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WHAT A CELEBRATION!

WA turned on all the media

Western Australian Anglicans let a little emotion into their experience of religion in Passion Week this year. This was part of the intention of the "Celebration '75" program.

No one's emotional rectitude was ever in real danger, but excitement was in the air as:

- * Seven non-European Anglican leaders from Africa, India, PNG, and the West Indies covered most of the State for mission meetings;
- * Almost every communicant Anglican in the Diocese of Perth, and a big proportion in Bunbury, became involved in the week's celebrations at one point or another.

Two big meetings marked the beginning and the end. In Edgley Stadium on March 15 there were hardly any empty seats when 8,000 turned up for a tense, expectant launching. Not at all like a normal Anglican function, this great rally set the program off to an ambitious start.

Then on Palm Sunday, an estimated 10-12,000 people turned out

for an open-air concelebrated eucharist in the Perry Lakes Stadium. Despite its massive size, this function ran so smoothly you could have thought Perth had done it twice a year for a decade . . . and then it was all over.

In between, Perth had three evenings when around 4,000 people (total) attended four suburban mission meetings at which there was more music, dance and drama, and the teaching of the missionaries.

Meanwhile, three of the missionaries were touring the countryside from Kalgoorlie to Geraldton, Esperance to Bunbury.

(Full accounts of WA's week of Celebration are included inside this issue).

Pictorial special report Pages 5-14



Five mission agencies talk partnership

History was made on Monday last in Sydney when the leaders of the five major missionary agencies of the Australian Anglican Church met in Sydney, under the auspices of the missionary and Ecumenical Council of General Synod.

In the past, there have been sporadic moves for closer co-operation between some of the agencies. And the National Home Mission Fund has always had the general secretary of the Bush Church Aid Society as its own secretary.

But this is the first time that all five — Australian Board of Missions, the Bush Church Aid Society, the Church Missionary Society, the National Home Mission Fund, and the South American Missionary Society — have all met to explore closer co-operation.

Dr John Munro, ABM chairman, told CHURCH SCENE:

"We are simply making an empirical investigation of what can be done in general partnership in mission."



From left: Mr Derek Lane of Perth diocesan office; Bishop Howell Witt; Mr Paul Sudhakar from Kerala, South India; Bishop Garnier of Haiti; Archbishop Luwum, of Uganda; the Rev. Richard Appleby; Bishop Ananda Samuel, Metropolitan of the Church of South India; Bishop Wickremisinghe, of Sri Lanka; the Rev. Isaac Gadebo, of New Britain; Bishop Woodroffe, of the Windward Islands; Archbishop Sambell; and Dean John Hazlewood of Perth.

The West blows its cool in Christian communication

From GERALD DAVIS

There's a significance in what happened in Perth last month which not many Western Australians have perceived.

That a team of non-European Anglican leaders could set an Australian province afire with enthusiasm and interest has an obvious message about the global parish this earth is.

That even Perth — sometimes considered the most hopelessly materialist of our cities — could turn out big crowds for a religious event has its own encouragement. In Perth, the value of that is particular: a number of bold plans of the last couple of decades in Perth have turned out distinctly limited successes, and pessimism had begun to rule.

What has been less understood is the significance of the means by which it happened. WA Anglicans have been engaged in a communication process which is almost unknown to Australian Anglicans anywhere else.

Throughout Australia at the moment, parishes are being urged to use any of a wide range of study guides, programs and other efforts in evangelism or preparation for it. Everywhere it is words, and ways to use them. WA's Celebration starts out the other way around, with occasion and atmosphere, with the words (and not so many of them) to support celebration and commitment.

Now celebration and commitment are to do with insights far more than information. When Archbishop Sambell put the detail planning of Celebration over to his diocesan gurus, they happened all to be people who, in a variety of ways, had already built up experience and understanding of this business of passing on insights. John Hazlewood, Howell Witt, Graeme Quartley, John Macpherson — not one of them is a man who would expect to preach to win people, unless the preaching (because they would all see importance in proclamation and exposition) were preceded and surrounded by a validating climate.

The validating climate they instinctively found their way to was one set almost entirely by sense. John Macpherson wrote — in one version of the official celebration song — that "God is an understanding": dreadful theology, of course, but if you see the rightness of the phrase, as well as its inaccuracy, you can begin to grasp something of the purpose of Celebration. Theological precision, after all, is not always the best communication. It is vastly better to have your spiritual relationships right than your doctrinal detail — when, as often happens, that choice is unavoidable. (Doesn't the whole ecumenical concept assume that fact right at its foundation?)

Celebration's activities were set to paint broad-brush impressions of Christian liberty and commitment's discipline. Perth has quite clear plans to paint in the details in the ongoing life of the parishes,

as it happens, but for Celebration, the emphasis was on broad insights. I believe it was intended that the insight that Jesus Christ is the Saviour of the Church in the world, rather than from it, was intended: it was clear to see this message, although it was never really spelled out and didn't need to be. In fact, if it had been brought down to a three-point exposition the very breadth of the insight would inevitably have been reduced for those who listened.

Celebrating a scandal

Another insight — which I would have mentally assented, but not understood — was that the scandal of the Cross is, finally, something the people of God should want to celebrate. None of us would want to disown that scandal, but how many of us, like me, instinctively recoil from its horror so much we want to talk of it in low voices? Many thousands yelled it all around WA last month, yelled "They whipped and they stripped and they hung Me high And they left me there on a cross to die.

"Dance, then, wherever you may be . . ." Now no lecture, sermon or published exposition could have shocked your writer as that did. It had to be experienced to be known.

In Celebration, most of the teaching took forms like this. True there were ad-

resses at every meeting, but there was also drama at every meeting, and dance at many.

The significance of this, surely, is that these non-verbal forms of learning experiences are the really powerful ones in the lives of almost all of us. The Tractarians understood this when they put the drama back into the eucharist. The Evangelicals understood this when they began to see evangelism in the mass, so that the human dynamics of vast crowds could work for the Gospel with them.

As it happens, drama, mime and dance has been steadily making more and more appearances in regular worship services in the West over recent years. This has not been happening to any extensive degree anywhere else that I am aware of. So WA Anglicans, after Celebration, with their appetites whetted for worship experience framed in these non-verbal ways, will not all return to the unrelieved emotional recititude of dead-pan mumbling of changing liturgies. (One feels sorry for parish clergy in WA who don't understand this new expectancy. They are probably in for some rough times ahead.)

One can only hope the rest of the Australian Church can learn something by observation of this. The problem is we could easily find convenient despatch labels like "histrionics", "small-charismatic", and "superficial" to get rid of the challenge.

The Church can again be a great patron of the arts

From IAN GEORGE

A great opportunity has been placed before the Churches with the enormous boost given by the Australian Government in the past two years to the Australian Council for the Arts. It is possible for the Churches to apply for monies to support them in any programme involving the creative arts and which is likely to benefit the community.

For example, St George's Cathedral in Perth is applying for monies to enable it to purchase original works of art for the beautification of the Cathedral, the stimulus of the congregation and the attraction of strangers into the building. St John's Cathedral in Brisbane was granted \$2,500 by the Community Arts Committee in 1974 towards the cost of a multi-media platform in the crossing of the Cathedral. This platform, which is in sections, carpeted with moveable carpet, is used on Sundays for a nave altar and is used for all kinds of ecclesiastical functions including ordinations and consecrations. It is also available for orchestras, for drama, for ballet and for a wide range of multi-media happenings.

We are all concerned today with creativity or with human fulfilment. Any parish might well consider encouragement or foundation of some kind of

creative workshop which will enable human beings to express themselves and find their gifts and fulfilment. Surely this is an important part of the Gospel.

There are almost innumerable ways in which this can be done. On the Gold Coast in Queensland a Methodist minister, the Reverend Mr Gilmour has taken over the basement of a building in a shopping area and turned this into a creative workshop for the benefit of the whole community. He has been supported financially by the Federal Government.

All across the country organisations are bringing together teams of skilled people in the crafts and arts to train children, especially in vacation workshops, to express themselves. Much of this work is being subsidised by the Federal Government.

Everybody complains that with our new liturgies there is a dearth of suitable liturgical music, especially for full choral performance. The Music Board of the Australian Council for the Arts has asked the Churches to make submissions for funds to enable them to commission original works of music from contemporary Australian composers for this purpose. St John's Cathedral has commissioned Donald Britton to complete a full choral setting of the words to the "Australia '73" liturgy.

Anything which is of the nature of a

multi-media activity is the province of the Community Arts Committee. Application forms for assistance can be obtained from The Director, The Community Arts Committee, Australian Council for the Arts, PO Box 302, North Sydney, NSW, 2060. Any genuine attempt to involve the community at the "grass roots" level is likely to be supported by the Community Arts Committee. They will even provide professional leaders to improve the standard of teaching or what is done.

Applications for funds which relate to one particular art form go to the appropriate boards which are as follows: The Visual Arts Board, The Music Board, The Theatre Board (of which there are the following panels — Dance, Drama, Opera), the Film and Television Board, the Crafts Board, The Aboriginal Arts Board, all of which may be approached at the address given above.

It is some 200 years since the Church was a significant patron of the arts. For the first time in history, certainly in Australia, the Church is in a position of being a patron of the arts once again. Perhaps this is one of the most important areas in which the Churches can serve the general community of this country at this time.

