

Abp Sambell concerned at Gov't statements

"Poverty must not be swept under carpet"

"Poverty in Australia must not be swept under the carpet," Archbishop Geoffrey Sambell of Perth said last weekend.

"Too often in the past, there have been isolated stirrings which have subsided and nothing has been done.

"By contrast, over the past 18 months, churches, welfare organisations and community groups have consistently called for a national inquiry into poverty.

"Now the Australian Council of Social Service — the national co-ordinating body of all welfare organisations — has made a serious and detailed submission calling for a searching examination of Australia's welfare goals, priorities and programs.

"This is specially significant because it comes from a body which receives two-thirds of all its funds from the Commonwealth Government.

"I cannot believe that the Government would ignore the expert advice of the very body it pays to advise it on welfare policy.

Concerned at plans

"I am greatly concerned about aspects of the debate over an urgency motion in Parliament early last month. Although the Minister for Social Services, Mr Wentworth, has said he is submitting a proposal for an inquiry to Cabinet, his subsequent statements are cause for real concern.

"I cannot escape the conclusion the Minister is talking about a very limited inquiry into only a few aspects of poverty, largely under the auspices of the Department of Social Services. His statements show such an inquiry would reveal how the Government has greatly improved its social services over the past few years with the results that poverty in Australia has been significantly reduced.

"This sort of assumption has to be

challenged. The bias and the limits of such an inquiry are so self-evident that the Government might as well save its money. It would tell us nothing about the full extent of poverty and what can be done about it.

"All my experience in social welfare in the past 25 years points to the fact that poverty is far more widespread and pervasive than the Government is prepared to admit. We must have an objective, independent, national inquiry to find out who is right.

Issue ranges far

"This inquiry, which should take the form of a Royal Commission, must range far beyond the question of Social Service payments. It must examine our policies for national development and our social goals, and it must cover things like these at least:

- * Minimum income levels,
- * Full employment policies,
- * Job retraining schemes,

- * Tax policies and methods of using the system to redistribute our wealth,
- * An overall social security program,
- * A program for community development and participation aimed at involving all citizens in planning and decision-making.

"Poverty must be tackled on related levels like housing, legal provisions, health, welfare, family planning, and education.

"If any churchman believes these statements are outside the Church's concern, as some parliamentarians obviously do, let them open their prayer books at Evening Prayer and read the Magnificat. Nobody can claim that as a nation we have done all we can to give the poor and disadvantaged a choice and chance in life. If we are to take the social implications of the Gospel seriously, the question of distributing our resources justly is the basic moral issue before us."

(Archbishop Sambell is chairman of the Anglican Federal Social Responsibilities Commission.)

Primate becomes KBE — won't use title

The Primate of the Church of England in Australia, Archbishop Woods of Melbourne, became the first Australian Anglican bishop knighted in the prime of his responsibilities with years in office still ahead.

Archbishop Woods was made a Knight Commander of the Order of the British Empire in the Queen's Birthday Honors list last weekend.

"My wife and I are greatly honored by the award, and we're very glad that so much pleasure has apparently been given to a lot of people by it," Archbishop Woods said on Sunday.

"And since we're both very much engaged in a personal and pastoral relationship with all sorts of people, I feel sure our decision not to use the title will commend itself."

Archbishop Woods has arranged with the Governor-General that he will not use the title and style of knight, at least until he retires.

Among the other awards to Australian Christians which delighted Anglicans were:
* Bishop Kenneth Leslie of Bathurst received an OBE in the NSW list;
* Pastor Sir Douglas Nicholls, OBE, a

Church of Christ minister who has been an Aboriginal community leader, was made a Knight Bachelor;

* Dr John Guise, a leading New Guinea politician and an outstanding Anglican lay leader in that country received a CBE;

* The Rev. Ronald Arthur O'Brien, rector of St Paul's, Burwood, Sydney, received an MBE;

* Archbishop T.V. Cahill of the Roman Catholic Diocese of Canberra-Goulburn, received a CBE;

* The headmaster of the Methodist Ladies' College in Perth, Mr Walter Shepherd; Miss Jessie Smith, a long-time worker at the

Methodist mission at Millingimbi; the Rev. G.J. Symons, Methodist minister to Aboriginal people in Darwin, all received MBE's in the Federal list.

* Mr William Tuxford Atkin, a Churches of Christ leader in Northcote, Melbourne, received an MBE for church and community service.

* Archdeacon-emeritus P.H. Dicker of Wangaratta, who recently retired as Archdeacon of Wangaratta, received an OBE in an award which will please Wangaratta Anglicans particularly.

An ostrich act on inter-country adoptions made two Governments look foolish

It all began many months ago when a Mr and Mrs Tom Williams of Altona, Melbourne, decided they wanted to adopt a Vietnamese orphan. For many, many months applications for permission have been in front of Victorian Government welfare officers, who took a very long time to say there was no legal provision under which they could agree at present.

But it also began years ago. It had not been generally known outside Immigration Department circles, but a number of Australians (about 15 families that we have been able to hear named) quietly brought adopted Asian children into this country. We know of two Army personnel, several businessmen, two politicians, and a number of business people, as well as a number of tourists. These people were allowed to bring in their adopted children, and no-one made a fuss about the doubtful standing of the adoptions. For humane reasons, it was better not to do so.

The fact is that State and Federal Government officers, and almost certainly Ministers, allowed the situation to develop until it made fools of them.

The story of Mrs Elaine Moir's daring escapade in slipping five Vietnamese orphans into Sydney late last month is well known. All the ingredients for a first class sob story exist — the Vietnam tragedy, five little helpless lives, a daring woman who got away with appalling chances, and the public suspicion that "White Australia" thinking is somehow mixed up in it.

In the area of adoptions, Governments and welfare professionals acknowledge one over-riding consideration — the welfare of the child. It is because of this that adoption is a complicated business, requiring screening of parents and prospective children, taking time, and requiring the permission of a court. (The judge in the court has wide discretionary powers. All the evidence is, that judges use those powers wisely and well).

The Acts embodying the State legislation on adoptions (Ordinances in the case of the

Australian Capital Territory and Northern Territory) were passed in 1966, with the exception of the Tasmanian Act (1968).

Since then, a trickle of Asian adoptions has begun and grown. No amendment of legislation to cover inter-country adoption has been introduced anywhere in Australia yet.

This is a potentially serious oversight, since the existing Acts make inter-country

adoptions impossible for many people, and provide no adequate safeguards for either parents or children where they are possible.

The important point is that to establish the right to adopt overseas children with the recognition of State law, the adopting parents must have established domicile and residence in the country of the child's birth. Given settled residence in, say, Vietnam, the

Continued on Page 8



Dr Forbes, Federal Minister for Immigration: his is a sensitive portfolio, and he's a sensitive man.



Victoria's Social Welfare Minister, Mr Smith: well regarded among welfare people, but he failed to see the significance of the Vietnamese orphan adoptions issue.

EDITORIAL

State aid badly made

The Federal Government's undertaking to make vast State aid for schools available next year should be worrying us stiff. Not because it is only a promise to act AFTER the next Federal election (how cynical can they get?). The problem lies in the inequity of the distribution.

Mr Malcolm Fraser, Minister for Education and Science, is a man of integrity and strength. He has laid it straight along the line: he believes the scale of Federal aid to one ought to be exactly the same for all. He rejects completely the idea of aid related to need.

Now the Church of England, through its tenuous relationship with about 70 "Church schools", would appear to gain a great deal.

The Church entered the field of

education at a time when only the Church could meet the community's needs at this point. It was almost certainly wise that we did so.

Today the circumstances have changed. Instead of our schools being a provision for a community need which no-one else could provide, in the main they are refuges for the elite. Further, in most cases they are not really ours. In the case of most church-related schools, we carry a public responsibility (however unreal), and little or no power to exercise it.

There are exceptions. There are country grammar schools for instance, filling an acknowledged general community need, which are not just elitist institutions. Some of these could not have carried on in the last

few years without real Church help. In many of those schools the dioceses do have power to match responsibility.

Our role in education ought to be the same as our role in welfare — identifying community need through our closeness to all conditions of people, providing emergency help, and encouraging the community to accept its own responsibilities, perhaps giving some help but never accepting to ourselves the full responsibility of the nation (we haven't the resources to do that).

There are two immediate courses open to the Church. Firstly we can clearly state we are not interested in participating in State aid which is inequitably allocated. We can say we do not believe the Government should give millions of dollars to top

church-related schools if it cannot give much greater help to less fortunate schools, parish schools, needy State schools.

Secondly, we can regularise the connection between church-related schools and the Church. Those schools should become agencies of our best intentions to the whole field of education, spurs upon the Governments and community to improve all education.

In a similar way, the top Anglican schools have become a kind of community norm, a top standard which no-one else is expected to achieve, thereby acting as an effective depressant. We have not faced up to the relationship between equality and excellence, and when we do big changes in schools which remain church-related schools, will be the proof.

comment

NO-ONE SPOKE TO ME

"I went to church once and no-one spoke to me." This comment so often coming from newcomers to Anglican churches should make us ask ourselves some serious questions.

Admittedly, some investigating the intricacies of church life for the first time desire to remain anonymous, while assessing whether or not they want to become involved in what appears to be an antiquarian "holy huddle". To welcome such people too enthusiastically may put them off for ever. They want to make their own way in their own time.

Most people trying to find their way into church life have difficulties breaking through the conservatism of the regulars who often are more interested in their own "chit-chat" than welcoming others, or they are too busy

fixing up neglected last-minute details of peripheral church functions.

When a genuine inquirer wanting to know the basic essentials of the Christian faith attends a church service, is he likely to hear clearly what it means to be a Christian?

If he can put up with old-fashioned music, archaic language, fussy ecclesiastical decorations, and an unnatural parsonic drawl and stays long enough to hear the sermon, he may receive a little talk on how to be good, a superficial statement about Vietnam, or an irrelevant exposition of the Scriptures, but not how to become a Christian.

It's no excuse to say the Church is where Christians worship and not the place for evangelism. The fact remains that genuine seekers do at times attend church services hoping to find an answer to life's problems. Thank God! We have not yet reached the

stage where all outsiders are so completely disenchanted with the church that some are not ready "to give it a go". In sheer desperation they come for help, sometimes arising out of the effective witness of a committed Christian in secular society.

The great opportunity for evangelistic preaching needs to be taken seriously. Special guest services where the congregation may co-operate with the minister in inviting newcomers need to be included in the Church program. The sermon should concentrate upon the first syllables of the Christian vocabulary with a clear exposition from the Bible of the essentials of Christian commitment illustrated from 20th century living.

The necessity for personal response to the claims of Christ needs to be simply presented and an opportunity for doing so

provided. The congregation will know that with confidence they may invite their friends to these services with the express purpose of helping them face the claims of Christ.

The whole parish life should be geared to nurture the new converts by providing an adequate Christian educational program, including guidance on how new converts may in turn warmly welcome other newcomers without getting unnecessarily caught up in the parish machinery.

The Christians of New Testament times said, "We cannot but speak the things which we have seen and heard." More of that today in our churches would bring the comment, "I went to church and someone spoke to me about Christ."

— Lance Shilton

FACE TO FACE WITH SOMEONE ELSE'S MOMENT OF DECISION

For those of us in the Anglican Church, the issues of debate in the Methodist, Presbyterian and Congregational Churches as they approach their decision about church unity seem academic and remote.

There are two reasons, however, why we should be humble, prayerful and otherwise silent.

The first reason is our record of involvement in inter-church unity planning is not necessarily a matter of pride. Many of us will feel it was a pity we stood back when the Uniting Church unity scheme was first mooted. Nor can we claim any right to speak loudly from the experience of our English brothers. Many Australian Anglicans feel deeply saddened by the second rejection of the English Methodist-Anglican union scheme, even if we are also wise to say (as our saddened Primate did when the news came through last month) that after all the prayer and care which went into the decision we should assume the Holy Spirit knows what He is about. Be that as it may, it is too soon for Anglicans to assert with any confidence that we know the full

implications of what Anglicans did when we said "no" to eager Methodists.

The second reason is that the Free Churchmen are making a decision which, whatever its impact upon the Universal Church, is frighteningly important to them. It is their sweat, their anticipation, their agony, their responsibility.

Agony it is! The main Presbyterian parish in Canberra, Scots' Church in Melbourne and other of the leading Presbyterian parishes find themselves divided, lay folk with one option, clergy with another. Other Presbyterians who believe the union scheme is unsound, face the agonising decision of whether to risk causing a lasting Presbyterian splinter by voting to hold their parish property out. And others who would like to join must be beginning to wonder if the way to preserve Presbyterian unity is to vote "no".

