

# CHURCH SCENE

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## '73 RITE IN GREAT DEMAND

### Commission's success built in six months

"Australia 1973", the liturgy for holy communion issued last year by the Australian Anglican Liturgical Commission, has proved to be a historic publishing success.

The 100,000th copy of the little booklet was formally presented to Canberra and Goulburn's Bishop Cecil Warren in Canberra on April 25 to mark its success.

Bishop Warren said that day that the new liturgy had come "very close to being a full Australian rite". He was putting into words the delight of the Liturgical Commission that "Australia 1973" has been accepted widely throughout the Australian Church.

The 100,000-copy demand for "Australia 1973", through four editions, had built within six months of its release.

Further, the Liturgical Commission has been pleasantly surprised to find that demand for its "Sunday Services Revised" — the "conservative" revision of Morning

and Evening Prayer and the holy communion — had continued to sell steadily.

An Anglican Press Service release on April 25 notes that "Australia 1973" is "proving to be a watershed in liturgical revision in the Australian Church, as its popularity has virtually guaranteed that the Australian Church as a whole will adopt modern forms of worship".

(Anglican Press Service is the channel through which the Anglican Information Offices in Sydney and Melbourne feed Anglican news to religious and secular media.)



Bishop Warren, left, with the 100,000th "Australia 1973", which Bishop Arthur had just presented to him.

### Good prospects for future Australian Prayer Book

"When you consider the total number of Anglican parishes in Australia is around the 1600 mark, it is an astonishing publishing achievement that 100,000 copies of 'Australia 1973' have been sold in just over six months."

That was Bishop Gordon Arthur's comment on Anzac Day when the 100,000th copy was ceremonially presented to Bishop Warren.

"I couldn't have imagined that this could have happened in so short a time," he added. Bishop Arthur is chairman of the Liturgical Commission.

Dr Evan Burge, the classical literature scholar who had the job of "master draftsman" of the new rite, however, showed less surprise.

"For two years before 'Australia 1973' was published," he said, "I had the job, on behalf of the Commission, of receiving and processing comments and suggestions from all over the Australia Church, in response to 'Australia 1969'. These made it very clear that the Church as a whole was ready to consider a modern language rite of a kind that would transcend the old party lines."

Dr Burge's confidence, however, only partly explains the success. The English Church has found that many parishes which had bought sets of "Series II" holy communion rite have declined to buy "Series III" on the ground that they would wear out the older rite booklets first. Since "Australia 1969" went through 100,000 copies, over three years, it is clear that

many Australian parishes have been prepared to buy both.

Further, while "Series II" was more quickly and cordially received in UK than "Australia 1969" was in Australia, there are large areas in England where no contemporary rites have been used at all.

But the real significance of the success of "Australia 1973" lies in the confidence it allows for the foreshadowed Australian Prayer Book, scheduled for completion by 1977.

This is to have all Sunday services, plus lessons and Psalms, and will be a more expensive publishing proposition. General Synod will at least know that the demand for contemporary language rites has been proved earlier in the decade.

At the simple ceremony in Canberra when the 100,000th "Australia 1973" was presented, Bishop Donald Robinson of Sydney, a leading member of the Liturgical Commission, pointed out that in the progression from "A Modern Liturgy" to "Australia 1969" to "Australia 1973", the Liturgical Commission had become steadily more conservative.

He said it with no evidence of regret.

### Church union decision hailed by Anglicans

News of the success of the proposal forming the Uniting Church of Australia from the Methodist, Presbyterian and Congregational Churches was greeted, but soberly, by Anglican leaders.

The Primate, Archbishop Woods, in a notably brief statement said: "I thank God for this decision. This is a very significant advance in inter-church relations."

Bishop David Garnsey, Bishop of Gippsland, said: "I am very glad the vote has been affirmed. I hope the Uniting Church will be formed with eagerness, and plenty of support within the three uniting Churches. Those of us outside the United Church will want to give all the support we can."

But several other Anglican leaders declined to comment until they had learned more detail, particularly of the Presbyterian Assembly proceedings.

#### Concern at split

The reservation was not at the decision, but concern for the split it has brought in Presbyterian ranks. One off-the-record comment was that the Uniting Church's formation could be a pyrrhic victory if it merely produced a re-alignment of ecclesiastical boundaries.

The Rev. Dr Max Thomas of Melbourne, however, said: "This announcement is very good news indeed. On the one hand I think of the 19 years work that some of my closest colleagues (in the United Faculty, Melbourne) have done to bring about this Uniting Church, godly men whose prayers and work have obviously been crowned.

"On the other hand I think of the effect

which the walk out must have on their sense of real achievement. For none of them will be happy that so many representing, of course, many more Presbyterians have walked out and shall form a Continuing Presbyterian Church, and it is not a pretty thing that the first great effort in Australia's history to effect union between Christian Churches should result in so massive a number opting out whatever their reasons.

"It's important for Anglicans to note this and I hope that the significance of the work done, the limited success achieved, and the whole ecumenical enterprise will be more clearly understood as a result. For as a Church we have yet to commit ourselves to initiating any such exercise. We should learn from this whole series of events that we have a lot of theological homework to do, even to appreciate the unity we already enjoy with our own Church before offering ourselves to our brothers in Christ or to the world as those whom God holds in real unity and love. For that's what church union is really about: God's overcoming our divisions despite our structures."

See Peter Hill's report, P.16.

#### OUR VIEW

### For whom shall we vote?

There is a General Election upon us. Most of us will feel there are only two alternative governments to consider. Amongst Anglicans there will be people who vote for almost every theoretical alternative, and there is no reason why it ought to be otherwise.

For whom shall we vote? No Anglican leader is likely to tell anyone else how to vote. We have no intention of doing so either: no, not between the lines either.

We are glad to notice that the issue of universal health insurance is now accepted by the two major groups. The only differences lies in how to do it, and while there may be real issues here — largely to do with efficiency — these are matters for individual judgement. We are also glad to see that the major proposals of the Karmel Report are not in question on either side.

Conversely, we notice that both parties appear to be insisting on abolishing the means test on pensions. Anglican welfare

agencies and researchers have argued a good case against this, and we accept it. We hope the government which emerges from the elections will look again at this expensive piece of doubtful reform.

The major issue between the parties appears to be emerging as the extent of central dominance over the States and local government. This appears to us to be a question to be decided on efficiency, expediency and workability. We see no moral issue there.

But, while policies clearly matter, we would draw attention to the parallel importance of the character of the people who would lead us. We are not merely to vote on policies. Nor, for that matter, are we merely to vote upon the two alternative heads of government. The tragedy of Watergate ought at least to remind us that integrity in those who stand with and behind the leaders is a guarantee we need. Further, we would be wise to remember that the art of public

relations is capable of deceiving us with artificial subtleties of image-making. The personal integrity and ability of the would-be heads of government always matter. But in times of deepest crisis, the backbencher who can be expected to vote on principle rather than party advantage is even more important.

If the present Government is returned, we will be watching critically to see what comes of Senator Murphy's promises to amend the Human Rights Bill. If the alternative coalition succeeds, we will be equally vigilant lest it slips back into its previous stagnation on social issues. Whomever we vote for, we shall have doubts about some policies.

But, on the positive side, we shall also have hopes that recent experiences will encourage the government which emerges to see itself as the government for all the people, and not for a traditional party backbone group whether union or capital.



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## THE PARTIES LINE UP, AND THE SHOTS BEGIN

From MICHAEL METTERS in CANBERRA

As I write this, the parties campaigning for the General Election have drawn up their lines, and the leaders have launched their campaigns. Actually, not much is happening here in Canberra, but perhaps we can get an overview.

The first fact which strikes one is the similarity between the policy offerings. By forcing an election ahead of time, the onus might be thought to rest upon the Opposition to offer alternatives to what they took such drastic action to block. Judging by the flow of Liberal policy statements, particularly those of the

week before the campaign actually began, the Opposition seems to be largely offering endorsements to what the Government has done, had previously proposed to do, or is now promising to do. It depends a bit upon whether you see the Liberals as the "norm", or the alternative, whether you will record a mark against them for that. And, in fairness as well as with goodwill, it is worth noting the Liberals' most commendable flexibility at this time, and also their willingness to face the mistakes of the past and learn from them.

There are differences in the policies, of

course, even if they are hard for most voters to pick. But more importantly, I would see one word of caution which one Christian might safely offer to other Christians: don't be too swayed by appeals to your hip-pocket nerve. There's quite a deal of this going on at the moment. Don't just carelessly follow the mass on that.

More personally, I cannot help wondering about a few elements involved in the sudden changes of policy from the Liberals. There are clear tensions between progressives and conser-

vatives with the Liberal Party, and there is also the background of potential Country Party pressure upon an LCP cabinet, which in my mind raise doubts about their ability to carry out all the "good intentions" of the moment. Of course, this doubt still holds if I happen to think some of the intentions are not entirely good.

Further, I cannot help wondering about the real effect of the Liberal plan to hand initiative in a number of key areas back to the States. History would suggest some doubts whether real initiatives will be forthcoming in all these areas.

