



The Rev. Fred Nile, well-known Methodist leader and NSW FOL organiser, addressing the Festival of Light's "Prayer and Action" meeting in St Andrew's Cathedral, Sydney.

Sydney Festival of Light preliminaries have begun

A "prayer and action" meeting to focus interest on Sydney's "Festival of Light", planned for April 1 to 7, took place in St Andrew's Cathedral on February 24.

The service was led by Dean Lance Shilton, prayers by the Rev. Bernard Judd (N.S.W. Council of Churches); and the Rev. Fred Nile (Director of the Festival of Light in N.S.W.) gave the address.

Called at short notice, the meeting attracted an audience of only 250, but an estimated 30,000 heard the programme over radio station 2CH.

The previous evening a Festival of Light committee met in Canberra, where 500 had indicated a desire to be involved.

The Festival of Light committee in N.S.W. aims to raise \$25,000 for T.V. advertising in its program.

In speaking about concern for community standards, Dean Shilton urged the audience in St Andrew's to use "the secret weapon of prayer, in a spiritual warfare against the forces of evil."

"True prayer leads to action. We are ready to stand up and be counted in these days of change and decay," he said.

ECUMENICAL SCHOOL OPENS IN RURAL VIC.

Top Educationist hails new move

"The most exciting new move in Australian education in the 44 years I've been here!" was Sir James Darling's reaction to the inauguration of the Maryborough Christian Community School early this month.

Sir James, former headmaster of Geelong Grammar and the "grand old man" of Australia's independent school movement, was one of the hundreds of people who attended the inauguration and commissioning of the principal of the school in St Augustine's Roman Catholic Church, Maryborough, Victoria, on March 3.

The actual commissioning, taken by the local heads of the four participating churches, was the central point of an inter-church service of praise and intercession.

Glebe talks proceeding

Negotiations are proceeding satisfactorily between the Diocese of Sydney and the Department of Urban and Regional Development for the sale of 700 properties in the suburb of Glebe.

The diocese's Director of Information, the Rev. Alan Nichols, denied rumours in the secular press that the church had doubled its original estimate of \$20 million for the properties.

"These properties have been in the hands of the church for 120 years," he said. "The government is the only body with the capital and authority to retain the Glebe's essential character — as a district for low income families."

Heads of churches present were R. C. Bishop R. A. Mulkearns of Ballarat, Anglican Bishop David Shand of St Arnaud, the Rev. Clem Dickinson (for the Methodist Church), and the Rev. I. Adams (for the Churches of Christ).

people, is to be entirely staffed by profess-

the principle that Christian assumptions and values provide a specific background against which the best education is possible.

Comments such as:

• It's a bit poor when your lass gets told at school that the Christian ideas her parents prize highly are nonsense by some atheist teacher fresh out of college", and

• "I just don't want my children taught science by someone who doesn't believe there was ever a Creator", are the background of thinking which the Maryborough project has encountered.

There appears to be some doubt at this stage how specifically Christian Education will be provided. Bishop Mulkearns is anxious to avoid a kind of common Christian teaching which begs denominational differences. On the other hand, Methodist minister Clem Dickinson told us he saw a danger that too much specific denominational dogmatic teaching would endanger the unity of the school.

The school has over 100 students this year, and is expected to grow to about 200 next year, although this is dependent upon accommodation questions which have not been resolved.

• Gerald Davis for CHURCH SCENE was at the inauguration and reports in detail on Pages 10 and 11 of this issue.

EDITORIAL

A MATTER OF LIFE OR DEATH

The church "on the ground" is one description of parish life. How to get it "off the ground" and launched into productive activity for another year is occupying most parsons and parish councils right at this moment.

At first sight, there seems no pattern to the growth or decline of parishes. One will be threatened with extinction through lack of members and money, to pay its way and its clergy. Another in apparently equal circumstances will be holding up, viable. The parish as institution appears a whimsical creature; and the precarious situation of some infects all with a sense of risk.

On a closer view, however, those parishes

which experience growth also explicitly recognise a vocation, as a parish.

At the practical level of budgeting, these parishes organise themselves for a future in which their successors will gather the blessings: by a debt reduced; by bricks and mortar and the instruction of the young; by the benison of good-will in the community in which church members contribute with acts of mercy, availability and counsel in distress.

Parishes can be seen to program for a vocation-as-a-parish, by setting goals that members accept as beneficial. The greatest thing that ever happened for parish viability was when going to church ceased to be "the

done thing". Now, more than ever before, parishes can presume on their members' good intention to be involved. Targets that will help them see how their involvement can count — in evangelism, in contributing skills for group work, in ministering to shut-ins, or in policy-making — will mean the wide acceptance of the vision. But where there is no vision, the people perish.

Where this vision of parish life has been seized in local situations, it appears to be only concurrent with a wider vision, of vocation outside parochial matters. One can only generalise from observation of many key parishes — but it appears that parish reserves of evangelical concern are like the

widow's cruse of oil, replenished by being used. And worship as parish expression of the paramount activity of the whole Church of God is the supreme act of nonchalance. The worshipping community begins by devaluing its own life per se; it takes seriously our Lord's reminder — "Except a grain of wheat fall to the earth and die . . .". And the end is resurrection.

Yes, the responsibility of the local parish is too big to be grasped at a glance. So those who plan for future growth have the duty to set realisable targets — taking account of the limitations of the human condition without placing limits on the scope of the vision.

FORUM

SOME THOUGHTS ON 'RACISM'

From Dr CHARLES PRICE, in Canberra

Ever since the Uppsala Conference in 1968 the World Council of Churches has been very active in attacking 'racism' in various parts of the earth, raising special funds and establishing a special Program to Combat Racism (P.C.R.) in order to do so.

The results of this active program are appearing in several directions. First, there has been some research and publication on special areas of racial tension or difficulty; useful reports have been produced on South Africa, Namibia (South-West Africa) and Angola and moderately useful ones on the Australian Aborigines. More controversial reports or statements have appeared on the Indians of Latin America and on the investment policies of European and American businesses in southern Africa.

Second, in August 1969, financial grants were made — and at later dates also — to various organizations of oppressed racial groups or organizations supporting victims of racial injustice; the South African government's accusation that some of these grants were supporting violent attempts to overthrow the established order led to world-wide publicity, to many second-thoughts by Christians in Europe and the Americans, and to considerable difficulties for South African churches linked to W.C.C.

Third, W.C.C. decided to launch a campaign against the economies of South Africa and the Portuguese territories of southern Africa. It then proceeded not only to sell all shares it held in business organizations having commercial or industrial connections with southern Africa but asked its member churches to do the same; also to put as much pressure as possible on business corporations to withdraw investments from and cease trading with the white controlled countries of southern Africa. It has recently produced a revised list of corporations directly involved in investment or trade with southern Africa; this list includes the names of more than seventy firms registered in Australia.

Fourth, W.C.C. has decided that the white regimes of southern Africa are being much strengthened by European immigration, especially by skilled persons who, simply by their coming, prevent black Africans from being promoted into the ranks of skilled labourers. W.C.C. is at present enquiring into the numbers involved and has been exerting pressure on the Intergovernmental Committee for European Migration — of which South Africa is a member — to refrain from acting as South Africa's agent or assistant in recruiting immigrants and moving them to Africa.

Fifth, W.C.C. has asked its member churches, and national councils, to take special steps to study racial problems in their own countries and to exert as much political and other pressure as possible on their governments to discover and stop any acts of racial discrimination. The Australian Council of Churches has established a special commission to take action here.

In these and other ways W.C.C. is aligning itself with 'anti-racist' movements elsewhere, especially those apparent in the United Nations and its agencies. The whole battery of arguments and appeals,

together with the number of governments and organizations supporting them, was undoubtedly a major factor leading to the Australian Labor Party's change of immigration policy, its emphasis on Aboriginal affairs and programs, and its voting with 'anti-racist' countries on a number of issues before the United Nations.

This being the situation it is obviously important that Christians in Australia think seriously about racial discrimination and about the kind of arguments and attitudes abroad, not only amongst these anti-racist movements but amongst their opponents also. What follows are the somewhat random impressions of someone who has been studying certain aspects of the race question for over ten years, particularly in connection with the 'White Australia Policy' and the various forms of race tension arising from the immigration into established societies of peoples of very different racial and cultural origin.

Obviously there are serious problems of race-relations in the world, particularly where a minority of one race is imposing its will by force upon a large majority of another race, and doing so to its own economic, social and political advantage; South Africa, Portugal and Rhodesia are obvious cases here. Likewise there are cases where majorities of one race are using their numerical and political strength to discriminate against minorities of another race; Singhalese treatment of Tamils, Malay treatment of Chinese and Indians, Ugandan treatment of Asians, European-Australian treatment of Aborigines are clear cases here. Such discriminations are clearly wrong and all Christians must do what they can to right them, both in their country and abroad.

But it is not part of a Christian's duty to leap aboard the band-wagon just because others are doing so, nor to act precipitately, without careful examination and testing of policies and exportations. True, there are very strong economic and political interests, quite impervious to anything but considerable economic and political pressure; but that is in itself no justification for wholeheartedly accepting programmes of force, or claims that white peoples are guilty of grave 'crimes'.

Here one wonders whether the majority of 'anti-racists', including some of those in W.C.C., have always thought the issues through to the basic Christian foundations. First, in the eyes of God, all men fall short of His Glory and need the free gift of Christ's loving redemption and the power of the Spirit to lead better lives. But much literature on the race question, including some sponsored by the W.C.C., suggests that the root of the race question lies in the evil of the white peoples and that coloured peoples are nothing but innocent and unfortunate victims. This is not only non-Christian but is false to the facts; there are many places where a coloured people has exploited or maltreated coloured peoples of different race, as in eastern Africa and south-eastern Asia. Yet these have hitherto received little attention, though W.C.C. is now giving them a little more.

Second, in Christian terms the existence of wrong does not justify twisting of facts or illogical inconsistent thinking and

statements. Yet much 'anti-racist' literature reveals these deficiencies, including some sponsored by the W.C.C., notably the statement issued in January 1971 after a meeting of anthropologists in the Barbados on the treatment of Latin-American Indians. This statement demanded, in a very emotional context, that all missionary activity amongst Latin-American Indians should cease and that anthropology should stop being an instrument of colonial domination. Further, this statement took the inconsistent line — as does some 'anti-racist' writing in Australia — that white governments should on the one hand allow coloured minorities to determine their own way of life and, on the other hand, should provide such minorities with western standards of health, child-care and education, irrespective of whether they wanted it or not. (W.C.C.'s Commission on Mission and Evangelism has done much to correct the damage here — see *International Review of Missions*, July 1973).

Third, the Christian doctrine of justice, while rightly condemning exploitation of minority groups, does not excuse muddled thinking; yet this also appears in much 'anti-racist' literature, including some of that sponsored by the W.C.C. Terms such as 'land robbery', 'illegal dispossession', 'land rights' etc. are seldom relevant to situations that are basically ones of conquest. To one of Welsh descent, whose ancestors were driven from their lands first by Anglo-Saxons, then by Vikings, then by Normans, and whose people have made no claim for repossession because they recognize the cold hard facts of conquest, it is somewhat ironical to hear conquered peoples such as the Aborigines or Bantus talk of land rights. In terms of historical fact a conquered people has no rights at all, except what they can force from their masters by active or passive resistance, by enlisting outside support, by demonstrating their usefulness, by converting the invaders to their way of life and value system, or by learning to play the game according to the conquerors' rules and twisting the system to their advantage. Peoples such as the Aborigines — isolated, few, scattered and of a very different social and economic way of life — have suffered particularly severely here from the European outpourings of the eighteenth and nineteenth centuries, though not nearly as severely as those Eurasian peoples who felt the full weight of the Mongol, Arab, Germanic and other outpourings of earlier days. The difference now is that, almost for the first time in history, there is a loud and prolonged cry that the descendants of the conquerors feel guilty about their forebears' actions and fall over backwards to admit fault and make reparation. As a subtle way of regaining some of what was lost this may be effective and, from the conquered viewpoint, highly commendable — as an objective assessment of the basic issues involved it is both faulty and likely to backfire. An appeal to white Australians to help Aborigines regain their dignity and respect as fellow humans — which by their forceful actions they now show they can carry as mature and independent persons — is one thing: a demand that white Australians feel guilty is another.

Another weakness of much 'anti-racist' writing, both W.C.C. and other, is to deny

justice to parts of white policies. When condemning the protective paternalism of white Australians, for instance, little mention is made of the genuine humanitarian warmth lying beneath it: for instance, that Western Australian controls on Aboriginal pearlers were successfully designed to stop unscrupulous white captains wrecking the health of Aborigines, including women, by making them dive too deep, too often and with too little food. Likewise, when lashing out at white activities in Africa, some writers convey an impression of almost idyllic peaceful African life before the whites arrived; they omit all the evidence about African exploitation and brutality to other Africans, or the complete extermination of rival groups when overpopulation forced expansion on to other land. They also give very partial statistics of infant mortality and accuse white policies of leading to high infant mortality rates; an examination of infant mortality in various countries before the whites arrived might change their mind about white influence here.

Similarly, those writers attacking the Australian policy of assimilation in favour of Aboriginal self-determination omit any real mention of the underlying problem the doctrine of assimilation was trying to meet. What degree and what kind of pluralism can a society tolerate before it splits apart and no longer operates as a unity on those basic levels at which it must operate to remain a working political unit. Those advocating pluralism do not tackle this at all. They would command much more respect if they spent less time demanding 'rights' and more time on showing how various concessions could contribute much to minority happiness without undermining the basic integrity and unity of the society.

Finally, it would be valuable if those leading these movements dropped such polemical and unscientific terms as 'racism' — so often the use of such ill-defined and stereotype terms simply means the writers are as much under the sway of false racial notions as the 'exploiters' they attack, but are at the other end of the scale. Similarly with many other over-used and badly defined terms, such as 'exploitation' or 'neo-colonialist'. Use of such terms in the long run is nearly always counter-productive because those under attack know full well that the terms are not only very one-sided but often derive from secular anti-Christian ideologies.

All this is not to suggest that W.C.C. should never have launched a program to combat 'racism'. On the contrary: the program has already achieved much in stirring lethargy, in providing some very useful information, and in encouraging movements aiming to swing the power balance back to more equitable levels. But W.C.C. does have, as do all church folk concerned about racial matters, a very deep obligation to stress basic Christian doctrine and the sinful nature of all men. If we all admit our deficiencies we can much more easily come together to see what it is that God is wanting of us all — to concentrate only on the splinter in the other person's eye is not the way to Christian forgiveness and renewal.

(This was the text of a paper delivered to the recent meeting of the Primate's International Affairs commission.)

Memorial for Fr Frank Willoughby

Sir,

In January there passed to his rest a much loved priest of the Australian Church in

the person of Fr. Frank Willoughby who at the time of his death was Rector of St. George's Goodwood in the

Diocese of Adelaide. His longest incumbency of thirteen years was as parish priest of Loxton which is now in the

Diocese of The Murray and where his name and ministry are still something of a legend.