For the Methodists it is easier: it seems unlikely there will be any sizeable Methodist remnant. For the Congregationalists, the prospect of local self-determination is so deeply ingrained in their history that the prospect of differing votes matters rather less.

Anyone who prophesies a result in the matter is unwise. After sounding out opinions, we have attempted to suggest how the result is likely to go, by States, on Page 12 of this issue. But it can only be a calculating, informed guess. The fact is that a rejection of the scheme is quite possible, particularly from the Presbyterians. The Presbyterians would still be committed, by their previous decisions, to strive for a unity scheme they can accept, if they say "no" this time. But the outcome of a second attempt in the United Kingdom when Anglicans said "no" to Methodists hardly inspires much faith in the outcome.

On Page 12 of this issue, we also report the result — which we found rather surprising — of a result poll of inter-church clergy we undertook recently.

The intelligent Anglican reader will do well to heed the warning of the Bishop of The Murray recently that people who let opinion polls make up their mind for them on anything are both lazy and foolish. But the poll is depressingly interesting to those who yearn for unity, and encouragement for those who see the balance of advantage outside unity schemes.

Rightly or wrongly, opinion seems to be changing. I was assured last week by a Presbyterian leader with national contacts in that church, that had a vote been taken in 1962, the Presbyterians would almost certainly have been more in favor than they are now.

If the Uniting Church scheme does fail, it will be necessary to quickly establish new goals for our quest for the unity of the people of God. It may be we made a mistake in accepting the obvious goal in the past: perhaps not as many people really accepted it as many of us imagined. Perhaps the Holy Spirit has something to teach we have not yet seen. Perhaps Christian people's caution about unity is inherently wrong, based on distrust, history better forgotten, and un-Biblical prejudice. Who can be sure?

The only thing that seems clear to me is that we would be bold, and possibly quite foolish, to commit ourselves to any public comment on the Free Churchmen's big decision, beyond wishing them well in a brotherly spirit and assuring them of prayers which we really will remember to offer for their guidance.

— G.C. Davis



Bishop Hand: his pectoral cross is on a chain of special significance. We understand only three Europeans have ever been given them by the tribe in New Guinea which deems them a mark of the highest distinction. The other two owners are the Prince of Wales and Archdeacon Martin Chittleborough.



Everywhere the walking bishops went, crowds gathered at villages, speeches of welcome and appreciation were made, contributions to the Garamut Trust Appeal were handed in. Here the visitors are treated to a village entertainment along the way.

SIGHTS OF THE NEW GUINEA WALK

During last month, Bishop David Hand of New Guinea walked across the Kokoda Trail, coast to coast. With him for the walk — some for various lengths of time — were other Church leaders: Archbishop Marcus Loane of Sydney, Archdeacon John Reid of Sydney, Bishop Ravu Henao of the New Guinea United Church, Archbishop Virgil Copas of the Roman Catholic Archdiocese of Port Moresby, Bishop George Ambo, assistant bishop in New Guinea.

We shall be hearing a great deal about the walk for months to come. An excellent film was prepared by the organisers (so good it's booked out for many weeks ahead), and other film, television documentary clips, news and feature articles for newspapers and magazines have been prepared.



The walk was intended to draw attention to Anglican concern for the people of Papua New Guinea and to the Garamut Appeal which is designed to ensure the independent Diocese of New Guinea will have a minimum financial security in the future: money was part of the walk. Archbishop Loane made it clear he was walking not so much to raise money as to show his sense of responsibility to and concern for the New Guinea Church. But the native people certainly responded in money terms. Here tribesmen greet the walking churchmen with crosses, bank notes pinned to them — the natives' sponsorship gifts.

Big parish gift to welfare

— Church donates land

Over an acre of land at Traralgon in Victoria, has been donated by St James' Church for construction of a child care campus.

The land donated is valued at \$20,000, the Rev. Geoffrey Ross of St James' Traralgon, has estimated.

The Mission of St James and St John will control the campus and cottages which are to be built after a survey of need is taken in July. The centre will be the first of its kind in the Gippsland region.

Cottages will house children of broken families and those needing long term supervision.

It is adjacent to the St James' Church which was built in 1971 after the sale of the old church to Dickens for a supermarket.

The old church was sold for close on a quarter of a million dollars. The new St James' is free of debt.

"The Mission of St James' and St John will be broadly responsible for the enterprise," the Rt Rev. David Garnsey, Bishop of Gippsland told Church Scene.

He added that a local committee will be represented, to be responsible for fundraising.

Bishop Garnsey pointed out, "I hope this diocese will focus its

social work to the mission rather than another mission which they do not see.

"The Mission of St James and St John will have to take a survey to estimate the need for the campus before construction of the campus can commence.

"However, one cottage will be built fairly quickly.

"The mission will regard the campus as the centre of its activity in Gippsland."

Canon Guy Harmer, superintendent of St James and St John, said that he was pleased at the response from the shire president and clubs in Traralgon.

He said work on the campus was in the preliminary stage.

"The mission is still looking for package home deals. We need five bedroom homes."

Canon Harmer said the mission was also seeking married couples to live in the cottages and be responsible for the children.



The walkers take time to rest. Left to right: Philip Morea, Archbishop B. Copas, Abel Kareba, Bishop Ranu Henao (United Church), Archdeacon J. Reid, Archbishop M. Loane and Bishop David Hand.

"Church Scene" readers give \$9010

"Church Scene" readers had given \$9010 to the Garamut Trust Appeal up to June 1 (see page 9). This money is in response to the walk along the Kokoda Trail.

"The father will go to work and the mother will carry out normal house duties.

"Eight children will be housed in each cottage."

It is anticipated that the campus will be designed around a court and the cottages will be of brick veneer. The mission will accommodate about 50 children.

Despite Press reports, about sickness and sore feet, all completed the walk which is estimated by Army personnel to be about 175 miles.

Money from Papua New Guinea has flowed into the appeal — \$8500 to date. However, it is expected more will be donated.

Parishes have been notified of the appeal in all Australian dioceses and have agreed to present donations to Bishop David Hand.

Bishop Hand will commence a tour of all dioceses on October 26 starting at Rock-

hampton, Queensland. Services will be held in cathedrals where money will be accepted.

The walk has received wide Press coverage to the extent that 20,000 feet of film and interviews were taken by one film crew.

The Francis James riddle —

Did PM mishandle Chinese hint in March?

A strong suspicion stands in the minds of many journalists that the ineptitude, or worse, of the Australian Government has delayed the release of Mr Francis James from imprisonment in China.

Nearly three months ago, the Prime Minister, Mr McMahon, told Federal Parliament the Australian Government understood James' release was likely at any time.

This followed a "leak" to the Press from the Foreign Minister's office that Australia had been tipped off that James was about to be released.

At the time, the "Review" (the Gordon Barton-owned weekly published in Melbourne) alleged that premature release of the information by the Foreign Minister, Mr Nigel Bowen, had blocked James' release.

Since then, similar allegations — always vague — have been made in other quarters.

Cautious cable

On May 30, the "Financial Review" carried a report from

Jack Spackman in Hong Kong, which deserves serious attention. Mr Spackman is regarded as one of the best informed China watchers in the Hong Kong Press corps.

The important elements of his despatch were these:

* The key factor in the fiasco was a cable sent to Canberra by Australia's Foreign Affairs representative in Hong Kong, that James "could be released soon".

* The source of the tip-off is not known, but Spackman says it came from someone whose information had proved reliable in the past, which is why the Australian Government was interested.

* Despite the caution of the cable to Canberra, the Government had other hints from Singapore and New York which led Mr McMahon to "throw caution to the winds". He told Parliament.

* Australian Government sources now claim Press publicity was responsible for the failure of the Chinese to release James. Spackman points out that Press talk has not previously had this kind of effect: Press speculation has not previously influenced Chinese action at all, either way.

* Spackman believes Australia's "hamfisted decision to take over Britain's consular activities on Taiwan", and its repeated voting to keep the Chinese out of the United Nations were "much more probable causes".

* "The question of blame aside, Mr McMahon appears to have acted with undue haste in breaking the story in mid-March. One can firstly ask: was it an error of judgement, or a cynical attempt to take some of the east wind out of Mr Gough Whitlam's political sails?"

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The news of the Church around Australia

Dean of Wangaratta accepts parish in Brisbane diocese

Archbishop Arnott has announced that the present Dean of Wangaratta, the Very Rev. Robert Beal, has accepted the position of rector of the parish of St Paul in Ipswich. He is expected to be inducted sometime in August.

The parish of St Paul, Ipswich is one of the largest in the diocese and previous rector was the Ven. A.O. Charles, Archdeacon of the Darling Downs.

Dean Beal is no stranger to the Brisbane diocese, having been rector of the parish of St Alban, Auchenflower before taking up his present position seven years ago. He was administrator of

the diocese of Wangaratta in the period following the death of Bishop McCall before the arrival of Bishop Rayner.

Warden appointed for St. John's College

Another appointment has been announced - the Rev. Dr Peter Carnley as Warden of St John's College in the University of Queensland. The position fell vacant when the Rev. Canon A.L. Sharwood resigned.

St John's College is the Anglican male residential college at the University of Queensland.

Dr Carnley, a lecturer in history at the Mitchell College of Advanced Education, will take up the appointment from the beginning of 1973.

He is a scholar of note, having gained his doctorate from Emmanuel College, Cambridge - and is married with a young family. During remainder of this year he will travel overseas to complete a book he is writing.

Conference on Jesus movement

"The Church needs the Jesus Movement, and the Jesus Movement needs the Church" was the general conclusion reached by a conference held in Brisbane on Sunday, May 27.

The conference was arranged by the Parish and People Movement and was held in St Andrew's Hall, South Brisbane.

The chairman was Canon Church, principal of St Francis' Theological College - and the

members of a panel of discussion leaders ranged from a Pentecostalist minister to a drug addict - with many university graduates and youth workers mixed well in.

It was shown that the so-called "Jesus Movement" consisted of two main groups - those who were committed church-goers but enjoyed the rather exotic atmosphere of the cult, plus the opportunity to help the dropouts the movement seems to reach and the reformed dropouts themselves who fancied themselves unwilling to be a part of institutions. Those involved in the movement insisted that there was no intention on their part to start a new sect and the conference recognised that enthusiasm was sorely needed by the Church and that they need the Church to be Jesus People.

Trinity College celebrates centenary

Trinity College, a University College established under the aegis of the diocese of Melbourne and affiliated to the University of Melbourne will celebrate its centenary next month.

Its principal founder was Bishop Charles Perry who called a meeting of churchmen in 1853 which agreed that a collegiate institution should be established. In 1869 a site of 10 acres in the University reserve was granted by the Government and the following year the foundation stone was laid. The first student, John Francis Stretch (later Bishop of Newcastle) enrolled on July 2, 1872.

Distinguished graduates of the College include Lord Baillieu and Lord Casey, Sir Edmund Herring, Sir Reginald Scholl and the Bishops of Adelaide, Bendigo, Melanesia, Northern Territory and St Arnaud. Celebrations will include a banquet, a Centenary Oration and a centenary day at the College on July 1 which will commence with a public Centenary Eucharist at which the Primate will preach, continue with a fair and end with a barbeque and fireworks.

A public Centenary Thanksgiving Service will be held in the Cathedral on July 2 at which Bishop John McKie will preach.

Bishop McKie to visit Melbourne

Bishop John McKie, now assistant bishop of Coventry, will spend July in his old diocese. He was coadjutor bishop of Melbourne from 1946 to 1960.

The main purpose of his visit is to preach at the Centenary Thanksgiving Service of Trinity College which will be held in the Cathedral on July 2. He was a former chaplain of the college.

This is Bishop McKie's first visit to Melbourne since his appointment to Coventry in 1960 and he will be sharing in other services at the Cathedral, and at St John's, Camberwell and Christ Church, South Yarra, later in the month. He will also meet and address the clergy and Friends of St Paul's at their July meeting.

BSL launches winter appeal

The Brotherhood of St Laurence launched its annual winter appeal for clothing on Monday May 29.

Launching the appeal, the Executive Director, Mr David Scott said that requests for help with clothing and furniture keep increasing and this situation will continue as long as the current high level of unemployment exists.

"Many families have had nothing but Unemployment Benefits to live on for months now and you can't afford to clothe a family on that sort of income."

"The unemployment situation may not be getting any worse but it is not getting any better for these people and we ask the people of Victoria to help them by donating to the appeal."

Gifts of clothing and goods will also be sold through Brotherhood Shops and will provide finance for essential welfare services for families,

the elderly and young people.