## WHERE SHALL MOTHER WORK?

From ALISON COBBETT,

Our grandmothers, born say in the 1880s, spent half their married lives in child-bearing and practically all of it in child-rearing. They were needed at home till their children married for the sort of domesticity that left little energy or time for personal development or creative relationships. (That Monday wash, over a chip copper, will be given a place in heroic legend.) With shorter life-expectancy than now, there was not much left after the children married.

Today fewer children, greater longevity, and the change from a survival economy to relative affluence have changed the needs and expectations of married women. Though she may be married for 50 years our average modern woman will have had her couple of children by the time she is 27. The intensive child-rearing will be past by her early 30s, and she has 40 years of creativity still before her.

Those who can regard raising their families as engaging their creative energies need support all the way. It is becoming all too common for "raising" to be equated with attention to their physical needs. That it won't occupy all a mother's time or energy endlessly is not argued.

Raising a family has very little to do with techniques. Was it Dr Spock who said the child will potty-train himself in his own good time? And as for teaching table-manners there is some reason for thinking that even tables are on the way out. It is not a set of techniques but a whole mesh of relationships. The child who knows himself loved and accepted, who is

helped to cope with aggression, frustration and competition in the bosom of the family will gain a healthy self-esteem. When adolescence has run its course he will be capable of giving himself to another in marriage and creating the same stable and rewarding home life as was created for him.

The amount of time and emotional energy that it takes to build, sustain and develop healthy relationships will vary from family to family. Social scientists have suggested limits, so many hours that the mother may be employed outside the home a week, that will keep stress to these primary relationships minimal. Sufficient to say that there will be a threshold, and parents sensitive to the needs of their children will make changes, such as mother's entry into the work force, slowly, till they establish what that threshold may be.

A vastly increased quantity and range of part-time jobs, and flexibility of hours, are provisions that need to be urged upon employers by all who are concerned for family life. The woman who looks for extras to her home satisfactions will then not be putting her children at risk, as she is so often forced to do at present, by accepting full-time employment in ignorance of what it will mean to her family or when she cannot adequately do what is needed on both fronts.

It has been the liberated thing, and one with which most Christians had no argument in principle, to insist on the married woman's right to

join the work force as her family circumstances permitted. And Christians concerned for the good ordering of society will support the present efforts for adequate provision of day-care, after-school care and holiday care, giving priority to regions where both parents are likely to be working out of financial necessity. But that battle — over the married woman's right to work — has been won. So well was it fought that it is now necessary to insist that her right should not be understood as her bounden duty.

We seem very close to such misrepresentation in Australia. It is now the woman who finds she is needed and fulfilled at home who most often needs to defend herself among her peers. Pressures both social and economic are making it increasingly difficult for the woman whose conscientious decision and natural inclination would keep her in the traditional role of wife and mother to hold to her position.

She must sometimes, accept that her family will be at a serious economic disadvantage if she does not go out to work. Indeed with prices as they are she may be forced out in time, for many husbands cannot earn enough to match prices which two income families often barely manage.

But the social pressure is more insidious. Productiveness is socially approved; the narrowly construed opposite is idleness. If you're being paid to work it's a sure sign of its value, isn't it? And if you're not being paid for

whatever it is you do at home, that's a sure sign of its insignificance, isn't it? Again, what earns the highest praise in our society is that parents "have done their best by their children". That praise has almost exclusive reference to material advantages... and it is becoming increasingly hard for many to hold on to the vision of a different "best".

Is our society to deny children the support in growing up that satisfying home relationships mean? At the moment the trend is in that direction. Many married women are persuaded that the single socially applauded and rewarded course is to go out to work, and as soon as possible. Nearly half the married women in Australia are now doing some remunerative work outside the home. The proportion is steadily increasing: from 1 in 15 in 1947, to 1 in 4 by 1966, and in 1971 it was nearly 1 in 2. Enough of these married women are at the stage of child raising to be leaving a quarter of a million children who have not yet reached school age.

We can stay this trend. We can mark society's priority on the mother's creative efforts at home with a massive bonus for as long as her children need her. In awarding her this incentive society will discourage her hasty departure for economic reasons and boost her self-esteem that what she would do for love is also what society values her for doing.

Does Australia have the will to do this? And how?

## IS YOUR CHURCH "DEAD"?

Unfortunately a very large proportion of churches throughout Australia are acoustically "dead", and no one seems to appreciate how much this detracts from a service of worship.

A service of worship being a corporate action should stimulate within those participating a sense of unity, but where there are poor acoustics this really does not happen.

You might well ask, what do you mean by poor acoustics?

Well, poor acoustics are those conditions within a church which allow of little or no reverberation.

Many advantages accrue from a period of reverberation and one of those is that those participating in the service especially when reciting a prayer or singing a hymn or psalm, find their own voices swallowed up and dispersed within the overall sound produced by the congregation, choir and organ.

The mantle of reverberation assists in keeping the singers on pitch and it is this fact that makes it so much easier to sing in a church or building that has a good reverberation time.

Where there is little or no reverberation, singing is always difficult and everyone is extremely conscious of his own voice. Everyone present is a very obvious sound source and not part of a cohesive whole. This usually has the effect of making a person self-conscious about joining in and enjoying raising his voice in praise, thanksgiving or supplication.

Another problem which one encounters is that the minister cannot be heard beyond the first few pews and he either has to shout or it is necessary to install a public address system which often offends the eye, as it is necessary to bracket the loudspeaker boxes on an otherwise beautiful wall or arch.

Who are to blame for these problems?

The principal offenders seem to be the architects engaged to design the churches. One does not question their ability to design a building which when completed can withstand the fierce winds and rains of winter or the heat of summer. However, it does seem that while some of their buildings are of solid construction and often quite functional, their appreciation of the requirements for music is sadly lacking.

Many of the modern churches one sees being built now are musically a tragedy and completely insulate members of the congregation from one another. The use of modern acoustical materials is completely misunderstood in church design, as one finds the ceiling and walls covered in sound-absorbing material and the floor in many cases, covered in carpet.

As though this isn't enough to kill all reverberation you then have a congregation of people added to this and so the last vestige of reflected sound is completely eliminated. Very few people realise just how effective the human body plus clothing is in absorbing sound. In most small modern churches there is absolutely no need for the use of sound-absorbing materials, as the congregation provides ample.

Another problem which seems to receive very little attention in the design of modern churches, is that of providing an instrument to accompany the singing of the congregation. This is something which is very often left until a few weeks before the new church is to open, and then there is a rush to purchase an organ. Very often the choice is made on price alone, because the Vestry or Building Committee say they have only a small amount left that can be used for this. As a result of both supposed shortage of funds and also of time, a poor choice is made, usually some small staggered keyboard home-entertainment organ which some smooth salesman advises while playing a mushy version of 'How Great Thou Art' or some similar tune, would be "just ideal for your church."

The unsuspecting, probably musically-ignorant committeemen sign on the dotted line and after it is installed and paid for, find that it is quite unsuited to the purpose for which it was intended.

Had these good men sought advice from someone well versed in organ and church music then a much better result could have been achieved. There are several answers open here, and these are — to approach one of the special representatives of the R.S.C.M. or one of the better-known organists in our bigger churches, or consult a company which specialises in church organ installations either pipe or electronic.

Returning now to the physical aspects of the building so far as music is concerned, little thought is given to the placing of an organ in the church. In days gone by, an organ loft or chamber was often provided and whilst not always satisfactory, at least some thought was given to it. But most of our modern churches are being built on a "four walls and a roof" basis and the proportions of the internal areas are overlooked and merely an aesthetic approach seems to be the accepted norm.

It should be possible to build a functional, aesthetically pleasing church complete with good acoustics for about the same cost as the square block type so often encountered. As the inside of the building has to have some finish on it, it could easily be done in nicely pointed brickwork, as rough brick covered in some form of acoustic treatment for the same figure. This would be a good start. The reason why so many cathedrals and large churches are so inspiring is partly due to the proportions of the building and from the musical standpoint, from the fact that they are not festooned with acoustic treatments, but have hard reflecting surfaces.

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Once one has the right acoustical properties in the building then the matter of the organ and choir come to the fore.

It is a fact that people tend to sing towards the source of the sound, so the placement of the choir and organ can have an effect on the congregation's reaction to singing. If they are in the chancel area then they will provide a good lead but if tucked away to one side then effectiveness will be reduced unless the church is of very small dimensions.

When designing a new church it is as well to consider what sort of organ you are going to have and make provision for it.

If you are keen to have a pipe organ and are prepared to provide the money, firstly to acquire one, and then to maintain it adequately, provision should be made to house it. Consultation with the pipe organ builder of your choice will be of great benefit to you.

If you hope to have a pipe organ some day, then still provide accommodation for it. A high shallow but wide recess is the best idea, something of the order of 12ft. high, 4ft. deep by 14ft. wide will allow for a resourceful two-manual instrument. Preferably seven or eight feet off the floor.