We have been saying for years that people are going to have more leisure, and

that the Churches will need to help them find ways of using it productively. No better way could be offered than creative involvement in the arts.

It should no longer need to be said that the links between the Church and the arts are deep, natural, and vital. It can be argued that the greatest art forms all arose out of liturgical practice. It is time that they found a welcome and an adequate home in the liturgical practices of the contemporary Church in a way that they have not for over 150 years.

Vested interest, in fact

The Church has a vested interest in encouraging the creative side of the arts, the therapeutic side of the arts, the prophetic side of the arts, the revelatory side of the arts, and the inspirational side of the arts. These and other factors fall within very basic theological positions agreed by all Christians. The opportunity is there to be used.

Information on all the activities of the Australian Council for the Arts can be obtained by writing to the Council at PO Box 302, North Sydney, NSW, 2060.

(Dean Ian George of St John's Cathedral, Brisbane, is also a member of the Community Arts Committee of the Australian Council for the Arts.)

"Those outside Sth African crucible dare not judge and condemn"

Sir,

It is not Alice which is in Blunderland (CHURCH SCENE, 13/3/75) but your correspondent, Bishop Ian Shevill.

Bishop Shevill states that "Alice is a suburban location in Cape Town", where the Federal Theological Seminary stood "in close proximity

to Cape Town's Fort Hare University".

A check of the map would surprise him. As the crow flies, Alice and Fort Hare are a little under 500 miles from Cape Town.

Bishop Shevill's sketchy knowledge of South African geography does not prevent him from making a series of confi-

dent value judgements about South African society.

He quotes, evidently with approval, references to "South Africa's sea of lies", "white violence", "a regime which is afraid that chinks in the iron curtain of apartheid will let in the light of truth", and the "suggestion" by the Dutch

Reformed Churches that "Christianity teaches this evil".

An article which combines inaccuracy and invective will not promote justice or reconciliation.

Those outside the South African crucible often assume that if only the country's intractable rulers could be induced to

mend their evil ways, all, in some vague manner, would miraculously be made well.

Those who have to live in South Africa, and to cope daily with the accumulated prejudice, jealousies, rivalry and fears of centuries, cannot always find such a clear-cut road to Utopia.

I share with Bishop Shevill the hope that Australians will support the stand taken on this issue by the Archbishop of Cape Town. But before they do so, they should acquaint themselves fully — and accurately — with the background to the present situation.

I would hope, also, that any protests made to the South African Government would be made in the spirit evinced by the Roman Catholic Archbishop of Durban, Dr Denis Hurley, rather than in that exemplified by the quotes employed by Bishop Shevill.

"The Christian standard," wrote Dr Hurley two years ago, "is a terrify-

ing one. And even as we take it upon ourselves to suggest where our brothers of the Dutch Reformed Churches may have fallen short of it, we dare not

judge and condemn, for the same circumstances would we have done better?"

Alan Foulds
CHAPEL HILL

Clarifying the fact on Pacific cruise

Mr W.A. Foulds of Rossmoyne, W.A., has written to enquire about the excursions at ports of call for the CHURCH SCENE/ACTS Pacific Cruise. For the benefit of other readers the facts are:

- Some excursions will be available to all passengers in each port, arranged by the shipping company.
- In most — hopefully all — ports of call, excursions to see major Anglican sites, projects and people will be arranged for the benefit of members of the CHURCH SCENE party only.

- There will be nominal cost for the CHURCH SCENE excursions to some places, to cover the out-of-pocket expenses of the local Anglicans who make arrangements on our behalf.

- A month before departure, every passenger who has been for the CHURCH SCENE party will be advised, by letter, of the excursions especially arranged for them, and asked to indicate which, if any, they would wish to take up. At that time, costs will be advised.

Korean Anglicans speak for conscience

Sir,

Your readers who have been following events in South Korea over the past few years will be interested in a report which has just come to my hands.

The occasion was the patronal festival Eucharist of the Anglican Cathedral in the Diocese of Seoul, December 6, 1974. With a large congregation present and most of the clergy of the Seoul Diocese, Rev. Paul Im read the following declaration on faith and

conscience at the conclusion of the Eucharist.

The four main points of this quite long document are as follows and the translation is cautious and accurate:

1. The release of all students and religious persons — 'God's witnesses' — who have been imprisoned for striving for social justice and civil rights;
2. Revision of the Constitution to make it a democratic one,

guaranteeing fundamental human rights;

3. Elimination of injustices and evil in the structure of society;

4. Power and authority to be used in an attitude of conscientious public service, and not as the mere exercise of ruling powers.

In the information that I have received there is no mention that this declaration on faith and conscience was addressed to the President or the

government of South Korea. This may be one way of making the point without a direct confrontation with the government which may end in a prison sentence. Doubtless, human rights are not being recognised, as we have known for some time, but now the conscience of our tiny Anglican church is troubled. Korean Anglicans need the help of our prayers.

D.G. Cobbett
BURWOOD, VIC.

Letters

English Church sells African gold stock

The Church of England has sold half of its 70,000 shares in Consolidated Gold Fields, a major mining house with a large stake in South Africa, and intends to unload the remainder as soon as the price is right. The shares sold brought a reported £100,000.

The action came almost two years after the Counter Information Services in Britain published an "anti-report" on CGF noting that gold is South Africa's largest export item and the source of more than one-half of its foreign exchange.

According to the publication, profits are almost totally dependent on low production costs since the gold content of the ore is low, the price paid is controlled internationally and cannot be passed on to the consumer.

According to statistics for 1971, out of every rand of gold

produced, 18c went to white labour, 9c to black labour, 33c to materials, 21c to foreign shareholders, 14c to government taxes and 5c for electricity.

The report also noted that 93% of the black work force in the mines is paid a wage below the pover-

ty line.

Protests about the Church of England's investment in CGF began two years ago when there was a heated debate in the General Synod. Representatives of the investment fund defended its holding at that time on the grounds that it had to seek the best return possible.

The river rules their lives . . .

Floods which wash away roads and rails are a repeating nuisance for Australians.

Almost every month, some town finds itself isolated in the aftermath of some inclement weather.

Church Missionary Society missionaries at Beriga, in Tanzania, have a mission hospital which is always in danger of being isolated by "the river". There are two roads out, both crossing the river with no bridge at either point.

The Rev. Hugh Prentice, stationed at Beriga, tells the story in pictures:



This is the better of the two crossings over "the river". Don Corban (CMS, NZ) and Hugh's wife, Dorothy (CMS, Australia), have come down to check "the better crossing over the river".

Time is running out . . . views needed on S.S.R.

The Liturgical Commission plans to finalise the service in its publication "Sunday Services Revised" at its May meeting. To date, few opinions have been recorded from clergy or congregations on the effectiveness of the services.

The Rev. Stephen Cherry, who is receiving correspondence on SSR on behalf of the Liturgical Commission, told CHURCH SCENE

last week that without these comments the Commission could not take into account the valued findings of wor-

shipping con-

gregations. Clergy have been asked to invite their people to send in their comments, through the clergy or direct, on such matters as:-

- * the effectiveness of the congregational parts, the confessions, the canticles and the creeds;
- * the suitability of the language, noting any points where it is distressingly stilted;
- * the "state prayers" at the end of Morning and Evening Prayer

(MP:19; EP:17), whether the selection has been sufficiently wide to be worth including.

As the report must reach the commission by the end of April, those intending to comment should act straight away. The address for comments is: The Rev. S. Cherry, Christ Church Vicarage, 6 Palmerston St., Berwick, Vic. 3806

Comments on "Australia '73" are not yet required.

More money needed for "world's loneliest workers"

From ALAN GILL, in SYDNEY

The NSW Missions to Seamen last month called for increased donations to combat a record deficit of \$16,174.

The Rev. Colin Craven-Sands, senior chaplain, told the annual meeting in Sydney that in spite of a reduc-

tion in staff, a further substantial deficit was expected in 1975.

He said the deficit was caused by the steep fall in the value of money and a sharp rise in costs.

Delegates were told that during the past year the Anglican body had provided food, accommodation and repatriation for three shipwrecked crews; and had looked after the spare-time occupation and interests of over 2,000 seamen a week in Sydney, Newcastle and Port Kembla.

Mr Craven-Sands described seamen as "the loneliest industrial workers in the world on whose services our nation's trade and development depend."

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When "the river" is not too high, four-wheel drive low-ratio vehicles will churn their rusty way through.



But when the river is up — and how gratefully the rain is received! — there's no hope for any vehicle in the swirling sand. Even wading is difficult.



This driver misjudged "the river". His 5-ton Bedford truck did the submarine trick, as you can see by the flotsam on the top.

That's what we need!

A sort of drift, a causeway, a sort of concrete wall. See, we're standing on one of the earlier ones, built by George Pearson who's now the vicar of Melbourne's Dandenong parish. They call it "Pearson's Folly" around here, but that's not really fair. It served well for several years, until "the river" changed course and ate away the drift from the other end.

And what would the drift carry?

Like Medicine for the hospital. Like clergy who come to visit, and teach and preach. Like flour and oil for the under-five's clinic. Like stretcher cases on the Landrover. Like the bishop coming to see us. Like the hospital staff, the mail, food, and the gas to cook it.

"There's a spark of hope. A European government has shown interest in the project. We've seen miracles, and often they've been associated with a fair bit of faith-full prayer. Who's for faith-full prayer?" Hugh asks.