People who can help should ring 41-3181 and arrange for a van to call.

Country people can send goods free by rail to Flinders Street Station.

At this time of the year there is a great need for good, warm clothing and bedding. Crockery, kitchenware, books, toys, ornaments, jewellery and records are also much in demand.

Tour of New Guinea for school students

During the August school holidays, the Queensland Inter-School Christian Fellowship is organising a tour of New Guinea for students in grades 10 to 12.

The tour will cost \$195, last for nine days and include Port Moresby, Lae, Banz, Mt Hagen and Baiyer River.

Twenty students and a group of adults will leave from Cairns and see Green Island in the Barrier Reef as well. Applications will close on July 14 or when 20 students have applied.

The Inter-School Christian Fellowship is a division of Scripture Union.

Churches consider religious education in schools

Churches which send visiting religious instructors to NSW schools have agreed to plan submissions to the Government and Education Department on the future of religious education in schools.

The churches are Baptist, Churches of Christ, Congregational, Greek Orthodox, Lutheran, Methodist, Presbyterian, Salvation Army and all the dioceses of the Church of England and the Roman Catholic Church in NSW.

The first meeting of the Inter-Church Consultative Commission on Religious Instruction in Schools was held in April and two more were held in May.

The Commission is studying what has been attempted in NSW and developments in other States and overseas and is considering what is educationally desirable and feasible in this field.

Free atmosphere at clergy school

Sydney's diocesan clergy turned out for the May clergy school in bigger numbers this year than ever before - 120 attended - and became engrossed in a number of social issues as well as the internal questions dominating Sydney Church life.

Pentecostalism, local congregational authority, liturgical change, racism and homosexuality were all in focus.

The Rev. R.C. Weir of Mosman gave what some claimed to have been an "eye-opener" on homosexuality as he had encountered it in ministry, and the Rev. Clive Harcourt-Norton of Mordiallo conducted what turned out to be a more inhibited workshop on race.

Archbishop Marcus Loane had to leave early because of his commitments in New Guinea, and there was not one of the archdeacons present. This fact may have been connected with the

unusually free atmosphere in which clergy were more open with each other than usual.

One Sydney Evangelical priest commented afterwards:

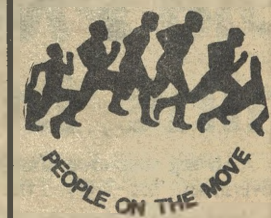
"It was like an electrically charged field. Chief currents were from pentecostals, local congregationalism, a new kind of ethical-social think-out, and younger clergy. It's the first time I've seen the pot on the boil in Sydney. Despite the differences there is the common theme of 'drastic change now'."

Elephant joins church relief agency in Bangladesh

An 80-year-old Mukti Bahini elephant is the latest appointment to the staff of an ecumenical relief and rehabilitation agency in Bangladesh.

The elephant is employed on a housing construction project near Mastan Nagar in Chittagong division to transport building materials - his payment is a browse in the banana grove once a day.

The housing project is part of a \$13 million program sponsored by the Bangladesh Ecumenical Relief and Rehabilitation Service which has been formed by the World Council of Churches, Lutheran World Federation and the East Asia Christian Conference.



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The news of the Church around Australia

Your world in Scripture Union focus

This year's Scripture Union Week will be held on July 2 to July 9 and theme is "Your world in focus".

Announcing details of the week, Scripture Union's Federal Secretary Mr David Claydon said it "is a battle for any person to look out on this complex, poverty, war ridden world and get it into focus... without a personal platform of a meaningful value system one cannot see society in focus."

"The best value system will be discovered in a patient, thoughtful study of the scriptures."

CEBS to gather from near and far

About 550 members of the Church of England Boys Society from all States will gather in Perth next January for the fourth national CEBS camp.

The camp is to be held in Perth to celebrate the 25th anniversary of the Society in Western Australia.

The camp, using tents, will be held in the grounds of Swanleigh Student Hostel, at Middle Swan on the Swan River and is being organised by four sub-committees under the vice-chairman of CEBS in WA, Percy Prior.

Camp activities will include sightseeing trips around Perth, archery, scuba diving, water skiing, yachting and instruction in welding, firearm safety and the Christian faith.

The chairman of CEBS in WA, the Rt Rev. T.B. Macdonald said that organisers expect a rush of applications.

Refresher course

An ecumenical refresher course for clergy and laity will be held at St Mark's Library, Canberra, from July 31 to August 3.

The conference is non-residential and is planned for people who feel their faith has gone a bit dry or have been overtaken by scholarship.

Topics to be discussed include "A Christian theology of other religions" and "Apocalypse, revolution and reform."

Speakers include Dr Robert Banks of the History of Ideas Unit, ANU; Canon David Jenkins, Director of Human Studies, World Council of Churches in Geneva and the Rev. Dr James Flynn, the new Jesuit member of St Marks' staff.

How do you celebrate Whitsunday?

The parish of All Saints, Collie (Western Australia) use this festival as a confirmation anniversary. Each year those who had been confirmed over the past few years are invited to join in worship and are given the opportunity of renewing their confirmation promises.

In-service training week for theological students

Holy Trinity Church in North Terrace, Adelaide held an In-service Training week for theological students at the end of last month.

Students from the diocese of Canberra and Goulburn, led by the Supervisor of Clergy Training, the Rev. David Durie and a number from Ridley College in the diocese of Melbourne attended the intensive training week.

The training week included study courses, addresses on youth work, pastoral responsibility, missionary strategy, student attitudes, finance and the mass media and a tour of St Barnabas Theological College. The week ended on Friday June 2.

Organist and Choirmaster

Required for Christ Church Cathedral, Ballarat, Victoria. Further details may be obtained from the Very Rev. W.W. Devonshire, The Deanery, Lydiard Street South, Ballarat, 3350. Telephone: 31-2601.

Crowds attend Bishop's happiest day

"Church Scenes" contact in the diocese of Grafton reports the official opening of the diocesan thanksgiving program on Whitsunday afternoon was one of the biggest and most significant meetings of Anglicans in the diocese.

More than 1700 representatives of 37 parishes from Hastings to the Tweed met at the Grafton racecourse for the opening of the program which is to be held simultaneously in every parish.

Bishop R.G. Arthur chaired the meeting and remarked on the feeling of enthusiasm, good humor and family togetherness which pervaded the crowd. Bishop Arthur described the day as "the happiest in his life as Bishop."

Throughout the 37 speeches from the spokesmen of each parish, the word "excitement" was used to describe the feeling of Anglicans toward the meeting, although there were hints of pessimism about the success of the thanksgiving program from some parishes. All speakers were lay representatives of their parishes and pledged loyal support for the program.

The afternoon began with music by St Paul's junior choir of Ulmarra and the Casino Folk Groups who sang during the meeting.

Archdeacon J.V.J. Robinson of Lismore led prayers and the keynote address was delivered by the Dean of Grafton, the Very Rev. St John Edwards.

Dean Edwards said members of the Anglican church saw themselves as a family of Christians with something of the same responsibility for caring for each member as would be expected to be found in the smaller family unity.

That meant concern for the well being of all members, not just those who were obviously church people.

That concern came from the profound conviction that every man, woman and child needs to know and understand that love, forgiveness and strength which only God can give. Never in the history of the nation had that need been so obvious as now.

"As churchmen," he said, "we are now facing one of the greatest challenges ever. For it was clear that what the world needed, and must have, is that self-understanding which can only come from a searching after the will of God."

"I am sure that we are called upon at this time to overhaul the structure of our church to make sure that we are able to face the challenge. To do our job for God as well as we possibly can, and that is exactly what the thanksgiving program is designed to do," said the Dean.



At the Grafton Anglican gathering: Mr Rex Page speaks on behalf of Kyogle parish with Archdeacon Robinson (left) and Bishop Arthur seated behind him.

Service

After the racecourse meeting and the introducing of Mr Everald Compton and his staff who are directing the program, the crowd made its way to Christ Church Cathedral for Whitsunday evensong.

The service was conducted by the Dean and Bishop Arthur gave the sermon. He said that everyone at some time needed to be lifted up and that day they had all been given such a lift.

They had seen something of the church in the diocese, not only in size and shape but in quality

and potential of human material.

"Today most of us are rather more hopeful

about the old church of the Christian than when we arrived here this afternoon."



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Little risk of disease from common cup — says Bacteriologist

Sir, — I have read the correspondence in "Church Scene" raising the issue of infection from the "common cup" used in The Lord's Supper and I wish to comment from a clinical (not theological) point of view.

Three questions should be raised:

1. Is transmission of infection via the common cup possible?
2. Is this transmission probable?
3. Is there a problem?

The answer to the first question is that transmission is possible. The strongest alcoholic beverage used in the sacrament (fortified wine) has a concentration of 20-22 per cent alcohol, and this has negligible power to kill bacteria or viruses.

Any bacteria or viruses in a person's mouth may be transmitted to the lip of the cup and into the wine. They will live for at least a few minutes on the lip of the cup in the film of moisture left there; and they will, as I mentioned, be transmitted to some-

one else drinking from the cup afterwards.

I might add here that there are a number of organisms normally existing in the healthy mouth which are not disease-producing. The transmission of these from person to person is quite insignificant. However, the issue here really concerns any organisms capable of producing disease.

I might also point out the obvious fact that the greater the number of organisms in the mouth of a person, the greater is the likelihood of their being transferred to the cup.

A number of factors influence the answer to the second question. Firstly, the number of disease-producing organisms likely to be present in the mouth of a person suffering from a particular disease must be considered. I have considered four groups:

- Organisms causing cold sores (the herpes virus) or other infected sores around the mouth are most likely to be present in great numbers on the lips and in the mouth of the sufferer.

- Organisms causing sore throats, colds, 'flu, whooping cough or diptheria are less likely to be in the mouth in appreciable numbers because they are localised in the throat (and nose in the case of colds) during infection.

- the organism causing pulmonary tuberculosis is localised in the lungs during the active stage of the disease and is therefore even less likely to be in the mouth in appreciable numbers.

- Numerous other organisms, including those causing hepatitis and gastro-enteritis are not found in the human mouth and have a negligible chance of being there.

Secondly, the likelihood of these organisms, once transferred to the cup, surviving the person-to-person journey must be considered. The use of a purificator (the linen napkin used to wipe the lip of the cup after each communicant) will remove much of the moisture (and, thus, organisms) from the lip of the cup, although not completely.

The organism, which

have been transferred to the wine will have their numbers diluted in the volume of the wine remaining. These two factors will greatly decrease the chance of survival of an appreciable number of the organisms.

A third factor to consider is the ability of the organisms, once transmitted to another person, to establish a disease in that person. The natural resistance of that person (and this varies from person to person) may prevent the organisms establishing any disease. An interesting point here is that the organism causing cold sores must first gain entrance through some cut or abrasion (not necessarily noticeable) on the lips of the following communicant.

To sum up, I would say that with the exception of a cold sores infection the probability of a disease being transmitted via the common cup is low.

And so to the final

"Violence is incompatible with Christian vocation"

Sir, — Will some reader correct me if I am wrong but I understand that the traditional teaching of the Church, made more specific in some communions than others, has always been that Christians could only participate in war if that war was deemed a "just" one.

The traditional criteria of "a just war" have always been, in my opinion, rationalisation but when you consider that conservative traditionalists like Pope John XXIII and Cardinal Ottaviani have said that it is irrational to believe that war is still an apt means of vindicating violated rights and that the conditions which theoretically make a war even of defence justifiable and permissible

CLERGY MOVEMENTS

ALFRED, Deaconess M.E. — to be acting Head Deaconess while Deaconess E. Wells is on long service. Diocese of Melbourne.

GREEN, the Rev. L.V. — from Mirboo North to incumbency St Augustine's Moreland, August 1, 1972. Diocese of Melbourne.

HAM, the Rev. F.C. (Chaplain Wing Commander) — retired February 1972 after 20 years service in the Australian Regular Army and the R.A.A.F. He is Locum Tenens of St John's, Wagga Wagga during the absence of the Rector K.A. Osborne until August, 1972. Diocese of Riverina.

HARRADINE, the Rev. E.S. — resigned from incumbency Holy Trinity, Hastings, on May 1972. Diocese of Melbourne.

HOLT, the Rev. Canon W. — acting Rural Dean of Camberwell during absence of Canon Clark overseas. Diocese of Melbourne.

JOHNSON, the Rev. M. — Priest-in-charge of parish of Buckland resigned in April to be appointed assistant secretary of the World Christian Action in Victoria. Diocese of Tasmania.