Should you decide that a first-rate electronic organ is what you want then consult a reputable supplier and make your decision in the early planning stages. This will allow the organ supplier to do a good job of installation. Many quite good electronic organs have been put into churches in most unsatisfactory conditions owing to the problems of the building and then all those who have heard them denounce them as being "terrible". This is often a quite unjust criticism as any organ whether pipe or electronic would most likely have failed to give musical satisfaction. Too many organists are only too eager to condemn electronic organs, but it must be borne in mind that when the Sydney Opera House concert hall opened in October '73 with the Cleveland Symphony Orchestra series of concerts, they had a large electronic organ on the stage and it was used to great effect in several pieces.

The provision of a chamber to accommodate the loudspeaker equipment normally supplied with the better types of electronic organ will help to give an even more satisfying sound and this should be built with the proportions of 4 : 5 : 6 and hard plastered on all surfaces.

Attention to the matter of acoustics is vitally important and in the completed church, with a good congregation present there should be approximately 1.5 second reverberation. This will give added life and lustre to all musical performances and will prove ideal for preaching without the need for sound amplification, and so two benefits accrue, i.e. a more satisfying musical service of worship and a not inconsiderable saving in capital equipment. This latter point could allow additional money to be spent on a better organ.

With the wonderful musical heritage which has always been a central part of the Church of England it behoves us to preserve it for future generations. This can only be achieved by careful attention, through knowledge of the requirements of our church music, to the various factors which have such a large influence upon its performance.

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# Direct giving boosted 30 per cent in 45 parishes

## PASTORAL CARE PROGRAM NEXT

The 45 parishes of the Diocese of Canberra and Goulburn participating in the stewardship phase of "Impact 74" expect to receive an average boost of 30% in their income from direct giving in the next 12 months.

All 45 parishes expect increases in giving — as much as 100% in several places.

Commenting on the result, Canberra's Bishop Cecil Warren said:

"The program has to date stirred the life of the Church in many places. Lay leaders have been encouraged by the result and the financial strain on many parish councils has lifted.

"We expect the Pastoral Care segment

of the program, now to be launched, to build on these encouraging financial results.

"Very nearly 2,000 lay visitors have begun the work of regular parochial visitation.

"The diocese is searching out ways of renovating local parish life so that those encouraged by their visitors to participate

more fully will feel at home in welcoming and supportive parish communities."

### Busy Lent in Perth

Looking back on a busy Lent in his cathedral, Dean John Hazlewood of St George's Cathedral, Perth, described the results as "uplifting, exciting and humbling".

Writing in the cathedral newsletter the dean indicated some of the variety of sounds heard during Lent as "swamis, bishops, rock bands, string quartets, cellos, contraltos and deans" as well as the voice of the congregation.

The Lent-Easter events were attended by 10,054 people. Costs to the cathedral amounted to \$4,500 but offerings came to \$4,273.

He itemised some of the cathedral's lenten activities:

- 90 Eucharists celebrated.
- 95 Services of other kinds held.
- 32 Sermons or talks given.
- 4 Study groups conducted.
- 2 Vigils kept.
- 300 Sermons printed and distributed.
- 4,700 Newsletters printed and distributed.
- 5 Performances of Drama.
- 12 Concerts performed.

## Intangible gains can be just as real

From GERALD DAVIS

Bishop Warren in Canberra is clearly quite pleased with the result, so far, of the "Impact 74" program.

The stewardship phase, just completed, gives an income improvement for the participating parishes — and about 10 parishes appear not to have participated — which will put them ahead of inflation for nearly three years.

If "several" parishes had 100% income gains, while the average was 30%, clearly some parishes saw little direct gain. Most of these will be bigger parishes with previous planned giving programs, where the prospect for startling improvement figures would be less anyway. But there is still an intangible gain for these parishes, and for the diocese as a whole from these parishes: here are parishes which have agreed to share in a program which was clearly of very strong value to some smaller parishes with financial problems. That is a real gain, if not a financial one.

And, secondly, the Pastoral Care phase of the program, whose organisation also comes in the cost of the whole

program, has a real value, if an intangible one. Grafton's experience showed that this benefit was quite real.

Bishop Warren was looking very weary as the stewardship segment drew to an end. He had hardly been out of his car for weeks. Now he is hearing suggestions that a program like "Impact 74" which is tailored for rural parishes is less than ideal for city parishes; and vice versa.

But he will also be confident the effort was well worth making, justified in financial terms before you start to compound the value of heartened lay leaders in previously struggling parishes, and the wide value of the parochial visitation involving 2,000 visitors."

## Australian preaching tour through five states for English leader

An honorary chaplain to the Queen and the president of the Evangelical Alliance in Great Britain, the Rev. John Stott, is making a whirlwind tour of Australia speaking at missions and conferences.

Mr Stott is rector of the famous church, All Soul's, Langham Place, London, which has a tremendous outreach to 'drop-out' young people, and is involved in a great deal of experimental worship.

Already this year he has visited Mexico City, Lima, Peru; Santiago & Temuco, Chile, Argentina and Buenos Aires.

After his Australian visit which began in Perth on April 23, and includes Adelaide, Melbourne, Sydney and Brisbane, he will visit Burma and then travel to the Japanese Congress on Evangelism.

John Stott is the author of many books which have been translated into various languages. Probably the best known are 'Basic Christianity' and 'Christ the Controversialist'. After his visit to Japan he will finish his new book "Jesus' Portrait of Jesus People".



The Rev. John Stott



### New assistant bishop for Newcastle

The Rev. Geoffrey Parker has been appointed assistant bishop of Newcastle.

A graduate of Sydney and Oxford Universities, he has served for 21 years in Newcastle as rector of Aberdeen, Singleton and Muswellbrook.

From 1964 to 1970 he was Vice-Warden of St John's College, Morpeth.

He will be in charge of pastoral work amongst the clergy and will have special responsibility in the field of education.

The Rev. Geoffrey Parker was at school, theological college and Sydney University with Newcastle's Bishop Ian Shevill, a press release from Tyrrell House notes.

## English Church moves, but slowly, for change

The 1662 Prayer Book will probably die a natural death over the next 30 to 40 years, according to the Rev. Christopher Byworth, an Englishman in NSW and Victoria in the past month.

Mr Byworth, a New Testament scholar, liturgiologist and evangelist, came to Australia for a week-long mission, late in Lent, at the Melbourne parish of Greythorn, and then went on to speak at the Katoomba Keswick Convention over the Easter weekend.

"Series II Communion Service is becoming extremely popular. Series III has also proved most acceptable, but purely on economic grounds people don't want to switch booklets yet," he said.

No one knows how much the 1662 Prayer Book is still being used, he adds, and every bishop will give you a different impression of its use in the English Church.

"The Prayer Book is still fairly widely used in England. I'm guessing, but in country parishes it will be more widely used than in town parishes. I don't really want to put a figure on it, but perhaps something like 40% of parishes are still using the Prayer Book mainly. Many parishes will use 1662 at 8 am and Series II or Series III for the main communion service later in the morning."

### Remarriage

CHURCH SCENE asked Mr Byworth how he considered the debate in the English Church

over remarriage of divorcees in church was proceeding.

Saying it was not a question on which he felt himself well-informed, he suggested the debate had not been a particularly profitable one yet.

"People have not thought the thing through properly yet, by and large. Those who have thought have tended to be in favour of remarriage of divorcees in church in some situations, surprisingly enough. I say surprisingly, because I should have expected a strong reaction against it. It is not a party issue either, because people of all the major groups take both lines.

CHURCH SCENE asked Mr Byworth what procedure individual people should follow in forming attitudes to the many issues of change and reform.

"Firstly, I suggest most of these issues are so complex that the ordinary person cannot hope to get a good balanced view sometimes. You've got to read the church papers, go to synods and so on, and most people haven't time.

"If you are asking how to advise people, I think the first thing to suggest is that people look around to see what are the particular areas of change that are likely

to come up within their own responsibility or experience.

"In my case, it would be liturgical reform. For a man in a parish it might be something else like remarriage of divorcees. But the first thing is to prayerfully decide what issue or issues you really ought to follow through.

"Then I think you've got to do your reading. You need to find out what the Bible says, and that's not just a matter of looking up proof texts. You need to find the outstanding Biblical principles, and then see if you can apply them for today. They are not easy to apply.

### "Don't take party line"

"The second thing I'd say is, don't take a party line, or follow the group you are in. Think through your own position in depth, and then debate with other people who are not likely to agree with you. Find out how they hold their positions, and understand their positions and the depth of their positions.

"Thirdly, keep an eye on sociological or historical factors. On a question like remarriage of divorcees, these will be quite important factors to keep in mind beside the Biblical principles.

"Are there any biases

to mistake in the Church's process of decision making? There is, of course, the greatest difficulty for the Church in making up its mind on many issues. Often the Church cannot speak with a single voice, even on major moral issues.

The press often accuses us of this. But the leaders of the Church can often speak out for us. I personally think Ramsey has done very well at this, although not everyone would agree.

"And don't forget the danger of just jumping on the bandwagon. Many young people seem to do this unthinkingly.

"Finally don't forget that there is often no absolute answer to a complicated question.



### BUSH CHURCH AID SOCIETY

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C. R. JAMES, Chief Executive Officer

### Aid post



The Rev. John Mavor (pictured) took up the position of secretary of World Christian Action, the overseas development and relief arm of the Australian Council of Churches, early in April. He is a Methodist minister.