SITUATIONS VACANT

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Applications, to the Rector,

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A house is available.

The appointment would be from January 1976. Applications close on April 30 1975.

For further particulars and application form apply to:

**The Secretary (St. Peter's),
The Provincial House,
Mahoneys Road, East Burwood, Victoria, 3151.**

ECUMENICAL CHAPLAIN

to represent the Anglican, Congregationalist, Methodist and Presbyterian Churches, the Churches of Christ, the Australian Student Christian Movement and the Evangelical Union in the Australian National University, Canberra.

An ordained clergyman from one of these churches is desirable.

Applicants are asked to submit the names of two referees.

The job entails

- (1) working with students, members of the academic and administrative staff and the University Counselling and Health Services.
- (2) the pastoral care and nurture of Christian students and staff.
- (3) working with existing religious groups.

Housing is provided and the successful applicant is expected to begin work at the earliest possible opportunity after applications are dealt with.

Applications close on 30th April, 1975 and will be dealt with as received.

Salary is negotiable and further information is obtainable on application to:

**The Secretary, Australian National University
Chaplaincy Board, Jamieson House, Constitution
Avenue, REID, A.C.T. 2601.**

OPPORTUNITIES IN ARNHAM LAND

The opportunity is available now for Christian people to enter a challenging situation in Arnhem Land where the United Church is serving Aboriginal communities who are moving rapidly towards self-determination. We would like to hear from people who would be prepared to live in relatively isolated communities, working either for the Church or for an Aboriginal organisation, with the aim of working alongside, and sharing their skills and knowledge with Aboriginal people.

At present we would welcome enquiries from:

- * Butchers
- * Agriculturalists
- * Mechanics
- * Store Managers
- * Administrative / clerical staff

Staff in Arnhem Land are working on two-year contracts; full details of other conditions will be sent on request.

Please write to:

**B. G. Williams
United Church in North Australia
P.O. Box 717,
DARWIN, N.T. 5794**

Grim Famine in Ethiopia, again

An Australian film crew, working in Ethiopia, last month discovered evidence of a rapidly worsening famine.

A leading Australian broadcaster and journalist, Miss Anne Deveson, who was with the crew until she returned to Australia just before Easter, fears the new famine may prove even more devastating than the 1973 famine when 100,000 people died.

Information about the famine area — the southern region of Ethiopia to the Somalia border — is sketchy, and CHURCH SCENE understands that detailed survey work of the area to establish the full extent of the problem is still being done.

Miss Deveson took unpaid leave from her role as a member of the Royal Commission on Human Relationships, to do on-the-spot interviews and a commentary for a film.

The film crew, from Pilgrim Productions Ltd of Sydney, had been sent by World Vision to prepare a documentary on famine relief and rehabilitation in the wake of the 1973 famine. It was not until they arrived in the country that they became fully aware the 1973 famine, which affected the north of Ethiopia, was being rivalled by another newer famine in the south.

In the event, the crew moved to the south, and recorded sights Miss Deveson described as "the most harrowing I have ever seen".

Miss Deveson shocked Sydney television audiences on Maundy Thursday with her accounts of what she saw, only hours after she returned.

World Vision's Australian office reports that it has since received a documented report from Miss Deveson which substantiates the account, refers to missionaries of the Sudan Interior Mis-

sion already in the trouble spots, and lists the most immediate needs.

The country lacks motor transport to convey relief goods, it badly needs big despatches of powdered milk, and mills for grinding grain are badly needed. (The malnourished condition of many of the nomadic people affected makes whole grain foods indigestible.)

World Vision, both in Australia and internationally, is preparing major aid. WV's Australian office will be launching a major

famine appeal in July, about the time the disaster is expected to reach its most desperate stage.

Miss Deveson said that about 1,000 people were dying daily last month in the new famine.

When she approached a settlement, mothers held their starving babies towards her. One baby died as the camera was filming it. "I just felt impotent," Miss Deveson commented.

While the 1973

Meanwhile, Vietnam . . .

At the same time as Australia first learnt of the Ethiopian crisis, the World Council of Churches in Geneva announced that a \$1 million emergency appeal had been made to international church and relief agencies for refugees in South Vietnam.

The announcement, made in Geneva, came only hours before the South Vietnamese Army withdrew from the coastal city of Da Nang, and days before the subsequent fall on the more southerly coastal towns.

The WCC statement was:

The WCC's Commission of Interchurch Aid, Refugee and World Service (CICARWS) reports the situation in Indochina is changing hourly and creating an immense human tragedy. The evacuation of the central highlands and other areas by South Vietnamese troops has set in motion a gigantic stream of displaced persons. More than a million people have been affected in South Vietnam so far. In addition there is the plight of Khmer refugees leaving Cambodia for Thailand.

CICARWS is in communication with the WCC's Fund for Reconstruction and Reconciliation in Indochina, which is headquartered in Bangkok, and with the Asian Christian Service and Vietnam Christian Service of Singapore and Saigon respectively.

ACS plans immediate emergency supplies of rice, dried fish, plastic sheeting, medicines, and clothing for distribution in Tuy Hoa, Nha Trang, Saigon and other centres and has estimated initial needs at \$300,000. Vietnam Christian Service has authorized the use of \$200,000 for refugees in any part of Vietnam. It is unclear how long these agencies will be able to operate, road communications being for the most part impossible and air transport limited.

famine affected farming communities in the north, the southern area is largely populated by nomads.

Miss Deveson reports that the Ethiopian Army had left supplies at strategic points in the famine area — sufficient for three days — but did not expect to be able to return to those points again for a month.

Camels, upon which the nomads relied for transport, were themselves dying of thirst, she said.

The family, whose baby died in front of the camera, had until six months ago owned 300 goats, sheep and cattle. The last of the owners' goats had died shortly before his child.

World Vision (head office, 345 Little Collins Street, Melbourne), TEAR Fund (which is engaged in a well-digging program in the area), and the World Council of Churches relief agency are all accepting money for transmission to Ethiopia.

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For particulars apply to:

**The Rector,
P.O. Box 116,
Belmont. 2280**

A CHALLENGING OPPORTUNITY

The full-time chaplaincy to Bendigo and Northern District Hospital is vacant. Applicant should be an Anglican priest under 45 years of age with at least 5 years parochial experience. Enquiries to Director of Chaplains, Cathedral Bldgs., Flinders Lane, Melbourne, 3000 before May 5.

United Aborigines Mission

urgently requires

CHRISTIAN COUPLE

for management of store in the Kimberley District of W.A.

Good opportunity for witness among local Aborigines.

Conditions and remuneration to be discussed with suitable applicants.

References and application to:

**UNITED ABORIGINES MISSION
262 Flinders Lane, Melbourne**

Churches' Committee for Tertiary Institutions

CHAPLAIN

ROYAL MELBOURNE COLLEGE OF TECHNOLOGY

The Churches' Committee would be glad to hear from a minister of any denomination interested in having his name considered for appointment as Chaplain to the Royal Melbourne Institute of Technology. There are two Chaplains: at present Fr. Brian Bainbridge, a Roman Catholic priest, and another. The position for the second appointment is now vacant.

Minister interested in this appointment should get in touch with: The Secretary of the C.C.T.I., C Ormond College, Parkville, Victoria 3052.

Are you planning an overseas trip?

International Hospital Christian Fellowship

Announcing the 1975

International Conference

to be held in

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Theme: Working With God in the End Times

Kossen was chosen the second time for the conference mainly for its beauty and convenience. Situated in the heart of the Tyrol, surrounded by snow-capped mountains.

Bookings close May 18

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"Celebration '75"

The West celebrates the Gospel

TWO VIEWS

by Gerald Davis,
Editor, Church Scene.

It all began October of 1973. Archbishop of Perth for two years, Geoffrey Tremayne Sambell unveiled a kaleidoscopic vision of mission. It took a fluid screen montage, drama and a musical band to 'soften-up' synod. Then the spotlight in a darkened hall fell on the substantial figure of the solitary on a large stage.

The Lord's call to His people was to be His presence in the midst of the seething, questing, confused world. God's people were people relishing the goodness-in-love of their Heavenly Father, even while they bore the victims of life's muggings to hope and healing. Synod's mind was blown. The concept so big it could not be compared! The risk so obvious it stole your breath! The resources needed so immense you could only take the Archbishop's word they could be found, released, channelled!

There were sceptics. Intelligent folk! Honest folk! Realists! Synod could scarcely discuss it intelligently, honestly or realistically. The Sambell vision carried for them doubts and forebodings and inertia and all. By the time synod met again in 12 months, the 1974 Lenten studies in the parishes were history. Faithlessly, folk said this unimaginable *Celebration* thing was worthwhile anyway because those Lenten studies had got folk in. (Ten groups of ten people each met weekly through Lent in lay-led discussion groups on the elements of faith in one modest parish.)

Celebration 75 was to be this uninhibited relishing of God's goodness-in-love, we were told. Oh yes, uninhibited enjoying and relishing probably meant a good Charles Wesley hymn sung a trifle faster than usual, and, of course, a decent-sized concelebration somewhere.

Car stickers bloomed around the West (because WA's two other dioceses decided to be in it too) and *Celebration* motifs opened out on T-shirted bosoms and backs. The 8,000-seat Edgley Stadium had been booked for the opening.