KENNY, the Rev. A.J. — admitted to another denomination, May 1972. Diocese of Melbourne.

LATTA, the Rev. Canon G.C. — from Rector of St John's Parish, New Town to rector of the parish of Hagley and Westbury early in June. Diocese of Tasmania.

MILTON, the Rev. T.C. — from the Diocese of Brisbane to curate of St Luke's, Liverpool. Diocese of Sydney.

MORROW, the Rev. H.H. — rector of Bordertown, appointed Rural Dean of Mt Gambier. Diocese of the Murray.

PEARSON, the Rev. G.A. — from incumbency St Stephen's Richmond to incumbency St James' Dandenong, July 31, 1972. Diocese of Melbourne.

PORTER, the Rev. F. — retiring from incumbency St Peter's Brighton Beach, October 14, 1972.

SAPSFORD, the Rev. A. — rector of Seymour appointed diocesan master of ceremonies in succession to Archdeacon Goldworthy. He is responsible for planning and directing arrangements for Wangaratta diocesan services.

SPENCER, the Rev. W. — rector of Mittagong, has resigned to become chaplain of Longbay Gaol, Diocese of Sydney.

STRAW, the Rev. L.A. — from Woolgoolga in the Diocese of Grafton to rector of St Paul's, Rose Bay.

THOMSON, the Rev. J. — from vicar of Noble Park (Diocese of Melbourne) to rector of Yarrowonga. Take up his appointment in July. Diocese of Wangaratta.

WALLACE, the Rev. Canon D.M. — permission to officiate. Diocese of Melbourne, May 1972.

OBITUARY

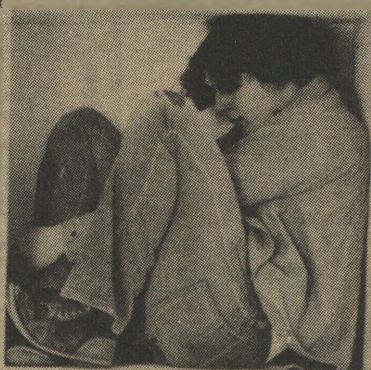
EGLINGTON, the Rev. F.A.J. died on May 22 and his funeral was conducted at St Andrews Cathedral by Bishop F.O. Hulme-Moir on May 25.

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question: is there a problem? It will be noticed that I have liberally sprinkled this letter with terms such as "the chances of" and "increase-decrease the chances of" and so on. And the chances and probabilities and risks outlined here are normally no greater than those we take when sitting in the bus next to someone who (unknown to us) is developing a cold. Or those we take when we eat food handled by others in a restaurant. I suggest that the risk of infection with cold sores via the common cup is slight, and the risks with the other diseases I have mentioned very slim. The problem, if it is one, is less significant than those associated with other aspects of community living.

— (Mrs) Jenny DAVIS, Forrest St, Rosslea, Townsville.

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The PM and his "podicies and objectives"

The Canberra and States political scene has not been an encouraging one for Christians with a social conscience, certainly not in the last fortnight. The action and non-action that matters has been in the areas of poverty, the vexed matter of inter-country adoptions, and an issue (really a non-issue) which Certain People seem determined to call "Laura Norda."

Not that Canberra has been all that quiet, nor Brisbane, nor Melbourne.

There's been that State Aid business. Christians will differ on the principle of State Aid, and Anglicans will be as divided as anyone, bless 'em. I can't see that Christians will be so divided about the equity of the per capita grant system. After all, as the editor tells me is to be covered more fully elsewhere in this issue, It's-All-Very-Well for Mr Fraser to insist that fairness means giving everyone exactly the same. Somehow when Melbourne Grammar, "Churchy", Shore and Wesley line up for the same scale of hand-out as everyone else (including Our Lady of Lourdes' parish school, and Fort Street High, and North Fitzroy Primary and so on) it all looks suspiciously like the rich getting richer and the poor getting poorer. Can't avoid the thought that our Church's role might yet put us into the poor-district schooling business - if we ever get back to the sort of role in education we had when our Church was young in Australia. Then

we'd know what it's all about.

Nor can I help feeling a qualm of sorts when our modern day Little Billy starts murmuring coyly at the top of a squeaky voice about "murdering the brutes" and "law and order" and those "podicies and objectives" (read "ideas": wish he'd say it like that, but it doesn't sound as good perhaps?). What I want to know is what this "law and order" means. As far as I can see, it means pushing police into situations where their community standing declines, where more idealistic youngsters than trouble-makers get a bad label put upon them which they'll be lucky to shed, and the Libs win a vote or two from fear.

The most depressing thing about this particular establishment hang-up is that it wouldn't be safe for the Libs to exploit quite so callously, and at quite so much community damage - or so it seems to me - were ours not such a materialistic society. Why should we be more interested in protection of property than development of people? Answer, in a word: selfishness. When community attitudes finally do shift away (and the whole "quality of life" area's growing significance is the sign it is beginning to happen) the Libs will pay for their cynicism. And whether that's what you or I would love to see, or fear to see, in our two-party system it is never healthy for either main group to be badly discredited.

And about our

Anglican commitment to a free, open, fully national inquiry into poverty I can report... nothing! When Billy Wentworth apparently shot his mouth off before the PM had put his cipher on the proposal the Minister for Social Services suggested to the House a month ago, the welfare boys of the Church in Sydney and Melbourne puckered up their noses and began to mutter "whitewash". Actually, it's beginning to look as if they should have said "another kite", because there's no evidence yet the Government ever meant to do anything more than square off His Grace of Sydney who had been gratuitously and unnecessarily insulted by the combination of Messrs Kelly and McMahon in that oh-so-typical example of our Right Honourable the Prime Minister's inability to cope with Question Time.

But it's not all gloom for the Christian observer of Canberra at the moment; at least I don't see it that way. Take the immigration policy debate and the almost-related (note: not quite related) international adoptions questions.

The editor tells me that Marie Coleman, the spokesman for Victoria's increasingly heard social work professionals, is pessimistic about the adoptions bit. She, like many welfare people, was apprehensive that a

good outcome cannot flow from the so-called "smuggling" of those five orphans. The proxy adoptions system is obviously most unfortunate from the point of view of any child who happens to be proxy-adopted.

I'm optimistic because of the two men who have the decision to make: Dr Forbes, Minister for Immigration in Canberra, and Mr Smith, Minister for Social Welfare in Victoria. Now Doc Forbes might be young (relatively), soft (he gets pushed around in Cabinet till he looks like howling sometimes, poor man), and capital "R". Right, while I happen to be old as the hills, tough as a bull's hide, and perhaps I'm sometimes Left and more often Wrong. But, seriously, Doc Forbes is a man of integrity. I hear the Anglican immigration chaplains speak well of him. I have heard his Immigration Department officers saying he's got an alarmingly visible conscience, and I've had the chance to see his distress when Cabinet has pushed him around on something he believes in. That sounds like a good Minister for me, Rhodesia Lobby or not.

Ian Smith is younger, newer, makes mistakes (he's made 'em in the last month especially), but again the Christians in welfare in Victoria will tell you he's a good choice for his portfolio.

They'll tell you his conscience works. They'll tell you he fights in State Cabinet, and if he doesn't always push the Henerable Sir 'onary Belte about very much, well, let's be fair about it, who can?

As the editor will have told you elsewhere in this issue, Dr Forbes and Mr Smith have yet to work out a system to safeguard the infant rights of those tiny Asians, Australians want

to adopt. And there's a lot of duck-shoving in the recent past. And it would be easy for there to be more. Somehow I've faith in Dr Forbes and Mr Smith, and I think we might yet get a happy outcome to Elaine Moir's little smuggling escapade. Seeing how silly she made Forbes and Smith look, it'll need character and strength for those two Ministers, but I believe they've got it.

Remember I said immigration and those adoptions were not quite related? I don't believe they really are, either, despite the assumption of many good small "I"

Liberals to the contrary. And, candidly, I think there's a healthy trend to the debate about immigration policy in Australia as we face up to the 1972 election season.

For one thing, I don't believe it can really be a party issue. As Dr Katherine West of the ANU said recently on the ABC's excellent 6.55 pm news commentary (worth listening to, in case you haven't the habit yet: most balanced) the issue has been "earthed" for both the major parties. While the Liberals' big hope, Mr Chipp, sticks to his

Continued on page 8

5000 people attend Wangaratta mission



More than 5000 people attended the New Life Mission at Wangaratta's Holy Trinity Cathedral in early May.

The mission was conducted by the Dean of Perth, the Very Rev. John Hazlewood, with mission services every night of the week ending on May 7.

Dean Hazlewood organised two services specially for youth - the first on the Monday night was attended by more than 1200 people and was the first rock service ever held in Holy Trinity Cathedral. The second on Thursday night attracted even more people with busloads coming from all over north-east Victoria.

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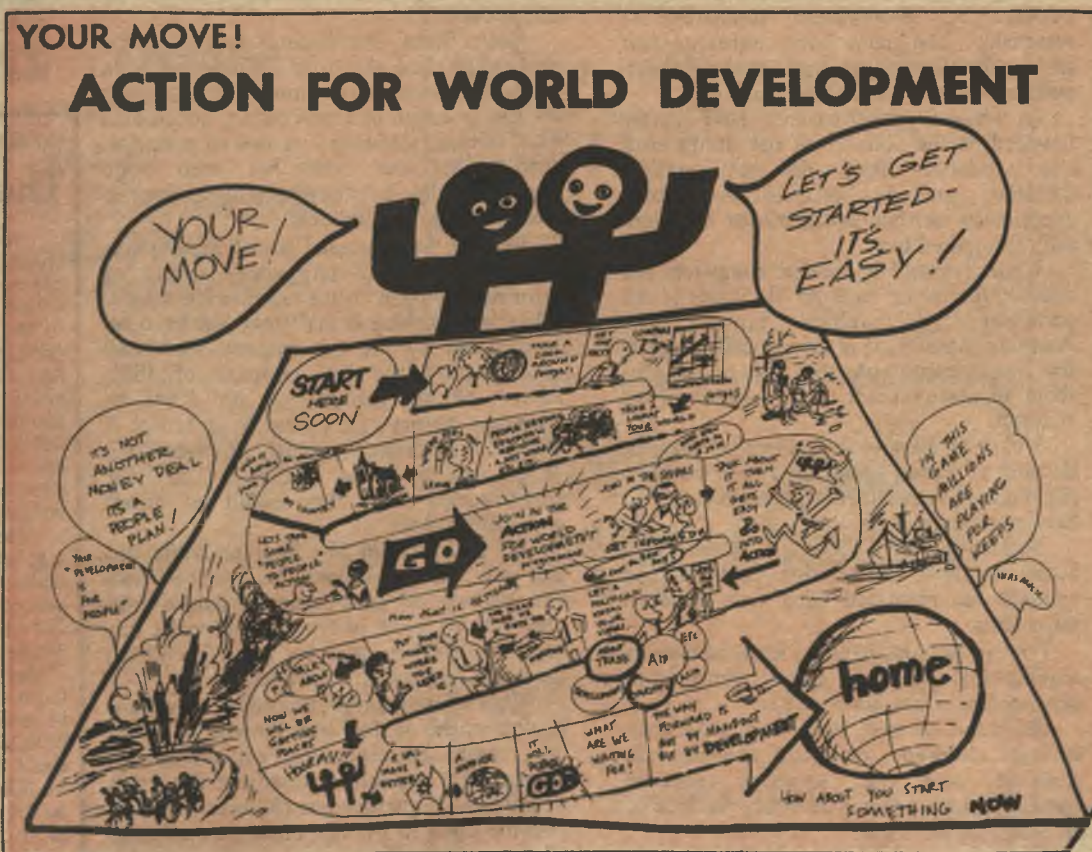
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Bp Hawkins puts emphasis on people

Bishop Ralph Hawkins is not well known outside WA. He has not often been outspoken, he has written no major books, he is not identified with any headlining movements.

He is known more as a fund-raiser and builder than anything else outside his diocese.

The truth about this man is not colorful. He is a warm person, hospitable in the best traditions of episcopacy, has won a singular loyalty from his clergy who seem able to talk to him remarkably frankly even while he pursues authoritarian administration, and he has one of the best business minds in the Church in Australia.

It must be remembered that while Bunbury is a remote diocese, it is not a particularly small one, and the Church there is healthy enough to deserve the fullsome respect of the rest of the Church.

Meet the Rt Rev. Ralph Gordon Hawkins, BA, Th.D.

SCENE: Bishop, many people in the Church in Australia will know something of you as a fund-raiser and builder perhaps. Let's talk about things where your view will not be well known.

