is called . . . wait for it . . . CHERUBAIR.

The mind boggles at the thought of a chubby, rosy-cheeked and bowler-hatted Mr Cherub checking the bona fides of the would-be travellers. But Scene and Heard would love to know how he ensures that cheap wings are not given to those who ought to be paying the full price.

WANTED - REFRESHMENT FOR FATHERS ON MOTHERING SUNDAY

Hankering after the good old days when father could wash down his simnel cake with a

glass of spiced ale, a number of progressive(?) clergy have inquired of Scene and Heard for the brewer's recipe. If any reader can help we shall be pleased to pass the information on.

With your co-operation some Mens' Societies could be brewing while their wives bake, next Lent!

FATHER'S RITE, WRONG

An indignant "average layman" has written to object strongly to "priests such as Fr Ian Shackleton" (Church Scene 29-3-73) and others, who continually use the word "layman" to support "what amounts to their own biased point of view."

As to his point about Liturgical Chaos - surely he is not thinking of Aust. 69 and Series II.

They are hardly extempore or even hard to follow. I personally find no difficulty in coping with both these liturgies and the interim rite as well.

To say as others have said that "average people" do not know what to expect from one parish to another is rubbish. "Fathers" we the layfolk can read and have been doing so for many centuries now. The day of "father knows best" are over.

From some of the remarks made by Fr Ian one could almost think he believed that Jesus used the Interim Rite himself. Surely our liturgy is no more than an expression of our

faith - it is not the faith itself. I personally prefer the interim rite myself but then I have four teenage sons and they all prefer the experimental rites. I for one hope that when the new prayer-book is published both tastes will be catered for and that they will be used regularly in all parishes. At the present moment far too many priests are saying what THEY will or will not use.

Don't let's be naive fathers - the Eucharist is offered week by week by the church as a WHOLE and they do this in many different languages and many different forms. GOD is not an Englishman.

Point taken! And now those who are Fathers AND Englishmen know where they stand too!

Young Perth cathedral organist dies

The Rev. Michael Wentzell, organist at St George's Cathedral, Perth, since 1970, died suddenly on April 24.

He was widely regarded as one of Australia's top organists, and certainly a top church musician.

The Rev. James Minchin of Melbourne told CHURCH SCENE last week:

"Michael Wentzell was a musician of virtuoso ability, a priest of many gifts, and a remarkable person by any account."

"Great fires of energy and feeling burned within him and he was able to move with rapid intensity into a number of roles and relationships."

He studied piano and organ under Roy Shepherd, the late Norman Stringer and Dr A.E. Nickson. Over an extended period interrupted by teaching spells he completed degrees in arts and music and a licentiate of theology through Melbourne University and Trinity College, Brisbane.

"In 1968 he went to England and the continent for further studies notably with Marie-Claire Alain in Paris and Anton Heiler in Vienna."

"He took up an appointment as organist and director of music at St George's Cathedral, Perth, in 1970."

"In recitals and competitions he received a string of accolades which reflected the esteem he had earned both in the

professional circles and among the general public."

"Over the years he became more and more articulate in his concern that only the highest and best be considered good enough in self-offering, whether through worship, through artistic performance, or friendships. No doubt we will be more aware of his contribution as time goes on. But even now it is clear that he was a figure of great stature in his chosen spheres of life and work."

He died a few days before his 34th birthday.

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Child care — a forgotten side of poverty

Following on questions raised by Archbishop Geoffrey Sambell about the planning of the Henderson Poverty Inquiry CHURCH SCENE staff began a study of the present facilities for the care of the children of working mothers. This report comes from ALISON SHERRIFF . . .

Care for the children of working mothers is a subject that receives very little publicity. About the only time that the plight of these children is brought to the public notice is when a child is left unattended while the mother is at work, and the child comes to some harm as a result of an accident.

Child care seems a dead issue.

That is until one hears the opinions of the social workers and mothers involved.

"It is not only the provision of day care centres that is the problem. The community's attitude to working women is the crux of the matter," was the comment of one social worker.

"A great deal of wrong information about the effects on children of a working mother is believed by most people in the community, not least the women themselves.

"Consequently, working mothers not only have to contend with an increased work load, but they carry an additional burden of guilt. They fear that their family will suffer as a result of their being employed."

Research findings

The Women's Bureau of the Department of Labor issued a report on the children of working mothers, in October, 1968.

A summary of the findings says:

* The quality of home life, especially of mothering, is the most significant factor affecting the emotional behavior pattern in children.

* Children of working mothers are not

necessarily deprived of high quality home life and mothering.

* There is no certain relationship between mothers being in full time paid employment and their children being emotionally disturbed, academically inferior or physically deprived.

* Advantages resulting from additional income, as well as the mother's interest and satisfaction in her job, had beneficial effects on family life.

* There is no evidence of a causal relationship between juvenile delinquency and the single factor of the mother's employment.