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Portion of the crowd of 35,000 which assembled in Hyde Park for the closing act of Sydney's Festival of Light program. They came from centres within a 100 mile radius of Sydney.

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**WILLOCHRA**

McEWIN, The Rev. R., to mission priest at Leigh Creek.

MORLEY, The Rev. R., to rector of Burra.

**MELBOURNE**

ANDERSEN, The Rev. Dr F.I., permission to officiate, March 29, 1974.

ROBIN, The Rev. Dr A. de Q., reappointed rural dean of Geelong for a further 3 years from March 1, 1974.

STEWART, The Rev. J. E. C., from St Aidan's Parkdale to St Luke's Frankston East, June 5, 1974.

**BENDIGO**

GIRVAN, The Rev. H., from St John's Launceston, Tasmania to St Paul's Bendigo.

**BATHURST**

EDWARDS, Archdeacon R.W., from Perth, to Dean of Bathurst.

**WANGARATTA**

NEUBECKER, The Rev. F., from Rockhampton to be Rector of Bright.

**NORTH QUEENSLAND**

GIVEN, The Rev. J. T.,

to be rector of Home Hill.

**GRAFTON**

BEATTIE, The Rev. R. C., to be rector of Woodenbong.

**SYDNEY**

MICHAEL, The Rev. A. D., formerly chaplain, A.R.A., to be curate-in-charge of the provisional parish of Mascot.

BOMFORD, The Rev. R. J., formerly with the Diocesan Board of Education, to be rector of Springwood.

EGLINGTON, The Rev. T. P., formerly rector of St Saviour's, Redfern, resigned at March 31.

FLOWER, The Rev. N. A., formerly with CMS, to be rector of Cabramatta. Induction date May 24.

**Rector visits — by canoe**

The Rector of Crookwell N.S.W. does not have to contend with floods, but has some isolated areas within the parish. When the recent rains raised the level of the Lachlan River some three feet, he took to his canoe and visited some of his parishioners along the river.

The trip turned out to be a 'white water' affair as the longer stretches of river led to some eight-teen rapids of various size and length.

The fifteen foot fibreglass canoe built as a winter activity employing three clergymen, two Anglican and a Methodist, and their families travelled very well.

At times half filled with water from exuberant shooting through pressure waves on rapids the canoe required emptying on many occasions.

Williams and his eldest son Chris survived despite holing the canoe on a sharp rock ledge only once. A spell for lunch on a sand bar, a quick repair job with fibreglass and the trip continued.

It was a wet Rector who made the visits each time, and visiting by canoe on a white water river is not the most recommended method of performing parish work. The effort was well received by those concerned and the IMPACT 74 program moves a stage further in the parish of Crookwell.

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Entries will close on Thursday, May 30, 1974.

## Old-style rally draws them Newcastle witnesses for missions

From DAVID CRAIN, in  
NEWCASTLE

Five hundred Anglicans led by their bishop made a procession of witness for the missionary cause round two city blocks in the heart of Newcastle one Friday night last month, and the crowd swelled to 900 inside the City Hall for the rally that followed.

Three speakers shared the stage, representing the range of missionary interest and involvement by Newcastle Anglicans.

The Rev. Jim Taylor opened with insights of where full-blooded Aboriginals on tribal lands are up to in the race against time in adapting to the economic community of the twentieth century.

For twelve years he has been superintendent at the main C.M.S. mission on Groote Eylandt in Arnhem Land.

He drew the contrast between the confusing changes coming day by day to the Aborigines and the changeless relevance of Christ.

A former Archdeacon of Polynesia and current A.B.M. secretary for Victoria, the Rev. Geoff Sexton, made the most of his opportunity to attack attitudes of superiority, paternalism or indifference which he is constantly meeting in Australian Anglicans when discussion turns to New Guinea and the

Pacific Islands.

A vigorous plaudit for Michael Somare and his attitude to both church and state left no room for misinterpretation.

Canon Tony Matthews of the Carpentaria Aerial Mission based on recently flooded Normanton, spoke for the National Home Mission Fund.

In a series of verbal pictures he illustrated outback loneliness, isolation and the consequent ignorance of the faith of Christ.

One observant young pupil even thought his lapel crosses signified his job — that of pilot.

The speakers were spaced by a few rallying hymns, a USPG audio-visual on training the modern missionary, some eager singing from a CMS Discoverers branch and the Rev. Caedmon Koieba's recitation from St. Matthew's Gospel of "Go into all the world and make disciples of all creatures".

# Clergy accuse hierarchy of corruption in Ethiopia



In Ethiopia, the world's oldest Christian kingdom, the nation is not only scourged by drought and famine, but rocked by protest against the abuse of power and misappropriation of public funds. Political unrest is matched by protest within the Orthodox Church, against official corruption. Many technical experts think that the only long-term hope for the nation is to break down the feudalistic agricultural system which hampers development.

The current rebellion of the common people against abuses and corruption among the political leaders of Ethiopia has sparked off a similar wave of unrest among the 200,000 priests of the Ethiopian Orthodox Church.

In a pamphlet expressing their grievances, the priests urge the lay members of the Church to rise up against the senior clergy who, instead of being "servants of the Spirit have become servants of the flesh".

A list of the church's assets included lands, houses and income from various taxes and levies. According to the pamphlet, the tax levied for educational purposes amounts to more than 4 million Ethiopian dollars; other taxes bringing in 1½ million.

Yet most priests earn only 3 Ethiopian dollars a month. Senior clergy may receive up to 30 dollars a month. (One Ethiopian dollar is worth about 34 cents Australian.)

Because of this, the pamphlet said, priests are forced to live off the people and thus have become increasingly unpopular.

(Stipends are to be seen in the light of the Ethiopian practice where most priests farm church land as well as fulfilling their priestly duties.)

Before making serious accusations against church officials, the pamphlet recalled that for centuries the Ethiopian Orthodox Church had been the guardian of the kingdom's historic documents, its independence and unity.

"This was made possible by the humble daily life of all the servants of God in our Church", it stated.

Then came the accusations. "The hierarchy of the Church

and even the patriarch himself have broken the vows they made to God and like the government ministers spend their evenings drinking champagne. They must therefore be removed from office and, like their ministerial accomplices, be summoned before a court of justice to explain the origin of their personal wealth."

Paul Eberhard, reporting for Ecumenical Press Service from Addis Ababa, said:

"The peasants, workers, soldiers, teachers, officials and priests, while making their demands heard loud and clear, have not questioned the medieval structure of Ethiopia. For the moment, only the students are using revolutionary rhetoric."

According to reports in Addis Ababa newspapers, the patriarch granted an immediate salary increase, which spokesmen for the priests have rejected as more radical reforms are needed.

"However, not only in the church but in the army and the trade unions as well, salary reform is the only item in the series of reforms that can be implemented immediately," Paul Eberhard said.

## Mainland ministry keeps Island culture

North Queensland's special ministry to Anglicans from the Torres Strait Islands has been consciously incorporating the traditional Island cultural expressions, and thereby holding Anglicans who might otherwise have drifted from their church.

News this month tells of language hymns and traditional festivals preserved in worship for the congregation of Islanders in Townsville.

Two years ago, "Four Corners" on ABC television featured religious tension in Townsville affecting Island families now living on the mainland.

The program was in effect an expose of a sect, the Universal World Church, which

met Sunday by Sunday in a hall adjacent to St James' Cathedral.

The sect held attractions for the Anglican Islanders in the hymns and songs sung in traditional island style.

The television program was subtly critical of the sect's chief

minister, Dr Neilsen, who put his followers under pressure for financial support that they could afford, and himself lived in apparent luxury.

The program ended on a confident note that the Anglican Church had the capacity for adapting its ministry to include the elements attractive to those of the Island culture. The Diocese of North Queensland has had a priest from Torres Strait, the Rev. Boggo Pilot, developing a ministry among his people in Townsville for some time.

When CHURCH SCENE enquired six months ago whether there was a story yet in his work, the reply came back that the problems for his ministry were no different from those of any other: "It's not those who worship who are the problem; it's the ones who don't."

In this month's issue of

the diocesan journal "The Northern Churchman", Bishop John Lewis reports on definite progress being made in the Torres Strait Island ministry.

"I visit them at Railway Estate on occasions to attend their services, to preach and to enjoy their magnificent singing which they offer to the Lord," the bishop said.

"One of the objects of this ministry is to preserve and nurture the traditions and culture of the Torres Strait and we endeavour to do this by a yearly commemoration

of 'the Coming of the Light' on July 1, and other Island activities like Kapa Mauri's.

"Currently we are in the process of duplicating a hymn book for the Torres Strait Islanders."

## Research for Congregations

Grafton diocese is to go deeper in exploring shared ministry and team leadership at the congregational level, with a four year program stimulated by GBRE. The Rev. Alan Baxter, director of the General Board of Religious Education, attended a conference in Grafton last month to discuss with clergy how their parishes would participate.

Eight to ten parishes are likely to be involved. The research program has been accepted as the natural follow-on from the Thanksgiving Program for the diocese, which resulted in the formation of pastoral care groups in most parishes.