What most of us could not know was the staff-work, and how it was handled. Archbishop Sambell, this time more than usual, handed planning over to his lieutenants. Curiously — one can only imagine it was an instinctive thing, little recognised — the detail planners were all folk accustomed to communication that didn't need many words: music, drama, dance, mime, colour, light, feel.

So from the vision of the Archbishop — who spends almost as much time reading as sleeping — came a celebration so unwordy some said it was un-Anglican. ("Respectability is the special curse of Anglicanism," said Sri Lanka's Bishop Wickremesinghe.) There were words . . . "Ministry of the Word" was the heart of the vision . . . but somehow the Word became insight as well as flesh . . . 8,000 people yelled about the Crucifixion in an almost wild abandon ("Sing it again, louder," urged the Archbishop, and they did) . . . your reporter watched in shock . . . had one ever thought before that the pain and tragedy of the Cross was a triumph to yell about?

And applause! Archbishop Luvum of Uganda gets one standing ovation after another as he tells 1,100 people, on three nights the same people, how he sees commitment. It is an unbelievably simple exposition, the illustrations are not homely but what the North Americans would condescendingly call 'homey' (no intellectual sob stories these) . . . and the people heard. And the people applauded.

Celebration 75 is not a story about words, and pictures tell it better.

'Twas not all Perth: Geraldton, Merredin, Narrogin, Busselton, Esperance, Moora, Morawa, Northam, Kalgoorlie, Albany . . . nor was it all applause and colour: "as a philosopher, 'revival' interests me not at all, but 'renewal' fascinates me," said the Indian layman; "I suggested a roll call at Sunday services so we'd know who wasn't there," said the African archbishop . . . nor was it all concerned with people in the mass: "I didn't think the Church could be happy, well, not real happy," said a grumbling wheat farmer; "what do you mean about 'Spirit within you'?" a grandmother asked privately.

by Bishop Howell Witt,
Bishop of the North West.

Only Western Australia could have done it. There! I've said it. And very smug and self-congratulatory it sounds, too. But it's true.

Take a look at the overseas visitors to other States in the last few years and you see what I mean. Mary Whitehouse; Hans Kung; Professor Moule; David Jenkins. Good people; clever people; important people; people who have something to say that we need to hear. One by one they came from their old world to ours. White people. Western people.

But from Haiti, Sri Lanka, Uganda, West Indies, Papua New Guinea, South India, Kerala State? Seven of them, all at once? Only Western Australia would have dared it. Which is another way of saying only Geoffrey Tremayne Sambell would have dreamed it. It's not a new dream of his.

He dreamed it first in those far off MRI days and tried to get others to dream it too. But only in the West could it become a reality.

Why? Because only in the West within arm's reach of the archiepiscopal desk would you find men with the nous, the nerve and the know-how to make the dream come alive. Excitingly, even passionately alive!

I exaggerate? OK, you tell me! You want excitement: you want passion: you want nerve: you turn to your church office as a matter of course? No, I thought not!

You need vision for mission, cause for celebration? You find it in the church office? In Perth, yes!

Quartly the artist, the designer. Banners, badges, car stickers, T-shirts. Drive down St George's Terrace in the city, walk down a suburban street, get on a 'plane in the bush and there it is, staring you in the face, the *Celebration 75* motif.

Macpherson the musician. Composer, compiler, cajoler, choir master. His combo tours the city and suburbs and hymn singing changes from the duteous dirge to a delight. Even staid Anglo-Saxon voices, dash it all, even staid Anglo-Saxon hearts are lifted up, to such an extent that when 8,000 of them get together for the kick off at the Edgley entertainment centre on a Saturday night (Shirley Bassey last Saturday, Bette Davis next) one wonders whether one has come to the right place. "Not very Church of England, this," said someone walking in to receive a face full of enthusiasm. Hazlewood the incomparable. But — and Victorian dioceses please note — not just the professional entrepreneur but the professional pastor as well. Look at his cathedral's timetable for Lent and compare it with your own. You too have a procession of witness and a night's vigil of prayer. You too find the actors and musicians and dancers who have come to Australia on the festival merry-go-round reading and playing and singing and dancing in your cathedral too? OK, sorry I spoke!

But note this. This is Hazlewood's scene: Artists, actors, musicians, dancers, the grand production, the whole works. But not for commitment to Hazlewood, but to Christ, the Church and the world.

And Holland the unflappable. Precise, persevering, and perpetually polite. Dotter of i's and crosser of t's, but never dotting or crossing the few who at first were slow to see this as the greatest, perhaps once-in-a-lifetime opportunity for mission put before them. So people prayed and paid and perspiringly visited.

And other people came. To what?

Well, to a racecourse for example. Three hundred miles from Perth — this is a WA effort after all and there is more than one diocese in the West. The stand is full and other people sit under the trees for it is a warm day. And from a semi-trailer a bishop from South India speaks simply but powerfully about what Christ means to him.

To a school hall. In the corser desks, a vaulting horse, blackboards; gymnastic rings hang from the ceilings. The Salvation Army band has put down its instruments: the actors, their play performed and applauded, sit near the band in the front row. And behind them, packed closely to the very doors, hundreds of people. And for an hour an Indian layman expounds holy scripture. At the end there is a silence that can be broken by no trite vote of thanks but only by a "Let us pray".

To Archbishop's House. For breakfast. For Operation Cornflake — my term, not his. One morning it's Federal and State politicians and a bishop from another part of the Commonwealth which is also a republic. On another an old unionist about to retire asks questions of two bishops, one from a place where unions are banned, the second from where they're impotent. Today there are more people from health, welfare and education to breakfast, and tomorrow from the media.

To a University. The topic is the Christian in an Age of Revolution. For the audience revolution is condoms on the campus. But the speaker has lived through real revolution.

To another school hall where the whole audience leaps to its feet in wild applause as the speaker enters — a comfortable, affluent crowd welcoming a Christian leader whose son-in-law has been killed in the aftermath of a civil war.

To another university. The topic; mysticism, Eastern religions. For the audience, Hare Krishna, incense sticks and all that. But their speaker, ex-Hindu, who has served time in prison for his activities in independence movements, has another point of view.

To wheat belt, mining, seaside towns. And everywhere the same theme: commitment to Christ, the Church and the world.

Only the West could do it.

As John Macpherson's celebration song put it:

How do you sing a celebration,

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You sing it too? Go on. I dare you.

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The great opening rally

From around the world,
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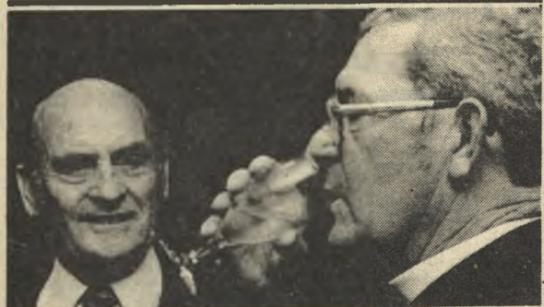
Bishop G.C.M. Woodroffe, Bishop of the Windward Islands in the Carribean, is welcomed at Perth Airport by Archbishop Sambell. Most of the visitors for the Celebration 75 programme also dropped in on the Eastern States before or after the WA week of celebration. By the time Bishop Woodroffe arrived in Perth, he had already been greatly appreciated in the dioceses of Newcastle and Tasmania.



Archbishop Luwum of Uganda brought a present for Archbishop Sambell — a skin rug from Uganda.



An art exhibition in the cathedral at Perth — the other art shows and displays of handicrafts in country and regional meeting locations — were part of the Celebration celebrating. Pictured is Archbishop Sambell with Brian Mackay, the artist whose painting, *Roman Banner*, won first prize at the cathedral. The diocese has bought the painting, which is to hang at Bishop's House.



The Hon. John Tonkin, Leader of the Opposition in the WA Parliament, and Archdeacon Ralph Thomas.

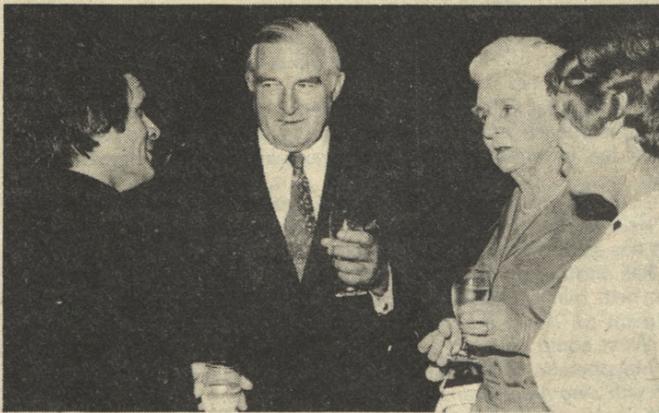


Edgley

First night excitement ...



Supper for the VIP's afterwards ...



Archdeacon Michael Challen (left), the Premier of WA (Sir Charles Court), Lady Court and Mrs Ralph Thomas.



Archbishop Sambell (left), the Governor of WA (Sir Hughie Edwards), and Mr A.C. Killian of Applecross parish.

From Bishop's House, Perth, to a southern country town



Cornflake!



'Operation Cornflake' was the affectionate nickname given to the Celebration Week breakfast meetings.