Figures rising

The number of women in full time employment has risen sharply in the last 10 years. There has been a 10 per cent increase in the number of married women, working according to the statistics supplied by the ACTU.

The facilities for the care of the children of working mothers have not kept up with this increase.

Facilities available

There are a number of options open to a mother who wants day care for her children while she works.

A child may be cared for by any person of a mother's choice, and as long as there are no more than three children being cared for, there are no Government regulations to set the standard of care. The charge for private child-minding may range from \$6 to \$12 per week. The standard of care under these circumstances may

be good, or may not. There is no shortage of horrific stories about child-minders who leave children unattended for hours at a time, sometimes having dosed them with sedatives.

An English study of the problem by Yudkin and Holme gives an example:

"Legions of little children living in our great cities are being 'minded' in totally unsuitable surroundings . . . they pass their days in over-crowded, ill-ventilated, squalid rooms . . . these insecure and rootless children are constantly on the move. They pass from one minder to another to evade the regulations. Mothers are often at their wits end to find a place where they can put their children when they go out to work, and refuse to give the name and address of the 'minder' . . . the minder not even knowing the names of the children and indeed not even knowing if she is minding the same children each day."

Situations such as these are not unknown in Australia. The State departments do not have adequate resources to hope to supervise every child-minder, and many mothers, particularly migrants, are not even aware of the existence of the regulations.

Day care centres

Another option is full-time day care in a day care centre which may be operated by a municipality or privately owned. These centres may qualify for capital grants under the Federal Government's Child Care Act, which also allows

for recurring grants for the payment of staff. In Victoria, the Victorian Association of Day Nurseries also operates several centres in the inner suburbs.

The quality of these centres differs greatly, often depending on the staff and the interest of the local council. The VADN nursery in Fitzroy offers care for about 40 children.

The centre is open from 7.30 a.m. to 5 p.m. This disqualifies a mother from taking a 9-5 job. The activities available for the children, particularly of the pre-kindergarten age, are limited. If the children in this age group are not able to sleep at the time the routine demands, they get no other choice.

"The supervision of the children must break down somewhere," a mother whose child had been at the centre said. "I know a child who was repeatedly scratched and punched by other children. There is only one trained mothercraft nurse for the under-threes, and the two untrained helpers seemed to have no hesitation in hitting the children, for quite minor things," she said.

When the same mother asked if there was a mother's committee to perhaps aid in the purchase of equipment for the centre, she was told that the mothers "were not interested."

Mothers at the Brunswick nursery have formed a parents committee, and have met with "considerable opposition from the management," according to one mother.

A very different situation exists at the Prahran Day Centre. The centre, run by Sister Irmgaard Westphal, is operated by the Prahran City Council. The centre caters for 90 children up to kindergarten age.

The centre is able to adapt to the children's sleep routines, and there is sufficient area for the children to play in the open air.

Sister Westphal stays on duty until 6 p.m. to enable the mothers with 9-5 jobs to use the centre. She also organises a monthly meeting for the mothers to discuss their problems.

"This type of contact is particularly important for single mothers who would otherwise be isolated," she said. "A community spirit exists with these mothers, they want to help each other. I don't want them to feel that we are just professionals, and unapproachable. We encourage visitors to the centre."

"I have many inquiries every week from mothers as far away as Beaumaris wanting to place their children here," Sister Westphal said. "Since we cannot possibly hope to accommodate them all, I encourage them to persuade their local councils to set up centres in their areas," she continued. "Too often the councils say that there is no demand for a child care centre in the area, and until mothers can make



"Whats that you're doing," they asked as they poked fingers into the lens of the camera. More happy children at the Prahran Day Nursery.

their needs known, nothing will be done."

Research project

The Brotherhood of St Laurence has been running a child care research project for about two years. Under this scheme children are cared for by non-working mothers in their own homes. The needs of each child are matched as far as possible to the capabilities of the mother.

Ms Barbara Spalding, a social worker in charge of the project, is cautiously enthusiastic about its success.

"This type of care has a number of distinct advantages," Ms Spalding said. "Often the problem of working times can be overcome in this set up, which is one of the distinct disadvantages of the institutional care." Children are able to relate to a stable adult care taker and to take part in normal family activities."

The mothers taking part in the scheme, both the minders and the working mothers, have ready access to Ms Spalding and her staff to discuss any problems that might arise.

Because of the influx of people since the building of the Housing Commission flats, the need for day care is great in the Fitzroy, Collingwood and Richmond areas. The Housing Commission made almost no provision for additional day care considering the dramatic rise in population.

One solution to the problem has been offered by Ms Winsome McCaughey. Ms McCaughey, a mother of two children, advocates community involvement by mothers.

"There is no reason why mothers cannot organise their own day care. Women should not be intimidated by the

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Abp Arnott wants a fortune in small change



Archbishop Felix Arnott of Brisbane wants a quarter of a million 20-cent pieces.