Here the Rev. Alan Baxter (left) is pictured with the Rev. Kevin Ellem of Bonalbo and the Rev. L. A. Pappriell of Smithtown, at the clergy conference.



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# Take advice — for organs, acoustics

Sir,  
All churches possessing pipe organs are inevitably faced with the problem of their renovation and repair. Even the most skilfully constructed organs will require cleaning and adjustment at some stage. The choice of a suitably qualified organ builder to carry out such work as may be necessary is a problem which has been resolved, and is still being resolved in a far from satisfactory manner.

Quite often, well-meaning unpaid enthusiasts, or, much worse still, pseudo-

professional organ builders, are being allowed to carry out this work with quite disastrous results: a number of fine pipe organs throughout the country have been virtually ruined at the hands of these people. Some of these instruments have had, in fact, to be replaced.

It is most important that churches always carefully inspect the factory premises and representative examples of the work of any organ builder to whom they are considering entrusting a contract. This should ensure that the builder is competent and properly established. Churches have clearly omitted to make such enquiries in some known cases where pseudo-professionals have been virtually given *carte blanche* to do what they like, despite their histories of repeated failure.

The advice of the Historic Organs Committee of the Society of Organists (Victoria) Incorporated is available to any church in the country faced with the problem of restoring an historic organ — that is one built before about 1900. Most organs built during the 19th century were durably constructed and, where they still have 'tracker' action, this ought to be retained at all costs. A

restoration of this form of action is usually much cheaper than an 'electrification', and the end result is generally most satisfactory. The cleaning and re-regulation of old pipework, too, can often achieve a remarkable transformation.

There are many examples of sympathetic organ restoration to be found around Australia. The following may be cited as a guide:

St John's Church, Parramatta, N.S.W. (Ronald Sharp, Sydney)  
Christ Church, Lavender Bay, N.S.W. (Hill, Norman & Beard, Melbourne)

Castle Hill Baptist Church, N.S.W. (Arthur Jones, Sydney)

Holy Trinity Church, East Melbourne, Vic. (Hill, Norman & Beard)  
Armada Baptist Church, Vic. (Laurie Pipe Organs, Melbourne)

St Brigid's Church, North Fitzroy, Vic. (Geo. Fincham & Sons, Melbourne)

St Matthew's Church, Rokeby, Tasmania. (Arthur Jones)

The restorer's name has been given in brackets.

Any enquiries regarding the restoration of historic pipe organs should be addressed to: The Convenor, Historic Organs Committee, Society of Organists

(Vic.) Inc., P.O. Box 952G, Melbourne 3001.

John Maidment,  
Convenor,  
Historic Organs Committee,  
MELBOURNE.

Sir,

As one who is both organist and a churchwarden in a parish with a fairly new parish church, designed in contemporary style, I would like to draw the attention of all clergy and church officers in parishes where church building is contemplated in the future to the excellent words of advice on church acoustics in an interesting advertisement in CHURCH SCENE, April 11, entitled 'Is Your Church Dead?'

In the case of our own parish, we have a church building which is quite 'dead' acoustically (fortunately very alive spiritually) for music and little better for speech, although fulfilling the demands made upon it for contemporary worship and in this way reflecting the brief presented by the parish to the architect. This has happened despite the assurances of the architect in the planning stages that he and his associates had sufficient experience in the design of public buildings and auditoria to guarantee adequate acoustic properties

## Letters

without seeking more expert opinion.

This 'deadness' is due in part to the use of large amounts of soft gyprock and excessive carpet, but fundamentally because the building is the worst possible shape for the development of good acoustics. This information was gleaned from the Architectural Acoustics Department of the University of NSW after the church had been opened.

To direct a reasonably adequate parish choir in such a building is to be

saddled with an everlastingly unhelpful environment in which to offer musical prayers and praises; to find that unaccompanied choral singing always lacks vitality because of the lack of reverberation and resonance (the two words are distinct in this context); and to find, as the advertisement so rightly puts it, that 'everyone is extremely conscious of his own voice'. When our choir sings in any other environment, be it other churches in the Diocese, halls in the city or our own practice vestry, the effect is quite different, so one draws the obvious conclusion that the

building makes a vast difference to the musical side of worship.

I suggest that if your parish is faced with a building programme in the future and you didn't read this advertisement carefully, that you look up SCENE for April 11 and do so, and seek the appropriate advice. I also suggest you seek a copy of 'Design for Good Acoustics' by J. E. Moore from your local library.

C.H. Pratten,  
St Barnabas' Church,  
ORANGE, NSW.

The advertisement to which Mr Pratten refers is also on Page 2 of this issue. — Ed.)

## Khrushchev's Wife



Khrushchev's first wife, we are told by John Nobel, a prisoner of 13 years in Communist prison camps, spent 8 years in the concentration camp of Potma, Russia. She was placed in prison by her own husband.

John Nobel adds that his wife was a Christian and was praying for Khrushchev. Khrushchev was touring the United States, shaking hands and exchanging smiles with Americans. His own first wife, though, and thousands and thousands of Christians were tortured to death in Communist prisons.

A moving account of their courageous faith and stand for the Lord is contained in the book **TORTURED FOR CHRIST**, by Rev. Richard Wurmbrand, a best-seller in 27 languages.

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## "Censorship by the press?"

Sir,

On Sunday April 7, 1974 in Hyde Park, Sydney, 35,000 people "stood up to be counted" for the Australian Festival of Light's protest against pornography and moral pollution and to demonstrate for such old fashioned things as love, purity and family life. The trouble was that those who counted came up with very different figures.

To illustrate how huge the Hyde Park rally and the following march through city streets were, let me explain that the march began near Liverpool Street, along Elizabeth Street, down Park Street, along George Street, up King Street past Queen

Square to the Domain. As the front of the march was entering the Domain after having covered the route, marchers were still leaving Hyde Park to begin at the other end.

The next day the SYDNEY MORNING HERALD gave excellent coverage to the Festival of Light with a front page photograph and a story on page eight, and should be commended for giving it the fair coverage it deserved. However, even the HERALD'S estimation of the crowd was 25,000. The official estimate which was announced at the rally was 35,000.

THE AUSTRALIAN had a large photograph and story on page three. The photograph was cropped very tightly around two girls so that you couldn't see what sort of crowd was there. THE AUSTRALIAN was best wish its arithmetic and estimated the crowd at 2,500, and I understand that that was not a typographical error.

THE AUSTRALIAN said that the figure "2,500 was obtained from police early on Sunday afternoon." We have a panoramic shot taken at 1 p.m. showing the whole park crowded with I would estimate, over 10,000 at that time. To accept that there was only 2,500 even early in the day, one would surely have to be daft, biased or shortsighted.

The crowning glory came when I sorted through the DAILY TELEGRAPH to find a coverage of 'the biggest protest in NSW history'. It was buried on page twenty. Two small para-

graphs told how 20,000 people had gathered in Hyde Park. When speaking to an editorial representative of the TELEGRAPH he explained it away by saying "these things sometimes slip through".

As a journalist, I am appalled by the suggestion made to me that the DAILY TELEGRAPH had no intention of giving fair coverage to the Festival of Light. Whether that is true or not, I am told that there are many 'previous' readers of the DAILY TELEGRAPH and the AUSTRALIAN who will no longer be buying those publications.

If in fact a few areas of the press, because of lack of attention to detail or because of deliberate bias, continue to misrepresent the truth they will find in the future that their readership and sales will drop drastically. However, those not involved in 'truth decay' will find their circulation rising. Despite what some newspaper proprietors and editors may think people-power is still stronger than press-power. It is important to recognise that those who shout loudest for the abolition of censorship, are the very people who practise censorship of the worst kind themselves.

The Festival of Light is against censorship of the truth — it is a few sections of the press which are in favour of censorship.

K.B. Harrison,  
Public Relations Director,  
Australian Festival of Light,  
379 Kent St.,  
SYDNEY.

## "Who are the manipulators?"

Sir,

Alan Gill's report in your issue of April 25 on the Festival of Light Rally in Sydney quotes Dean Shilton as saying that "the miserable manipulators in this country for too long have been trying to white-ant our society with their fallacious philosophies and their sleazy propoganda", and Dr Claire Isbister as saying "by what right can Senator Murphy overrule accepted behaviour without our consent". Although Dean Shilton does not say who these miserable manipulators are one suspects a political bias and that he and Dr Isbister have the radical element in our

society in mind. Radical, of course, has become a dirty word although it suggests a desire for social reform and justice and equal opportunity for all, not exactly un-Christian desires.

The miserable manipulators in fact are not radicals but are no other than that section of the business world which has realised that big profits are to be made by over emphasising sex in the wares they manufacture and sell and in their sales advertising propoganda. They realise that young people from primary school age upwards are very conformist in many ways and that if they can create a

new fashion in clothes, dancing or whatever, the lead given by the few will be followed by the many. One could mention also the film makers and the writers of sex books who all work to the same objective of great financial gain.

It is surely time that we came to realise who the miserable manipulators are and that this problem was attacked at the source rather than to continue beating the air as many are doing today.

To do this would involve sacrifice, but how much better that would be.

F.A. Wilson,  
NORTH ADELAIDE.