If you had an opportunity to put your finger on just one core question vital to the life of the Church in Australia, what would it be?

BP HAWKINS: I believe, fundamental to the life of the Church today is the work of the Church carried on by trained and devoted priests, working at a parish level. Despite what is said at a world level, I believe the work of the Church is done essentially at a parish level, and that the parochial system is the only system in which the work can be adequately carried out. If I were to start my ministry again today, having been ordained for 42 years now, I believe the emphasis I would make would be mainly that emphasis which would enable me through parish involvement to come closely in contact, day by day if possible, with the people under my care.

SCENE: Bishop, would you like to give us a definition of priesthood?

BP HAWKINS: A priest is a man called of God to exercise His ministry among a group of people, wherein his chief work is the offering of the most holy sacrifice in order that there may be re-presented before the people the saving passion of our Lord, wherein they are fed by the grace of the sacramental bread and wine. This, of course, is his very vocation, and for this purpose he is set aside by ordination, having been called for the Church to do this work.

SCENE: My lord, you said the need of the Church is for these men, ordained, to exercise a ministry, to have a maximum contact with people. Are you saying that, above all things, they should be people amongst people?

BP HAWKINS: Yes, this is very true. A priest is given a cure, a group of people living within an area, and until he knows them, and knows them well, he cannot preach the good news of the Gospel to them with any effect. However once he knows them and they know him, he shares in their daily lives, he sits with them, when they need advice he's ready to offer it and able to do so, then, he finds invariably the people will follow.

SCENE: Sir, you seem to be saying that this ministry of a priest is the re-enactment of the idea of incarnation. You're wanting that the priest should be a man among men as our Lord was, a human being, a full person, a person for God.

BP HAWKINS: Yes, I agree entirely. The whole sacramental system of the Church is an extension of the incarnation, the Church as we know it is the extension of the incarnation. The priest is, or ought to be, Jesus Christ's alter ego, presenting God to the people in our day as our Lord did in His day.

SCENE: Well, sir, that being the object, how do we achieve it? What would you like to see done, or what mistakes of the past omitted, in order to ensure this ideal?

BP HAWKINS: I think our first great need in the Church is for men entirely committed in their work, with a real sense of vocation, men truly trained for their office, who are willing at a parish level to carry out the ordinary work of a priest as that work has been understood over the years of history in the English Church; for a priest to be a pastor of souls, with a real love of people, and a strong desire to lead them into God's very presence.

SCENE: And in practical terms, sir?

BP HAWKINS: Of the men trained for the ministry in the last 20 years in Australia, I found more than elsewhere men trained at St Michael's House, Crafrers, have achieved this kind of thing in their parishes. Over a long period of five years, they have learnt a great deal of discipline in their lives, a way of worship and prayer that stays with them, they have a very real devotion to our Lord, and irrespective of things else, in their parishes they are achieving tremendous results. I would like to feel that this were so of men generally trained in the Australian Church in other colleges as well.

SCENE: Sir, this is difficult, but could you put your finger on some of the characteristics of St Michael's House, which have brought this about?

BP HAWKINS: Yes, I feel probably most of all is the fact that Crafrers had always been most careful of the men admitted. Not everyone who applies is admitted. There is a real test of vocation at Crafrers during the whole period of a man's stay there. If at any point it seemed that perhaps he may not have a vocation, that man was advised not to proceed with his course. That's one characteristic.

Another is this: daily worship, the discipline of daily prayer and meditation, the ordering of their times for study, the fact that all in the college participated in preparing meals and sharing the tasks of the college, so that a person leaving Crafrers was quite self-sufficient should he remain unmarried. This proves most valuable to a man in holy orders, married or not.

Then again there are men, well trained mostly in the mother house in England, who can carry out this work of training men. Canon James Paice in the Diocese of Perth in the year prior to the establishment of St Michael's House, stated at a Perth synod that should the Bishop of Adelaide, Bishop Robin, invite the Kelham order to come to South Australia to train men for the ministry, he would do something which would affect most advantageously the whole life of the Church of England in Australia. I believe that statement to be entirely true. Should at any time St Michael's House cease to train men for the Church in Australia, the whole Church would be very much the poorer.

SCENE: Sir, I realise we're getting down something of byway here, perhaps one you wouldn't want to be put out of proportion even if you do, as one can see, very firmly hold this view about Crafrers. But one wonders if you could go further into whatever it is about St Michael's that makes you speak so firmly on this. Is it perhaps the prolonged community life and community discipline, enabling men to come to terms with themselves in a way that makes it easier for them to accept others and be a person to other people?

BP HAWKINS: Yes, I think this is entirely true. After all, those belonging to the Society of the Sacred Mission are men who have lived the religious life for a great number of years, men disciplining themselves, devoted entirely to their work. This, of course, rubs off.

SCENE: Would we be right then in thinking that if you were to find a warrant to set up a theological hall here - assuming you ever did - you would be emphasising scholarship a little less than in most other colleges?

BP HAWKINS: Scholarship there must be. Men must be trained in theology. They must know their holy bibles, their prayer book, their history of the Church. But there must be no underestimation of the value of a training in the prayer life.

In a theological college today there must be an ordered life of worship, training in private prayer and meditation. After all, the priest is to be the man of God in the parish. If he's not trained this way in theological college he'll never be able to live that way in a parish.

SCENE: Bishop, you're Canadian, born in Newfoundland at a time when the Church of England there was full of the vision of the



Bishop Ralph Hawkins ... warm but not colorful.

Oxford Reformers, sacramental life in the Church was very real. You've said as a young man you knew the experience of trudging through snow to go to a celebration on holy day. For you, this meant from early days the sacramental life of the Church was to be treasured, shared in, and something was going to cost people to share in. Perhaps you'd like to reproduce something of the environment for youngsters in the Australian Church today, would you?

BP HAWKINS: This was my upbringing. I was a member of a family committed to the worship of the Church and whatever our own wishes may have been, we were regular in the worship of the Church whatever the cost, however great that cost. I believe that needed today more than ever. After salvation is not by knowledge but by grace and where else does the Divine Lord promise salvation to us in holy scripture than in the grace supplied by prayer and the sacraments of the Church. Today so many people see entirely self-sufficient. Salvation will come to them by the results of their own effort. This of course is untrue.

SCENE: As a tailpiece, Bishop, what would be the most formative experience of your Christian life?

BP HAWKINS: With first a smile, then a frowning brow: Not an easy question! On the cuff, I believe the great experience of my life in the Australian Church in particular, to find the response, the tremendous and generous response, Australian people are capable of giving to an appeal for great causes. I've been constantly astounded by their answers to an appeal to do something for which they acknowledge a great need. I am known as a person who raises money. I don't believe I ever raised a cent of money in my life: the money comes in as an answer to prayer and my asking for money is P-R-A-Y-I-N-G for it, not P-R-E-Y-I-N-G for it, and to know that people in the Australian Church give literally thousands and tens of thousands for a good cause is a grand experience to have.

Continued from Page 1

Ostriches and adoptions

conditions exist in which a properly tested adoption may proceed in that country. (We tend to forget that South Vietnam has a working Ministry of Welfare, and there is evidence its professional standards are reasonable. The main query exists in their allowance for proxy adoptions, which welfare workers here consider unwise.)

If, however, the parents have merely travelled to the country of the child's birth and residence, they do not establish domicile, and a properly researched adoption is neither possible, nor automatically recognised here.

While it would be neither competent nor discreet for us to consider the cases of the particular five orphans brought into Australia recently, it is theoretically possible the courts could rule that one or more of those adoptions is not in the interests of the children.

We need have no problem at present. Because of leaden-footed inertia in the State and Federal departments concerned, we do have a problem.

Mr Smith, the Victorian Minister for Social Welfare, knew this problem was coming. He retreated into two mistaken statements:

Firstly, he said, it was a Commonwealth responsibility; patently untrue since adoption legislation is a State matter.

Secondly, he said, there were more than enough children awaiting adoption in Australia, and the Anglican adoption agencies assure us this is certainly not true of Mr Smith's own State.

Dr Forbes, perhaps less culpably, but still negligently, has turned a blind eye to the entry to Australia of numbers of Asian children in recent years. Some at least of these adoptions remain of dubious legal

standing, which may not matter greatly except that it means no-one can be sure the adoptions were properly researched. How many of them, for instance, were proxy adoptions?

Both State and Federal Governments, meanwhile, had also tried to hide behind a statement from International Social Service on the question of inter-country adoptions. This agency, stressing it is not an adoption agency, set out what has been done internationally in studying and setting up inter-country adoptions.

In fact, International Social Service was probably the only satisfactory source of information open to the Governments here. What is disturbing is that there has been no recognition by the Governments that they read beyond the first sentence of ISS's advice, stating that it was not itself an adoption agency. Of course it isn't, but it has not advised against inter-country adoptions, and has indicated to our Governments how they could go about controlling them.

The intrepid Mrs Moir probably did the only thing that could be done to break the impasse of buck-passing. What she did may not be good in law, and it might not have been entirely wise, but it has forced the Governments out into the open.

What is needed now, according to welfare professionals, is for amendments to State law, with corresponding adjustment of immigration regulations to ensure the entry of parentless, guardianless children does not become open to the capricious manipulating of anyone who feels momentarily sorry for an Asian child. At present, as Mrs Moir has demonstrated, no adequate safeguards exist.

Dr Forbes, in allowing the five children to remain, made a humane decision, and it is

to his credit he did it quickly. It would have been unthinkable to have expelled them, but it is sad that no proper safeguards for their welfare exist.

Late in April, "Church Scene" reported that the Victorian Government had been buck-passing on the Altona family's application. No action was forthcoming, and delays, flimsy excuses and misleading statements followed. Perhaps now that the Governments have been made to look silly, they will act.

Continued from page 7

The PM's objectives

liberal guns under PM-pressure, Sir Henry Bolte saves the Libs from feeling too pious. At the same time, a Papal Knight called Calwell saves us the cynical spectacle of the ALP getting too righteous. And all the while our immigration policy becomes more just slowly, by degrees, and the community accepts it. Don't think I suggest the debate should stop. I don't. I like the way this debate is going - coolly, reasonably in the main, with the natural reactions of those who fear the Asian hordes articulated and weighed healthily.

The political scene is going quiet now for a month or two. The Libs can breathe easily while the PM is out of the country. The ALP can complete their election policy, and we can all get ready for a vote-buying Budget in August. Who knows, we may yet get a good Budget. We need it. Despite all the nonsense from the Treasury benches, and the juggling of seasonally-adjusted figures to put the best possible face upon it, the unemployment trend has not been reversed. There are still 96,000-odd registered as unemployed. Archbishop Loane's claim of half-a-million individuals suffering as a result is still as true as it ever was. And although there aren't too many Anglicans out of work, nor even too many on reduced overtime, it just has to matter to us Christians.

- Cec. Johnston

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Suspended vicar fights for church

The suspended Anglican vicar, the Rev. Neil Glover is fighting to be restored to his Christ Church, Newport parish in Melbourne.

The Melbourne "Truth" reported late last month that Mr Glover threatened the Most Rev. Archbishop F. Woods with legal action.

In the report Mr Glover emphatically says he was found not guilty of breaching a direction not to marry while his first wife was still alive.

Mr Glover married Marion Munns in 1967 at St Stephen's Presbyterian Church, North Williams-

town. Later he faced an ecclesiastical court and was found guilty of conduct disgraceful in a clergyman and likely to cause scandal and evil report.

He divorced his former wife in 1959 on the grounds of her adultery.

Two children have been born from his second marriage - David, aged three and Mark, two.

"Truth" said that Mr Glover met Archbishop Woods on March 3 after writing to him. However, the Archbishop did not change his mind.

Mr Glover told him that he thought his trial was unjust. He compared his trial with that of Christ, "Like the trial of Our Lord, when the High Priest could not get Him on real law, he tore His clothing and shouted 'We know He is guilty. What need we further witness

"I see no difference in what happened in my case. I am found not guilty, but I am punished just the same," added Mr Glover to the Archbishop.

It was reported that Archbishop Woods gave Mr Glover permission to carry out laymen duties in the parish where he lived.

However, Mr Glover refused to do that unless he was given permission to be there as a priest.

Mr Glover said he was convinced of being denied justice in a later letter to the Archbishop.

In the letter it was reported that Mr Glover said that corporal torture could not be harder to take than being shut off from the work God had called him to do.

Legal action

In a third letter he threatened to gain satisfaction by recourse to law.

However, he would not take this action if the Archbishop changed the decision of the ecclesiastical court and then publicly announce that he was not guilty of any charge.