And when he gets them he's going to lay them in a long, silvery line from Bishopscourt's chapel in the Brisbane suburb of Hamilton, four miles to St John's Cathedral in Ann Street.

It's all for the Garamut Trust Appeal for New Guinea.

And diocesan officials have made it as clear as tact will allow that they'd far rather have your cheque than dray-loads of florins. They'd take too long to count, you see, and you'd be kept waiting for your receipt — waiting for weeks if they get as many as they want.

Archbishop Arnott has put it very nicely: "We hope that our supporters will buy a foot, which will require ten coins (\$2) or a yard which will cost \$6. We will supply the coins if people like to send us notes or cheques so as to get the appropriate amount."

It all happens on May 31, Ascension Day, when Archbishop Arnott hopes to arrive at the cathedral by midday — if his back hasn't broken from stooping in the meanwhile — in time to greet Bishop David Hand of New Guinea at a great lunch-hour thanksgiving service.

CHURCH SCENE is suggesting to Bishop Hand that if he follows Archbishop Arnott — at a discreet distance, of course — to pick up the coins before some unauthorised interloper, it will also remove the necessity to stop Brisbane's motor transport for the day which is, of course, a Thursday.

There is no truth in the rumor that copyright arrangements had to be made because of Peter's Pence rights, but the Justice Department in Brisbane has been consulted and given their strictly secular blessing.

Bishop John Grindrod, formerly diocese of Riverina and now of Rockhampton, discussed the issues which have been widely debated following the decision of a priest in the Diocese of Sydney to refuse to conduct a funeral for a person who had not been a member of his congregation. Here is a report of the conversation with a CHURCH SCENE reporter last week.

Bishop Grindrod discusses the issues of refusing weddings and funerals

Q: Bishop, what questions and issues did the Milton matter raise? What issues did people around here feel it raised?

A: I think people in general felt aggrieved that someone should refuse to show an act of mercy. Of course, the issues which are raised if you examine this objectively, and without quick feelings, are those of how one relates to one's obligations in Christian life and particularly what being a Christian really is — being a member of the fellowship of the Church. It raises deeper issues of how the Church relates to the world in which we actually are, and of an inheritance of history. I think we of this generation must not be blind to the fact that for many years folk in the Anglican Church have been mentally in the "established state" that the Church is there and they expect from it service. Because they belong to the world, they belong somehow to the Church.

Q: The Rev. Alan Baxter, for one, said on an ABC television program that he thought the issues could be seen to cover a lot more than just funerals — in particular weddings.

How would you respond if one of your clergy sought advice when he had half-formed an opinion that he should not conduct a marriage because the partners of that marriage did not understand or want to be told what Christian marriage is all about, and were making a convenience of the Church?

A: I think this question of the thought-to-be inherited rights must be remembered. I should certainly advise that the priest go to the fullest lengths he can to help the people concerned understand what they are involved in in Christian marriage. If they were ready to go some distance and still resisted but said that they would be faithful to the obligations of marriage, I'm afraid the priest might have to go ahead with the marriage. But if they flatly refused — made it clear they were making a convenience of the Church — I would support him and advise certain other steps he should take. Perhaps an interview for the partners with me.

I think it would be most important to reach out to them sufficiently for them to see they were not simply being brushed aside by the Church. As with most things, it's difficult to judge a theoretical case, however. You judge the actual case. I suppose the important thing to do is to help people to see what they are doing, so that whatever they do, they do with some integrity. If they are going to over-ride their own integrity, then we must seek other ways to minister to them. In this respect one of the inhibiting factors in the Australian scene is there are very few alternatives. Weekend offices for registry marriages are not there, and registry offices are such dingy places even when they are open.

Q: You raise the point of the Church not putting itself in a place where it has suggested God's rejection of anyone?

A: I suppose the first thing to recognise is that God is a universalist, by definition. There are two sorts of approaches to universalism: one is the will that all should be saved; and that's certainly God's will. Involved in this situation also, is that no final judgement is in the hands of man.



Therefore you have to go to a very considerable extent to express the reaching out of God to man. Very often this means you have to suspend final judgement.

The areas where you have to make the judgements are not so much where membership points come, but where integrity points come and very often the judgement is made too early, where people haven't been faced up to their own integrity. Such occasions for them — their integrity points — may be the vital points in their whole life's journey. A priest has to be perceptive enough not to cut short — in the difficulties of a busy ministry — what may be helping people to make their own decisions rather than making them for them.

Q: It seems inconceivable, on this line of argument, that you would feel a funeral could be refused. The intention of the deceased is hardly open to examination? And the intention of the family which seeks the funeral is obviously rather irrelevant?

A: I think the concern of the family is of one of the things that really has to be taken into account. The Anglican service is written recognising a ministry to the living as well as the dead, in the prayers offered. As one is able to make final judgement about the person, so one accepts something of his intention through those close to him. And if people are in a measure desiring that the one who has gone from them should be remembered with thanksgiving, and the surrounding prayers and concern of the Church, I think because I can't, as you say, interview the deceased, one takes the intention of the relative as one to which you must, in mercy, respond.