Busselton



Children from Busselton had become pen-pals of youngsters in the Windward Islands before Celebration Week — hence the decor during Bishop Woodroffe's visit.

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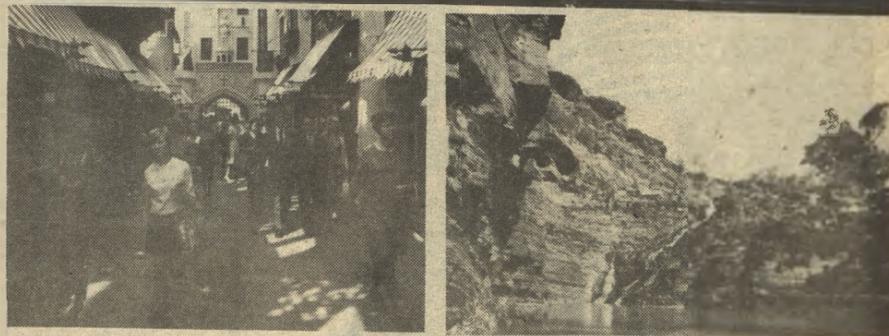


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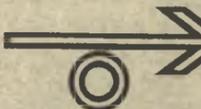
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Eastern States telecast

The Australian Broadcasting Commission has announced that the final gathering of the "Celebration '75" program in Perth — the Perry Lakes Stadium open air eucharist on March 23 — will be telecast in all States except WA on Sunday, April 13.

In Eastern States the telecast will commence at 11.00 am (running for 90 minutes) and in South Australia it commences at 10.30 am. Readers are advised to confirm the times and dates with local program guides in case of late change.

A limited number of copies of the printed liturgy (an adaptation of "Australia '73") are available at CHURCH SCENE's office and one will be sent to readers who request a copy and can either collect it or send a 24c postage stamp.

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The Archbishop's Celebration message

A DISTRAUGHT WORLD

I want to remind you that the Christian church has to witness. Some describe today as a return to the Dark Age. Torture occurs frequently and is more severe today than in the Dark Ages. Most people live under a reign of terrorism, military dictatorship, economic conditions of poverty, not only in the so-called nations, but within the affluent nations, of racial minority groups, and tribal groups in other countries.

Let us reduce the world level to sin on your level and mine, because sin is a family, be it world family or your family.

Has there been a history that the world needs to shout as it did nearly 2,000 years ago: "Hosanna — blessed is He that cometh in the name of the Lord".

I remind you that the original meaning of the word 'Hosanna' is 'save'. Today we shout to Him who comes "Save Now" and indeed He is Blessed if He can.

A DISTURBED CHURCH

I use that adjective deliberately because if we are not disturbed by the stormy waves of the sea, it can only mean that we have sunk to the bottom or are in dry dock safe from it all.

Many are pleading for a church that is relevant to that world, that has a solidarity with it, that identifies with it. I challenge the theory that the Church must be relevant to the world.

I believe it must express itself as a disturbed, rather than a related body. "What you call the Spirit of Time is usually, gentlemen, basically your own spirit," is the mocking comment of Faust in his dialogue with Wagner about historians' portraits of the past.

Our visiting speakers



Bishop Laksman Wickremesinghe of Kurunagala, Sri Lanka, served a curacy in a depressed part of London at the same time as Perth's Assistant Bishop A.C. Holland. A man of penetrating mind, he has become a force to be reckoned with in the Anglican Consultative Council. His aristocratic bearing, quick wit, and friendliness made him a loved figure at the Hale School meetings.



Archbishop Luwum of Uganda, a towering figure of a man with a face that smiles warmly even when he doesn't mean it to, proved just the man for Fremantle. His simple, understated messages were easy to understand even to people who had only a short background of contact with the Church.



Ex-dance band leader George Woodroffe of the Windward Islands spent most of his time at Geraldton, Diocese of Bunbury where he addressed meetings at Bunbury, Narrogin, Albany and Busselton. At each of these meetings he stressed the commitment theme heavily, and repeated, tellingly, the tragedy of history's crimes in the name of Christ.



Bishop L.V.J. Garnier, who spoke at the Belmont meetings, is the first indigenous bishop of Haiti, a missionary diocese of the American Episcopal Church, and one of the few Anglican dioceses where French is the usual language. Anglican clergy and Haiti's voodoo practitioners "got on quite well," he said as Anglican clergy picked up the victims of voodoo's "white magic."



Father Isaac Gabedo, of New Britain, shared with Archbishop Luwum the fact that he came to WA from a church which has been served by Australian missionaries. He is a parish priest and evangelist at home, and spoke effectively at Northam, Esperance and Kalgoorlie.



Mr Paul Sudhakar was the only layman of the seven-man team. He comes from India and describes himself, not as a converted Hindu, but a Hindu Christian. A philosopher by choice, he drew huge crowds at the Midland meetings, and also impressed the student groups he addressed at day meetings.

The great open-air eucharist at Perry Lakes on March 22 was of a different flavour from the rest of Celebration 75. The pyrotechnics of entertainment — clever lighting, high-beat music, and creative dance — were all set aside for solemnity in a dignified service of worship which ran as smoothly as though the entire assembly — dignitaries at the altar, clergy passing out the bread and wine, people singing and praying in strong sunshine — had all a thousand times before. A woman in the crowd, with several children beside her, was heard to mutter "This was the day that ours is a worshipping people" — a quote, she claimed, from a 16th century Anglican divine. That of the Universal Church, joining in a public act of adoration of Jesus Christ, which meant many things to many people, ultimately, it was the highest form of Christian celebration.



Perry Lakes



THE CRUCIFIED CHRIST

It is interesting that in the Western World, Christmas and Easter are the high points of the Church year, while in Latin America, the main feast is Holy Week.

There, in their pain and poverty they are at home with the suffering and death of Jesus. The Negro spirituals were sung by the black slaves, who saw their fate in His sufferings and they could suffer with Him and die with Him. "Were you there when they crucified my Lord" and the answer is "We, the black slaves were there with Him in His agony."

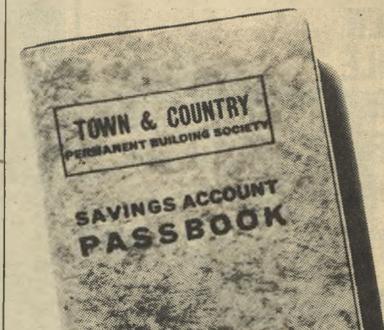
The greatest sin of we middle class Christians is our solidarity with this affluent society and our insulation against the suffering of that distraught world in which we live. We are assured and insured against death by joining with the rest of the Western World in the great festival of Easter, which for us hardly needs the cross to precede it.

You and I and this so-called Christian world need again to find solidarity with the Christ on the Cross.

I charge you and you and you to return to your parishes across this province and to proclaim and image the disturbing Christ to your people. It will inevitably be a painful experience because this week we have called you to commitment to Christ, to the Church and to the World and where there is commitment there is pain, but the Lord will only be imaged in the nations of the world when each one of us reveals His holiness in our identity with a crucified Christ. This is the necessary pre-requisite for new life in you, your parish and your diocese.

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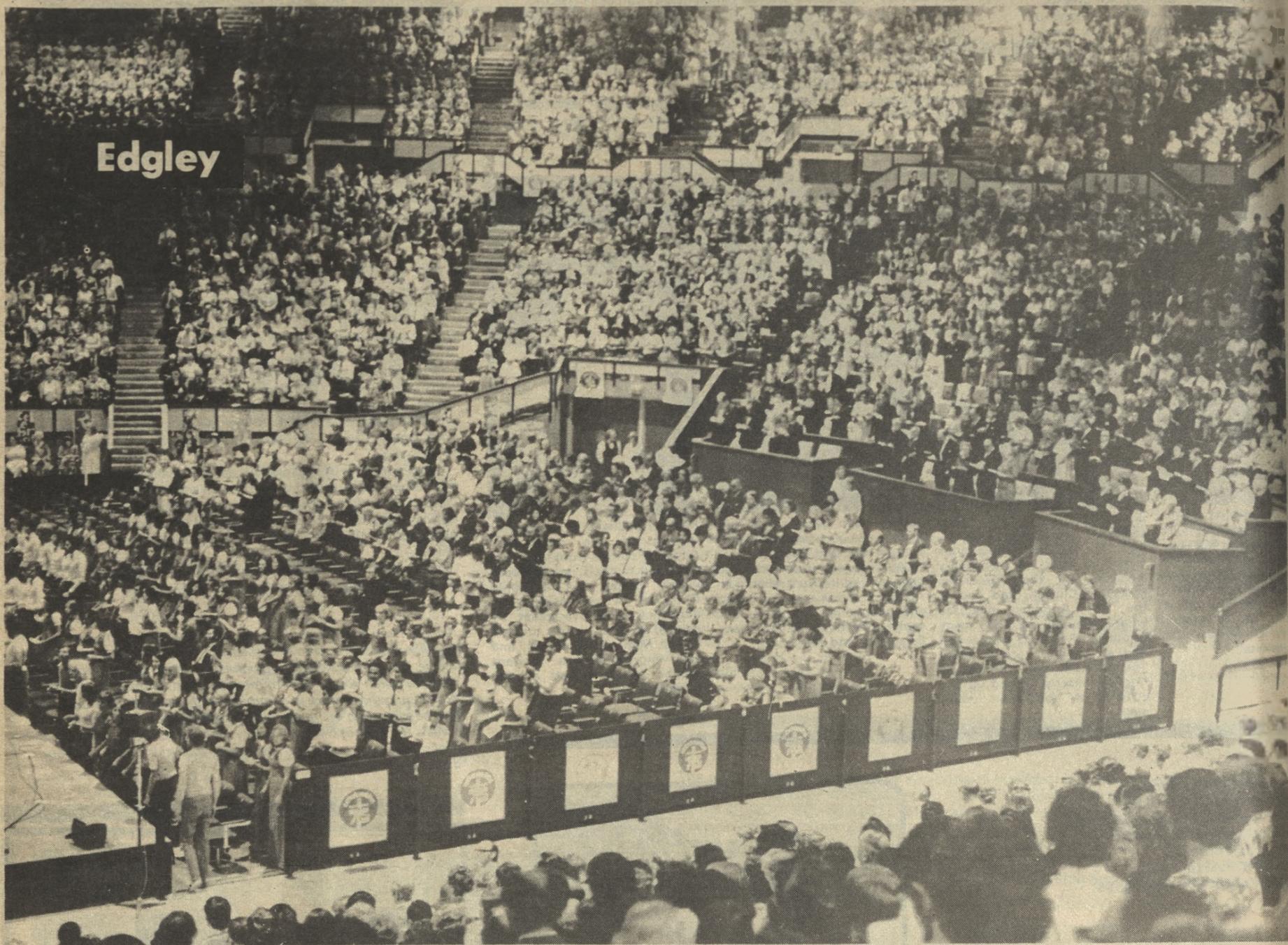
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Everywhere crowds, and the "Celebration '75"