Mr Glover told him that he should restore him to Christ Church as vicar and give compensation for what he claimed as the hurt he had suffered for four years.

Truth and Friendship Mission was established by Mr Glover after being removed from the church. This was given to him by the Rev. F. Hartley, the Methodist Prahran Mission Superintendent.

A position on the "Truth" staff was also given to Mr Glover which he accepted. Titled "Action Page" Mr Glover answers letters from people with problems.

Gifts to Garamut Trust Appeal

N.S.W. and A.C.T.

Rev. B.C. Dickson, Woy Woy. \$10; Rev. C.A. Osborne, Vaucluse. \$10; Miss J. Acland, Little Bay. \$5; St Paul's Church Women's Union, South Waggawaggaw. \$15; Mr and Mrs W.L.J. Hutchinson. \$25; H.A. McEnally, Manly. \$20; St Mark's Church of England, Northbridge. \$30; A.W. Fish, Roseville. \$15; Rev. C.J. Clerke, W'wich. \$10; T.C. Fenwick, Walcha. \$3; Mrs H.J. Walker, Ashfield. \$3; Miss G.L. Allpress, Newport Beach. \$75; Mrs H.C. Smith, Hornsby. \$75; Bishop and Mrs Arthur, Darfion. \$30; Rev. G. Blyton, Cooma. \$3; Rev. G.K. Sloan, Deniliquin. \$2; L.N. Barker, Cobargo. \$15; St Bede's Church of England, Beverley Hills. \$65; R.G. Gifford, Manly. \$6; Rev. J.W. Reimer, Nowra. \$15; E.R. Elder, Saratoga. \$50; Mrs L.F. Ferguson, Blakehurst. \$5; Mrs W.J. Elphick, Binalong. \$3; Rev. D.A. McGrath, Cudal. \$5; K.F. Saunders, Pearl Beach. \$5; Doris E.B. Knox, Gerdon. \$14; N.K. Brunsdon, Carlford. \$15; Miss Norma Susan, Bankstown. \$40; C.P. Reid, Forest Lodge. \$2; Mrs R. Blanchard, Turner. \$75; Rev. and Mrs R.J. Friend, Batemans Bay. \$150; Marion K. Whitehead, Nabiac. \$5; Mrs D.H. Porter, Bexley. \$10; K. Merryfull, Lavington. \$2; E.J. Backen, Chatswood. \$15.

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Miss N.A. Elliot, Fern Tree Gully. \$75; B.A. Ryan, Newtown. \$75; D.G. Murray, Box Hill. \$15; St George's Guild, Malvern. \$10; The Avalon Community, Lara. \$150; G.M. Davidson, Beaumaris. \$5; Miss J.A. Ball, Kew. \$450; T.H. Charles, Mt Waverley. \$10; Mrs B. Hollows, Tallangatta. \$75; Mrs L. Allott, Bendigo. \$2; Misses Hargreaves, Carnegie. \$6; Ven. P.R. Mor, Croydon. \$15; O.C. Raymond, Camberwell. \$2; Mrs K. Bradley, Portarlington. \$10; Dr David O. Ogilvie, South Yarra. \$60; Misses A. and E. Richards, Castlemaine. \$10.50; W.F. Rowe, Lower Templestowe. \$10; Sir Edmund Herring, South Yarra. \$150; L. Nobelius, Albert Park. \$3; K.O. Harris, Glen Waverley. \$5; G.W. Edwards, Marysville. \$15; Miss M. Flanders, South Oakleigh. \$10.

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South Australia

R.B. Jackson, Malvern. \$15; G.D. Chester, Adelaide. \$5; M.J. Barrett, Walkerville. \$100; Miss E.C. Verco, Hawthorn. \$60; F.A. Rodgers, Unley. \$10; Mrs Brenda Wilson, Darwin. \$15; S.R. Cox, Adelaide. \$50.

Tasmania

Marion Price, Hobart. \$3; Mrs M. Broadfield, Ulverstone. \$2; C.P. Perkins, Devonport. \$25.

Western Australia

Rev. D. Pierce, Carnamah. \$5; Rev. and Mrs L.M. Pengelly, Roelands. \$10; Anglican Parish of Harvey, Harvey. \$15; M.J. and E.F. Voysey, Port Hedland. \$10; Anonymous, Nealands. \$2.

Miscellaneous

G. Millard. \$2; Anonymous. \$2; Anonymous. \$1; J.W. Evans, Lucia. \$20; Anonymous. \$25; Anonymous. Melbourne. \$2; J.M. Howard, Hohola, PNG. \$10.

Funds buy 60 chairs

Fund raising of \$1000 in 1971 has provided 60 stacking chairs for the Friends of the Retreat House, Adelaide.

Fr J. Razzell reported this at the seventh annual meeting.

Friends inspected their modernised kitchen after the meeting. It cost the Board \$4000 but the Sisters thought it was money well spent.

The 1972 project for the Friends of the Retreat House is the share of the kitchen modernisation cost which exceeds \$500. Friends raise money through their annual subscriptions and donations.

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FATHER GLOVER FIGHTS TO CLEAR HIS NAME

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FATHER GLOVER and his wife MARION. After their marriage, a church court found Father Glover guilty of "disgraceful conduct". The story largely filled pages 3 and 6 of "Truth" on May 27.

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The Melbourne Department of Christian Education offers two holiday workshops at the superb site of Timbertop School near Mansfield, Vic.

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THE SURVEY WHICH IS DESTINED TO BECOME THE DEFINITE RESOURCE IN AUSTRALIA REPORT ON THE COMMUNITY SERVICES OF GEELONG

(initiated and sponsored by the Geelong and District Community Chest)

carried out by the Victorian Council of Social Service.

The 176 page report contains 24 diagrams and tables, and is only available from V.C.S.S. The full scope of the Report is such that it should be in the hands of every Local Government Council, and every Social Welfare organisation in the country to provide a basis from which to look at the services in its particular area.

Price: \$2.50 post paid.

The Administrative Secretary, Victorian Council of Social Service,
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Other letters received

* From Tony Noble of Adelaide, objecting to "Church Scene's" treatment of Malcolm Bell and the Brisbane Stock Exchange incident.

* From the Rev. G.A. Pearson calling for church involvement and action in the ending of racial discrimination, especially against Aborigines.

* From Jack Horner, the Acting-General Secretary of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders who asks why Church people accept the brutal treatment of Aborigines and the paternalism of the State's control of their affairs.

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book scene

I must confess to being mildly puzzled. In my capacity as a bookseller, some months ago - without giving too much thought to the implications of the decision - I included the Herder *SEX BOOK* in some general advertising. Priced at something over \$12, I did not expect to sell perhaps more than a copy or two. As a matter of fact I would not have been surprised if we had had no takers at all.

Over the next three months we sold close on 50 copies!

Personally, I thought the book vastly over-rated. It had its share of explicit photos and a lot of high-pressure promotion and everything was presented "tastefully". But I thought it was essentially a phony sort of book.

Some months later, in further advertising, I listed a new title called *SEX AND DEHUMANIZATION* by David Holbrook (\$6.60). I rated it as an important book, not as a sales gimmick but as an honest assessment of its worth. Response to the advertising - absolutely nil.

I merely repeat the two experiences because there's a message in the respective results somewhere.

Saturated in a rampaging sea of sexuality, twentieth century man shows all the signs of increasing disorientation and alienation in his sexual relationships. David Holbrook has a brilliant chapter under the heading: "The delusions of Sexology", and I suggest this is well worth reading in itself.

Perhaps we are about to witness a timely corrective to the flood of books dealing solely with the techniques - horrible word! - of sex.

Dr Rollo May's *LOVE AND WILL* (Fontana) - \$2.30, after a slow start and a minimum of recognition when it first appeared in a hard back edition, seems to be now taking on all the aspects of an explosive paperback best seller.

Overseas reviewers are greeting it with enthusiasm.

"As a contribution to present-day morality", says one, I don't hesitate to say that *LOVE AND WILL* could become the year's most indispensable paperback. Rack it with pride and piety."

Says another: "Before anyone jumps to the conclusion that the book is some kind of anti-analysis polemic, let it be hastily added that the tributes to the genius of Freud are constant, formidable, glowing.

"Indeed, the book is an attempt to offer a new, elaborate post-Freudian synthesis. Freud dethroned the Victorian will and exposed it for the vain, strutting tyrant it so often was, but that historic assassination left a void which has still to be filled.

"If the will without love is responsible for many of the horrors of our technological age, love without will may produce nothing better than a sentimental and destructive anarchy."

And anarchy we have in goodly measure.

Perhaps that provides one of the reasons why Barclay's *ETHICS IN A PERMISSIVE SOCIETY* has met with so much success.

Perhaps it also helps to explain the unusual interest being shown in the new SPCK publications *EXORCISM* (\$1.70) the brief report of the Commission appointed by the Bishop of Exeter and edited by Dom Robert Petitpierre. Judging by the overseas Church press it has touched off considerable discussion.

And, for those with tough stomachs, the American novel *THE EXORCIST*, which I mentioned some months ago, is now available in Australia. It has caused wide controversy in America and England. In the country of its origin it has been on the best seller list for months. English reviewers were remarkably divided in their reactions. The most enthusiastic review I've seen appears in the April issue of *BOOKS AND BOOKMEN*

Sam Luscombe

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Cry from the heart of an RC convert

HAS THE CATHOLIC CHURCH GONE MAD? by John Eppstein, published by Tom Stacey, \$5.80.

AS A CONVERT to Roman Catholicism, John Eppstein is one of the old guard. If the dust cover had not told us that he turned 76 in the year that this book was published (1971), what lies between the covers would have enabled us to make a good guess at his age.

Not that his writing is dull! Far from it! He has a lively style, a wide and colorful vocabulary and, at times, an incisive turn of phrase. He makes his points forcefully, but does not labor them. There is a sense almost of excitement as he swings his reader along with him.

But in spite of all the good writing, the book fails to achieve its purpose. As the dust cover informs us, the author's purpose is to "bring out some little known and alarming facts about the way in which certain groups came to dominate, not only the Second Vatican Council itself, but the channels of communication through which its proceedings and consequences have been presented to the public."

Now facts are just facts. Whether they are alarming or otherwise depends upon the way in which the facts are interpreted. The author left the Church of England many years ago because he valued what the Roman Catholic Church then stood for.

Vatican II, and more especially the liberalising tendencies evident since the Council, have left this convert feeling stranded. The security and certainty in which he rested are being challenged, not

merely from without, but from within his chosen ecclesiastical household.

As he is unable or unwilling to see that these challenges may arise from the very nature of Christianity itself, he assumes that they must be the consequence of some external conspiracy. Not surprisingly, the enemy which he sees lurking in the background and influencing all the "progressive" movements is revolutionary communism.

As he sees it, communism has prepared the ground for the acceptance of its doctrines by impressing its values upon western civilisation and is exerting direct influence on the Church through that arm of its ecumenical wing which has entered into dialogue with Marxists.

This book makes fascinating reading as the author develops his plot and expounds his theme in chapters covering liturgical reform, collegiality, the anti-papal movement, ecumenism and politics, including under the latter head an analysis of the situation in Portuguese Africa.

What are we to make of all this?

I am not competent to assess the political situation in Portuguese Africa, but in those fields of which I know something, I find Mr Eppstein anything but a reliable guide or an impartial observer.

On the first count, he pins the responsibility for all progressive theological movements in the Roman Catholic Church on the late Father Pierre Teilard de Chardin.

I find it hard to believe that any serious student of recent theology would find

himself able to concur with this judgment. The extraordinary popularity of Teilard among readers of what is oddly called "general literature" is out of all proportion to his influence upon theologians.

On the second count, it is sufficient to note that the conservative case is always described in words like "prudent," "faithful," "sane" and "solid," while the progressivist cause is "the new Puritanism" which is guilty of "desacralisation," "cheapening worship," "monkeying with the Mass," "loose discipline," and so on.

This book should be read for its humorous interest. The perplexity and distress of the author must be shared by millions of old Roman Catholics. John Eppstein will help to understand such people much better than most of us do.

As an exposition of the case for the conservatives within the Church of Rome the book is of little value. The conservative case is much stronger than John Eppstein makes it appear. But perhaps this should not surprise us. In spite of its provocative title and its polemical style, this book is really a cry from the heart.

- E. K. Roberts

For average reader

"OLD TESTAMENT ILLUSTRATIONS" by Clifford Jones (Cambridge Bible commentary on the New English Bible) \$3.95

At long last we are starting to get books published for the reader of the complete New English Bible. This book of Old Testament Illustrations, designed to illuminate the Old Testament for the average reader by means of illustrations, does just that and does it delightfully.