Q: Sir, in the Melbourne AGE, two or three days after the Milton incident, a senior Presbyterian theologian, obviously by invitation of the editor, gave his view that the Milton case put the focus on the exclusivity of the Gospel, and that the Gospel is, after all, a divider.

A: This assumes that the intentions of the deceased were clear and declared; of his turning away from the Christian life and Christian hope. It makes the very large assumption as to what really happened to that man in his soul, and what will happen in people in their final minutes.

But let's not look too much at the particular case, because it would be unhelpful to talk about that. Yes, Christ said he came to divide, to give power on earth, that people have to make decisions for and against. But Jesus also said fairly strongly we should leave the sorting of the wheat from the tares "to Me", and I think where you've human judgments to make, which involve human people which surround it, then where you've got decisions which involve either charity or the lack of it, one must be prepared to err on the side of too much charity. And mercy. Otherwise I think one is inclined to be beginning to put oneself in the position of God.

Q: I suppose, Bishop, there are significant numbers of Anglican people quite concerned to assert that the Christian way of life is distinctive, with qualities and demands of its own, and standards tremendously high. There must be many who would feel an instinctive sympathy with the person who declines to provide the services of the Church where he felt they were unworthily

sought, or inappropriately sought, to preserve the integrity of the Church.

A: I think you build the values of the Church and the distinctiveness of the Christian way by the positive expression of the love of a Christian fellowship, and the worshipping life with its clear call to people to follow Christ's way. Now in nearly all situations, where you begin drawing the lines of law around yourself, you begin to sit within the fence instead of with the people beyond it.

I should have thought a strong Christian Church, responsive to the movement of God, could be still quite capable in its journey to stretch out hands to those who may be stumbling in one way or another. The Church, I should think, will always from an almost instinctive depth reach out to those who have perhaps fallen from or feel a need to find it.

I think it's a very big burden of decision which rests with Christians at those times to reject. I can certainly see the point that we should keep things pure and so on, but I think that's inclined to narrow down to itself rather than to be the expanding love of Christ.

But I can't believe keeping the integrity and value of Christian life, and stretching out of the family to people who ask for help, are exclusive of one another at all. There are too many examples of people of the most developed discipleship prepared to run the risk of being judged by being in touch with others outside their own discipline and that's surely how it should be.

Our Lord was judged the same way, perhaps?

Q: Father, for those people burdened by the need to maintain Christian life as something distinctive and recognisable, honorable and admirable, what are the sorts of points at which issue can rightly be made?

A: I think here the question is whether we have a positive trusting approach to life which can run risks because of faith and the loving, supporting fellowship of Christian people. The Spartans didn't have stone walls but people as their defenders. Is it necessary to have the most negative approach of putting up defining walls? I suppose one says that because the major thing to be expressed in the Christian's life is the love of God, and the deep faith that we have in Him, and that nothing can ever really defeat God. People, on the whole, are not persuaded by what one says, writes, or individually is, but by what the people who are the Body of Christ are. And this has a positive power about it.

If we think we can get this kind of Church by setting down the rules, I fear we might be people who have let go of part of our faith.

Q: Bishop, you don't seem even slightly concerned that someone might try to take advantage of the Church.

A: I've been in too many positions where they have. In ministry, you're taken advantage of in all sorts of ways. But in the end, I think you're not perturbed once you've read what human nature is. God's capacity to change and alter things is there. And there's an inner peace and faith.

I suppose it's even part of the Christian way that one knows advantages will be taken of one. With our Lord Himself, this was constantly going on. And the final advantage man took of Him was to treat Him as a criminal and execute Him.

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Continued from Page 5

so-called professionals," she said. "We should utilise our own talents and co-ordinate them with professional talents."

"Women have been brainwashed into thinking that if they don't care for their children, they should immediately be handed over to professionals such as nursing sisters. The Church could help in this field by encouraging community involvement, and making available houses and community halls for child care."

Ms McCaughey went on: "Some of the biggest problems would be solved if commerce and

industry would act to help the employees who have child care problems. If a reasonable system of staggered working hours could be introduced it would go a long way to relieving some of the pressures on the family."

Industry interest

The Victorian Chamber of Manufacturers has, for the past two years, had a child care committee to study the needs for child care in industry. The chamber wants to do a pilot project in the inner suburbs of Melbourne, but has met with disinterest by the local councils involved.

A spokesman for the chamber said: "We feel it is not the role of the Chamber to build or operate child care centres, apart from the fact that we simply do not have the money. We would not qualify for a grant under the provisions of the Child Care Act."

There are fewer than half a dozen employers in the whole of Australia that provide child care facilities for their em-



Mrs Beverley Spiller cares for children under the Brotherhood scheme.

ployees, and with one exception they are all in Melbourne. Ericssons, one of the companies, has a long waiting list of people wanting to join the staff.