A parishioner of Loxton who wishes to remain anonymous has offered to our diocese

the sum of \$1000 for a memorial to Fr. Frank and this offer has been gratefully accepted by the Diocesan Council. The donor would like the gift to be the basis of a "Frank Willoughby Memorial Scholarship"

with the income being used to assist in the cost of training men for the Sacred Ministry in this diocese. The said person is quite happy for the initial amount to be added to by others who knew and loved Fr. Willoughby and would like to be associated with such a memorial.

Since his death, several people (even beyond Loxton and the Diocese of The Murray) have expressed to me their gratitude for his life and ministry. He was well known to many Anglicans throughout Australia and I would greatly appreciate some space in your columns to let such people know that such a Scholarship Fund has been established and that either the Registrar or I (P.O. Box 269, Murray Bridge, 5253)

Letters

would be pleased to receive contribution towards it.

I understand that the parish of Goodwood also intends to provide a parish memorial at St. George's. The churchwardens are aware of what we are doing here in The Murray on a diocesan level. In fairness around, it ought to be stated that the two projects are quite separate, sharing only in the love and esteem that many of us have for a great priest.

— Robert The Murray Murray Bridge, S.

MOOREHOUSE LECTURES 1974

in conjunction with the Trinity School of Theology and the Australian and New Zealand Society for Theological Studies.

Sunday, August 11 to Friday, August 16, 1974

Lecturer: The Rev. Canon Charles F.D. Moule, M.A., D.D., F.B.A.

Lady Margaret Professor of Divinity, University of Cambridge.

The Roots of Christology

Sunday August 11: I. The evolutionary conception orally examined.

Monday 12: II. Problems and questions.

Tuesday 13: A man dies — Man dies.

Contact with the risen Christ

Wednesday 14: I. A variety of conceptions in the New Testament

Thursday 15: II. prepositional and other phrases.

Friday 16: III. body, clothing, temple.

Please note the dates and enter into your diary

WYNDHAM

A reader in Lakemba, NSW, writes to say "The Wyndham tragedy is devastating and humiliating. If Bishop Witt will organise a fund to enable David McDougall and his family to continue their splendid ministry at Wyndham, I will forward \$100 as an opener. I feel that you readers have not realised the situation and its implications."

The reader did not want his own name used, and we have a rule against letters under nom-de-plume these days.

In fact, there is a fund for this purpose, the National Home Mission Fund. It has supported Wyndham for years. This year, income promises did not stretch as far as the needs. Bishop Witt of NW Australia could do no other than curtail at Wyndham.

Gifts to the National Home Mission Fund could have permitted a different situation. We understand it is now too late.

— Editor.

Bathurst Cathedral in operation

"Dynamic tension" between parish and diocesan roles

It is now nearly two and a half years since All Saints' Cathedral, Bathurst, was completed to a radical design, which depended primarily on its function. CHURCH SCENE has now received a report on the present functioning which could be of interest to readers.

From ERIC BARKER in BATHURST

During the five years of planning, the function of the cathedral became the prime consideration.

It needed to be a parish church, allowing the People of God to gather round the Table of God, but, at the same time, it had to be capable of providing a setting for diocesan occasions.

As the Mother Church it needed to be the spiritual centre of the diocese, giving a lead in its standard of worship, quality of preaching and teaching, and capable of demonstrating new and effective ways to communicate the Gospel.

As well as this it needed to give encouragement to all kinds of artistic expression, to provide a counselling centre and to be a focus for ecumenical action.

The problem of being both a parish church and cathedral has been tackled with some architectural and liturgical success.

Whilst being large enough to cope with large crowds, it certainly provides an intimacy for the regular worshippers, none of whom is further than sixty feet from the Altar. Similarly, whilst setting a high standard in music and ceremonial, both are usually of a kind in which the congregation can join.

One visiting bishop described the Parish Eucharist as "giving an experience of real celebration". To allow the enthusiastic choir opportunity to sing more elaborate music, special choral settings for both the Eucharist and Even-

song have been presented on the Festivals of Ascension, All Saints, Michaelmas and St Andrew.

Being "spiritual centre" of a diocese the size of Bathurst is difficult. However there has been an increasing use of the cathedral for diocesan services, pilgrimages and rallies. Then, when church leaders visit the cathedral their addresses are usually recorded on cassettes, which are subsequently made available to other parishes.

There has also been a practice for parish clergy to visit the cathedral for a week-end of duty, in which they have the opportunity both to celebrate Holy Communion and preach in the cathedral. Meanwhile one of the cathedral clergy takes their place in the parish.

The absence of a pulpit, with a simple lectern being used instead, has helped to produce a deeper level of communication between preacher and people. It is very helpful with dialogue and catechetical sermons, particularly for children.

The recent introduction of a "sermon evaluation sheet", completed by three or four members of the congregation, is also assisting in the problem of communication.

HEXAGON

Hexagonal in design, the cathedral provides an excellent setting for musical and dramatic presentations. Modern

dance has also been used effectively both within liturgical worship and as separate presentations.

The seating and other furnishing is sufficiently light to allow for speedy re-arrangement and this flexibility has proved very successful, particularly for children's and youth worship.

Vestments match the furnishings in simplicity of design. There are no brocades and velvets, no embroidery with semi-precious stones. Instead the materials are modern, bright in colour, and hard-wearing.

Cassocks are of a biscuit colour and washable. They and the over-tunics for choir and servers, and vestments for clergy, were designed by an Australian artist.

There are no "reserved seats" for dignitaries, who occupy them only once or twice a year. The sanctuary is therefore uncluttered. The only special seat is the Bishop's chair. (It looks nothing like a throne).

Stalls for archdeacons and canons are in the nave and are occupied by the congregation or clergy as needed.

Similarly by situating the choir and organ beside the congregation, instead of in front of it, there is a greater sense of corporate worship.

One member of the cathedral staff is a trained counsellor. Already he has conducted a course in counselling for clergy, and people are constantly being referred to him by local doctors and other parish clergy.

A room has been set aside for use in counselling and will be furnished when funds are available.

CITY FOCUS

On the ecumenical level there is a growing inclination by members of other churches to use the cathedral for worship services, choral and dramatic presentations and to see it as a focus for ecumenical activity.

It has certainly become a town landmark and tourist attraction, and members of other churches bring their visitors to see it just as proudly as do the Anglicans. Many congregations of surrounding churches have come in a body to see the cathedral and take part in its worship.

Meanwhile the usual work of a parish goes on steadily. Being a parish church and a cathedral is not easy, particularly as everything has to be financed by a not very large parish, with all its parochial commitments.

Fortunately the capital cost of the completion is a diocesan responsibility, the cathedral parish having to bear its share of one third.

There is still room for vast improvement. With only a small staff each member has to do far more work than can be adequately managed.

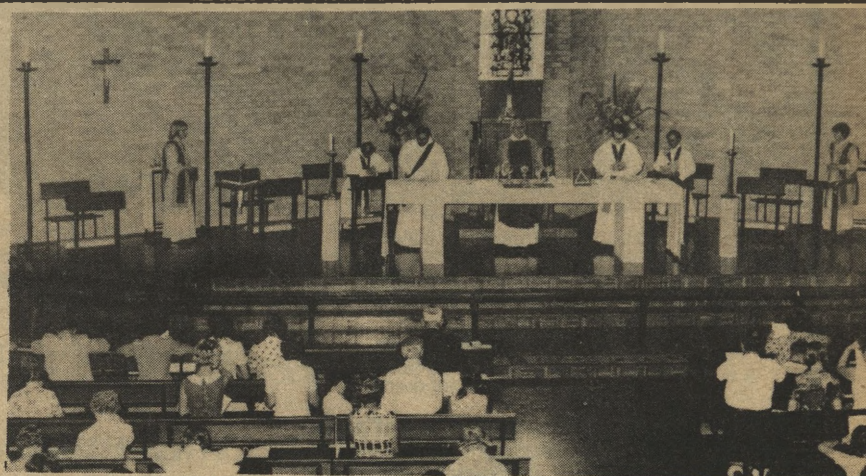
The functional ambivalence between parish church and cathedral requires constant balancing and produces a certain amount of tension.

Yet slowly this tension is beginning to be dynamic, rather than destructive, and the foresight of the planners, both in function and design, is being vindicated.

CMS leader resigns

The general secretary of the Church Missionary Society, Canon John V. Taylor, has announced his resignation at the end of this year, after eleven years in this position of leadership "at home" of the central CMS.

He began missionary service in Uganda in 1944 and became warden of Bishop Tucker Theological College at Mukono.



The Parish Eucharist in progress at All Saints' Cathedral, Bathurst. The spaciousness of the sanctuary and the proximity of the congregation and the sacred ministers is apparent.

Former primate criticises church calendar changes.

Changes proposed in the structure of the Church's liturgical year have been criticized by Archbishop Sir Philip Strong, former Primate of Australia. Archbishop Strong made his comments in a sermon in Wangaratta Cathedral on Sexagesima Sunday.

Referring to the tendency to drop the pre-Lenten season the Archbishop said: "Modern liturgiology does seem to encourage the anticipation of Feasts and Festivals, but not that of Seasons of Penitence, which it is tending to minimise and reduce. This seems to me to be a sign of the general laxity of the age which has crept also into Church life".

Archbishop Strong emphasised that his chief concern was not the preservation of the obscure Latin names for the three Sundays before Lent.

His concern was to maintain the teaching traditionally associated

with them.

"There is a definite and dominant note in the teaching of the Church on each of these three Sundays emphasising three important doctrines essential for the laying of the foundation of a true repentance and a right relationship with God", said the archbishop.

DOCTRINES

He described these as the Doctrine of Creation on Septuagesima Sunday, the Doctrine of Man on Sexagesima Sunday, and the Doctrine of Redemption on Quinquagesima Sunday.

The archbishop analysed the traditional lessons for Morning and

Evening Prayer and the Holy Communion for these three Sundays to illustrate his point.

"We have today many revisions of our Lectionary", he said, "and a new one is constantly being produced. I am always afraid as I open the Calendar at the beginning of a new Christian year lest I should find that some bright innovator has substituted for these significant lessons some obscure passage from some other part of the Old Testament, and the great significance of the Church's teaching for centuries past on these Sundays is lost for this and future generations".

"Grave Concern" on Human Rights Bill

The Standing Committee of the Anglican Diocese of Sydney has strongly attacked the Human Rights Bill and urged the Australian Attorney-General to withdraw it.

It passed a resolution declaring the Bill to be ineffective, unnecessary, selective and unpredictable. Copies of the resolution are being sent to Federal political leaders and Anglican bishops around Australia.

The Motion read: "The Standing committee of the Diocese of Sydney notes with very grave concern the Human Rights Bill proposed to be enacted by the Australian Government.

"First it believes the Bill to be ineffective insofar as it provides no legal or permanent

guarantee of the human rights it seeks to protect.

"Secondly, it believes the Bill to be unnecessary as human rights are to a great extent already protected within the framework of the common law. Although we would not describe the existing law as always producing just results, we do not see this Bill as an effective or appropriate step in improving the relationship between law and justice.

"Thirdly, it believes the Bill to be selective in its use of the United

Nations International Covenants which it seeks to ratify and, therefore, significant rights which have been omitted will inevitably be seen as less valuable than those which have been included.

"Fourthly, it believes the operation of the Bill to be unpredictable in that it contains imprecise language — the meaning of which is obscure and will remain obscure, at least until interpreted by the courts, and therefore liable to undermine the rule of law which we seek to uphold as a protection against the tyranny of arbitrary rule."

WORST FLOODS FOR 80 YEARS

The whole population of towns on the Gulf of Carpentaria evacuated. Great loss in towns in Queensland and North New South Wales.

HELP!

\$2,500 is ready for immediate help — much more is needed.

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P.O. Box N1024, Perth W.A. 6001

31 Andersen St., Clinton Park, Gladstone, Qld. 4680

or the Diocesan Office.

Gifts of \$2 and over are tax deductible.

STOP PRESS: Received \$1,000 from one church Youth Group.



The Intermediate Fellowship in the Cathedral parish, with a session in progress led by one of their leaders who is also a churchwarden.

STEWARDSHIP IN A SMALL CHURCH

Our recent C.A.S. Stewardship Programme was quite tremendous. It was a completely new experience approached apprehensively at first by all of us, but our people soon joined in the spirit of the programme. On the financial side our income will double, and our fifty families will be able to meet our budget. On another level, many "fringe" people now have a deeper vision of the Church, already there are signs of renewal on their part. We are deeply grateful to C.A.S.

Keith Browne,
Parish of St Peter,
Bundoora, Melbourne

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CLERGY MOVEMENTS

ADELAIDE

HOPTON, The Rev. P.P.A. to parish of Kapunda 15th March, '74.

STEPHENSON, The Rev. J.H. from St Mary's, The Burra to St Jude's.

Brighton, 8th May, '74.

WILLIAMS, The Rev. S.R., permission to officiate.

RESIGNATION

DENT, The Rev. G.L. from St George's Alton, 1st May, '74.

WILLOCHRA

HOLDEN, The Rev. Ralph, from Minlaton for Plympton (Dio. Adelaide).

McEWIN, The Rev.

Robert, to Leigh Creek, 10th March, '74.

BASTIAN, The Rev. Fred, from Maitland to become Archdeacon of the Eyre Peninsula.

NEWCASTLE

STUART-FOX, the Rev. D., from North Queensland to Rector of Gresford.

WINTER, the Rt Rev. A., acting chaplain of St John's College, Morpeth.

SYDNEY

MATLEY, the Rev. Robert D., Formerly Curate, with oversight of Church of Resurrection, Jamberoo, to Rector, St. James', Smithfield.

GEORGE, the Rev. Barry S., formerly with C.M.S., Tanzania, to Rector, St Thomas', Kingsgrove.

PARKER, the Rev. Douglas S., formerly Vicar of Tenterfield, Diocese of Armidale, to

C.I.C., St Martin's, Blakehurst. Institution 27th February 1974.

HAMILTON, the Rev. Alan E., formerly curate, St John's Beecroft,

to Curate-in-Charge, St Thomas', South Granville. Institution 28th February 1974.

PRIMMER, the Rev. D., to locum at Dee Why.

Imaginative seminar on liturgy in Wangaratta

A lively two-day seminar for clergy on the theme "Renewal through Liturgy" was held in Wangaratta on February 18 and 19. Almost all the clergy of the Diocese of Wangaratta were present, as well as neighbouring clergy from Canberra and Goulburn and Riverina dioceses.

An imaginative program was arranged by the Diocesan Liturgical Committee under the leadership of Archdeacon A. S. Goldsworthy.

Lectures, discussion, practical demonstrations and music were woven into the program, with such intriguing titles as "Monday Conference", "Holy Rite or Partly Wrong?" and "Bridge over Troubled Waters".

Focal points in the seminar were two celebrations of the Eucharist.

A celebration of Australia 73 in an informal setting in the conference hall used music composed specially by the Rev. Donald Gibson of Numurkah.

The program ended with the Series 3 rite in the more traditional Cathedral setting, with the Bishop as celebrant.

Guest lecturer was Brother Gilbert Sinden, S.S.M., a member of the Australian Liturgical Commission. His lively exposition of Australia 73 provoked spirited discussion for an entire afternoon session.