## "Pensions must be a right"

Sir,

I am astounded that even the Brotherhood of St Laurence has joined the Means Test apologists. Mr Scott admits, "It is possible to abolish the means test and not make life more difficult for those who are poor, but only if the Government is prepared to guarantee that pension rates will be kept at a reasonable level commensurate with general living standards."

Why "only if"? Australia can well afford to pay adequate pensions free of means test. Look at the two-car families, backyard pools, boats on trailers etc. etc., as well

as overseas holidays offered by countless travel agents, and cities dotted with expensive night spots.

Any means test involves a humiliating invasion of the pensioner's privacy. Pensions must be a right, not a privilege. The right to a pension has been genuinely earned by those who, in their working years, have built up Australia's present wealth, paid taxes all their lives, and had their superannuation and savings ruined by inflation. To make pensions conditional on the burdensome and degrading chore of fill-

ing in a long sticky-beaking form, and then passing the test of a whole or part pensions, and after that — informing Big Brother whenever any extra money comes in, is downright insulting!

Many politicians, some professors and a few social workers may love the means test (for other people of course). Pensioners loath and detest it.

The question boils down to this. Is the pension a right, or a "generous" handout?

(The Rev.) Brian Dooley,  
PENSHURST, NSW.

## "Sanity in theological education"

Sir,

Many priests feel that theological education is not up to par for the 20th century. I pose two questions.

First: Why do we feel this?

The answer is found when we compare priestly training with the medical course. Medical students spend three years studying the principles of their subject in Physiology, Biochemistry and Anatomy. They proceed then to a further three years where they APPLY this knowledge to the ordinary everyday problems of people.

Now let us turn to theological colleges. The course given is simply three years of the principles of Christianity in

Biblical Studies Dogma and History etc. THERE IS NO SECOND-HALF of the course comparable to the final 3 years of medical school where principles are applied to people. The result is that many priests are unaware of their role in society and unsure how to give spiritual guidance when it is needed. For example, few priests can apply Jesus' teaching to the modern problems of insecurity, anxiety and nervous tension.

Second: What do we do?

I suggest the following course. The first three years be given to the basic principles of Christianity in B.D. The second three years devoted to applying the

B.D. course to everyday problems encountered in home visiting, school, hospital and worship services. This second half of the course would be concerned mainly with COMMUNICATION in such subjects as Liturgiology; Education, Pastoral Theology (Not Pastoral Psychology please!) and Human Studies. It would be called Th.B.

Society would not do well if doctors were given only the first three years of their course. Why should society have to put up with priests so trained?

I plead for sanity in theological education.

(The Rev.) Keith Stevenson,  
RUTHERGLEN, VIC.

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NEWS IN BRIEF

# ACC study of Human Rights Bill released

The Australian Council of Churches has released a study paper on the proposed Human Rights Bill. It is intended as a contribution towards informed public discussion of the issues involved.

It has been produced by a working group of the ACC executive.

In releasing the report, the ACC has affirmed its belief that a Bill of Human Rights is important so that freedom becomes fundamental and not a residual right.

The ACC executive has urged that discussion on the bill should be lifted above the realms of party politics.

## NZ vote for women clergy

New Zealand's General Synod has decided in favour of accepting women into NZ's Anglican priesthood.

It is remitting a motion to allow this to diocesan synods throughout NZ for ratification.

## New job for Michael Green

Canon Michael Green, Principal of St John's College, Nottingham, is to become rector of St Aldate's, Oxford.

He will take up the appointment in about 12 months' time.

He has said he hopes to develop a student and pastoral ministry in the University - related parish, and maintain his wider and overseas ministry.

## New Dean of Westminster

The Ven. Edward Frederick Carpenter, Archdeacon of Westminster since 1963, has been appointed Dean of Westminster to succeed Dean Eric Abbott.

He is a historian, and known for pacifist, Left-wing views.

Despite 23 years as a canon of Westminster Abbey, he is described as the "least ecclesiastical and cloistered of men". He is an Association football enthusiast.

# Newcastle aims at \$1 million annual budget

A budget of nearly a million dollars annually, an increase of 40% on present income, is the aim for Newcastle diocese as it plans its new developments.

Late in 1973 the Bishop of Newcastle and his assistant bishop had a conference with the "decision-makers" of each of the diocese's 57 parishes.

The state of the parish, what it was aiming at and what it would need to get there were the main topics at each gathering.

All diocesan institutions and agencies did the same. The result is the "Newcastle Million".

Big spending aims across the diocese are for 8 new churches, 10

clergy residences, 18 more clergy or parish workers, and a couple of church spires!

The diocese itself would like to see a social worker and two hospital chaplains provided for (and found), a greatly increased fund for development in new areas, and a chapel set up somewhere in the heart of the Hunter Street shopping area.

Compton Associates are now taking the first steps in preparing the diocese for the Thanksgiving Programme of next October which will cover all parishes and which will cost \$57,000. A full day in Synod in June will be given to the discussion of the campaign.

# "Not enough gaol chaplains" - Bathurst worried

Bathurst's diocesan synod, meeting Saturday and Sunday, April 27 and 28, was concerned about the NSW Government's poor provision for gaol chaplains.

Bathurst Gaol, which has been the scene of recent disturbances, has only one part-time chaplain. The only full-time gaol chaplain in NSW is at the Parramatta Gaol.

Synod asked the NSW Government to improve provisions for gaol chaplaincies.

Another important move in the synod was a decision to give \$2000 this year to the National Home Mission Fund.

This is the first time Bathurst has contributed to NHMF, and follows upon a decision from Riverina to give \$300, also a first gift. The NHMF has largely been supported, until now, by two or three dioceses.

The NHMF has never expected the smaller, or financially stretched dioceses to be major contributors, and its secretary, the Rev. Theo Hayman, had this to say to CHURCH SCENE last week:

"Bathursts gift is ex-



Captain Malcom, of the Church Army: NHMF says Bathurst's generosity will come back to the diocese.

tremely encouraging, and I congratulate them. Among other things, it will make it easier for us to realistically support Captain Malcolm Arthur who is working in Bathurst Diocese as it happens.

"We were really very encouraged, too, by Riverina's gift."

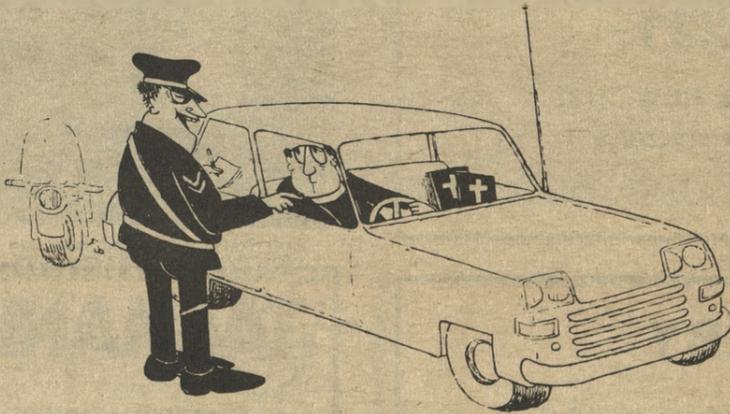
Bathurst synod has approved the first stage - of six units - for the Retirement Village planned for Holy Trinity, Dubbo's, church grounds.

The units will commence to be built within

weeks, when the Commonwealth assistance has been received.

Synod also marked the retirement of notable diocesan figure, Miss Margaret Glover, headmistress of Marsden School, retires at the end of this year after 20 years in the post. Synod recorded its thanks for her service.

Bishop E.K. Leslie, in his synod charge, made criticism of the proposed Human Rights Bill and Family Law reform proposals of the present Commonwealth Government.



"Not enough parsons in the gaols, eh? Well, here's a start..."

# Perth musical draws the crowds

A musical presentation of Scripture, "Come Together", has been drawing full houses in Perth's new Concert Hall, and plans are now being made to take the show to country centres and possibly to the eastern states.

Many prominent figures were seen at the performances, including Archbishop Geoffrey Sambell, Archbishop Goody, Sir Charles Court, and a former premier Sir David Brand.

The show is produced by the Jesus People Inc. of Perth. It concentrates on Bible teachings rather

than characters and incidents.

Exceptional talent was shown by the musical director, Graham Mabury, who wrote much of the score including a fine instrumental overture, and directed the whole performance whilst also taking his place as

pianist. Also praiseworthy was the narration by Barry Clarke, with his totally natural "telling" of Scripture.

A strong team of top instrumentalists were joined by a host of enthusiastic, well-trained young singers from across the denominations.