Ms Spalding commented: "While these employers are to be commended, I doubt whether centres at the mother's place of employment should be seen as the ultimate solution. The children are then forced to travel in peak

immediate part solution as the staggering of working hours."

One Melbourne company, Aust. Anglo-American, of whose employees a large proportion is women, has instituted a system of staggered working hours. The personnel manager, Mrs Betty Hoggat feels that the system has several advantages.

"As our company has interstate and international affiliations, time differences are an important consideration. With our staggered hours system pressure is not only taken off the working mothers on our staff, but it serves the company as well. But there needs to be far more co-operation within the business world before these things can be used to their greatest potential."

The one single factor when considering the child care issue is that there needs to be far more communication between all the groups and agencies, and the primary concern must be the needs of the child.

(Ms. McCaughey and Spalding both expressed preference to be addressed in print as "Ms", and we have concurred. — Ed.)



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Ten years after "Honest to God"

BOOK SCENE this week is from Mr Tim Warwick, a churchwarden and synodman for the parish of Victor Harbour (Dio. The Murray). Mr Warwick is a Cambridge graduate, who is farming near Victor Harbour.

It is now 10 years since the Bishop of Woolwich startled the Anglican world with his book "HONEST TO GOD". Much has been said and written about this book and now that the tumult and shouting has long since died, it is perhaps profitable to take another look at what the book said and what it aimed to achieve.

First, it should be noted that the Bishop was not aiming to write a best-seller. The publishers were SCM. The first edition was limited to 6000 copies. The public response almost overwhelmed the SCM Press whose publishing activities were not geared to the production of a best-seller. The fact that the Bishop was basically writing another theological book, of which he had already published many, accounts for some of the hullabuloo and misconception which the book caused in the hands of people not used to theological terminology and modes of thought.

In fact, the book said very little new. The idea of "man coming of age and no longer needing God" and of "religion-less Christianity" were straight out of BONHOEFFER. The concepts of God as "ground of our being" and "depth" were TILICH's. BULTMANN had long before written of the need to de-mythologise the Gospel and get rid of the idea of a three-tiered universe. There were echoes, too, of BARTH's idea of God as infinitely distant and totally other, condescending in revelation. The book was in no sense original. Why, then did it cause such a sensation?

Firstly, the Press has a field day on the subject of a Bishop of the Anglican Church apparently denying the essential Christian beliefs and taking what appeared to be an atheistic position.

Secondly, the book struck a responsive chord in thousands of people, both clerical and lay, who had been thinking along the lines which "Honest to God" made explicit. To them, Christianity had become increasingly to appear as something no longer intellectually respectable, perhaps not even honest. They felt that Christian theology was false and wished that it was not. This thinking was made clear in the thousands of letters of appreciation which the Bishop received. Many, who had not

dared to investigate their faith deeply, because they more than half suspected that under investigation their faith would collapse, were much encouraged. Here was a Bishop that dared to do it and he had not found his faith collapse. Gerald Donning wrote: "Theological currents normally pass through many transformer stations before they reach lay homes and there tends to be, among the clergy, a 'Not in front of the children' attitude toward new theological thought." This too helped to account for the intoxicating effect of "Honest to God" on laity unaccustomed to such heady stuff.

As the critics got busy, it soon became clear that the Bishop's book was an exploratory one, not a definitive one. Some of his argument too, did not stand up to close criticism. For example, his statement that "One cannot argue whether ultimate reality exists. One can only argue what ultimate reality is like" is just not true. The existence of ultimate reality is not self-evident. It is doubtful and deniable just like the God of Theism, whom he is seeking to repudiate. As Macquarie has written in this connection. Perhaps what we take to be the whole encounter with God is an illusion. Perhaps it is all explicable in terms of naturalistic psychology. Perhaps all our talk of sin and grace and existence and being is only mystification.

Robinson's use of the term "religion" in developing Bonhoeffer's concept of "religion-less Christianity" turned out to be rather a limited one. He used it in the sense of man's search for God on man's own terms, man's effort to make an adjustment to the grounds of his being on a level less radical than that of complete commitment. The critics rightly pointed out that "religion" is not normally used in this sense but rather to describe the whole sphere, in which man has a relation to the "ground of his being".

The Bishop's contention that the Ascension and Resurrection are myths caused, perhaps, the greatest furore. But here again he was using words in other than their normal sense. In his sense of "myth", the differences between myth and history is not the difference between truth and falsehood, but the difference between event and interpretation. This sense, in which "myth" was used, was clear to those who knew Bultmann's work. It was not clear to the Press, nor to the vast majority of Robinson's readers. What Robinson was in fact saying was not that the Ascension and Resurrection are fairy stories, but

that they are not straight history. They are an attempt to use language to interpret experience.