The seminar arose from a resolution of the 1973 Wangaratta Synod encouraging all parishes to engage in liturgical renewal.

The aim was to

Burnley

St Bartholomew's Burnley, Vic., will hold a Solemn Thanksgiving Eucharist on Sat. March 23 at 3pm to give thanks for the restoration of the church and guild hall.

familiarise the clergy with the new rites and to assist them in the imaginative implementation of modern liturgical principles in the parishes.

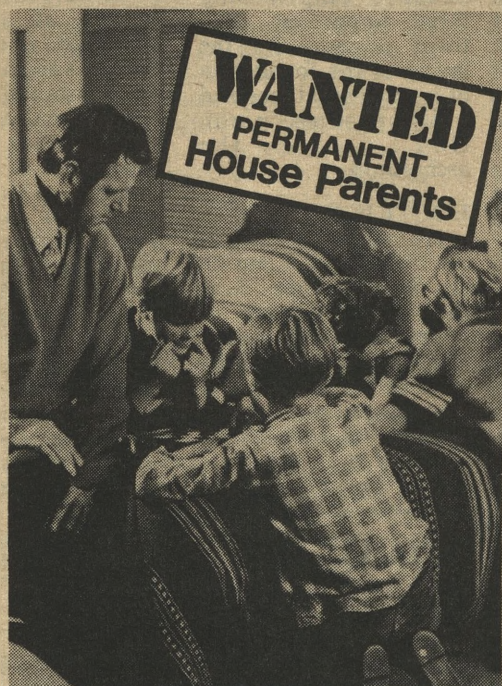
Ample opportunity was given for the discussion of basic principles of old versus new in liturgy.

A recent survey reveals that fewer than one quarter of the parishes of Wangaratta Diocese are currently using the Prayer Book rite for their regular Sunday Eucharist. Australia 73 is now the most widely used rite, with Series 2 and Series 3 being used in a number of parishes.

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VAST SCOPE FOR EVANGELISM

W.A. project down to the finest details

The three-year program "Celebration '75" which will extend throughout Western Australia is underway, following February's clergy school attended by over 100 clergy from Perth diocese and the diocese of the North West.

Organisers have also confirmed the names of Third World speakers to visit the state in Passion Week next year, March 16 to 23, at the height of the evangelistic campaign.

From last month's conference the clergy have set out to make Lent '74 a preparation in the parishes for the main thrust of the program.

Silk screen printed banners for use in churches, posters to advertise Lenten programs, lapel badges, prayer cards and share applications were made available to each parish. The diocesan artist Graham Quartly presented a program of further banner designs to be made available during the year.

Rural Deanery Meetings:

On Quinquagesima Sunday (Feb. 24) 750 lay people converged upon metropolitan centres at Subiaco, Bickton, Cannington, Floreat and Midland. Each meeting followed a similar pattern.

A taped message from the archbishop, an address by a layman, a panel consisting of a layman, a priest and a member of senior staff to answer questions, a discussion led by a parish priest to consider what could be done at the parish level. The final act was the distribution and discussion of a commitment questionnaire concluding with an act of worship which allowed for a corporate expression of individual commitment.

Country parishes had been asked to adapt this program to local needs.

The Next Step:

Parish representatives from the deanery meetings are expected to report back to local congregations not only to advise on program details but to promote



Canon Bill Rich, involved in W.A.'s planning for "Celebration '75", who provided CHURCH SCENE with news of recent developments.

involvement in parish Lenten programs, find prayer partners, encourage the use of lapel badges and ask for share support to meet the anticipated costs.

Each parish has been asked to call together a core group to work in the local scene. At this point in time the group will be responsible for stimulating interest and support. Later it will pick up local responsibility for planned participation in both '75 and '76 programs.

Launching Service:

Local core groups will appoint Parish Key Leaders who will be commissioned at the Launching Service to be held in St George's Cathedral and in selected country centres on Sunday, April 28. From the time of the Launching Service it is expected that the thrust will continue as more folk are aware and involved.

The Celebration '75 Program:

The Speakers:

The Third World visitors in 1975 will be Bishop Woodroffe, of the West Indies, Bishop Lwum of Uganda, Bishop Samuel of South India, Bishop Wickremesinghe of Sri Lanka, Paul Sudhakar

of India, and a priest not yet named from New Guinea.

Passion Week '75:

The week begins with an evening function to be held at the Edgely Centre — a newly constructed entertainment centre in the city. During the week the visitors are scheduled to speak in metropolitan and country centres and the final act of worship and celebration will be an open air Eucharist at Perry Lakes Stadium. People from all the regional gatherings will converge for the final witness.

The Anglican Consultative Council:

The delegations to the Council have been asked to be available for visits to each parish during their stay in Perth in August. Apart from the allocation of delegates little detailed preparation is in hand at present as it is envisaged each delegate will make a contribution in the normal parish setting of regular worship.

Finance:

The subcommittee on finance is working towards a budget of \$44,000 for the three year plan. This estimated expenditure earmarks \$15,000 for the 1976 program of parish evangelistic outreach. It is anticipated that the main source of income for the project will be the taking up of shares at \$10 each by people committed to the venture.

The performing arts:

It is expected that local parish resources as well as the professional field will be used to see that each gathering will be accompanied by full use of drama, music and art work to reinforce the impact of the presentation of the Gospel.

The Cathedral Square:

A subcommittee led

by the Dean is considering the use of the Cathedral and the Cathedral Square with its unique opportunity to confront the people of the city. The present Lent '74 program has been described as a rehearsal for what might prove possible in the way of outreach.

Religious Art:

It is planned to have a professional art competition run in conjunction with the '75 program. A brief will be given to interested W.A. artists and submissions sought. Regional gatherings are seen as venues for the display of a second competition from non professionals from the parishes.

The '76 Program:

Little detail is yet available in regard to proposed activities for parish programmes in '76. Decisions are yet to be made but as the impact of '75 becomes a reality the stage will be set for the outreach programs of '76 and the full value of this mammoth undertaking realised.



These churchmen gave a lead in the "Prayer and Action" meeting associated with Sydney's Festival of Light promotion, in St Andrew's Cathedral last month. From left: Archbishop M. Loane, Bishop F. Hume-Moir, the Rev. B. Judd (NSW Council of Churches), the Rev. F. Nile (Festival of Light), and Dean L. Shilton.

FOL emphasis shifts to light, away from darkness?

From GERALD DAVIS

CHURCH SCENE, last year, made some significant criticisms of the Festival of Light proposal which was then under discussion.

Our disquiet related to our belief that a major problem the Gospel faces in Australia is that vast numbers of people understand the Gospel to be a moral code and little else. We argued that the Gospel was about the potential for men and women to be in father-child relationship with our God of grace. The ethical content of Christianity, we argue, is derivative: because we know ourselves to be children of Light it follows that we prefer light to darkness.

Furthermore, on many of the specific issues of morality the Festival of Light organisers were anxious to propound "answers"; there was no consensus among Chris-

tian people as to what the answer should be.

So when about 50 religious journalists and others were given a preview of the publicity being considered for Sydney's April Festival of Light, just as a study in the use of media, I was more than technically interested.

It seemed to me the various advertising proposals all took either one of two forms. One form was in the nature of a challenge to Christian people to identify with the Festival as a mark of confidence in the Gospel. The other was a statement of Christian conviction to the unchurched world that Jesus is the only light for a darkened world. There was no reference to specific moral questions, although there was an implied assumption of a pattern of change in community morality.

One vital part of the

Festival data had not been completed, and that was a petition which Christian people were to be asked to sign. It was not clear what the text of this would be.

At this stage, therefore, the one, single message which the Sydney FESTIVAL OF Light contains is a paraphrase of I John 1, and nothing more or less.

For myself, I would readily say that the objections CHURCH SCENE raised to earlier plans do not apply to the Sydney scheme. It is hard to see how misconceptions can be fed by Sydney's proposals, and it is easy to see how a clear and helpful message could come through.

Now Sydney's careful plans could be muddled by the text of the petition. They could also be overtaken by other people of different intention if the media spotlight falls on them.



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Christ Church S. Laurence, one of Sydney's oldest city churches is in urgent need of restoration. The historic spire is the oldest existing work of Edmund Blacket, famed colonial architect of the nineteenth century. With the main building it has suffered 130 years of atmospheric pollution, causing massive erosion of the stonework in several areas.

But Christ Church is more than a building. It has been the spiritual home of many people in the

worldwide Anglican communion. It has shown energetic social concern for Aborigines and the other less fortunate members of the community and is known for its work in the healing ministry.

\$50,000 is needed urgently to repair and restore the building. The parish has raised \$15,500 to date. But the burden is heavy and one with which we feel other Anglicans may care to assist. Can we look forward to your support in this appeal?



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Torture: society's secret weapon

From Bishop John Howe, secretary-general of the Anglican Consultative Council with headquarters in London

Last December I took part in a conference on torture. Two different kinds of conference take place on the subject of torture: one is the kind I went to "for the abolition of torture," sponsored by Amnesty International; the other is for training people how to torture with up-to-date apparatus and psychological techniques: these are sponsored by governmental departments or agencies.

Torture as an instrument of governments is on the increase, and has been described recently as reaching epidemic proportions. The number of countries by which it is practised, or where the practice is seriously suspected, is sickeningly long, and sometimes surprising. Torture is traditionally a means of extracting information. That is still one use, but now there is another: to create such dread that a minority government shall be able to continue in power without the will of the people. The main reason for torturing people today is to deter other people from action, and it proves an effective means.

States expound and justify to the world their policies, practices, and even their violence. There is one exception. The use of torture is always denied and justification is never attempted. Yet it is not occasional, but epidemic and international, with experts in torture and modern equipment being made available by one country to another. The immediate result of it all is unbearable human suffering and degradation.

Article 5 of the Universal Declaration of Human Rights asserts: "No one shall be have neither used nor advocated violence. It is independent of any government, political faction or religious creed. It has the highest reputation and support, and

has consultative status with the United Nations.

Having received their invitation, I sought the advice of the Anglican Consultative Council when it met in Dublin. There are many governments that have cause to prefer that the churches should keep safely silent. For some churches present at the ACC, silence would have been the safer course. Where did we stand? Did the council wish that I officially represent them? Unanimously they did.

The conference was rather tedious. This was perhaps inevitable with all 250 participants in fundamental and deep agreement. The important thing was for it to take place, and to draw attention as widely as possible to this dismal feature of the contemporary way of life. In fact it did not take place as planned in the great UNESCO building. Shortly before the Conference, Amnesty International's book "Report on Torture" was published. In it many countries are criticized including member-states of UNESCO. One or two of these, and one wonders which, objected to the conference on the abolition of torture being held on UNESCO premises, and indeed the director of UNESCO withdrew permission — a curious incident.

I suppose in all these cases one can say it was not just an ecclesiastical business, but the requirements of politics and high treason are involved too. Nevertheless they were consented to and justified by Christians — by theologians! This is a subjected to torture or to cruel, inhuman, or degrading treatment or punishment." It is an assertion no Christian would wish to diminish. The gospel, the beatitudes, the law of love, the example of Christ, make it intolerable that torture should be excused. As a message from the Archbishop of

Canterbury said to the Amnesty International conference I attended, it is a "totally unacceptable practice." Christians have cause to be in the lead in every effort for the abolition of torture.

As I write this, or as you are reading it — so widespread are torture and the torturers today — we may be sure electric shocks are being administered to some man or woman somewhere, perhaps to a number, the wires being applied to their eyes, their ears, their genitals. It may have been going on for two hours, and will go on for hours more yet, and then again tomorrow, and other days after that. Or it may be one of many other treatments — perhaps shut naked in a small refrigerated room without food or water or light for days while tape recordings transmit human shrieks alternating with a crescendo of jet engines. This is what is happening in our world just now, in 1974.

I attended the Conference for the Abolition of Torture last December in Paris in my official capacity, representing the world-wide Anglican Consultative Council. The sponsoring body of this international conference, Amnesty International, came into being a dozen years ago to secure the provisions of the Declaration of Human Rights on behalf of people imprisoned for their beliefs, colour, ethnic origin or religion, provided they shattering and terrifying thought.

On all this one can dwell and draw conclusions. Two conclusions I draw are: that the need for power is more dangerous with minorities than with majorities; and that it can be unwise to trust a theologian unless you are sure that he keeps the whole gospel in view.

Here are the Paris conference's

recommendations to religious organizations:

1. To demonstrate the total incompatibility of torture with the ethical demands of religion;
2. To promote theological study of and research into human rights and social responsibility and to include the teaching of human rights issues in all institutions of religious or theological study;
3. To organize, in co-operation with non-religious bodies, opposition to torture through their local national and international structures;
4. To urge religious leaders and authorities in exercising their moral leadership to denounce torture and all pretexts to justify it in general and in specific situations;
5. To urge individuals and local, national, and international religious structures to come to the aid of victims and their families with moral, material and legal aid;
6. To declare that any involvement in, or support for, torture is in conflict with membership of religious bodies;
7. To urge members to resist all pressures to practise or condone torture in any form or to remain silent in face of it;
8. To take all steps in their power to ensure that their representatives working in prisons or other penal institutions or in the Armed Forces will be employed by, and/or responsible to, an authority independent of the confining institution and that such religious and social workers should be obliged and free to report all cases of actual and intended physical or mental ill-treatment to appropriate national and international bodies.

Liturgical Commission works on 7 projects

Progress in new services

The liturgical rite "Australia '73" has already sold over 75,000

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The Liturgical Commission of the Church of England in Australia, at its 6-day meeting in Sydney last month, noted that the service was now being used all over Australia.

The commission's chairman, Bishop Gordon Arthur, spoke of the progress with drafts of Baptism and Confirmation services (prepared by a Melbourne sub-committee), and a draft of a Marriage service (prepared by a Perth sub-committee).

Work will continue on these drafts during 1974, and they should be ready for 1975.

"We have been pleased at steady sales of Sunday Services Revised, and, as a result of requests from several diocesan bishops, we will have the S.S.R. Litany published on a separate card before Easter. We hope this will encourage wider use of the new Litany, both by itself and in connection with Australia '73," Bishop Arthur said.

The commission plans to produce:

- A Prayer Book Lectionary by October 1974 (which a South Australian Sub-committee is working on).
- Other Sunday lectionaries with revised Collects, with a two-year or three year cycle.
- New baptism, confirmation and marriage services.
- A new Prayer Book, with all Sunday Services, readings and psalms, in time for General Synod in

September, 1977.

- A second book for occasional use, containing the "pastoral offices" by 1977.
- A third book mainly for clergy, by 1977 including the daily offices with readings.

Bishop Arthur said: "This means the commission will by 1977 have produced revised forms of all the services in the 1662 Book of Common Prayer. We think it unlikely that all of these could fit into one book, due to consideration of size and expense.



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“National crisis: sign of divine judgement”

Inflation and the oil crisis in England confronted the nation with divine judgement, with the claims of divine righteousness, the Archbishop of Canterbury said last week.

As Primate of All England Archbishop Ramsey was giving the presidential address to the General Synod of the Church of England, at Westminster.