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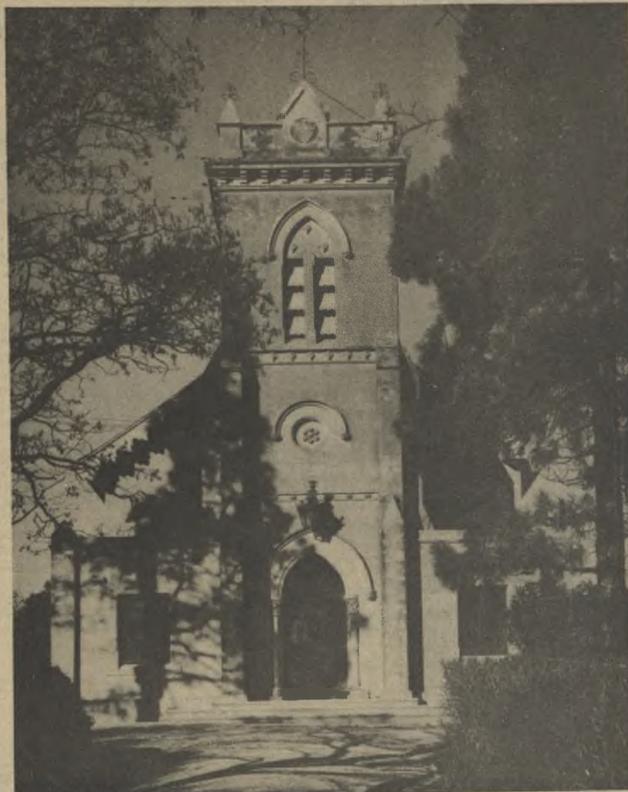
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- BATHURST: First place associated with the discovery of payable gold - turning the Colony into a Nation.

"Following the explorers Blaxland, Wentworth and Surveyor Evans, Governor Macquarie himself crossed the Blue Mountains in 1815 along the road built by William Cox and a party of thirty convicts on the western bank of the river now bearing his name, he proclaimed that a town should be built and called Bathurst. A cairn of stones marks the spot today. No more was to be erected until the land was properly surveyed. For this reason the settlement grew up on the eastern side of the river at Kelso. Macquarie was the first to select the site of the first settlers he allowed to come to the district.

"Governor Brisbane made a visit in 1825, after Kelso in the County of Roxburgh, Scotland, the birthplace of the settlement." - *Trinity Kelso* by H. W. Ellis, 1973.

After crossing the Blue Mountains, passing through Lithgow, three miles from Bathurst you will find HOLY TRINITY CHURCH, Kelso, a unique church indeed, its foundation stone was laid in 1834 by the second Archdeacon of Australia, William Grant Broughton. The Australian Church at this time

was an archdeaconry of the Diocese of Calcutta. On Easter Day 1835, the Rector of Kelso, the Reverend J. E. Keane was joined by the Reverend Samuel Marsden of Sydney for the first service in the new church. After William Grant Broughton was consecrated and enthroned as the first Bishop of Australia - the only holder of that office - Holy Trinity Kelso was now in the Diocese of Australia. On 3rd December 1836, Holy Trinity Kelso, the first inland church in Australia, was the first church to be consecrated by William Grant Broughton. When the Diocese of Sydney was created in 1847 Broughton remained as its Bishop and Kelso remained under his jurisdiction until the Diocese of Bathurst was created in 1870.

After visiting Holy Trinity, Kelso, continued along the Sofala Road for half a mile, passing St. Michael's Children's Home, you come to "RUTHERFORD HOUSE" set in the pleasant parklands of what is now Marsden Church of England Girls' School. "Rutherford House" was the home of James Rutherford of Cobb and Co. fame, and the headquarters of that celebrated coaching company. Marsden School was founded in 1926 and the first members of the school were housed in this historic building.

Continued on Page 10

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All Saints' Cathedral, Bathurst. The picture above shows it as it was consecrated in August, 1971. The picture below shows it as reconstructed from an early form under Bishop Long in 1927.

accommodation will be afforded for about 300 persons . . .

In 1849, Bishop Broughton consecrated All Saints' Church, Bathurst. The Gold Rush of 1851 resulted in a rapid increase in population for the town of Bathurst, and the church building was soon inadequate. A north aisle was added in 1869 and the tower, built in 1852 to house the first peal of bells in Australia, was enlarged. In 1870 the Diocese of Bathurst was formed and Dr Samuel Edward Marsden (the first Australian to be consecrated Bishop) was enthroned as the first Bishop of Bathurst on May 10th, 1870.

It was during the episcopate of the third Bishop of Bathurst, the Right Reverend George Merrick Long, that a decision was made to rebuild the Cathedral. In 1920 on Anzac Eve, General Sir William Birdwood laid the foundation stone for the new building, as a war memorial, and after subsequent delays the first portion of the new Cathedral was opened in 1927. In 1963 a new plan for the completion of the Cathedral was accepted by Synod, and on Sunday, 14th March 1965 the foundation stone was laid by the Archbishop of Canterbury, the Most Reverend and Right Honourable Arthur Michael Ramsay. After further delays and modifications Synod in 1970 accepted the design of the present building. The completed All Saints' Cathedral was consecrated by the sixth Bishop of Bathurst, the Right Reverend Ernest Kenneth Leslie on Saturday, 16th October, 1971.

Both Holy Trinity Church, Kelso, and the Cathedral of All Saints' at Bathurst are visited by hundreds of tourists each year and excellent souvenir guide booklets are available which enable the visitor to experience something of the spirit of the history of these unique churches.

### KARINGAL VILLAGE

After visiting these churches we recommend a visit to "THE GOLD DIGGINGS" which is part of the Anglican Diocesan Youth and Conference Centre (three miles from All Saints' Cathedral) known as "Karingal Village" and situated on the slopes of Mount Panorama overlooking the city of Bathurst.

Several thousand people have visited the "Gold Diggings" since they were opened on 29th April, 1973.

It is not a static display. Tours are conducted, Wednesdays to Sundays inclusive at 2 p.m. and 3.15 p.m. when you may see and hear how a reef prospect is done — how a shaft was sunk and timbered and the various methods of

*Continued on Page 11*

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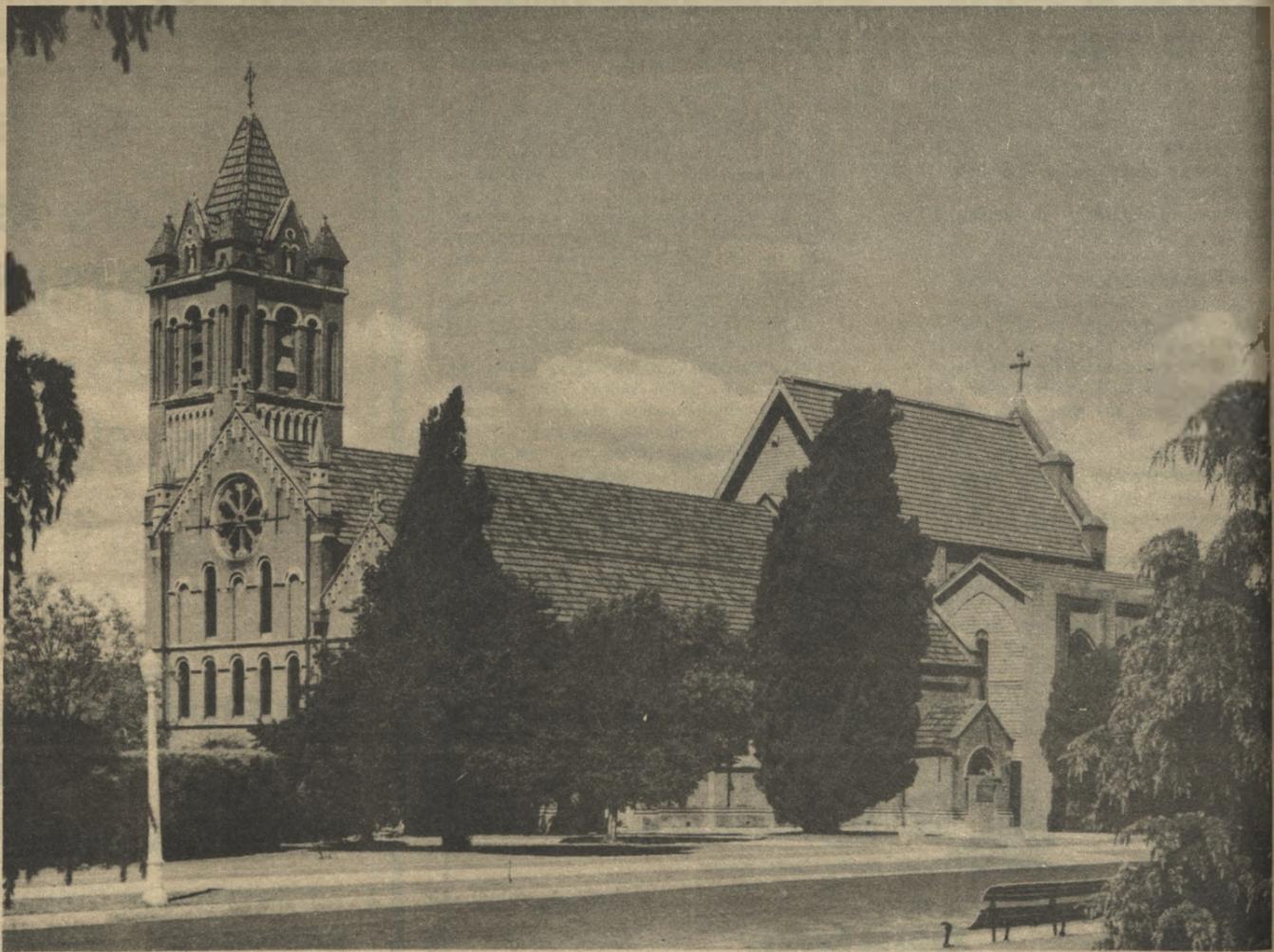
The school was named "Marsden" in honour of the greatest figure in the first fifty years of the Australian Church, the Reverend Samuel Marsden, Principal Chaplain of the Colony, and also in honour of his grandson, the Right Reverend Samuel Edward Marsden, first Bishop of Bathurst.