The Bishop was much criticised on the score that no intelligent Christian thinks of God as "out there". It is true that the Church still uses the term of a pre-Copernican, pre-space and pre-psychological age. Heaven above, Hell below, systems of heavenly and demonic powers and messengers constantly passing from one realm to another - this is the Biblical and mediaeval picture of the world, which determines almost all popular theology, liturgy, hymnody and religious art. It is true that this is a supra-naturalist view and that we cannot accept today this conception of the universe. But, says the critic, all this in no way restricts the intelligent Christian's view of God. Even in the old Testament we find a dynamic view of God, not a static super-naturalism. God is the Nameless One, the Unknowable, whom no man has seen. He is not the one who simply is. He is the one who will be. No intelligent Christian could possibly think in terms of "above the bright blue sky" and "three-tiered universe."

To this criticism the Bishop replied that surveys in England at the time had showed that 10% of people are clear and convinced Christians, 10% are confirmed sceptics and 80% are superstitious, using the Church to celebrate their births, marriages and deaths, Christmas, and perhaps Easter. Their beliefs are vague, half formed and inconsistent. In fact, he argued, many popular religious ideas are still incredibly more naive than Bishops and clergy often suppose. Our Christian vocabulary may be all right for those on the inside as a sort of religious shorthand, but can it be used to convey Jesus to those who do not know it? Christianity, in fact, uses ways of thought and expression which make it more and more unintelligible to those not brought up in its increasingly narrow circle. Is there any point in using words like God, Heaven, Prayer, if we have to give them a special private meaning?

book scene

Christianity does not depend on an out-dated unscientific view of the world, and it is necessary (for the sake of the 80%) to show that it does not depend on it. Otherwise there is a danger that Christianity may be discredited along with this discredited view of the universe. Unless we can integrate the Christian gospel with the secular world in which we live, we must suffer acute spiritual schizophrenia.

In retrospect then, "Honest to God" turns out to be basically an essay in evangelism. It is concerned with how to commend the Christian gospel to the 80%. To do this Robinson believed that we must take a good hard look at the baggage which the Christian Church carries around with it and ask how much of it is either helpful or necessary.

Ten years later, what has the Church done about it? We have changed our forms and language not at all. We still use hymns, for example, which are in thought and terminology grossly misleading. We have made no move to discard any of our baggage. Here and there our clergy have wrestled from the pulpit with these problems, but the outcry from the pietistic and fundamentalist elements have soon persuaded those brave souls that discretion is the better part of valor. One wonders what those who warmly welcomed the initiatives of "Honest to God" now feel toward a Church which seems to have quietly ignored them. Has Christianity the arch-innovator become Christianity the arch-conservative?

Perhaps the most extraordinary thing about "Honest to God" is how little it has changed anything.

Continued from Page 1

AID FOR UNMARRIED MOTHERS

although it is important that the mother should not be forced into marriage there is an alternative - adoption.

"There are many families wanting to adopt a child and although this is not as good as a full-time real family it is better than a single mother. It legitimises the child."

Dr Walpole referred to a pamphlet issued by the Council for the Unmarried Mother and her Child, based in Melbourne, in which unmarried mothers who decided to marry were offered commiseration, and unmarried mothers who decided to stay unmarried were congratulated.

The women's liberation movement, Dr Walpole said, could encourage confused enthusiasts to begin fatherless families.

Furore in Victoria

In other parts of Victoria, where newspaper reports carried the story of Ballarat synod's decision, there was a furore.

One Melbourne schoolteacher told us: "It was bad misrepresentation of the Council for Unmarried Mothers to say they were commiserating with unmarried mothers who

later married. Of course there is some jocular fun in their internal bulletin. But I remember when I announced my engagement in IVF journal in the same vein sobbed that the last bastion of masculine solidarity in a whole generation had abdicated, and we all thought it a mild joke."

Last year, the Primate, Archbishop Woods wrote to the then Prime Minister in support of the council's pleas for a Commonwealth pension.

Cardinal Knox, the Roman Catholic Archbishop of Melbourne, has stated both in the Press and in a pastoral letter late last year, that the community must accept responsibility for unmarried mothers if it were not to encourage abortion.

The Rev. Arthur Preston, of the Methodist Central Mission in Melbourne, called on the then Minister for Social Services (Mr Wentworth) in Canberra last year to press the case for a Commonwealth benefits for unmarried mothers.

At present, the only benefits are State ones. Commonwealth benefits commence on July 1, and presumably this is what Ballarat is objecting to.

Now why did Dr Coggan have to say that?

diary of a churchman

BEFORE THE General Synod of 1977 the official prayers for the Queen, and the oath of allegiance by our clergy, are certainly going to come under fire from the under-forties. This was already obvious at the 1968 Melbourne synod when, on a motion on the Royal Supremacy, someone described the Queen as "God's silly vassal" and, to avoid serious constitutional embarrassment, the present Archbishop of Brisbane (who was in the chair) guillotined the debate. In view of S.4 of our Anglican constitution is to be hoped that the forthcoming General Synod will ask the Appellate Tribunal to clarify the issue.