“When our civilization loses true values and true priorities, it is not surprising that the law of divine judgement is apparent,” he said.

“The call to God and to repentance, however, is sometimes presented in a way which can be very misleading — as when people say that, if only we turned to God, then there would be the foundation of a secure, stable, happy and fairly prosperous society.

“That may be so. But the idea that righteousness leads to prosperity is the doctrine of the Book of Deuteronomy rather than the doctrine of our Lord and the Apostles.

“It was not for the purpose of guaranteeing a stable and secure society that our Lord and the Apostles taught what they did. I recall the words of F. C. Burkitt: ‘Christianity was from the first organised for a

time of catastrophe.’

“It is doubtful from history and experience whether countries which are righteous and God-fearing are necessarily also stable, secure and prosperous. The answer of history has been sometimes yes and sometimes no.

“No, we must summon the people to turn to God because we are in

a mess, and because God is true and righteous and he will know what to do with us when we turn to him,” he said.

The archbishop also spoke of the need for the nation to be ready for “a new simplicity of living” while trying to raise the standards of those “whose standards of living are far too low”.

Dean to City

The former Dean of Johannesburg and opponent of apartheid, the Rev. Gonville French-Beytagh, is to be rector of St Vedast's, Foster Lane, in the City of London.

Since he left South Africa, he has been working as assistant curate at St Matthew's, Westminster.

Bookshops merge

Perth's Cathedral Square Bookshop and Methodist Book Depot have come under a new, merged management.

“Associated Church Bookshops” has been adopted as a joint trading name and the Rev. F. P. D. Penning, Cathedral Square Bookshop manager, is overall manager.

The Methodist Book Depot has been renamed “Wesley Centre Bookshop”, and moved to better premises at 83a William Street, Perth.

Cathedral Square Bookshop remains unchanged.

Correspondence and orders may be directed to either shops, and stock will be held in common.

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	\$	\$
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Armidale	2,411	3,117
Bathurst	8,840	10,318
Ballarat	1,571	6,230
Bendigo	—	8,407
Brisbane	7,843	36,337
Bunbury	7,085	12,336
Canberra-Goulburn	12,673	21,630
Carpentaria	—	13
Gippsland	659	1,681
Grafton	7,355	7,430
Melbourne	16,936	51,796
Newcastle	—	4,747
Northern Territory	—	65
North Queensland	3,523	4,439
North West Australia	—	194
Papua New Guinea	722	18,617
Perth	256	1,159
Riverina	5,942	8,649
Rockhampton	5,433	12,601
Sydney	1,072	22,273
St. Arnaud	1,502	1,552
Tasmania	5	10,681
The Murray	103	3,009
Wangaratta	94	18,335
Willochra	2,304	5,451
	88,432	285,507
Anonymous Donor	—	10,000
Bank of New South Wales	—	2,500
Others	1,451	3,763
Marco Polo	—	434
Overseas	477	3,041
For Newton College Fund	—	—
(a) Papua New Guinea	—	3,000
(b) Australia	15,187	26,588
(c) Canon O'Keefe	—	5,000
Australian Board of Missions	—	10,000
In Memory of Barbara Waterhouse	—	1,036
Church Schools	3,467	4,983
Polynesia	—	247
	\$20,582	\$70,592
Unallocated	—	\$12,482
	\$109,014	\$368,581



Dean Horace Dammers of Bristol, formerly Dean of Coventry, has been speaking to meetings of clergy and laymen in several NSW centres over the past three weeks.

He came to Australia at the invitation of Dean Barker of Bathurst, and stimulated thinking on the functions and functioning of cathedrals in Bathurst.

In Dubbo the dean conducted a week's mission, and later met clergy of the diocese of Canberra and Goulburn, in Albury and Canberra.

Dean Dammers and the ministry he developed around Coventry cathedral have been an important influence on the pattern of church life at All Saints' Cathedral, Bathurst.

Theological college numbers healthy

Figures just to hand from four of Australia's theological colleges reveal that numbers of men studying are either steady or increased on last year's figures.

Ridley Theological College, Melbourne, reports enrollments are up to 45 full-time students (40 of them in residence) as the academic year begins, as well as a number of evening students.

It appears as part of an upward trend — there were 42 full-time students last year, and in the year before fewer than 30.

Bishop Alfred Stanway, vice-principal of Ridley, commenting on the figures, said that at least as important as

the increase in numbers was a rise in the proportion of students with previous academic qualifications.

“The presence of these men raises the expectations and the performance of the other students to an appreciable degree,” Bishop Stanway said.

St Francis' College, Brisbane, reports 12 theological students during the week, and a further 12 each weekend, holding the figures at the same level as last year, despite having two-

thirds of last year's students graduate at the end of that year.

Moore College, Sydney, reports 80 men, four women and 27 Deaconess House students as full-time theological trainees this year. The figures for the women are the same as for last year, while the number of men has increased marginally.

St John's Theological College, Morpeth, has opened the year with over 60 on the campus, adding in wives, children, and ancillary students.

A person you need to know.

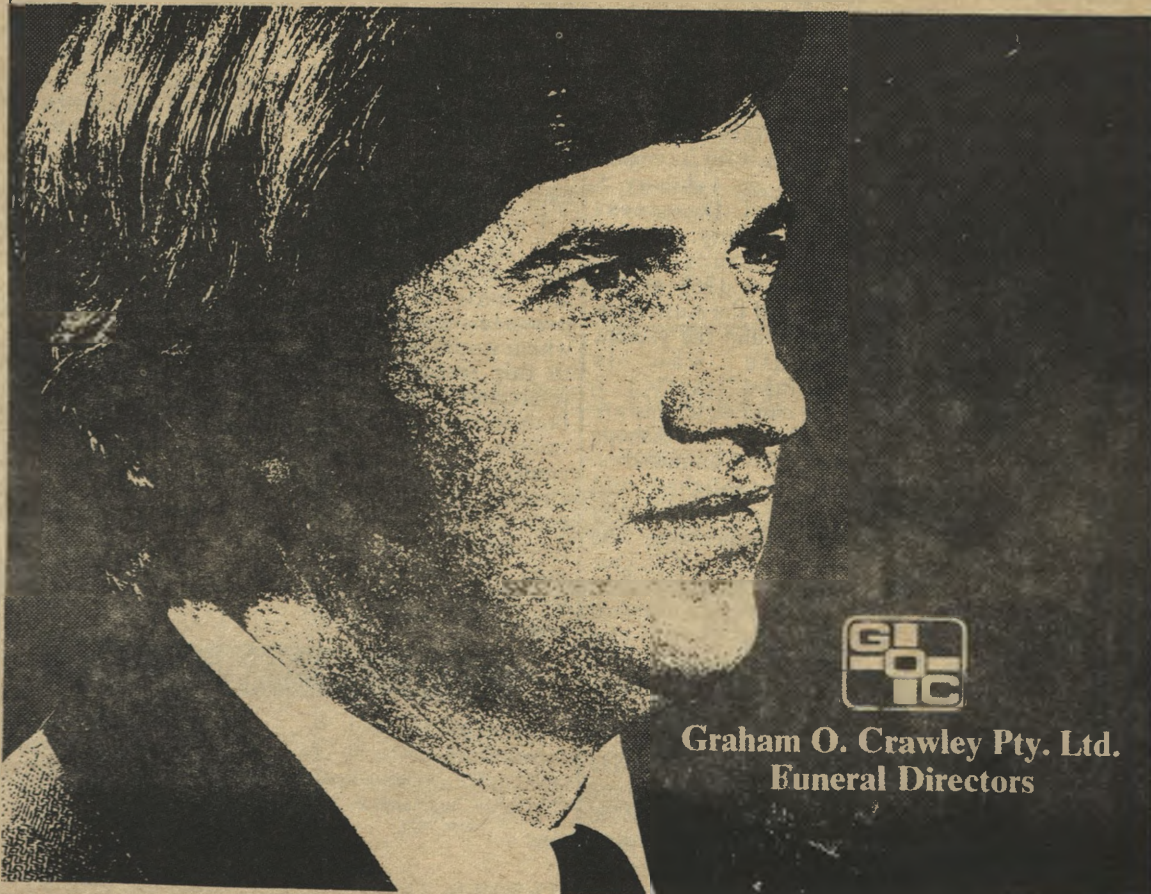
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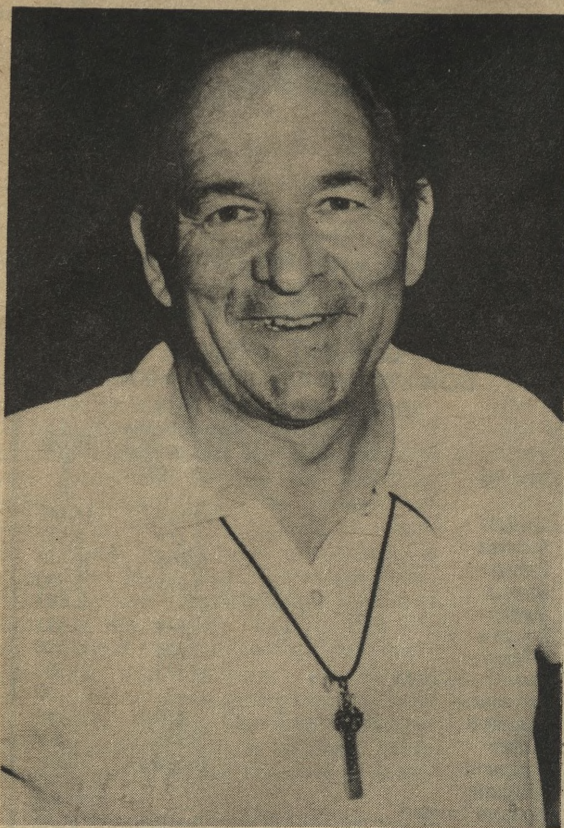


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Bishop Witt

Witt, for Life

Bishop Howell Witt, Bishop of North West Australia, is to conduct an inter-church mission in the Melbourne suburb of Ringwood East, for a week from March 31.

The theme of the mission is to be "Life".

Bishop Robert Dann is to commission Bishop Witt and the Rev. Gordon Williams for the mission at the 8 a.m. service in Holy Trinity Anglican Church, East Ringwood, on March 31st. Mission services will be held at 7 p.m. on Sundays March 31 and April 7, and at 8 p.m. Monday to Saturday between.

Fund for aborigines

The Australian Council of Churches has established an Aboriginal Development Fund, with a target of \$100,000 per annum for five years.

The fund will enable aborigines to develop their communities and their participation in the total community through leadership training and programs to develop aboriginal culture.

The World Christian Action division of the A.C.C. will be asked to make an annual contribution to the fund, beginning in 1974.

A public appeal will be launched in 1975. Applications to the fund will only be received from aboriginal communities and/or groups on the basis of their

decision-making power and their control over use of the money.

The evaluation of the applications will be by an all-aboriginal working group of the commission.

Churches are to be asked to make the fund known to local aboriginal groups and facilitate applications to the fund.

Promoting religious communities

The Advisory Council of Religious Communities for Australasia and the Pacific met for its annual meeting on February 5 and 6 at Deaconess House, Sydney.

The Council was formed in 1968 at the request of the Australian Bishops and the present Primate who is Chairman.

Its chief functions are to advise the Bishops and the Communities, both established and formative ones, on any matter concerning the religious life and to give formal recognition to Communities which have passed the formative stage.

This year's meeting was largely taken up with arrangements for Religious Life Sunday which will be observed this year on either 22nd or 29th September and with other means of stimulating interest in the religious life.

"Let's not confuse good taste with salvation"

Letters

Sir,
I find it singularly curious that your columnist Peter Hill is worried over the TV screening of 'nudity, immorality, amorality, homosexuality, and un-reality' in 'The Box', only because it is 'puerile', and 'indicates a decline in good taste', yet is being watched by an ever increasing number of viewers. Does he really regard 'good taste' and 'an appreciation of the better things of life', desirable as he may find them, as Christian virtues? Is the

converse then also true, and are people of bad taste, who have not developed an appreciation of the better things of life, worse Christians, or less likely to be saved than their more cultured neighbours? Surely it is one of the besetting sins of Anglicanism that we have an unbecoming pride in our ability to act and to worship in "good taste", and a far too stunted concern for communicating the gospel to ordinary mortals, and leavening the

lump of our own community?

Now I am not one of the clergymen, newspaper columnists, reporters, or church leaders referred to by Mr Hill, merely a housewife — one of the lowlier members of the flock. But as C. S. Lewis points out, the proper study of shepherds is sheep, so I am emboldened to continue my bleating.

Search the scriptures as I may, I can find no condemnation of individuals or communities for puerile or bad taste. However passage after passage proclaims the damning effects of immorality, amorality, homosexuality and unreality on both individuals and communities. But if bad taste is all that is at issue, we can all go back to sleep again. Bad taste is not mortal sin!

Your columnist may hold the view that programmes like "The Box" and "No 96" have

no power to corrupt, but there is growing evidence that the young, the foolish, the immature and the bored, do accept and often copy what they see or read in the media. Even this morning's paper, THE AGE 27/2/74, reports a new crime in Great Britain copied from reports of the Hearst kidnapping in the U.S.A.

Those who have a Christian commitment, and are in a position to sense the climate in our secondary schools today, cannot but be agonizingly aware that a growing number of our young people regard the values they see portrayed in the media as the "real" or "adult" ones. At a time when authority is at a discount, and many mothers are working,

even Christian families are finding it increasingly hard to counter the effects of the media and the peer group at school. Those of us who are fortunate enough to have our teenagers associated with a peer group of lively Christian young people are a tiny minority. We should be eternally grateful. But for the vast majority of Australian teenagers, the formative influences are very different. Is the Christian church content that it should be so? And after all, is not the most fearful condemnation of all, reserved for those who 'cause one of these little ones to turn away from me'?

Sincerely,
ESMA M. JOB
High Street,
Lower Templestowe,
Vic.

Diocesan papers and their format

Sir,
I wish to protest at the emotional tone of your headline (C.S. 24:1: 74 p.9) regarding the change of format of the "Saint Arnaud Churchman".

We have, in the Diocese of The Murray, been using this format — single foolscap sheet, distributed in bulk to parishes, giving news in brief form, and without advertisements — since the inception of the Diocese. This was in no sense a "tightening of the belt" but a recognition that the older style magazine-type diocesan papers were largely unread; that the collecting of subscriptions was more nuisance than

value; and that it was only the newsworthiness of the paper which would make it popular.

Experience has shown that church-people throughout the diocese look forward to the arrival of the News-Sheet with great interest, and relatively few copies remain unread. Let us credit the Diocese of Saint Arnaud with being forward-looking and realistic with regard to "The Churchman": our experience certainly suggests that this will be the case.

(The Rev.) W. J. Goodes,
MOUNT BARKER, S.A.

Fascism and the churches

Sir,
I am currently exploring the possibility of undertaking some research on the attitudes of the Protestant Churches in Britain to social questions and to the rise of Fascism abroad in the inter-war years.

I am endeavouring to ascertain the nature and extent of resources available in Australia in order to decide on the feasibility of the project. I have consulted the National Union Catalogue (Serials in Australian Libraries) and find that there are some holdings of relevant materials.