In the opening sections Mr Jones looks at some of the problems posed by the task of "illustrating" the Old Testament. In particular his chapter on Biblical Archaeology clearly underlines the major issues involved, a necessary task as many of the illustrations are of an archaeological nature. He emphasises that "the aim of Biblical Archaeology is not to prove the truth of the Bible"; but that it leads to "greater knowledge of the history, customs and beliefs of the people of the Bible. Which will, of course, help us to a deeper appreciation of the Bible for today.

The main section of the book is devoted to illustrations illuminating the history of the people of Israel. This is excellently done, although one wonders at the reproduction from the Great Masters; they may be great art, but they do not always agree with modern Biblical scholarship. The majority of illustrations, photographs of buildings, statues, documents and inscriptions, and some simple plans, are extremely well presented. Very clearly printed, the accompanying text relates each to a particular biblical situation.

Brief sections on social and literary background lead to the final section on the religious background. This is very valuable dealing as it does with the growth of Judaism to the present day.

All considered this is a very handy and well presented book, written in a style which should appeal to the average reader. As an illustrated companion to the Old Testament it contains a good deal of information which normally is only available in much heavier tomes. It will prove invaluable to all who are serious students of the Bible whether in the New English Bible version or not; quite definitely a must for Sunday school teachers and study-group leaders.

- R. Hancock

The flower people, the hippies, the disciples of Hendricks and Janice Joplin are now the disciples of Jesus and it seems they are not thereby much improved.

They remain impudent, indolent, anti-social and selfish. Quite rightly Dr Streiker asks if their over simplified and personalised faith with its utter abhorrence of sex outside of marriage or any kind of physical touch, its total disregard for any attempts at a rational solution for social problems and its rejection of theology is going to last any longer than any of the other fads sweeping a generation almost completely alienated from its roots.

The opinion of churchmen and policemen seems to be that its better than drugs. It would seem to me from this survey that Marx had it right when he described religion as the opiate of the people. These kids are drugged right enough, stoned out of their minds on a totally unrecognisable Jesus.

It is a pity that the book is too short to take a look at the work of a Roman Catholic, Dick Adams on Sunset Strip, or of Fr. Regus, an episcopalian, at Pasadena or even that of Troy Parry in his Metropolitan Community Church for homosexuals.

I should also have liked some comparisons to have been made between the quality of the life of the Jesus people and the communes of a non-Christian character, at least in name, in Tujunga Canyon. Although not in California, the work of Christian love and reconciliation flowing from Emmaus House in East Harlem and the missions from Trinity Church Wall Street, might have been examined as efforts by the established and orthodox churches to reach these psychological casualties of our times.

Further reading on this subject may be gained from "The Jesus Kids" by Roger C. Palms and published by S.C.M. Press.

- John Hazlewood

Powerful love for souls

JUST PEOPLE by Colin Winter, S.P.C.K., \$1.80.

THE AUTHOR, NOW Bishop of Damaraland, S.W. Africa, worked for many years in Simonstown in Cape Province, South Africa, and he describes the life of this colorful (and colored) community in a series of delightful and deeply-moving anecdotes which capture the humor, zest and pathos to be found there.

If ever there was a book which illustrated the title and contents of George Burton's *PEOPLE MATTER MORE THAN THINGS* account of youth work in London's "Mayflower Centre," it is this one.

The stories are almost entirely about

colored people. They are stories which could have been told about any brave oppressed people in the world, with that special local flavor that can hardly be found anywhere but Capetown.

The power of this priest's love for souls is startling. Sin is always something to be forgiven, never to be turned away from.

Love is something never to be withheld, even from those who seem to deserve it least. The Christian faith is seen to be not primarily a matter of doctrine or belief, but rather a religion of love which irresistibly leads people to say of Christ, "Now I know you."

- Colin Winter

Bread of life for the whole world

Mark VIII. 1-10: The Seventh Sunday after Trinity.

THE CLOSE SIMILARITY between the two accounts of the miraculous feeding of multitudes in Mark's Gospel (VI 35-44 and VIII 1-9) has suggested to a number of New Testament scholars that we have in this Gospel two accounts of one particular incident.¹

This suggestion gains some support from the apparent parallelism that we find in the context of these two accounts of miraculous feeding.² Hence some scholars have supposed that if only Mark had revised his notes for his Gospel a little more carefully he would have dropped entirely one account of the feeding of the multitude. Certainly Mark himself did not think that his two accounts of miraculous feeding were

"doublets" of a single incident; for he explicitly records the tradition that in Jesus' eyes, despite the fact that His disciples had witnessed two incidents when He had provided superabundant supplies of food for needy men and women, they were tragically purblind as to the true nature of his person and Messiahship.³

Probably it was the symbolical nature of the two miraculous feedings that particularly appealed to this Evangelist and his readers in the Apostolic Church. For as early as the Fourth Century, Christian scholars recognised the probability that Mark the Evangelist had interpreted the Feeding of the Five Thousand as symbolising the giving of the Bread of Life to the Jews and the Feeding of the Four Thousand the giving of the Bread of Life to the Gentiles.

Furthermore, in this interpretation of

Jesus' miraculous activity in terms of the giving of heavenly manna to 'His people, the Evangelist was pointing to the fact that neither Jesus' disciples nor the members of the Early Church need have any anxiety about Jesus' ability to supply the spiritual needs of the whole Gentile world.⁴

Dr. Alan Richardson, in support of this interpretation, says as follows: "The scene of the Feeding of the Five Thousand suggests a Galilean (i.e. Jewish) crowd; that of the Feeding of the Four Thousand suggests a crowd drawn from the neighbourhood of the Decapolis (cf. Mark 7.31) on the south-eastern side of the Sea of Galilee, i.e. a Gentile crowd.

The Five Thousand receive the five loaves (possibly a reminiscence of the Five Books of the Law); the Four Thousand receive seven loaves (cf. the seventy nations into which the Gentile world was traditionally divided, the Septuagint, the Seven Deacons of Acts 6.3, and St. Luke's Mission to the Seventy), (Luke 10.1 ff). At the former miracle twelve baskets are taken up representing the Twelve Tribes of Israel; at the latter seven baskets remain over (cf. the above reference)."⁵

The late Dr. Austin Farrer went much further than the Dean of York in the attempt to unravel the symbolism of Mark's Gospel and, as a consequence, made the interpretation of this Gospel appear as exciting as an Agatha Christie thriller. However, Austin Farrer's fertile imagination seemed at times to know no bounds and frequently he seemed to inject his own ingenious theories straight into the mind of the Evangelist.⁶

In any case there is certainly some valuable symbolism in Mark's account of the Feeding of the Four Thousand which, like the lavish provision of the wedding feast of Cana of Galilee, points to the universal providence of God which was incapable of being contained in the straight jacket of the Jewish religion or within the narrow bounds of the Jewish Nation.⁷

V.1-4: The essence of the miracle recorded consisted in providing abundant food in the wilderness. Such a miracle had been foreshadowed in God's provision of manna to the Israelites in the desert at the time of their Exodus from Egypt in the days of the great lawgiver and prophet, Moses.⁸ The "Exodus" flavour of this miracle is unmistakable; and doubtless Jesus' beneficent action, expressing that superabundance characteristic of the divine bounty, in the eyes of the Evangelist and his readers would have been seen as a supreme instance of a "Fulfilment of the law and the Prophets".⁹

One further thought here - the actions of Jesus in this display of divine bounty are those of a host entertaining his guests, actions which for the first readers of this Gospel would point both to the "Messianic Banquet" at which the Messiah would preside as host to the Elect (to which Jesus frequently referred in his teaching) and also to the Christian Eucharist which for members of the Early Church was seen as a foretaste of the "Messianic Banquet". It was for this reason that Albert Schweitzer, for

study resource

example, describes this miraculous feeding as an "eschatological sacrament".¹⁰

Finally, the compassion of Jesus, to which our Evangelist directs our attention in these verses is seen to lie at the foundation of this miraculous feeding of the multitude; it points to the divine compassion which lies at the heart of the doctrine of Christian redemption.¹¹

VS. 4-10: Bread and fish, the staple of the life of the district around the lake of Galilee, were used appropriately by our Lord as the "common things" by which he made himself known to those who were perceptive enough to recognise him.

But more than this, the actions of our Lord described in these verses clearly reflect his later actions when he instituted the Eucharist on the evening prior to his Crucifixion.¹² Both the actions and the words of our Lord here are distinctly liturgical in character and to the early Christians reading this Gospel the whole story would have been reminiscent of their own Eucharistic worship at which they, like the crowd of the miracle, sat in orderly fashion while deacons brought round to them loaves blessed and broken by the celebrant.

Indeed, every Eucharist, to the discerning participants, could be seen as a repetition of our Lord's feeding of the multitudes, speaking poignantly of one who would not let his followers perish in the "wilderness" of this world but could be relied upon not only to supply the necessities of this life but also the Bread of Life which would sustain them as citizens of the Kingdom of God.¹³

- 1 See A.E.J. Rawlinson, *Commentary on St Mark's Gospel*, p.86; D.E. Nineham, *Saint Mark*, (The Pelican Gospel Commentaries) pp. 206 ff.
- 2 Compare Mark VI. 35-VII. 17 and Mark VIII.1 - VIII.26. See also Vincent Taylor, *The Gospel According to St Mark*, pp.628-632.
- 3 Mark VIII. 14-21.
- 4 R.C. Trench, *Notes on the Miracles*, No. 25.
- 5 A. Richardson, *The Miracle Stories of the Gospels*, p.98.
- 6 See Austin Farrer, *A Study in St Mark*, and *St Matthew and St Mark*.
- 7 Compare Mark VIII.1-10 and John I. 14-18; II. 1-11.
- 8 See Ex. XVI; Num. XI; Neh. IX. 15; Ps. LXXVIII. 17 ff.
- 9 Compare John VI. 1-65.
- 10 A. Schweitzer, *The Mystery of the Kingdom of God*, pp. 103 ff and *The Quest of the Historical Jesus*, pp. 374-8.
- 11 See Mark VI. 34; John III. 5-16; IV. 31-42.
- 12 Compare Mark XIV. 22 and I Cor. XI. 23-24.
- 13 Compare John VI. 31 ff. Also appropriately, Bread and fish frequently appeared as Eucharistic symbols in the early Christian frescoes in the Catacombs at Rome. See W. Lawrie, *Art in the Early Church*, pp. 72 ff.

- Ivor F. Church

I'm not no. 1 fan of this book

"THE LONELY NOW" by Nicky Cruz as told to Jamie Buckingham with an introduction by Art Linkletter. Hodder and Stoughton. \$4.70

I HAVE MET AND talked and even done a television show with Art Linkletter and as a result I have a tremendous admiration for him and his wife after the disaster due to drugs that drove their 19 year old daughter to suicide.

I have met Billy Graham and taken part in his crusades and although I have a great admiration for him (and I hope that I have learned a little bit about evangelism from that remarkable man) . . . I found this book sickening and intensely disturbing, for it revolted all sense that I may still have for what used to be called "good taste". I did not find it edifying to find letters, private affairs and secrets that in our tradition belong more properly to the seal of the confessional paraded before the world.

The jacket cover of the book announces that millions know Nicky Cruz from the multi-million best-seller "The Cross and the Switchblade" and his own best-seller, "Run Baby Run". He was war lord of a ruthless street gang, accomplished thief and a vicious cop fighter all before he turned 18.

Now he crusades for God. Billy Graham refers to him as a "Christian legend in our time" and Art Linkletter writes in his foreword as a letter to Cruz saying, "Consider me your Number One Fan."

In spite of my reaction to this book it is obvious that at least two remarkable men both utterly dedicated to the causes of Christ think very well of Nicky Cruz. He must be far, far better than this sickly expression of his own smugness, family life and his obvious delight in being part of the evangelical "establishment" demonstrates.

Yet through the emotionalism in the American style writing one can discern the deep devotion of an apostle of the Lord Christ. The main part of the book consists of letters from the lost generation and Nicky's answers to them.