I should like to know a lot more about the reasons that moved the Archbishop of York to make his strange disclosure on BBC radio in Holy Week about the clergy of our Mother Church being "riddled with homosexuals" (though most of them "put up a tremendous fight"). So experienced a leader must have realised that the Press would flash such a statement round the world, probably out of context and certainly in a damaging way. One wonders uneasily how calculated his indiscretion was.

No such mystery surrounds the ad. column in *Nation Review* headed "Dalliance", for those seeking partners. Some of the advertisers want to get married; some are (unhappily) married already; but a fair proportion each week are men seeking other men, with an uninhibited frankness that I would have thought - in the present state of Australian law - would make both them and the paper punishable as "accessories before".

Not that one can or should enforce private morals by legislation; but this real-life advertising isn't private, and it can - and in fact does - deprave and corrupt in a way that the porn bookshops and funnies don't.

On April 11 Paul VI inadvertently referred to his predecessor as "St John XXIII" and immediately corrected himself. Observers wondered if he had let a cat out of a bag. It would certainly be a popular move to canonise the most popular Pope of modern times.

Paul VI was speaking on the tenth anniversary of the encyclical *Pacem in Terris*. He attacked the arms trade (which

must surely be at least as immoral as drug peddling). Three days later the French Catholic and Protestant Churches issued a 28-page brochure condemning France as one of the world's top four arms producers. Oddly, perhaps, it doesn't mention the nuclear tests at Mururoa Atoll; and I hear that a Melbourne vicar has written to the Archbishop of Paris about this.

But who's fooling whom about these explosions? France's tests are nearly twice as far from Brisbane as China's (in the Gobi desert) are from Tokyo. America's above-ground tests did far more harm to the Pacific atmosphere than France's will ever do; and have we forgotten that Britain's took place at Monte Bello Island, 50 miles off our coast near Dampier, and Maralinga, near Watson on the Perth-Adelaide railway?

The two Australian expert bodies that have so far been consulted have given contradictory opinions on the danger from Mururoa. Now Reuter claims that our government is consulting an American chemist, Professor Linus Pauling (currently in Australia), who at Melbourne in 1959 was principal guest at the ANZ Peace Congress - from which Sir Mark Oliphant resigned on the ground that it was communist-sponsored. Meanwhile on April 17 Senator Murphy's mission to Paris was backed by a demonstration in the Champs-Elysees led by a communist senator, Monsieur Guyot.

I was fascinated by Mr Bjelke-Petersen's disclosure on Anzac Day that King John was the last feudal overlord to try usurping the rights of others (I'd have thought it was the Melbourne Synod, which in 1971 abolished that unique feudal liberty, the parson's freehold). Perhaps he will confront King Gough on Palm Island - that hive of freedom - as the new Runnymede. To match the original list of confronters it would be easy to produce a cardinal, a papal sub-deacon and eight bishops; and as for the 16 "noble persons" also named in Magna Carta - what's wrong with the Queensland Cabinet?

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Anglican Church's world figures

The number of Anglicans outside England (32,900,000) exceeded the number in England (32.5 million) for the first time in official statistics last year. The figures were produced by the Anglican Consultative Council office as an aid to Pan-Anglican planning. Two interesting tables released with the statistics were:

MINISTRY TABLE

Church	Bishops	Clergy
Australia	42	2,333
Brazil	4	89
Burma	4	100
Canada	39	2,105
C. Africa	7	295
Ceylon	2	118
Cuba	1	14
England	136	17,495
Europe	2	90
Indian O.	5	88
Ireland	14	762
Japan	11	340
Jerusalem		
Archbishopric	10	126
Kenya	7	275
N. Zealand	15	878
Scotland	8	292
S. Africa	23	946
S. America	21	350
S.-E. Asia	15	419
S. Pacific	10	324
Tanzania	11	344
Uganda	12	649
USA	146	10,395
Wales	7	893
W. Africa	18	765
W. Indies	11	345

MEMBERSHIP TABLE

Church	Anglicans	Communi-cants
Australia	5,115,000	740,000
Brazil	50,000	12,900
Burma	30,000	13,200
Canada	2,877,000	629,000
C. Africa	300,000	108,000
Ceylon	78,000	30,500
Cuba	50,000	2,286
England	32,500,000	9,691,000
Europe	100,000	11,000
Ind. Ocean	60,000	23,400
Ireland	480,000	150,800
Japan	150,000	25,860
Jerusalem		
Abp'ric	300,000	110,000
Kenya	780,000	239,000
N. Zealand	1,219,000	178,000
Scotland	156,000	49,540
S. Africa	1,870,000	383,600
S. America	150,000	39,200
S.-E. Asia	250,000	111,200
S. Pacific	260,000	86,500
Tanzania	572,000	193,000
Uganda	3,271,000	366,000
USA	6,450,000	2,290,000
Wales	1,247,000	350,000
W. Africa	5,420,000	417,000
W. Indies	1,156,700	169,000

"Catholic Weekly" has a lively revolution

It looked more like the cover of a glossy magazine - full jazzy color, dominance of a fighting combination of purple and a red, a parson in a cream jacket, and a disco-jockey with a beard, on a heavyweight coated art paper.