I would be grateful if any of your readers could acquaint me with any material held in private collections which would be relevant to this research. I am interested in material of both formal and private nature — reports of conferences, assemblies, church organizations (including inter-denominational); journals or newspapers; pamphlets, letters, sermons or published

works. In particular, I am anxious to gain access to copies of the following:-

The Church Times
The Church of England Newspaper
The Churchman
Theology
The Expository Times
Church Quarterly Review
Church Gazette and Intelligencer
Church Directory and Almanack (excluding years 1927, 1937)
Acts of Convocation
Resolutions and Reports of the Lambeth Conference, 1930 (including reports of special committees e.g. the committee on the life and witness of the Christian Community)
Lambeth Occasional Reports 1931-8

I would be extremely interested to hear of any other material which might possibly have relevance to this question.

Ms Margaret Lavender,
9 Randell St.,
DICKSON A.C.T. 2602

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"Peter didn't do his homework" . . .

Sir,
I'm writing to back up the Rev. R. Ogden's letter in CS, February 28.

It is evident that ADVOCATE columnist, Ronald Conway, and Fr Peter Hill didn't do their homework.

They could have obtained the correct information by doing a little research and not just accepting a common misunderstanding. Page 49 of the 1971-72 Church of England Year Book (the last

issue?) makes it clear that the Church of England is not subsidised by the State. I quote "The commissioners draw no income from the State".

The reference is to the Church Commissioners for England, who manage and disburse the income from various sources. For example, of about 24 million pounds, 12 million pounds comes from Stock Exchange investments, including industrials, and 8 million pounds from

land and property.

Three quarters of the 24 million pounds goes to the payment of clergy stipends and about one tenth to payments of clergy pensions, etc.

The Church Commissioners came into being on April 1, 1948, when the bodies known as "Queen Anne's Bounty" (1704) and the Ecclesiastical Commissioners (1836) were united.

(The Rev.) J. T. Corrigan,
MELBOURNE.

. . . Hence, "A hoary old falsehood"

Sir,
Under the heading of ENGLISH CHURCH RUN BY VERGERS, in SCENE AND HEARD of 14th February, you are guilty of creating a "wrong impression" of Church life in England.

Ronald Conway may have received a "bad impression" of his visits to English Cathedrals and Churches, but surely he has himself to blame.

He begins with a misconception which is unforgivable for a journalist. Since when was the Church of England a "State subsidised Church"? The hoary old falsehood that Establishment means State Subsidy is excusable in the ignorant and bigotted, but smacks of deliberate malice in one who, by profession, claims to report things as they are.

I must also put in a word of defence for the much maligned Vergers. As a member of the parish staff of an old historic Church in N.S.W., I know

something of the day to day problems of our parish vergers. He mans the Church at advertised times and on the whole the visiting public are most appreciative of his services, but what is one to do with the perpetual late-comer who expects the Church to remain open outside the advertised hours to suit his convenience.

Usually the Verger is only too happy to accommodate the genuine visitor, but when the latecomer is an almost daily occurrence, even the most patient servant of the Church becomes testy and unco-operative. Of course it is wrong to lose one's patience, but it is even more wrong to take a trivial incident and blow it up to a headline implying that the clergy have handed over the running of the Church to Vergers.

Neither the clergy or the vergers will appreciate the veiled criticism that both are not doing what they ought to be doing. A little Christian charity on the part of the visiting

public will always bring out the best from those who are custodians of a rich inheritance and are only too glad to share their historic treasure with others.

A. W. Batley,
Port Macquarie, NSW

(Editor's Note: It is strange that, from our issue of February 14 which contained, among other things, the highly significant Hewitson-Stanway strategy "bull session", the one item which has attracted the interest of writers of letters to the editor has been the tongue-in-cheek account of an RC journalist's unfavourable comments about vergers in UK. Letters published in this issue, and last, are only some of those we have received. Peter Hill, poor love, is dazed at all the fuss. Alison Cobbet, who wrote the headline, is wondering if her sense of humour has gone off the rails. The last word is ours: God bless vergers, and the Church Commissioners.)

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Getting the message over

"You won't meet many residents of your district in pulpit territory. You have to use today's media to get the good news to them where they are."

Mr Graham Wade, well known Sydney artist was speaking in Camberwell on February 28 at a meeting of the Australian Christian Literature Society. He illustrated the many opportunities and methods open to Christians to "get the message out".

More than eighty people met to hear Bishop Alfred Stanway explain the aims and purposes of this new communications society. The Society formed in 1972 seeks to provide training and assistance in communications use, especially for Churches in developing nations.

Graham Wade, using his artistic skills, traced the use of media in the life of the Church. With pen, an overhead projector, and plenty of humour, he gave a racy run down on the past. From "Caedmon, the gospel troubadour, twanking his harp", to Luther with a message from God and a printing press, to the Salvos with the military brass bands of their day, he showed how the message got through to men and women.

World-wide requests

Modern media used in poster advertising, mail drops, walk-thru sermons and Show time exhibitions were within any groups ability. Last week's insert in CHURCH SCENE of a leaflet on conversion was the kind of multi-mix use of the media that we

ought to be trying all the time, he said.

The Rev. Kevin Engel, literature consultant with the ACLS, outlined some of the requests for assistance on the print side:

- The BPK Christian literature organisation in Indonesia needs marketing training for a staff manager. They are swamped by a production programme of over eighty new titles a year in co-operation with O.M.F. Mr Alfred Simandjuntak, director of BPK writes "we are overcome by our own growth. Distribution is bottlenecked. Help us get the books out".

- The Presbyterian Church in the New Hebrides has asked for help with writer training and also planning of a literacy/publishing campaign.

- Inland Press, on the shores of Lake Victoria in Tanzania, needs to import printing paper from Australia in ten ton lots to handle jobs for Christian books now in the press. Can we arrange trade contacts with exporters?

- Lotu Pasifika Productions in Fiji expects the Rev. David Williams, a CMS (UK) missionary, to arrive in April. Mr Williams a former Fleet Street journalist who worked in Uganda until the recent troubles was contacted through ACLS friends in London.

- WANTOK, the Pidgin Christian newspaper published in Papua New Guinea, has

asked for help with advertising policy, editorial training and establishing regional offices.

Southern Sudan asks help

A major area of need is the rehabilitation programme in the Southern Sudan following the seventeen years of civil war.

Kevin Engel is being sent to the Sudan by ACLS after a request from Bishop Oliver Allison for help to re-establish their bookshop work, to set up a publishing programme,

"Big 3" summit at US conference

When three key figures in the Anglican, Roman Catholic and Reformed traditions agreed to speak at last month's clergy conference for the Episcopal Church in the U.S.A., the 2,000 clergy in attendance were able to witness in effect a "Big Three Summit Conference" which had a significant measure of agreement.

The Archbishop of Canterbury, Cardinal Suenens (Primate of Belgium), and Brother Roger Schutz (Prior of the Taizé Community) all addressed the conference on the subject of the Holy Spirit in three main areas, the Bible, the Church, and the practice of prayer.

Two thousand delegates attended the three day conference in Manhattan, and similar arrangements were made for a further five

hundred at Grace Cathedral in San Francisco.

This mammoth enterprise was financed by Trinity Church, Wall Street, and organised by Trinity Institute, New York, a foundation for the theological renewal of the Church's ministry.

An Australian, the Rev. David Noble formerly of Brisbane diocese, is associate director of the Institute.

Fr Noble writes that the ecumenical perspective was very much in evidence at the conference.

"The Cardinal amused the gathering by describing his position as 'Extreme Centre', which at times seemed to approximate to the best traditions of the 'via media'.

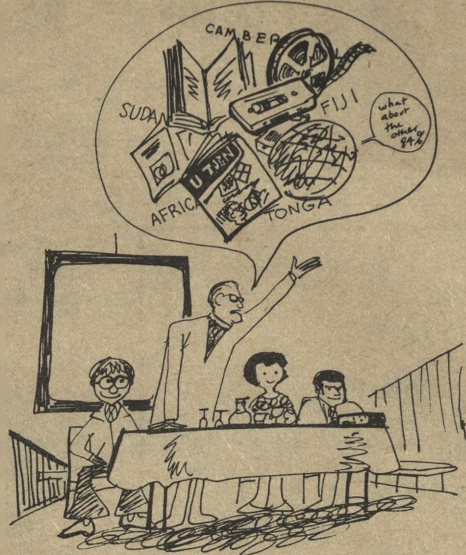
"He went on to expound his point by referring to what he called the Duty of Ecumenical Unity.

"We are to seek visible unity not for greater power, but because the Lord requires us to obey his will. Far and wide, we have come to realise that the basic question is: How may our Churches become more Christlike and obedient to his purpose? and not just: How may our Churches come together? The reproach of the world is not that we are Christian but simply that we are not Christian enough", the Cardinal said.

"He cited three main expressions of the presence of the Holy Spirit:

1. The Charismatic movement all over the world
2. The Focolare movement in Italy
3. Marriage Encounter, flourishing in America and now spreading to England and Belgium.

"He expounded the work of the Holy Spirit as that of the Go-



Graham Wade's impression of the scene at the Camberwell meeting. His caption: "Bishop Alf tells it like it ought to be at Camberwell". The people, from left, are Mr Wade, Bishop Stanway, Miss Rewa Bland (ACLS secretary) and Mr Engel.

to look at the Bible Society's distribution needs and to help with plans for a cassette ministry.

Speaking at the Camberwell meeting Mr Engel said, "I am con-

vinced that God has called the ACLS into being to meet these special needs at this time. The opportunities are there. What we need now is responsible action from Australian Christians".

Church protests Solzhenitsyn's banishment

The International Affairs Commission of the Church of England General Synod has condemned the banishment of Alexander Solzhenitsyn from Russia.

Six of the ten members of the commission were present for the meeting which condemned the Soviet Government's act, representing clergy and laity and involving international affairs experts, one of whom was a Soviet expert.

The statement released on February 27 said:

"The arrest and banishment of Alexander Solzhenitsyn are to be condemned as a further grievous step in the official campaign to silence all domestic critics of violations of human rights in the USSR.

"Such violations, which should be condemned by Christians wherever they occur, are particularly abhorrent in a country of the size and power of the USSR, es-

pecially one which claims to have pioneered a more humane and morally superior form of society.

"In recent years Soviet writers, scholars, and other citizens who have attempted to employ rights ostensibly guaranteed to them under Soviet law to seek redress of the legitimate grievances of religious, ethnic and other groups and to expose abuses of power by the authorities have been increasingly subjected to repressive measures ranging from dismissal from their jobs and banishment to remote areas to incarceration in prisons, labour camps or psychiatric hospitals.

"Denied the right to express their views at home, some, like Solzhenitsyn, have been driven to publishing them abroad, and this has provoked further harsh punishments.

"We are particularly concerned at the plight of Soviet Christians who, despite mitigation of the extreme harassment of a few years back, are still treated as second-class citizens, denied opportunities of advancement, subjected individually and collectively to constant pressure, and placed under restrictions that make the normal expression of their religion impossible.

"Soviet Jews and other religious groups are similarly treated, and official campaigns against Zionism have acquired disturbing overtones of anti-Semitism.

"We commend the steps taken by the Soviet government towards the reduction of international tension and increased economic, scientific and cultural co-operation with other countries, believing these to be vital for world peace and the well-being of humanity.

"We are concerned, however, that the Soviet authorities are contributing to an atmosphere inimical to detente and cooperation by continued grievous violations of the rights of their own citizens."

Bible lecture for St Marks

Lectures on a biblical theme will become an annual event in Australia, starting this year, thanks to a Melbourne legacy for Bible Society work within this country.

The general secretary of the Canadian Bible Society, Dr K.G. McMillan, will give the inaugural lecture in Canberra on June 10, at St Mark's Library. It will be repeated in Melbourne on June 11 and in Sydney on June 12.

The Olivier Beguin Memorial Lecture will have the general title of "The Authority and Relevance of the Bible in the Modern World".

It has been named for the late Dr Olivier Beguin, a Swiss school-teacher who had the vision of uniting the scattered Bible Societies into a closely integrated, economically conducted world movement.

He died in 1972 after almost a quarter of a century of service to the United Bible Societies.

Christ Church St Laurence needs massive repairs

Pollution damage to Blacket tower

Sydney's Christ Church St Laurence, one of Australia's oldest and most historic Anglican churches, is in need of urgent and massive repairs.

Launching a public appeal for \$50,000 for the project recently the rector, the Rev. Austin Day said the first stage of the work would be the replacement of string courses and other basic stonework in the tower.

The historic tower of Christ Church St Laurence is the oldest existing work of colonial architect Edmund Blacket, who practised in Sydney from 1842 to 1883.

Among Blacket's best-known works are the Great Hall of Sydney University; St Andrew's Cathedral, Sydney; St George's Cathedral, Perth and St Saviour's Cathedral, Goulburn.

Fr Day told CHURCH SCENE the damage had been caused mainly by atmospheric pollution. Situated immediately opposite

Sydney's Central Station, the building has been subject to almost a century of coal smoke.

Now that the era of the steam train has passed, the church is under attack from petrol and diesel fumes from its opposite end, where the main city thoroughfare of George Street runs past the west door.

As a result the stonework has been badly eroded; Fr Day considers the entire tower could become unsafe unless the repairs are undertaken promptly. The peeling stonework is clearly visible from ground level.

A committee has been formed to co-ordinate the many efforts being directed to the appeal. Patron is Mr Justice R.M. Hope, a nephew of the late Fr John Hope, rector of Christ Church, St Laurence for 38 years

until his retirement in 1964.

Apart from the damage to the tower, serious erosion has occurred also along the gables and eaves.

In recent years the building has required a succession of repair projects. In 1967 the congregation raised \$13,000 for repairs to the tower and to replace the slates on the spire with copper sheeting.

This was followed by the correction of water damage in sanctuary and vestry and in 1973 by a major restoration of the bells, the oldest ring on the Australian mainland.

Readers wishing to assist the appeal may send donations to the Christ Church St Laurence Restoration Appeal, C/- Wayland and Wayland, Chartered Accountants, 88 Pitt Street, Sydney.

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Refreshments each night after the Mission Service. Neighbouring parishes of Ringwood, Croydon, Croydon South & Heathmont are helping.

See you at the Mission!

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An answer to "the explosive dilemma of our educational system"

In the earliest days of Australia, the then colonial chaplaincies provided by the Church of England, and the few parishes established provided a number of the few

schools available, particularly in and around Sydney. Sydney's Anglican glebe lands, now under attention for other reasons, were main-

ly given to the Church by the then colonial administration to finance chaplains and parish schools. The intention was the income from the working of the land would provide a secured income for these purposes.

Governor Burke's Church Lands Act of 1836 was one landmark in this process, putting four denominations (Anglican, RC, Presbyterian and Methodist) on the same and equal footing for this purpose. One thing this did was to remove any doubt as to whether Anglicanism had any preferred status in Australia, at least from that date. But the parochial school system it was supposed to make possible never really got off the ground.