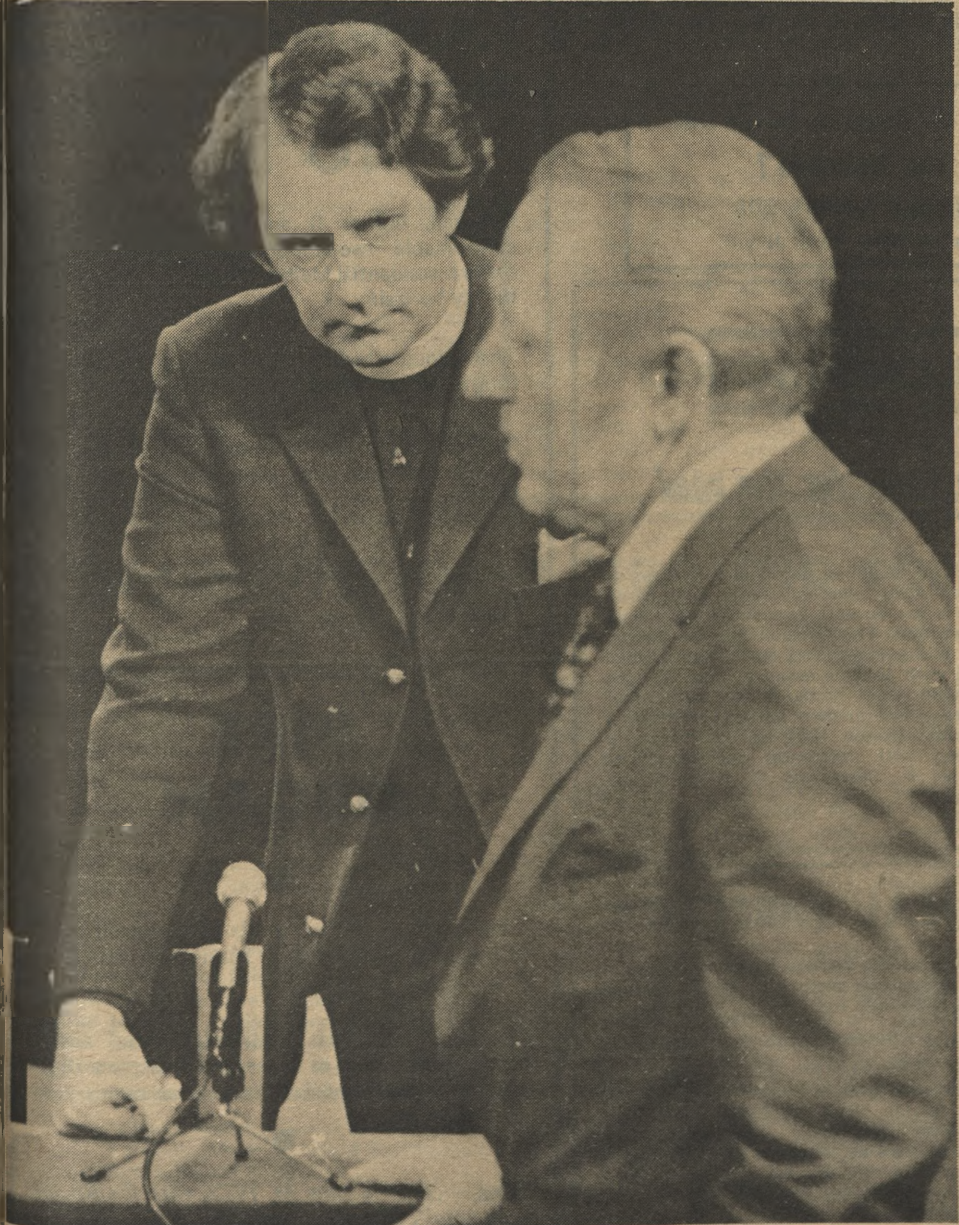
They flow from every kind of degradation, hopelessness and addiction. The young, most of them seem to be young, looking for a Saviour and salvation. It is easy to criticise the answers as they so often seem so trite and dogmatic, but of course to those who received them quite another effect may have resulted and some of the results we learn about too.

The answers are heavily steeped in the experiences we call the Bible. Nicky has a firm and apparently unshakeable faith. He is a personable and a happy man, but one with an enormous burden, namely the burden of saving souls for Christ. The manner of it seems strangely emotional, oversimplified and unsatisfactory to a priest of the Church, but if this ex-gangster can in fact bring a tiny grain of our Lord's hope to those sad and confused children of modern America, he has done something very good indeed.

This book is not for theologians, cynics or conservative churchmen. It may sound empty to a catholic rooted firmly within the community of love that this church becomes, but if this outreach work saves only one, it will be worthwhile and Nicky Cruz may rank with the blessed Teresa of Avila of whom Crasgaw writem "Thy bright life brought them first to kiss the Light that kindled them to stars."

- John Hazlewood

John Hazlewood (reviewer) with Art Linkletter (author of the foreword and keen fan of Nicky Cruz), at a Perth TV station recently.



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Decision month for Uniting Church

The character of the Uniting Church of Australia - in its early years at least - is being formed by the process of voting in the three denominations which hope to form it.

Most of the action, and most of the heat, is to be found in the Presbyterian Church, as a glance at recent issues of the Presbyterian national fortnightly, "Australian Presbyterian Life", will show.

Full page advertisements, offers of leaflets for parish distribution, optimistic forecasts, dire predictions, and complicated arguments between the protagonists are chasing each other

through some of the Presbyterian parishes.

In some of the bigger churches, "no election-eering" pacts have been made between the clergy of multi-clergy parishes where one favors union and another does not. In other cases, despite good intentions to keep the differences private, it is spilling out into open vote-seeking.

Among the Presbyterians, a focus of the action now is on the Continuing Presbyterian Church of Australia which is expected to be formed by the parishes which do not enter the union. In any parish where one-third of the members vote to stay in the Presbyterian Church, the property will continue to be vested outside the Uniting Church.

While it is far from certain that Methodists, and less still Congregationalists, will leave a significant "rump", there is a fear that a sizeable Presbyterian Church will remain.

A Melbourne-based group, with links to Scot's Church (much to the embarrassment of the minister there, the Rev. Gordon Powell), has formed a Presbyterian Church Association which is campaigning for a strong continuing Presbyterian Church.

It is hard to see whether a single Continuing Presbyterian Church will last, although there seems little doubt that one will be formed. Its main groups - extreme fundamentalists, a group who are dismayed that the Uniting Church has decided against episcopal government, and a third somewhat extreme theologically liberal group mixed up with Scots traditionalists - seem odd bed-fellows to form a stable, single rump.

Among the Presbyterian unity opponents are some former Methodists and other adult converts to Presbyterianism who feel the Presbyterians have more to lose than gain in union.

I understand that among considered objections, including some from adult-convert Presbyterians, are suspicion of the claimed theological shallowness of the other two partners to the union, suspicion of the Methodist form of Church government (which, for instance, has a form of clergy rotation around parishes which some clergy dislike), and suspicion of both the liberal and conservative theological groups of the uniting partners.

For Anglicans, probably the most incongruous objection is being raised by some Sydney

Presbyterian theologians who firmly believe the Uniting Church ought to have opted for episcopal government. This was originally proposed, but was voted out (largely by the Presbyterians), so that Archbishop Geoffrey Sambell of Perth, recently said in "Church Scene" that it

was hard to see Anglicans starting early talks for joining the Uniting Church because the episcopacy question had already been resolved. (Uniting Church leaders assure me, that the Basis of Union really leaves the question open to later decision: no bishops immediately, but the

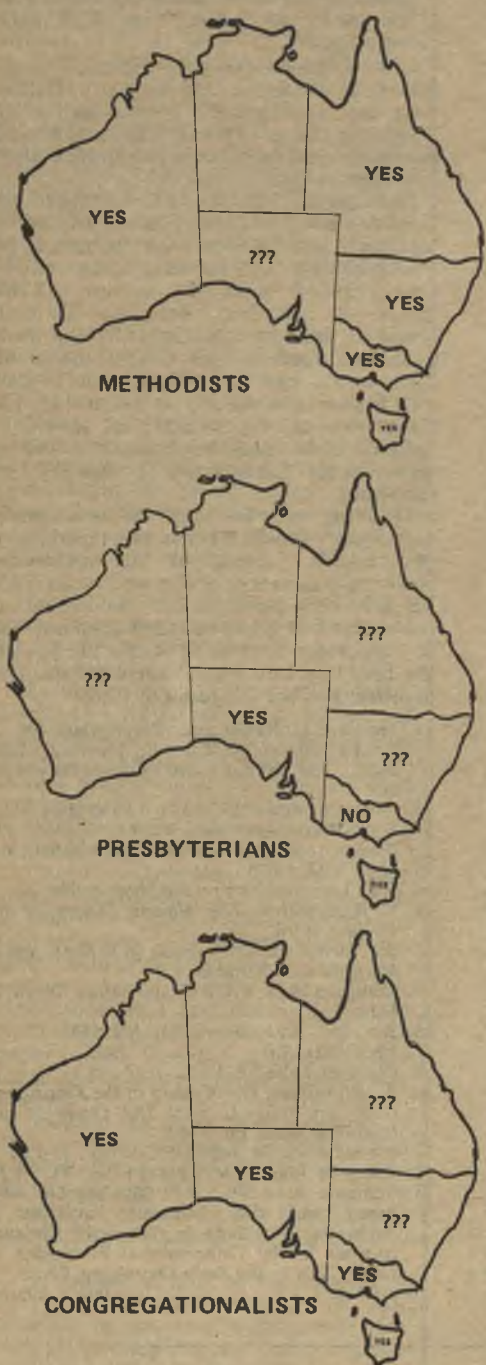
means to introduce them if the Uniting Church decides it wants them at some later stage.)

Anglicans, some of whom are feeling quite devastated at the moment by the second failure of the English Anglicans to accept union with the Methodists there, have an

interest because the Uniting Church decisions some time ago that while they cannot discuss union with Anglicans now, they will be willing to do so once the merge of the original three churches is accomplished.

- G.C. DAV

How the experts expect the denominations to vote, by States.



How the decision is to be made

METHODISTS: Three of the five Australian Methodist Conferences must produce a 75 per cent favorable vote, and 75 per cent of the members who vote must be favorable. Should Australian Methodists vote themselves in, individual circuits may decide to stay out, but will have no rights to their properties which will all go into the United Church.

PRESBYTERIANS: Three out of every five presbyteries must decide to join, a majority of synods must decide to join, and the national General Assembly must produce a 60 per cent favorable vote. However, in any parish where 33 per cent of members vote to stay out AND vote to retain control of parish property, the property remains with the Continuing Presbyterians Church of Australia. Therefore, any parish, including the big ones like the city churches with their extremely valuable sites, can be excluded by a minority of members. This is because of the nature of present Presbyterian property trust law.

CONGREGATIONALISTS: 67 per cent favorable votes must be obtained in State unions and Federal Assembly. Even then, any individual congregation may opt out of the union by producing a majority vote to stay out.

EACH DENOMINATION: has already decided to join "in principle". The actual votes which decide have yet to be taken. The membership votes are to be taken starting this month.

Ecumenical targets have changed

Opinion pendulum has moved

Meanwhile, the pendulum is evidently moving away from the climate of opinion favoring organic church unity believed to be general until a few years ago. A survey of non-Anglican clergy undertaken by Stockland (Holdings) Pty Ltd., publishers of "Church Scene", in April-May of this year showed that overall the Roman Catholic, Methodist, Presbyterian, Baptist, Churches of Christ, Salvation Army and Congregational clergy of Australia rate the goals of the ecumenical movement in general to be:

- 44 per cent - easier communication and co-operation between the existing denominations;
- 24 per cent - unit-type intercommunion pacts between the main streams of Christian tradition;
- 11 per cent - organic unity between the denominations;
- 12 per cent - unease about the ecumenical movement in general;
- 9 per cent - uncertain.

This contrasts with a similar survey by Hans Mol only a few years ago in which organic unity was notably more popular.

(According to the survey, Salvation Army, Baptist and Congregational clergy, in descending order of proportion, were least happy with the ecumenical movement. Roman Catholic, Presbyterian, Methodist and Church of Christ clergy figures were close to the overall ones.)

In the same survey, the clergy were asked to indicate, from a choice of alternatives, their attitude to the World Council of Churches and Australian Council of Churches.

- The overall figures were:
- 34 per cent - A means to a useful end;
- 21 per cent - useful listening posts;

- 18 per cent - steps towards Church Union specifically;
- 10 per cent - uncertain, or question not answered;
- Four per cent - worthwhile "ginger-groups";
- Three per cent - hot-house of unreal ideas;
- Three per cent - captives to extremists and extreme groups;
- Three per cent - a waste of time;
- Three per cent - hopelessly political.

It is clear from the survey that the organised ecumenical agencies are seen as means to particular ends - communication, charity, cross-fertilisation of scholarship, occasional community influence - rather than as a means toward organic church unity in particular.

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