But it was the CATHOLIC WEEKLY, not some ghost of the ill-fated English ANGLICAN ILLUSTRATED. And the CATHOLIC WEEKLY has been the most prestigious of the religious newspapers - and the biggest - for many years.

Among religious newspapermen, the big CATHOLIC ADVOCATE (Melbourne) and the CATHOLIC WEEKLY (Sydney, and even bigger) have been by-words of professionalism.

What they have done is to turn the focus of

their interest outside the institutional Church.

Spokesmen said on a morning television documentary last week that they would be looking at anything that Christian comment could (and therefore should) be made upon.

Acting editor Ken Scully (former editor Kevin Hilferty has just quit, reportedly in disgust after a policy issue arose), told a television audience his paper was about to appoint about the best team of top journalists any paper could have, and not all would be Roman Catholics.

He said Canberra, social injustice of any kind at all, and other such things of wide Christian concern would be subjects the revamped CATHOLIC WEEKLY would be following.

Certainly their first new-look effort must have made money. Apart from sales of 15,000 copies to 1500 schools (presumably additional to normal sales), there

were all those fine advertisements: Bex was still there, and the invitations from various orders to text vocations, but so was 2-UW to the tune of a full page. There was Eric Anderson's with a half-page of "sound systems". There was E.J. Dwyer with a half-page of modern religious music "that does more than move".

If all that paid for the color cover - full color both sides, plates alone costing four figures - it did well.

What the stuffy old Press doyens are saying privately is that it will be interesting to see if the paper can hold its credibility (probably its biggest asset at the moment) while it bites into the popular area. And there was one wag who was chiefly grateful it wasn't a full edition on abortion.

STOP PRESS: The following issue of the paper was front-paged "Curettes or cradles" - "that's what this whole issue is about!"



Front-page of CATHOLIC WEEKLY for April 26.



Poster on the inside of the cover of the same edition.

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Alternatively available to retired priest for part-time services in parochial district in co-operation with the Rector of Kyneton. Inquiries to Registrar, Diocese of Bendigo, 32 Forest Street, Bendigo.

Presbyterians to vote again on union plan

The Presbyterian General Assembly of Australia has decided that Presbyterians will be asked to vote again on the Uniting Church scheme.

This time, while the two questions submitted to members will remain the same, some clarifying material will accompany the papers to help members understand what they are being asked.

This was necessary because at the vote taken in mid-1972, 75 per cent of Australia's Presbyterians voted in favor of the union - of the Presbyterian, Methodist and Congregational Churches in Australia.

But only 712 parishes received a sufficient vote on the property question to be able to go into the union, while 735 would be forced to remain in a Continuing Presbyterian Church of Australia, outside the union.

At the general assembly meeting last week, a figure only slightly more than the 60% favorable vote to the union was obtained from delegates. But it was only an opinion exercise.

The assembly also discussed the possibility of changing the Presbyterian Church's constitution so that it would be possible to put a single question to members, and simplify the vote. This idea was discarded.

Last time - and it will be the same this time - voters were asked if they favored the proposed basis of union (a YES

answer if you wanted to join) and if they would want to remain in the Continuing Presbyterian Church if the union went ahead (a NO answer if you want union to happen, unless you want a union of other people and not yourself.)

The result last time was a majority YES vote on each question.

The moves which result in the decision to take the vote again were begun immediately after last year's surprise, on the basis that many people did not realise a YES/YES vote would not lead to union.

A number of statutory declarations were made, stating that voters had not understood this.

Meanwhile the Congregational Union last week gave an overwhelmingly favorable vote to the union scheme at their national meeting.

The Methodists have postponed a decision in their General Conference until the Presbyterians have clarified their position.

Last year, the Presbyterians got 75.4% national voting in favor of union on the first question. The riddle, which many church leaders have been trying to follow ever since, is in the answers to the second question:

In Queensland, 60 per cent or more of members in only 114 parishes voted to join the union, while in 172 parishes less than 60 per cent were in favor.

In NSW 102 congregations voted to join, while a massive 250 voted to stay out.

In Victoria 414 congregations wanted to join, but 240 voted to stay out.

Tasmania produced 35 to join, and 39 to stay out.

SA had 23 wanting to join, and 34 voting to stay out.

WA voted to have 24 congregations in and 11 out.

ORGANIST required for St Clement's Church, Mosman, NSW. Excellent three-manual organ now being enlarged. Appointment to commence June. Please apply in writing to: Rev. Ray Weir, 144 Raglan Street, Mosman, 2088.

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TOUR PRICE: Melbourne, Sydney, Brisbane and Canberra: \$597.

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