The influence of the Benthamite-related humanists, the determination of many of the early immigrants to separate Church and State, and to some extent the Tractarian ideals of some early Anglicans which opposed allowing the State any opportunity to interfere in the life of the Church led to the phasing in of State-controlled compulsory and free education by the end of the 19th century, and the passing of Anglican school work largely into the grammar and "public schools" as they exist today.

The course of non-Roman Catholic church-school relationships had been set. The RC's pursued parochial schools because of their intransigent conviction that RC children ought to be taught, both specifically religious subjects and others, in a church-controlled environment.

A number of Anglican and other parochial schools lingered on, and have done so until now, as exceptions to the rule which has church-related schools only tenuously under any kind of real Church control.

(Country dioceses, like Bathurst, North Queensland, Bunbury to name only some, have retained a degree of real control over their church-related schools. Some of Sydney's Anglican schools have big percentages of their school councils elected by Sydney's Anglican synod. But the more normal pattern of effective control was illustrated some years ago when Melbourne Grammar's council for consenting to the end of a ferry service to the school across Corio Bay during the 1930's without obtaining the permission of Melbourne synod; debate was a postlude to "Wind in the Willows". After much levity — one older parson informed a delighted synod he was "myself an old girl of St Leonard's Presbyterian Girls' College kindergarten" — synod reluctantly returned to more sonorous business. Geelong Grammar, presumably, was rarely aware that a censure had even been proposed.)

The pattern of GPS and "grammar" schools has been unchallenged, except by those who attacked them on allegations of elitism, exclusivism, or diverting of State funds from a starved State system.

Even the apparently hallowed resistance to State aid for independent and church-related schools has been beaten in all political parties in the last decade.

The Maryborough Christian Community School is strategically interesting because it represents quite a unique approach to the idea that the education of children and their grounding in Christian

faith at the same time does not require the paraphernalia of a top school — unique, that is, outside the RC world.

The idea was all Canon John Leaver's. He's been rector of Christ Church, Maryborough, for the past nine years. He was concerned that the Anglican children of Maryborough should not have their family background of Christ eroded or ridiculed by assumptions made and occasionally propagated vigorously by teachers in the local Government schools.

He discussed the idea with a RC priest in the town, Fr Peter Claridge, and found his counterpart was sympathetic. He, in turn, raised the matter with RC Bishop Mulkearns of Ballarat, and found the bishop agreeable. At the same time, the teaching sisters of the Congregation of St Brigidine, who staffed St Joseph's Secondary School, Maryborough, were finding their school a little too small to be viable.

Bishop Mulkearns referred the whole issue to Sr. Perpetua, superior of the Brigidines in Victoria.

"I must say I was a bit surprised they took it up as they did," he says. "I didn't expect them to say a straight out 'NO', but I expected they'd see more problems than they did."

For himself, he was carefully agreeable. Apart from the obvious dangers of something new and untried, he saw the typical ecumenical dilemma.

"I said I didn't think it was going to be worthwhile if it gave Christian education on the basis of the lowest common denominator of the churches involved," he said. "That was what I said must not happen. It just does not help to blur the differences between the denominations."

Meanwhile, Archdeacon Leaver and Fr Claridge called a public meeting in Maryborough to ventilate the project, and were able to say they did this with the blessing of Sr Perpetua and Bishop Mulkearns. Their proposal: to create an ecumenical college out of the existing St Joseph's.

The public meeting greeted the idea enthusiastically enough to immediately appoint a pilot committee. This was given the job of finding a set of "articles of foundation" which could be considered by Maryborough's churches and their leaders. The end of 1972 saw this job complete, and by the following May the RC, Anglican, Methodist and Church of Christian causes in Maryborough had given their blessing to the venture.

An interim committee under chairmanship of Mr Max Trainor was established, and in August Dr B. McIlroy of Maryborough made a survey of the possible enrolments the venture might attract.

From there the project moved speedily. In September a public meeting in St Joseph's assembly hall heard the results of all this work, and decided to proceed immediately with foundation of the Christian Community College, Maryborough.

The interim committee was constituted as an interim committee, and it was straight down to such nitty gritty questions as staff recruitment (one sub-committee) and school uniforms (the other).

At the same time Mr P. Teggele, Dr B. McIlroy, and Archdeacon Leaver were given the job of contact with Federal and State authorities to make the foundation of the new college known.

A young, highly qualified headmaster was found. Mr Peter Harris had been on the staff at Haileybury College, Melbourne, and was a tutor at Farrer Hall, Monash University. He held primary degrees in Arts, Commerce, and Education, and had qualified for membership of the Australian College of Education. His speedy appointment gave point to the months of preparation, and in January of this year he began work with the Brigidine sisters, whose Sr Miriam Liston was appointed vice-principal. The school opened in February at the beginning of the school year, with 130 students covering first to sixth years secondary.

The staff numbers 11, of whom three are Brigidine sisters.

Additionally, Mr L. Peck has undertaken the onerous duties of an honorary bursar, and a parents' and friends' association, chaired by Mr I McDonald, has got



The official party for the inauguration service. In front, from left, they are Sister Miriam (vice-principal), Bishop Mulkearns (with Archdeacon Leaver behind and above), Mr Peter Harris (principal), Bishop David Shand of St Arnaud (with his registrar, the Rev. Richard Speed behind), the Rev. I. Adams, and the Rev. Clem Dickinson.

to work with the headmaster providing all the little things that become necessary.

The service of inauguration and commissioning of the principal and staff this month was the event which really marked the project's initial success.

On the hottest day for 14 months, 650 turned out and not all of them could be crammed into the attractive St Augustine's Church. Community commitment to the project — and that is the key to its success, long term — could not have been more happily shown.

It may not immediately be apparent why this Maryborough school is quite different from anything of the kind attempted before. There are a number of factors:

- It is a community initiative, sparked off by the Christian concern of church-attending parents about the Christian environment of education for their children — but on an interdenominational basis.

- It starts off, and clearly must continue, with the assumption that high capitalisation is neither possible nor necessary. Sr Perpetua, the Mother Superior of the Brigidines, and Sr Miriam, the vice-principal, both agreed the school might well use existing church halls and similar properties for extra accommodation when St Joseph's College old accommodation becomes inadequate. (This is expected to be as early as next year).

- The college council is saying that fees, per term, will be \$30 to \$40, but add that no child will be unable to attend purely because parents cannot afford the fees. Exactly how this is to be worked out is not entirely clear, but the participating churches appear to be accepting some responsibility in this area.

Maryborough believes it has done something that many other communities will, in time follow.

There are a few pointers which suggest they might be right.

This is what Mr Kim Beazley, the Federal Education Minister, has had to say by way of encouragement to Maryborough:

"It is not an unknown way, it is the way. It is an end to judging and to narrowness and a stretch to the range of caring. It is the fulfillment of the implicit commitment of your schools that they are instruments to change social philosophies Godwards — towards the mind of Christ."

Further, Sir James Darling, probably the most prestigious education thinker in Australia (and former headmaster of Geelong Grammar, and former Chairman of the Australian Broadcasting Commission, etc.) was visibly delighted and excited at the inauguration service.

"We all know that we follow example. People do become our models or heroes. And when is this more true than during the formative years of school life?"

"Important though our homes are in all this, the choicest hours of our children's lives are in the hands of those who teach . . . Students and teachers are living out their lives in each other's presence. They will influence each other in a Christian or a non-Christian direction . . ."

"Jesus said the student will be like the teacher. It's true, even if teachers operate according to it or not. I would suggest that this is in fact the explosive dilemma of our education system. This new Christian Community College is one of the answers."

— Extracted from Archdeacon John Leaver's sermon at the opening of the Christian Community College, Maryborough, on March 3.

tion should take. Bishop Mulkearns, understandably, wants to avoid the weak position of what he calls an "interdenominational lowest common multiple". (I think he means "highest common factor", doesn't he?) At the same time there are clergy and lay folk who fear the divisive influence of competing dogma in religious instruction taken by each denomination for its own children. This problem can be resolved with patience and goodwill, and there's a good reserve of goodwill to draw upon, but it is still a potential problem. Further, the general time lag which inevitably exists between professional teachers, exposed to the theoretical thinking of their own peers, and parents educated in quite a different way poses a particular threat in Maryborough. If the school were organised from outside and imposed upon Maryborough, parents would have to accept what they got. But Maryborough's parents have taken their children's education destinies into their own hands. Again, goodwill, patience and sensible give-and-take will be able to prevail, but only if everyone is careful about it.

A solid strength of the school lies in the Brigidine sisters' commitment to it. Parish-based education is a field in which the RC teaching orders are supremely experienced. The principle that religious principles flow across the whole of life, also, is not for them a theory but the reason why they exist. When the people of Maryborough politely agree with John Leaver's tributes to the "generous self-giving and readiness to share in this adventure of the Brigidine Congregation" it is hard to imagine that many can perceive quite how critically important the Brigidines are to the first few years of the school.

Sr Perpetua, who was certainly not attempting to grab the headlines when she said it, pointed out to me that the success of Maryborough was important "because a lot of people are watching to see how it goes." Bishop Mulkearns spoke quite identically.

The width of interest in the RC world is illustrated, interestingly, by the fact that several RC leaders at the inauguration service remarked to me that it was "just as well the Presentation Sisters are all down in Melbourne today, or the place would be swarming with teaching sisters". (The Presentation Sisters were celebrating their centenary with a mass celebrated by Cardinal Knox the same afternoon. There were 1200 nuns at that service.)

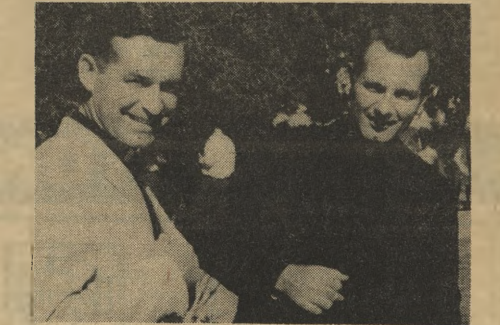
Perhaps the course of church-related schooling in the Anglican and Protestant churches may now move back towards the parish-based schools where Australian education started weakly in the early nineteenth century? If it does, the pattern will be inter-church parish relationship rather than sectarian. Perhaps the whole

political football game about State Aid to Church Schools — with argument about RC sectarian advantage, and the privileged children of the Shores and Melbourne Grammars of the land — is going to look rather ridiculous before long?

If so, a deal of credit must go to John Leaver. Here's what one Maryborough alderman, Cr Brian O'Halloran (himself a Roman Catholic) had to say privately to us:

"Canon Leaver seems to be giving the credit to a lot of people. But the venture would never have been thought about, and could never have been organised, if he hadn't done it. It's all his, really."

And Canon Leaver Easter Day will be his last in Maryborough. He has been appointed chaplain to Toorak College and Peninsula School, Mount Eliza, with the role of priest-in-charge of a new areas parish in Humphrey's Road area of Mount Eliza.



Archdeacon John Leaver (left) and Fr Peter Claridge.

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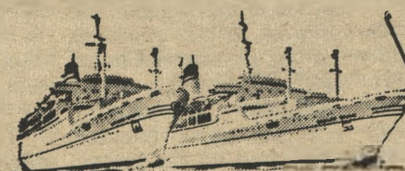
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ALL HOURS

'Don't knock divorce reform,' Methodist advised

***An editorial in the NSW METHODIST calls for Christians and the Church to stop protesting about proposed legislation for a new law concerning divorce now before Federal Parliament.**

The editorial points out that the present 14 grounds for divorce will be scrapped and that irrevocable break-down will be the sole ground. Fault/guilt will not be considered in court proceedings.

The editorial says there was much fear being expressed that the Bill meant "divorce by consent," and that marriage will thus be seriously undermined. The number of couples who remain within the legal marriage bond is not the best test of the sanctity of marriage. Many remain "married" because of the high cost, financially and otherwise, of getting out. This does not uphold the dignity of marriage. Indeed it probably debases it.

While many Christians accept that marriage is terminable only by death and is part of obedience to the faith, no one has the right to impose that requirement on others. In fact many Christians do not agree with that claim.

With easier divorce there is every likelihood that there will be more irresponsible marriages contracted. This will only serve to prove that the real need is for a greater understanding of what marriage really is.

For the Churches, this change in law may be the day of opportunity and challenge rather than of disaster.

The real question is "how many marriages are so based on moral and spiritual relationships that they hold together without the reinforcements of law."

The changes call for something much more positive than protest about divorce made easy, the editorial concludes.

New confession rite

The Vatican has issued a new rite for confession which re-affirms private confession, but emphasises the community aspects of the sacrament.

The way of celebrating the sacrament has undergone considerable change over the last few years. The new rite brings the piecemeal changes together under one cover.

The most significant aspect of the new Rite is said to be the attempt to enrich the celebration of reconciliation.

Fr Thomas Krosnicki, associate director of the US Bishops' Committee on Liturgy put it this way: "Individual confession outside of communal celebrations will be enhanced by a fuller use of the word of God, and by a more open exchange between the confessor and the penitent".

The 121 page Latin text of Ordo Paenitentiae is now being translated into English. It outlines the new liturgical rites in four chapters:

- The reconciliation of individual penitents.
- The reconciliation of many penitents with individual confession and absolution.
- The reconciliation of many penitents with general confession and absolution.
- Texts for use in the celebration of reconciliation.

The Vatican Press Office explains the use of the word reconciliation thus: "this term shows more clearly that sacramental penance is an encounter of God's action and man's, while the term penance puts the accent on what is done by man."

Although the confessional box will still be used, it is envisaged that a more relaxed and informal setting will become the norm for confession. It is believed that this, and

the use of the vernacular in place of the present formal 'liturgical language', will lead to more frequent acts of confession.

"Advocate" attacks TV producer

Melbourne's Roman Catholic ADVOCATE has attacked Mr Hector Crawford in an editorial.

The editorial recalled that in October 1971 Mr Crawford had said on the Catholic T.V. program "Sunday Magazine":

"Personally, I found a lot quite disgusting while overseas. I have no direct evidence that pornography is good or bad for people, but I wouldn't like my family to see it and I don't think it is good for us..."

"We have got to stop that awful stuff coming here, and it will unless we do something about it..."

"Nudity is often used as a cover-up for a bad play."

In the same interview Mr Crawford had advocated a censorship panel made up "of men of good will and responsible people, from the arts, people who are concerned with social behaviour, and the Church should be represented."

The ADVOCATE wonders how Mr Crawford reconciles those statements with his defence of his latest program, "The Box".

Mr Crawford has said of "The Box", "... I believe our responsibility is to the T.V. audience at large, not to vocal and sometimes highly organised minority groups which try to dictate what people should be allowed to see on their screens."

Bible sales up in Australia

The Bible Society in Australia dis-

ecumenical SCENE

with alan brownlie



tributed a record number of scriptures in 1973. Reports from the United *Bible Societies indicate the same trend in most of the 160 countries they serve.

Last year the Bible Society in Australia distributed almost two million scriptures comprising Bibles, testaments, portions and selections. The 1972 distribution was little more than 1 1/4 million.

The Australian Society's support of 1973 UBS world budget also reached a new high level with a promise of \$A260,000 and an actual allocation of \$A289,000. This is against a world budget of \$US 10 million.

The Australian contribution will assist translation, production and distribution of scriptures in needy areas of the world.