Celebration 75 was two things — a massive, letting-our-hair-down workshop on how to show that the Good News of Jesus Christ has brought us to life, and a spelling out of the Christian obligation of commitment to Christ, the Church, and whole creation. The call to commitment was, necessarily, largely from the preaching. But there were some outspoken lines in the cele-

bration hymns, as well. The celebration theme, however, was developed largely by the non-verbal elements in the programme — the rousing singing to highly skilled accompaniment, the imaginative dancing, the dramatic sketches, even the frequent applause itself. At Edgley, the WA Ballet Company, led by Luis Moreno, danced a ballet they had choreographed specially for the occa-

sion. It was a depiction of Ezekiel's vision of the Valley of the Dry Bones (Ezek. 37:1-10). Also in the programme was a drama, written by Bishop Howell Witt, produced by the National Theatre Company led by Aarne Neeme, *The first and second Adam*. Less sophisticated dramatic productions were included in the programmes of most regional meetings, too.

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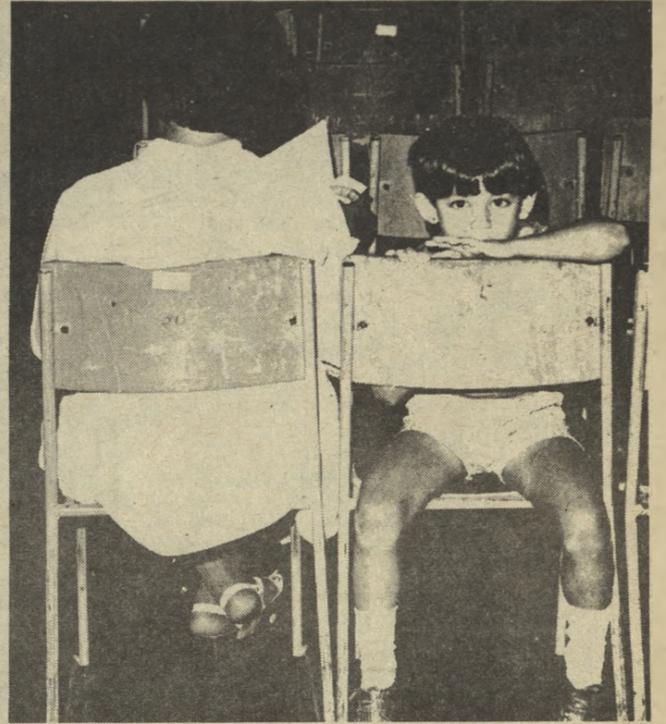
Celebration 75 had, as its core, the local meetings around Perth and the country areas of the three WA dioceses. But two major events will be remembered as the start and finish. The Launching and Commissioning of the overseas speakers at the Edgley Centre on Saturday, March 15, saw almost 8,000 people pack the biggest under-cover meeting place in Perth. Probably less than 200 seats in the vast stadium were left unfilled. Thunderous applause, time and again, showed the crowd was tense and expectant. Bright, fast modern music, professional co-ordination of a highly complex program (credit: Dean Hazlewood!), and finally a brief address from Bishop Laksman Wickremesinghe of Sri Lanka, fulfilled highest expectations and ensured big crowds for the opening local meetings that followed in the next two days. The emphasis was, by design, heavily on celebrating.

The nitty gritty of ministry of the Word

Fremantle



The number of volunteer workers required to sing in the choirs, put out chairs and then put them back again, hand out hymn sheets, and create order in the car park, can be imagined. Mum and Junior had to fit in when Dad was needed.



Throughout the *Celebration 75* week, regional meetings took place in four Perth suburban areas: at Hale School, John Curtin High School in Fremantle, Belmont High School, and Governor Stirling High School at Midland. But each region imposed its own character, and each speaker handled the three commitment themes — to Christ, to the Church, to the World — in his own way. In each case, meetings were held Monday, Wednesday and Friday evenings. Bishop Wickremesinghe spoke each time at Hale, Archbishop Lwum at Fremantle, Bishop Garnier at Belmont, and Mr Paul Sudhakar at Midland.

The essential content of the addresses was the same at each centre on all three nights, and the music, drama and scripture lessons were the same.

Pictured on this page are the scenes at Fremantle which drew crowds of over 1,000 people on each of three nights. Although the meetings were intended as teaching occasions, audience participation was irrepresible. Archbishop Lwum, whose very simple style of address proved ideal for the people of the area, was applauded wildly at any opportunity. Total attendances over the four regions averaged about 4,000 on each of the three nights.

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Gerry and Anne Dearlove and their two sons live at Coolbellup. They came to Australia from south-eastern England over a decade ago. Gerry had a Sunday school background — almost forgotten by then — and a fierce feeling that most of the church were utter hypocrites. Meeting the people at Coolbellup and hearing Alf Holland

the wife was a 'staunch church member'. Somehow, they agreed to attend a dinner for people of the embryo parish district of Coolbellup. "Alf Holland (Perth Assistant Bishop) spoke. I always thought the people of the church were utter hypocrites and I wouldn't be a hypocrite. Meeting the people at Coolbellup and hearing Alf Holland

He's still bugged about churchmen who put on a show. "There are archaic attitudes still in the churches, of course. Myself, I'd ban them people from the church altogether". The period of Dearloves' growing

membership of the tiny Coolbellup worshipping group — they've no church yet, and meet in a brand new rectory for the time being — has been dominated by the build-up to *Celebration 75*. Gerry in particular has been working at the visitation of the district's families.

"A lot of people live in a kind of shell, we found," he says. "You talk to the wife and she thinks the husband isn't interested, and then you find he really is but he doesn't think she is. This visitation has got to be for more than just *Celebration 75*."

"I was taught Bible in Sunday school, but not love. Michael (Pennington) taught me this love in confirmation. You warm to people, you know. They might be cold-mutton at the doorstep, but they'll warm to you."



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Gerry's mate, David Cross, cuts into the conversation...
"You see," says David, "you get these bishops and lay people where they're persecuted and so on and they want to share all this with you. Archbishop Luwum! Well, they let him out of jail because he converted all the prisoners when he was in there and he was a nuisance. Well, they thought he was."

David and Vera Cross, also Coolbellup people, have the one son, Andrew, and they were married in church back in England before they migrated.

They found their way into the Coolbellup congregation through Andrew. He goes to a Roman Catholic school and wasn't allowed to take communion at school because he hadn't been confirmed. So along to the nearest Anglican priest — since they were nominal Anglicans — and

Andrew and Vera made the first steps. "All we needed was a push in the right direction," David says. The Crosses, too, have been involved in the *Celebration 75* preparation and meetings, but David was more interested in talking about how the parish's outreach could be kept up. "We have a parish men's dinner every month now," he reports. "You can invite someone you know really well and bring them along. The women meet every month, too. Oh, we're not trying to keep the men and women apart! Don't get that into your head! We're trying to strengthen our own people. You've got to do that..."

Celebration 75 has been good, and it's been a help you know," David adds. There is pause. David looks serious. "We've got a long, long way to go yet, you know. A long, long way."

There were other stories of how *Celebration 75* affected particular people. One household was at war over the amount of supervision and discipline the teenage boys should be given. Husband was all for tight control, wife was determined to let the boys think things out for themselves. Husband and wife had drifted apart, started sleeping in separate rooms. The boys were getting cunning at knowing what to tell Mum and what to make sure Dad never heard about. "It had gotten to a tragic sort of silliness," the husband confided (no names; no packdrill; he's a Perth business executive). "Bishop Wickremisinghe hit me between the eyes on his first night when he said, 'Jesus didn't come to be your Saviour from the world, but to be your Saviour in the world'. He didn't have to work it all out for me; I knew I was

trying to keep the boys husband — who doesn't was actually come to church much these days — was as good a Pharisee as I had this strong notion they had to be protected."