Modern design, publicity and presentation are giving the Bible an up-to-date image.

The familiar black cover is often replaced with bright colours, photographs or even denim covers. The simple words "The Bible" or "New Testament" are often replaced with "The Living Bible", "The Way", or "Good News for Modern Man". Trendy design features newspaper mast heads, jeans pockets and other images of to-day.

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'The life of heaven in the world'

Rufinus Tyrannius described the Christian hermits he visited at Nitria in Egypt about 371 AD as men "that loved the life of heaven in the world". This issue we have two books relating to the special vocation of "the solitary" for review.

"The Wisdom of the Desert." Thomas Merton, Sheldon Press (through SPCK). Eng. price: Cloth 1.75 pound; Paper 75p.

"Theophilus of holy memory, Bishop of Alexandria, journeyed to Scete, and the brethren coming together said to Abbot Pambo: Say a word or two to the Bishop, that his soul may be edified in this place. The elder replied: If he is not edified by my silence, there is no hope that he will be edified by my words." (CXXX)

... and he wasn't just being clever. The silence of the hermit-abbot spoke of a life lived in the love of God; not of something he did, but of something he was.

Quite often the contemplative life is dismissed by modern Christians as contrary to true Christian living. It has been criticised as selfish: living to one's own perfection rather than in service to one's fellows. It seems so devoid of the "results" we are accustomed to look for in contemporary church life.

All the same, down the Christian ages there have been those who have heard this call; and not only to contemplation, but to the life of the solitary, the hermit. The call of the desert is heard as the call of God to surrender with this absoluteness to his love.

Fr Thomas Merton who died recently was a Cistercian in the U.S.A. — devoted to the contemplative life but, one understands, with a deep desire to forego the support of communal life for the solitude of a hermit. He gathered these "verba" ... words of salvation ... from records of the hermits of Egypt in the fourth century. They were sayings uttered in laconic counsel to those who sought out the hermits for direction. These men did not preach or theorise about their purposes as hermits, but their sayings made available to others the fruits of the life.

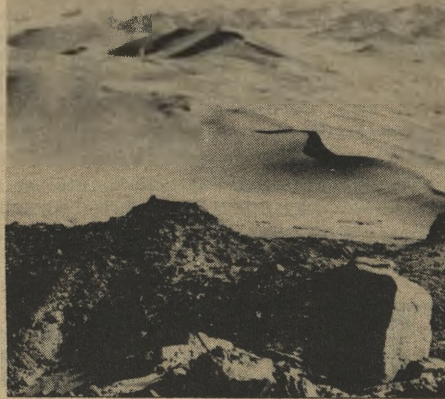
Many readers will know that their own Christian obedience takes another form from that of the hermit or the contemplative. But the fact that God calls men in succeeding ages to these forms of obedience, and complicates the even tenour of church life in these ways, prompts one to read more closely into this "wisdom". Today's reader must forget his acquaintance with drop-outs and revolutionaries if this colours his approach. Third century eremitical living does have modern counterparts, but they are as strictly Christian as their early predecessor.

In the "wisdom" here revealed are the results we are conditioned to ask for, but they are different from what we expect. It is specially in their humility, their perspective on themselves, that the fourth century hermits minister to the modern reader. Theirs, too, was a search for freedom, from the binds of society that made them less than their potential; and their freedom was found not in a range of choices without limit, but in that undeviating singleness of purpose aimed at union with God. These sayings are responses to ordinary Christian crises no different from those of the modern pilgrim, but blown clean of complicating circumstances by the ruthless desert wind.

The quality of love for the brethren that comes through this collection of sayings should silence those who criticise Religious life as "self"-promoting. It will also raise the sights of those cumbered about with much serving of fellows. Detachment from human fellowship made possible to the sages of the desert a profounder attachment in love, both to God and to men. This love, Fr Merton said, "takes one's neighbour as one's other self, and loves him with all the immense humility and discretion and reserve and reverence without which no one can presume to enter into the sanctuary of another's subjectivity. From

THOMAS MERTON

The Wisdom of the Desert



such love all authoritarian brutality, all exploitation, domineering and condescension must necessarily be absent."

The compiler was very selective in his choice of the sayings, so that the 150 of this collection are pearls. His introductory essay gives even the novice in this field enough help to make the reading of great personal value.

"The Call of the Desert". Peter Anson. SPCK. Eng. price 1.50 pound.

Fr Peter Anson has updated his original book of this name (published in 1964) with an introduction noting the most recent developments in eremitical living. With admiration, sympathy and touches of humour he describes the forms this vocation to the solitary life have taken: from the desert dwellers of Egypt, the enclosed hermits often living in proximity to religious houses in the Middle Ages in Europe, the anchorites of the Eastern churches, down to the modern English and American revival of the solitary life.

This modern revival, he says, "is in tune with the present urge to break away from the medieval and post-Reformation aspects of the Christian religion. Both the Roman Catholic Church and the Anglican Communion are trying to get back to a more primitive form of corporate worship, so it is not surprising that men and women are hearing a call to follow the third-century first hermits, St Paul and St Antony, into the desert".

The thesis of the book is that the vocation of the solitary is a natural development of monastic life, and a necessary part of the fulness of the life of the Church.

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"The Gates of New Life." J. S. Stewart. \$1.65.

Preaching does not have to be a burdensome routine when men like Stewart provide primers. Theological professor though he was in the closing half of his ministry, his continuing contribution has been from the pulpit. With a lucid easy style, a masterly grasp of English, apt illustrations from prose and poetry, he combines a shrewd penetrating insight into the human heart.

These twenty-five addresses provide almost sufficient material for a year's preaching ministry if a man is prepared to let them pass through the crucible of his own mind. With material such as this to set fire to reflective thought, a congregation cannot but be enheartened and edified.

"Daily Readings from the Works of Martyn Lloyd-Jones." Selected by Frank Cumbers. \$1.55.

Martyn Lloyd-Jones caused a great sensation in the twenties when, as a Harley Street specialist, he became the minister of a South Wales Presbyterian Church. After

ten years there, he became first, assistant to, and then successor of Campbell Morgan at Westminster Chapel. For thirty years he served this great church ennobled as it had been by the ministries of J. H. Jowett and John Hutton, and whose Friday evening Bible Studies under Morgan drew hundreds weekly.

Believing preaching to be the primary task of the Church, most of his twenty books drew heavily on his preaching ministry — but one does not need to read too much between the lines to recognise how wide was his counselling achievement.

Cumbers has culled selections from some ten of his more recent books, choosing one for each day of the year. Some are thematic, most are episodic. Those who value his sturdy evangelical presentation will find this a refreshing addition.

"Claiming God's Promises." Selections from Guideposts by Catherine Marshall. \$1.65.

Catherine Marshall has frequently capitalised upon her late husband's reputation, but these excerpts from Christian experience should stimulate the faith and strengthen the resolve of many who yearn for a deeper experience but are uncertain how to begin and hesitant to start.

— VICTOR MADDICK

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Two recent examples — the Anzea title being the first paperback release of what A & R first released in hard covers — of the gracious prose of Sydney's present Archbishop. "They Overcame" is a study of the Revelation of St John the Divine, in which he shows St John's great and mystical work is to be seen in relation to the whole of the Bible. "Amazing Grace" is a collection of profound studies on passages from the Acts, Pauline letters, and the Hebrew epistle. (Available on mail order by return post.)

CROMWELL: OUR CHIEF OF MEN, Antonia Fraser \$13.50 plus \$1 post

From the author of the definitive biography of Mary Queen of Scots comes her latest, a massive, 774 page study of one of the most maligned, most applauded and most controversial Christian figures of a period rich in fascinating people. The author does not try to pronounce upon him finally, but to enter his life and his soul and tell us what made him tick.

AMERICA IS HARD TO FIND, Daniel Berrigan \$7.55 plus 30c post

Fr Daniel Berrigan, S.J., achieved a place on the world stage by his defiance of the US Government. In this book, highly commended by our own book editor as well as many others, it becomes clear his attitude to authority relies heavily upon an understanding of Revelation 13. Has he, however, understood Romans 13? That's for you to decide.

THE ELABORATE FUNERAL — MAN, DOOM, and GOD, Gavin Reid \$5.95 plus \$1 post

You might think Reid, an Anglican parson in UK, has an abounding cheek. First he set the people of God by their ears for their success in first misrepresenting God and then hiding Him ("The Gaggling of God"). Now, quite as controversially, he is sure the new morality ("the new hypocrisy", he insists) is turning unattractive women and absolutely everyone over 40 into social undesirables. Media exposure, he says, is inevitably destroying the integrity of public figures, and rendering a whole society fatally passive. Television, in particular, he blames, but symptomatically. A book for brave minds only, and they won't all be Christians (Available on mail order by return post).

GEORGE WHITEFIELD AND THE GREAT AWAKENING, John Pollock (Hodder) \$6.25 plus \$1 post

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He rejects both the technological society and the counter culture, and calls for a Third Way. A graduate in philosophy from London, Os Guinness has travelled widely in the East, lectured at Tertiary institutions around Europe, and North America, and has formed a close association with the L'Abri Fellowship in Switzerland in recent years.

courtesy of The Art Institute of Chicago



the Dust of Death

Os Guinness

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A View from the Balcony

"THINGS FALL APART"

William Butler Yeats' poem 'The Second Coming' from this perspective of time, seems not so much a prophecy as a blueprint. With uncanny prescience he wrote:

Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
the ceremony of innocence is drowned;
The best lack all conviction, while the worst
are full of passionate intensity.

It is difficult to deny that what we have today is disintegration. The old centres of coherence are no longer meaningful and have lost their appeal. The consequence is that things fall apart.

What we have is fragmentation, and the decay of community spirit. The pattern is segregation; flats for single people; flats for couples without children; communities for the retired.

Even the church has not been immune from this development. The church, in the purpose of God, encompasses all nations and races and peoples and tongues — and,

at the local level, this is repeated in the fact that the church is the church of the whole community. Today, this is no longer the case. What we have is the concept of homogeneity — house groups and charismatic groups separate from and unrelated to the main life of the church. Instead of rich diversity what we have is atomic individualism.

The Dean of Harvard Divinity School (Krister Stendhal) on a recent visit to Australia, urged the study of sociology as an indispensable prerequisite for the work of the ministry. It is a point of view which deserves careful consideration.

We live in an age of secularization (it is sufficient to cite Harvey Cox's pioneer study, *The Secular City*). What secularization means is that a once overarching world view, subscribed to by a total society, that made that invisible world real and actual on earth, has now fragmented, shattered into a thousand pieces. "We Modern Christians", Fred Graham explains, "are heirs, not to a world-view shared by the unforced consensus of multitudes, but to the shards and

splinters of a once-grand invisible universe whose God was in command and society marched to his order. It is no wonder we huddle together for warmth, and that the church militant has become tiny pockets of blended spirituality, each pocket containing but a fragment of a once-grand mirror of the divine will."

Thomas Luckmann aptly describes this phenomenon as the "privatization" of religion. Thus we have Occultism, Freudianism, Maoism, Scientism, *et al*: a veritable smorgasbord of political and religious tit-bits.

This fragmentation is a societal by-product rather than a philosophical conclusion. That is why, within the church, we should strenuously resist it. The spirit of the age is pluralistic; the church by contrast stands for the spirit of integration. ("One Lord, one faith, one baptism, one God and Father of us all.")

All around us 'things fall apart . . . mere anarchy is loosed upon the world.' What the church needs to affirm is its allegiance to the one who sits above the waterfloods.

Stuart Barton Babbage

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The Attractiveness of God

"The Attractiveness of God." R. P. C. Hanson SPCK. \$5.95.

One dreams of finding somewhere, sometime, theology that conveys the beauty of Truth; that having analysed and scrutinised will then also sit in the presence of Truth and adore. This collection of nine essays in Christian doctrine gives us such theology.

Bishop R. P. C. Hanson is an Anglican scholar of repute. He held professorships at Durham and then Nottingham universities before becoming Bishop of Clogher in Ireland. He was not in Ireland long. Last year he returned to the academic work he loves, as Professor of Theology at Manchester university, at the age of fifty seven.

However, he is no dull theologian. Time and again the pastor and the prophet shine through these pages. Time and again he shows that he is aware of what is going on in the world and the church. He warns that when even the unconscious tyranny of the laity replaces that of the priest, a cautious legalism becomes the prevailing atmosphere in the parish and in the church. He suggests that sometimes in Ireland the

clergy appear to want to be like tribal chaplains. This may not only be true of Ireland — in places elsewhere, many clergy "chaplain" an ever dwindling elite! He warns that it is just as easy to fall into Pentecostal fanaticism as it is to freeze into hieratic institutionalism. He suggests that if God does exist, and if he is such a God as the Christian faith represents him to be, then it is not the least surprising that people should find belief in him attractive and should derive pleasure from it.

He reminds us, but in such a refreshing way, that the life of Christianity depends upon the Church dancing with the Bible and the Bible with the Church. The Church may indeed be lost without the Bible, like a ship without a compass. But the Bible without the Church is dead, a collection of ancient documents and no more.

It is not our function here to appraise the work of such a writer; rather it is to draw the attention of those who will appreciate it, to its publication. Your reviewer found particularly helpful the chapters on The Attractiveness of God, The Bible, The Holy Spirit, The Grace and the Wrath of God, The Church — its Authority and Ministry, and The Last Things.

This publication is a good example of how theology ought to be written. Theology is not dry as dust but, as Bishop Hanson says, "the homage of our minds to the attractiveness of God."

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Do you want to try your hand at writing a caption to this picture? We offer "All dressed up and nowhere to go". That would make sense in the context in which it appeared, discussion of frustration and social alienation in a book called "Give me your hand", by psychologist Dr Anne Terruwe, published by Spectrum (\$1.80).

The book is subtitled "Confirmation, the key to human happiness". This is a special use of the word "confirmation" — here it means relationships of acceptance. We "confirm" each other in loving relationships, in a sense "affirm" the value of the other. Would to God that reading a book enabled a man to fill the prescription. An example of her thesis — "Confirmation is a flawless encounter which simply cannot fail, to the surprise of both giver and recipient."

'Twas sad about the Fall.

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CHRIST IN COLLISION

Biblical
study

THE PASSION PLAY every seven years was the great event in the life of Lycovrissi, and this year they had chosen Manolios to play the part of Christ. But Christ Himself came to Lycovrissi in Manolios, and once again they put him to death.

For one thing, he was a layman, and what right had a layman to talk to men about God (cf. Jn. 7:15; Mk.1:27; Mtt.13:54-58)? But more serious still was what he said and did in God's name. "Bolsheviks!" cried pope Grigoris (addressing Michelis). "You receive orders from Moscow to overthrow religion, country, the family and property, the four great pillars of the world. Manolios, curse him, is your leader. And pope Fotis has come from the other end of the world bringing, by way of a new Gospel, Moscow's orders."

It was not true about Moscow, but there was no question that once again Christ and established religion were in collision. It had happened often before. The first time was when his disciples had picked wheat on the Sabbath (Mk.2:23-28). Had they done it on some other day it would not have mattered (cf. Deut. 23:25), but being the Sabbath day it broke the law as held by the Pharisees and as the Pharisees were quick to point out.