Swinging from Perth's prestigious western coast suburbs to the farther eastern suburbs, there is the airline pilot's wife who told your reporter Paul Sudhakar had penetrated to her. "You know, I suddenly saw myself a Pharisee, be a Christian the hard way. We need to see more of them in Australia."

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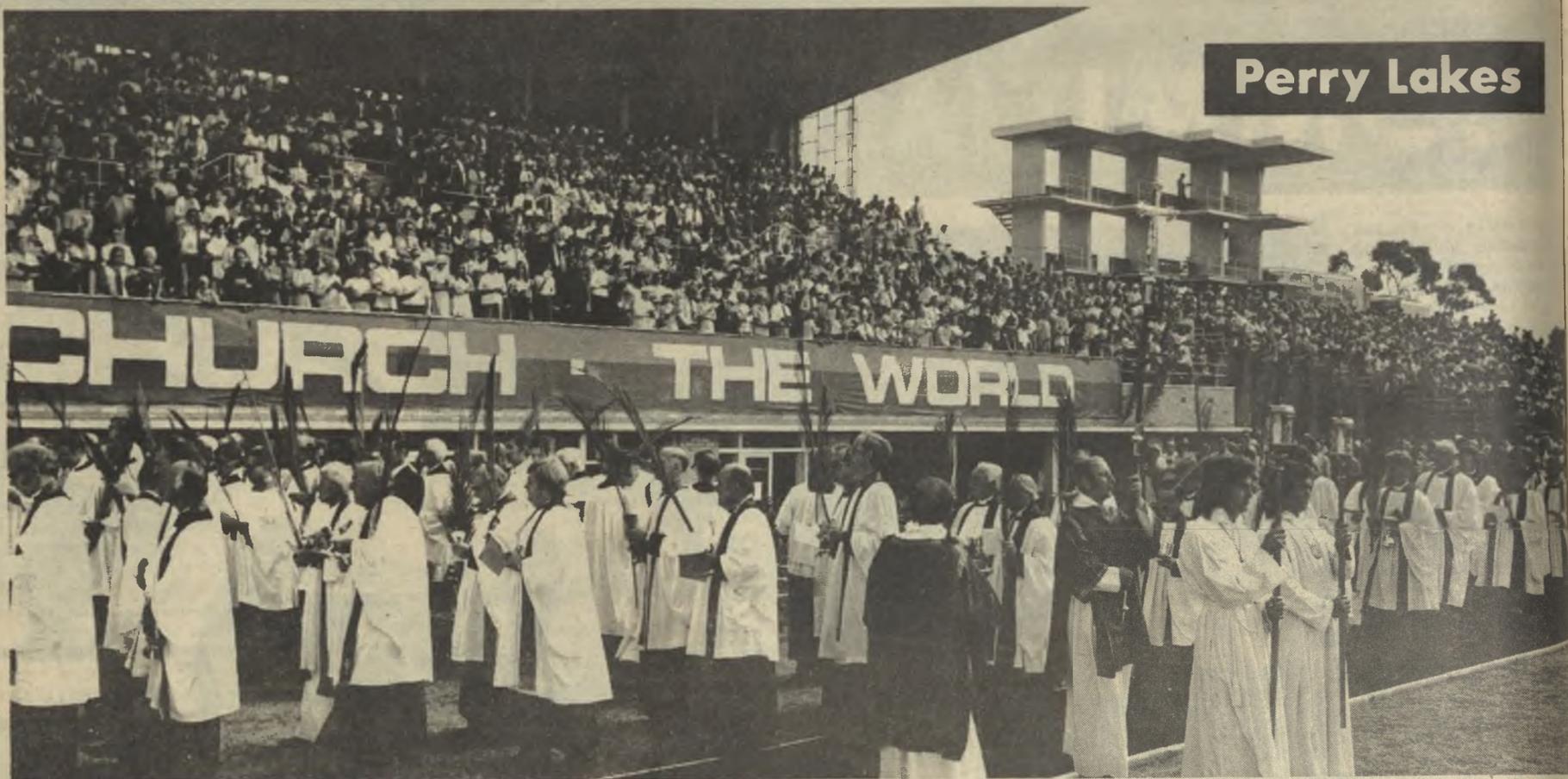
What it meant for a Mum on her own

Mrs Jan Kessey's is a one-parent household these days, since she and her husband separated. They came from the country, but live these days in the parish of Melville.

Two months ago — after suggestions from friends — she made contact with the Rev Peter Ferguson and began to attend Sunday worship at the Anglican parish. Peter Ferguson quickly involved her in the life of the parish, and before she knew it she was taking scripture lessons for First Grade children in the local school. This was possible because of her

earlier training in another church which had not been used for years. She was recruited into the choir which led the singing at the John Curtin High School, Fremantle, for the three meetings at which Uganda's Archbishop Luwum spoke during the *Celebration 75* week. Archbishop Luwum, she found easy to understand.

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Geraldton



Bishop Howell Witt consecrates bread and wine for 600 communicants at an open-air eucharist at Geraldton's racecourse on Sunday, March 16. Bishop Ananda Samuel, Moderator of Southern India, is beside him, flanked on the far right by Geraldton's new Dean, John Kerr. The altar was set up on a large semi-trailer tray top, with its wheels and legs hidden by Celebration 75 banners.



As elsewhere, Geraldton's Celebration 75 was in music, dance and drama, as well as words — although, for most, Bishop Samuel's extremely simple story of how he found Christian faith for himself will live longest in memories. Pictured is part of the ingenious presentation — written by Bishop Witt, produced by a Geraldton school teacher — of the picture St Matthew gives (from the end of chapter seven, to chapter nine) of the authority Jesus exuded.



This was the crowd at the morning eucharist at Geraldton. In the afternoon the crowd grew from 700 to about 1000, and 150 of the more durable souls lasted for an evensong in the Geraldton cathedral.

A house not made with hands

(A study on the morning lectionary for April 20)

Biblical study

Archibald Vicars had been sentenced to death. The night before they hanged him, Ann came to London to visit him in prison. "Her heart was crying: 'But this is the end of everything for him! Going out, like a flame.' Tomorrow there would be no Kif (as he was called), nor ever any more. Finished. This boy, alive and lovable. The end of him. Nothing any more."

And this was much how Vicars thought about it himself. "What do you believe in?" Danny asked him one night. "Prairie oyster and cloves," he said. "No, seriously. Have you any ideas on the hereafter, for instance?" "Not I," said Vicars. "Don't believe there is one." Nor did Danny. And if it comes to that, no more do many others.

But Angus Murray (associate of Squizzy Taylor) did. Not long before they hanged him in Melbourne, he wrote to a friend: "Now that my reprieve has been refused, it is clear that I have only a few days to live . . . I wish to thank you for what you did, although it is now obvious that I will never be able to repay you. All I can say is that I will endeavour not to forget you in that other country in which eventually even the most hardened of us is compelled to believe."

He believed in the hereafter, but more than that we cannot say. Any further thoughts of Angus Murray on "that other country" are a closed book. But we do know that for many who share his belief it is "a gray land", where the dead live "a

shadowy and ghostly existence, without strength, without light, cut off from men and from God." Very much, in fact, as the men of the Old Testament saw life after death. And mixed with this, in the mind of our contemporaries, is something of the Greek idea of the disembodied soul.

The ancient Greeks believed in the immortality of the soul, but had no conception of a bodily existence beyond the grave, nor any desire that there should be one. For they held the body in contempt. It was matter, the source of all evil, the shackle, the handicap, the prison of the soul. They had a proverb, "the body is a tomb", and although they feared death as much as anyone, it did mean this at least: that the soul would be set free, free to return and to be lost in God, while the body dissolved into its elements.

What Christians believe

But this is certainly not the Christian view. How could it be now that the Incarnation has taken place! In any case, to the biblical writers, the body was as much a part of what we are as any other aspect of our being. They may have spoken at times of man's spirit or his soul or whatever, but that does not mean that man is made up of separate components, or that there could be any meaningful existence without the whole man being involved.

The body is not something other than myself. It is myself. If I give my body to be

burned (1 Cor. 13:3), I give myself. As Bultmann puts it, the body is "man in respect of his being able to make himself the object of his own action, or to experience himself as the subject of whom something happens". And because we are body, redemption must involve the body (Ro. 8:23). Ultimately, redeemed life will be bodily life.

Not, however, the bodily life that we know now. The present body "cannot inherit the kingdom of God" (1 Cor. 15:50). It is mortal, whereas life in the Kingdom is spiritual and demands, therefore, a spiritual body. But "spiritual" does not mean a body made of "spirit", a kind of non-material body. It is, rather, a body in which spiritual life, the life given by the Spirit of God, can be lived to the full.

But when?

And this will be ours at His Coming. Then we shall be changed "in a moment, in the twinkling of an eye" (1 Cor. 15:52; cf. Phil. 3:21). If we are dead, we shall be raised to a new body. If alive, we shall be changed. And yet, this new body will be, in a real sense, our own. It will stand, that is, in some sort of relation to the body we have now (cf. 1 Cor. 15:42ff.). We shall still be essentially the same people, and our bodies will still give expression to what we are.