But that was only the start. Christ also healed on the Sabbath (another form of work proscribed by the scribal law), and on one occasion deliberately did so in the presence of Pharisees. So war was declared (Mk.3:1-6) ("Are you declaring war on us, my lord Michelis?" roared the pope...

"I'm not proclaiming war, I'm proclaiming justice." "I").

The fact is, Christ believed that human need was more important than ritual rules and regulations. As far as we know, none of the people he healed on the Sabbath was in immediate danger (in which case the scribal law would have permitted first aid) (Cf. Lk.13:11-17; 14:1-6; Jn.9). They could all have waited. But to Jesus' mind it was wrong that a person should suffer any longer than necessary, so he healed irrespective of time or place.

And this brought him into collision with the scribes and Pharisees. And to make matters worse there was also his attitude to those others whom they called "sinners." The Pharisees carefully avoided all but their own kind, whereas Christ reached out to all men to befriend them. This earned him the title: THE FRIEND OF TAX-COLLECTORS AND SINNERS (Mtt.11:19; Lk.7:34). It was his opponents' complaint that "this man receives sinners and eats with them" (Lk.15:1; cf. 19:7), for Christ believed that there is joy in heaven over one sinner who repents and comes home (Lk.15:7,10). For their part, the scribes and Pharisees said: "There is joy before God when those who provoke him perish from the world."

The trouble was that "the scribes and Pharisees saw religion in terms of obedience to rules and regulations, to rituals and to ceremonies; Jesus saw religion in terms of love to God and love to man. The scribes and Pharisees were perfectly sincere. To them Jesus was a law-breaker, a blasphemer, a bad man, an underminer of the very foundations of

religion. It was absolutely necessary to destroy him before he did any more disastrous damage to Jewish religion. It is one of the supreme tragedies of the death of Jesus that he was hounded to his death by the most fanatically religious people of his day, by men who genuinely believed that they were serving God and protecting the rights of God by killing him."

But this could hardly be said of the Sadducees. They were the aristocrats of the Jews. "They only gain the well-to-do," said Josephus, "they have not the people on their side." "This doctrine has reached few individuals, but these are of the first consideration." And like most wealthy and powerful people, they were afraid of losing what they had. So they collaborated with Rome ("Michelis leapt to his feet. 'It's you who've altered him to your image, you, the popes, the bishops, the notables! You have made of Christ a hypocritical, twisted, lying, cowardly father Ladas, a usurer with coffers full of Turkish and English pounds... Your Christ — you've made him the accomplice of all the princes of this world to save his skin and his purse!'"

And when Christ seemed to threaten the status quo, for there was a growing danger that his movement might turn political (cf. Jn. 6:15) and in crushing it their Roman masters might crush them as well, the Sadducees also found it necessary to hound him to death.

This was a collision between Christ and self-interest and much the same could be said of the priests' part in Christ's crucifixion. They were the most privileged of all Jews. The perquisites were enormous. They received a large part of all the meat offered in sacrifice. Then there were "the first fruits of the seven kinds" (Ex. 23:19 — wheat, barley, the vine, the fig tree, the pomegranate, the olive and honey), the terumah, the choicest fruits of every growing thing (Num.18:12), the tithes (Num.18:20-22), which consisted of one tenth of everything that could be used as food (this supported the Levites, but the priests had their share), and the challah, the offering of kneaded dough. The priests were entitled to one twenty-fourth part of the dough used in any baking.

Then, too, there was their spiritual power. They stood between man and God. If a man sinned, and the right relationship was to be restored, sacrifice had to be made, and this could only be offered through the priest. But Jesus taught: "I am the way, the truth and the life; no one comes to the Father, but by me" (Jn.14:6). "Come to me," He invited, "and I will give you rest" (Mtt.11:28). "for the Son of man came not to be served but to serve,

and to give his life a ransom for many" (Mk.10:45).

If Jesus was right, then the priests were no longer needed. Their power and their privilege were gone. Jesus had already given a hint of what was to come when he had "cleansed" the Temple (Mk.11:15-18; cf. Jn.2:13-22, esp. v.19), and it is not without significance that from that point the closing scenes of the Gospel story are dominated by the terrible malignity of the priests in their collision with Christ (cf. Mk.14:1,10,43,53,55,60-64; 15:1,3,11,31).

"It was a queer tangle of human motives which hounded Jesus to the cross. All the loveliness of His life mattered nothing. The Pharisees honestly and sincerely believed Him to be a bad man and an evil influence on other men. The Sadducees wished only to remove a possible threat to their civil and political power and social standing. The priests were determined to eliminate a teacher whose teaching spelt the end of their perquisites and of the spiritual dictatorship. Jesus cut across blind and rigorous orthodoxy, political and social ambition, ritual and spiritual aristocracy; and so men came to the conclusion that he must die," as they have done so often since.

"Pope Fotis listened to the bell pealing gaily, announcing that Christ was coming down on earth to save the world... He shook his head and heaved a sigh: 'In vain, my Christ, in vain,' he muttered; 'two thousand years have gone by and men crucify You still. When will You be born, my Christ, and not be crucified any more, but live among us for eternity?'"

The irony of Kazantzakis' story is that it was the Church as much as the world that killed Christ in Lycovrissi.

1. N. Kazantzakis, CHRIST RECRUCIFIED (E.T. London, 1963), p.338.
2. W. Barclay, THE MIND OF JESUS (London, 1960), p.165.
3. ANTIQUITIES XIII, 10,6; XVIII, 1,4.
4. W. Barclay, OP. CIT., p.174.
5. N. Kazantzakis, OP. CIT., p.467.

DAVID WILLIAMS

Ritual part of the drama of life

INCREASINGLY, at the cremation funerals that I conduct, I am being asked to do a token commitment at the end of the service in the church or funeral parlors chapel. The funeral is then regarded as completed, and we all go home, leaving the coffin in the undertaker's chapel or at the chancel steps.

As our nearest crematorium is fourteen miles away this seems a good idea in principle, and I am personally glad not to have a two-hour-plus "hole" made in my day. Also, so long a journey at muted speed puts a good deal of strain on the principal mourners, who often take refuge in inappropriate small-talk; and when we do get there the push-button committal forms an awfully short coda.

Understandably, fewer people go on to the crematorium these days.

ON THE OTHER HAND, to arrive in church and find the coffin at the chancel steps, and depart after the service leaving it still there (to be later removed by the undertaker at his convenience), just isn't good enough. The services of the Church should not be theatrical, but they are by their nature dramatic. The bodily giving of the child at baptism to God's minister, the entrance of the bride on her father's arm, the drawing near with faith: these rituals belong to the actual drama of life — and death. Because they depict something that is true, people are much more susceptible to the rituals than to the words that accompany them.

A Christian funeral is not a memorial service, and the interring or carrying away of the mortal remains is an essential, symbolic part of it. The new funeral procedure is on the whole sensible; but leaving the coffin in situ is a mere wage-saving imposition. I agree with the lady who came to me in distress to complain; it is — in the literal sense, painfully — unsuitable.

THE SPEECH by the Sovereign at the opening of any of her Parliaments is a summary of the government's programme for the session. That she, not the Prime Minister, delivers it is a ritual to help us to

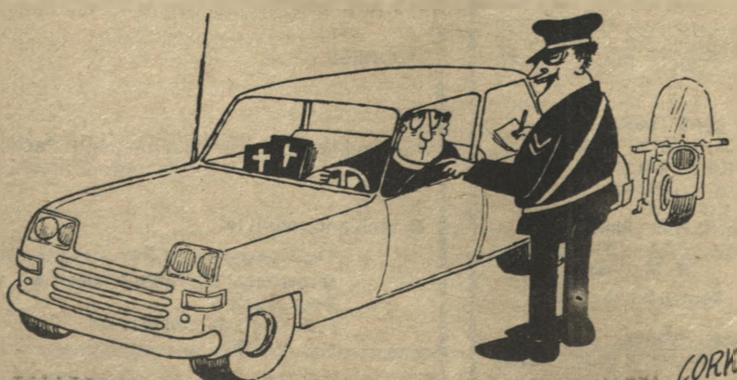
Diary of a
churchman

understand how constitutional monarchy works.

Over her twenty-two years on the throne there has grown up in England, especially at their routine meetings that don't get into the press, a kind of headmaster-prefect relationship between The Queen and her Ministers; something more deep and real than mere protocol or tradition. In contrast, there was something vaguely disturbing about the wooden and (it seemed to me) slightly embarrassed way in which she ploughed through that awful speech at Canberra with its thirty-four "my Government's".

CONVINCED MONARCHIST though I am, I don't think you can separate the Westminster type of royalty from its outward and visible setting: the Palace a mile from Parliament and the Abbey, the plumed cavalry and fairy-story coaches, the castles — Holyrood, Windsor, Caernarvon — accoutrements rooted in a particular environment of time and place that alone give them significance. If we are to go on having a sovereign here the soul of all these things must somehow be distilled, because we do need what they stand for; but — unlike English trees — the outward panoply doesn't take root in our so different soil.

At the height of his personal crisis Edward VIII infuriated his Ministers by taking the night train to Wales, to see for himself the tragedy of her stagnant industrial valleys. We too have people whose lives are wretched and stagnant: our own black people. What if the Queen were to visit them and say in her uncle's words, "Something must be done"? Like him she might lose her Crown, here in Australia; or again, in a new, real way, she might find it.

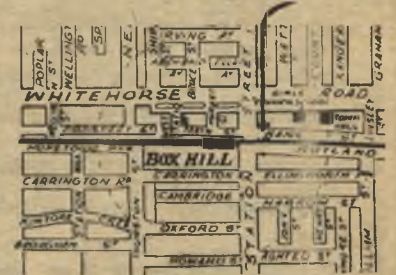


"Ah, now! Today it's my turn to say 'Thou shalt not...'"

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SCENE AND HEARD...

From PETER HILL

Cigarettes, whiskey and wild religion

Where there's smoke
... there could be Hell
Fire!

But only if smoking is a sin — and Christians are by no means agreed that it is. South Australia's Roman Catholic weekly, THE SOUTHERN CROSS, recently asked the question, "Is it a sin to smoke?", but after considering the hazards faced by smokers and non-smokers alike, concluded that it "was very much a personal matter, but the community aspect should not be ignored."

More positive in approach was Professor C.M. Fletcher, of Hammersmith Hospital in England. Writing in the NORWICH CHURCHMAN, he believes that Christians should not smoke in public in case they encourage other people to start or continue the unhealthy habit.

His article, "Cigarettes and Social Responsibility" stresses the overwhelming injury to health which, he says, is undoubtedly caused by cigarette smoking, and

states how important is the example set by doctors, clergymen, lawyers and other professional people.

"If they (Christians) do smoke in public, it would seem that their religion is either divorced from the needs of their fellow men or too feeble to enable them to free themselves from their slavery to the habit."

If they are not able to buck the habit, the Professor believes that smokers should at least refrain from smoking in public "if respect for Christianity is to increase in our society today."

S & H — in true Anglican fashion — refuses to deviate from the media Smoking might be a sin; but on the other hand it might not. The only thing it does know is that, for reformed smokers, it is hell being forced to breathe the polluted air that surrounds these puffing sillies!

Where there's fire

If Christians are unsure as to the morality of smoking, William

McGonagell had very definite views on the evils of man's other great vice — the demon drink.

McGonagell (1830-1902) was — for the benefit of those unfortunate enough not to have been introduced to his works — probably the best Bad Verse writer of all time. Of a Mr James Scrymgeour of Dundee, (his own home town) he wrote:

He is a man of noble principles,
As far as I can think,
And the noblest principle he has got
Is, he abhors the demon drink.

In his poem, "The Destroying Angel" he describes a dream in which an angel appears with "a flaming brand":

And in a sweet voice she said, "You must follow me,
And in a short time you shall see
The destruction of all the public-houses in the city,
Which is, my friend, the God of Heaven's decree."

Following the angel to the High Street he witnesses, along with "a vast and Godly assembled crowd", the firing of all the pubs in Dundee. The poem ends:

Then the Angel cried,
"Thank God, Christ's Kingdom's near at hand,
And there will soon be peace and plenty throughout the land,
And the ravages of demon drink no more will be seen.
But, alas, I started up in bed, and behold it was a dream!

POETIC GEMS and MORE POETIC GEMS of William McGonagall are both available in paperback editions. Published in London by Gerald Duckworth & Co. Ltd., they are a "must" for poetry lovers with a sense of humour.

Where there's injustice

All of which was brought to mind by a letter in THE BULLE-

TIN of February 23 in which a lawyer, Mr I.C. Murphy, complained that alcohol is only drug of addiction for which the pushers (hotels and licensed restaurants) are given a licence and encouraged by the State, and the consumer is penalised.

"Under the watchful eye of the Licensing Court, beer palaces are carpeted, expensively decorated and air-conditioned; they provide meals and entertainment to lure the potential criminal into committing his crime. Can anyone blame the drinker where the surroundings are better than he could possibly afford at home, and (possibly) the company is more affable?"

Among Mr. Murphy's alternative solutions are the prohibition of driving after any consumption of alcohol whatsoever; the provision of breathalysers at all hotels; and to make it an offence with a heavy penalty for any hotel to serve liquor to any person with a reading in excess of .05.

But as he points out, there are "vested interests" in alcohol which make a sham of present attempts to reduce the road toll in Victoria.

Mr. Murphy has a very valid argument.

Where there's a rat-race...

... there will be rats! At least one prominent Anglican in Britain has had the courage to speak up in the current British crisis. "The British people have two choices", wrote the Bishop of Gloucester in his DIOCESAN GAZETTE, "to be a community of brethren glad to serve one another as best they can, or else to engage in a rat-race at the end of which all will emerge as rats."

This crisis, the Bishop writes, should have made plain to all certain fundamental truths



"No, you're wrong, Boy! It's income, it's on the credit side because it's a Windfall... I know what's happened: God tipped the rate of exchange in our favour — roubles to Swiss francs at 3.07, then to US dollars at 0.78, then to us at 1.212. It's quite simple! Money for jam, Boy! So let's clear it off neat and tidy; fifty percent to the new toilet block for the Cathedral Buildings, and the rest to the Bishop of Wangaratta's discretionary account..."

(The picture, of course, is the one which illustrated the Stanway — Hewitson "Bull Session" report in our issue of a month ago. The caption arrived anonymously from Canberra. Incidentally, CHURCH SCENE printed extra copies of that edition and although we have already provided some hundreds of extra copies to order, limited quantities are still available.)

which they would do well to ponder.

"And one of them is this: that we depend upon one another. Almost any section of the community can inflict grievous injury upon

the rest of us if it wants to. Our communal welfare is at the mercy of miners, railwaymen, postmen, hospital workers, power workers, civil servants, almost any group that one cares to mention.

"Ruthless men can exploit this power to their own advantage, or good men can go on providing a service to their fellows without that exploitation. It all turns upon the kind of people we are. This is what the Church has been saying for two thousands years."

What better illustration in Australia of the bishop's comments than the recent action of the postal workers or the record half-yearly profits consistently being declared?



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