But while we wait for His Coming, if we die, in what state shall we be before we are raised? This question exercised Paul. And as he thought about it, it seemed to him that there would be a time of "nakedness", a time between the putting off of this present "tent" and our being clothed with the other (2 Cor. 5:1ff.). And this was a daunting prospect, to say the least. We have already said enough to

show how unthinkable such a state would have been to a man of Paul's background. He could only cling to his conviction that, come what may, he would be "at home with the Lord" (2 Cor. 5:8).

Why Christians believe

And, of course, he knew that ultimately the resurrection would come when he would be "clothed" (cf. 2 Cor. 5:1). His certainty rested on two things. The first was Christ's own resurrection, which he described as the "first fruits" (1 Cor. 15:23). Every Jew had been accustomed to present the first fruits of field and garden in the Temple; and when he presented them, or had them presented, he recognized in them pledges of what was unseen — fruit and corn in distant orchards and fields. Such then, says Paul, is the relation of Christ's resurrection to ours. It is its promise and pledge.

Then, too, there was the Holy Spirit. He was given to the Christian now as a guarantee, another promise and pledge, of what was to come — a new body filled with His life, and a new life of unspeakable joy (cf. 2 Cor. 5:5).

1. Josephine Tey, *Kif: An Unvarnished History*, p. 285.
2. Josephine Tey, *ibid.*, p. 208.
3. Hugh Anderson, *Larrikin Crook: The Rise and Fall of Squizzy Taylor*.
4. William Barclay, *The Letters to the Corinthians*, p. 153.
5. R. Bultmann, *Theology of the New Testament*, I, p. 195.

DAVID WILLIAMS

Royal Supremacy concept is still needed here

GETTING A MESSAGE from Buckingham Palace — for example, for our Silver Jubilee (*Diary*, 13/3) — is quite a business, because The Queen doesn't send greetings: you have to send a greeting to her (through the Governor-General), and she replies. This sensibly avoids giving offence to others who might possibly feel that a particular body had been unfairly singled out for royal favour.

In our case the question arises, do we address the Sovereign as "Head of the Church of England in Australia"? The opinion that I have sometimes given, as a member of the General Synod's Canon Law Commission, is that under s.4 of our Constitution we are bound by the Thirty-nine Articles unless we contract out, and Art. XXXVII affirms the Royal Supremacy fairly and squarely. However, we have sought further guidance from the Governor-General, who is a distinguished jurist.

o o o

THE ROYAL SUPREMACY, which we in effect acknowledge by the oath of allegiance taken by Anglican clergy on ordination and at each induction, is not a hangover from an autocratic past. On the contrary, it was Queen Victoria who, personally on 12.12.1855, "enabled" the Melbourne diocese to hold the Anglican Communion's first synod; and this was a counterblast (CS 27/3) to colonial prelate. Anyone who suggests that we no longer need counterblasts to colonial prelate just hasn't been round Australia.

As the Article clearly explains, "supremacy" means that the Church is answerable to the law — which is quite different from being "under the State" — in temporal matters; and that the Crown (a) sustains the Church's authority and (b) guarantees the liberty of her members. Our tribunals, granted by parliament, are an obvious example of (a).

As regards (b), the fact that Ted Noffs' future in the Methodist Church was in the hands of a committee meeting behind closed doors gives one to think. Anglican clergy are, like the Queen herself, "not under man, but under God and the law" and we need all the Crown protection we can get to maintain this precarious equilibrium.

o o o

ACCORDING TO the London *Daily Telegraph* (quoted in the comic column of the *New Statesman*) the rector of the City

Diary of a churchman

of London's most beautiful Wren church has some trendy views on sex, and maintains that the magazine *Viva* — which your newsagent would hesitate to order for you — is in the public interest. Sex counsellors, he says, should practise saying four-letter words "a thousand times to make their use natural". If the words he means are love, care, dear, ours and hope I agree; but I don't think they are. Surely the case against the other words — which Lawrence tried to ennoble in *Lady Chatterley's Lover* — is that they are literally ob-scene, which means off-stage: we know they're there, but don't parade them because they emphasis a farmyard view of something that, according to Gen.1.27, is not of the farmyard.

o o o

EASTER DAY brought various members of my family, by happy chance, to the same service of St Ignotus'. One, just able to walk, was the youngest of a fair number of children brought up to the communion rail to be blessed: a custom that seems to be becoming general. I lay one hand on the child's head as I say the last two or three words of administration — "unto everlasting life" or "and be thankful" — to the parent. Unlike most confrontations with my grandchildren, this particular one makes me feel younger.

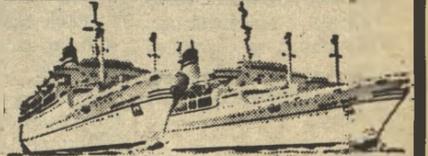
The previous Sunday we had the usual eleven-foot palm branches from the Botanical Gardens, round the altars and where the banners usually are. Graceful and feathery, they remind me of Isis wings.

o o o

QUOTED from the *Vancouver Sun* — "That it is Australia that is commemorating International Women's Year by deciding to name storms after men as well as women will evoke the shade of James Thurber if anything will. What could better epitomize the battle of the sexes portrayed so drooly by the late American cartoonist than a town called Alice being wiped out by a wind called Charlie? Except, of course, a town called Charlie wiped out by a wind called Alice."

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Ordination for the Murray

The Murray diocese (SA) witnessed an ordination last month of more than local interest. The Rev. Robert Ankor was ordained priest in the pro-cathedral of St John the Baptist, Murray Bridge. He will continue as assistant curate in the parish of Naracoorte.

Ballarat diocese, just across the border into Victoria from Naracoorte, has been interested in the Diocese of the Murray since its inception five years ago. For one thing, their assistant bishop, Robert Porter, became the Murray's first diocesan. And then the Anglican Women's Guilds adopted the Murray for one of their special projects: over \$1,000 was sent to the Murray to help with training men for the ministry. Ballarat as well as the Murray will be encouraged by last month's ordination.

Pictured following the ordination are from left: the Rev. V. Pringle, Bishop R.G. Porter, the Rev. J. Macmillan, the Rev. Robert Ankor, Archdeacon I.J. Scott, and servers Simon Adams, David Faulkner and Stephen Jeffery. (Picture by courtesy of the Murray Valley Standard.)



New B.C.A. chairman

Archdeacon R.G. Fillingham was elected chairman of the Bush Church Aid Society last month, replacing Bishop G. Delbridge who has moved to Gippsland.

Prior to his appointment in 1964 to be archdeacon of Parramatta and North Sydney, Archdeacon Fillingham was general secretary of Sydney diocese's Home Mission Society.

BCA provides ministries in 21 outback and mining towns in

every state except Victoria. The society is involved at the invitation of the diocesan bishop in each case, and aims to bring each area to the status of self-supporting parish. Its current budget of \$284,000 comes mostly from concerned individuals and not from diocesan funds.



Archdeacon R.G. Fillingham

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CEMS plans for three year growth

Last month's national conference of the Church of England Men's Society appointed a new national chairman for the present three year term, Bishop Ralph Wicks assistant bishop of Brisbane.

Bishop Wicks is also one of four missionaries to conduct a five-state "Mission for Men" during 1975. The others are Bishop R. Davies of Tasmania, Bishop I. Shevill of Newcastle

and one of the society's vice-presidents, Canon W. Childs.

The mission has been planned to alert men to practise what they profess.

St James' Parish,

Newtown, Tasmania, was the venue of the conference, and in attendance were five of the oldest Australian members of CEMS: Harry Day, aged 85 (membership 51 years); Alf Sullivan, aged 82 (membership 28 years); Alf Pedder, aged 93 (membership 65 years); Joc Delaney, aged 72 (membership 49 years); Trevor Wilks, aged 74 (membership 45 years); all five from Tasmania.

Deniliquin to move church site

Deniliquin's parish church, St Paul's, with a history dating back 108 years, is to be surrendered to the municipal council and a new church complex built, the rector, the Rev. Bruce Mitchell, informed CHURCH SCENE last week.

Since 1969 the parish has known that deterioration of the church's foundations and roof made the thought of restoration impractical. Last month's parish annual meeting decided to accept a government grant offered through the municipal council to acquire the church's freehold land in the main street. The land is to be added to the Waring Gardens, five acres of parkland surrounding the present church.

The parish will continue to use the church until a complex incorporating worship centre, hall, meeting rooms and youth facilities has been built on the rectory land in another street, possibly for another two years.

The amount of the government grant is the unimproved capital value of the land, considerably less than the value as a commercial site, but citizens in Deniliquin were opposed to its sale as a commercial site.

Bible Society Chairman

Mr Colin Weekley of Sydney has been elected Chairman of the Bible Society in Australia's Commonwealth Council.

He was elected at the annual meeting of the Council in Melbourne and takes over from Mr Robin Millhouse, MP, of Adelaide. Mr Millhouse was Commonwealth Chairman for three years.

Mr Weekley has been Vice-President of the New South Wales Auxiliary of the Bible Society since 1960. He has been interested in Christian missions for many years and has been a member of the Council of the Overseas Missionary Fellowship (formerly China Inland Mission) for about 12 years.

He has been Chairman of Directors of Sydney Missionary and Bible College for seven years and has been on the Council of the Katoomba Christian Convention for about 10 years. He is also on the Council of the Evangelical Alliance of NSW.

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