Leaving Marsden and driving via Hereford Street, the aluminium spire of the new All Saints' Cathedral is clearly visible with Bathurst's famous Carillon in the background.

### ALL SAINTS' CATHEDRAL, BATHURST.

An extract from the "Sydney Morning Herald", June 1st, 1847:

" . . . On Friday, 21st May, the Bishop of Australia arrived in Bathurst. We trust that on his next visit to this part of his extensive diocese that All Saints' Church, now in the course of erection in this township, will be completed and



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Continued from Page 10

hauling from the mine — transporting from Mine to Stamper Battery — you will also see the Stamper Battery crushing the ore to release the gold. The Stamper Battery is operated by either early steam or oil engines. An explanation is also given of the story of the treatment of the gold from the crushed ore to the smelting ready for shipment.

School and Youth Groups from various parts of the State and interstate come and stay at Karingal Village. They are accommodated in spacious dormitories, making the village their base for field studies in gold history, geology and other related curriculum studies.

Within a radius of fifty miles they may visit such historic places as Hill End, Sofala, Wattle Flat, Trunkey Creek and Carcoar. Other features in the area include Abercrombie and Jenolan Caves, Grove Creek Falls and Oberon, Ben Chifley and Wyangala Dams as well as the many industries related to this country region.

(Overnight accommodation at Karingal Village, on a self-help basis for groups, costs \$6.50 per person for dinner, bed, breakfast and a cut lunch. Limited family accommodation is available at \$10.00 per day per family or \$50.00 per week in fully self-contained units. The only items not supplied are meals and linen).

## Other interesting Church locations near Bathurst

### CARCOAR: 33 miles from Bathurst.

Bishop Broughton on his sixth visiting tour of New South Wales described St. Paul's Church, Carcoar thus — "The Church is a very handsome building of brick; the internal arrangement in particular, being in every respect admirable. This Church I consecrated on the 6th, and held a confirmation and preached there twice on Sunday the 8th December, (1849).

### ORANGE: 34 miles from Bathurst. HOLY TRINITY CHURCH.

It seems that the first parish building used for worship was the Church School in Anson Street. By 1875 there was a need for a larger place of worship. The Church School could have been enlarged, but even at that time there was a strong belief in the future of Orange. The site of the present church was purchased from Mr E. H. Moulder for 725 pounds and the present large church, less tower, was erected for 6,250 pounds.

The Bishop of Sydney, Bishop Barker, visited the parish in 1865, travelling through flooded country and unformed roads. The first clergyman he met was the REVEREND P. AGNEW. Services at that time were conducted in the Court House. In 1920 funds were collected for the erection of a Memorial Tower, to the soldiers and sailors who served in the Great War.

### SOFALA: 29 miles from Bathurst. CHRISTCHURCH (1851).

From Bishop Broughton's account of his seventh and last tour of the Bathurst District — "On the 5th November, at six in the morning of the day after his arrival, he held a public meeting and urged the miners to help him to build a church. Suiting the action to the word, he, then in his 64th year and said to be lame, seized a pick-axe and dug a hole in the ground in the place where the north-east corner post should be. His example was soon followed by the onlooking miners, and before breakfast time the whole of the post holes were ready. Meanwhile others had gone to the bush, where they busied themselves in felling trees, trimming them into posts and carrying them to the site of the building. After breakfast Bishop Broughton and the miners placed the posts in the ground and rammed them secure, and then set to work to put up the wall plates, joists and roof. By previous arrangement canvas was brought from Bathurst to cover the framework, together with doors, a desk and communion table, and soon the fair white canvas church shone neat and trim in the sunlight. Four days were spent in the erection of the building, which measured 64 feet x 21 feet, and during the time



the Bishop assisted both in oral and manual labour."

Another church was built in 1884. Another in 1965.

A plaque showing the position of the original stump is to be seen in the present church. The Right Reverend E. K. Leslie at the licensing of the present church, climbed a ladder and re-enacted Bishop Broughton's original act by nailing a cross to the ridge of the building "declaring the place to be set apart for the worship of God the Father, the Son and the Holy Ghost."

In addition to these places of particular interest to church people, you are recommended to visit the following —

THE BATHURST CITY COUNCIL'S TOURIST BUREAU, Civic Centre, Bathurst.

THE ORANGE TOURIST CENTRE, Lords Place, Orange.

THE RANGER'S OFFICE AND HISTORICAL MUSEUM, Hill End.

### MOODIE'S PHARMACY BATHURST

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# AUSTRALIAN ORTHODOX SCHISM

Archbishop Ezekiel, the Greek Orthodox Primate of Australia, is a conciliatory man who is the ill-chosen target for the vituperative campaign launched against him and his immediate clergy by a lay group within the archdiocese.

The group, which wishes to form an autocephalous (autonomous) Greek Orthodox Church in Australia, recently won control over the committee which — as a limited company — technically owns the cathedral of St Sophia, Paddington, the seat of the archbishop's administration.

The dispute, a complicated affair concerning property rights and both temporal and spiritual areas of administration, reached a peak before Easter when fighting broke out outside the cathedral in Dowling Street, Paddington, and priests loyal to Archbishop Ezekiel were forcibly prevented from celebrating the Holy Week liturgy.

There are 16 Greek Orthodox communities (parishes) in Sydney. The other 15 remain loyal to Archbishop Ezekiel. The archbishop has offered to invite a well-known political personality as an outside arbitrator to settle the dispute. This offer has been refused.

In Orthodox circles Australia has an unenviable and world-wide reputation for the vigour and complexity of its religious disputes.

The present dispute arose about 12 years ago and reached its peak in 1968, when in an attempt to avoid schism, Archbishop Ezekiel temporarily resigned his post and returned to Athens. An administrator

(Archbishop Iakovos) was appointed, but when the time came to confirm this on a permanent basis, worshippers called instead for Archbishop Ezekiel, who agreed to come back to Australia.

Archbishop Ezekiel returned to Australia in 1969, but after a quiet beginning tempers flared again. In March 1972, an ugly incident arose when protestors tried to dismiss the elderly dean of St Sophia's Cathedral, Archimandrite Cosmos, who said from the pulpit that his opponents would have to drag his "dead body" from the cathedral.

The Palm Sunday incident, in which a priest was knocked to the ground during a "lock out" by the lay group inside the cathedral, occurred the day after Archbishop Ezekiel had returned to Sydney following a three months' visit overseas.

Priests and parishioners loyal to the archbishop subsequently daily celebrated a shortened Holy Week liturgy on the footpath.

The affair has visibly upset the primate who said he was particularly distressed that such an episode should have broken out as the faithful were about to commemorate the Passion of Christ and that instead of the spirit of sacrificial love there was division and hatred.

The Australian Government recognises the validity of weddings performed by the rebel clergy but these are not recognised in Greece. During holidays in their homeland followers of the autocephalous church have been annoyed to find their children regarded as illegitimate by civil and ecclesiastical officials.

## Human Rights.

A major article in the (Sth. Aust. Methodist) "Central Times" says that the Federal Government is exhibiting double standards in the matter of human rights.

The writer, Noel Preston, points out that the proposed Federal Human Rights Bill attacks racial discrimination. Federal policy is obviously against racial discrimination in South Africa, for instance. Yet, Mr. Preston points out, there appears to be no concern at Federal level for 36,000 political prisoners in Indonesia. Many of them are Christians.

This is seen as especially significant as Djakarta will be the venue for the 1975 World Assembly of WCC.

Although the Indonesians admit to holding 36,000 political prisoners, Amnesty International says that there is substantial evidence that the number exceeds 70,000. A.I. describes the conditions under which they are held as 'appalling and degrading'.

It is known that 25 Federal members of all parties have privately protested, along with prominent community leaders, directly to President Suhato.

But at official government level the silence has been described as 'deafening'.

## A 'Religious' family.

Most Roman Catholic newspapers this week carry what must surely be a story for the 'Guinness Book of Records.'

A Columban Order priest, Fr. Michael Collins, a China veteran missionary celebrated the golden jubilee of his ordina-



tion, on Easter Eve. His brother, Bishop James Collins, formerly of Ballarat, celebrated his jubilee in 1972.

Their brother William Collins, S.J. was a priest for 64 years prior to his death in 1970.

AND their sister, Sr. Imelda, has been a Brigidine nun for 55 years.

One family. One generation. 221 years service to God!

## Korea Under Fire.

A resolution declaring a 'strong measure of dismay' was adopted by the Commission of the Victorian Presbyterian Assembly late last month.

The resolution resulted from reports reaching Australia of the effect of Korean President Park's January 8 decree. Under the decree the President has imprisoned a large number of Churchmen who have 'denied, opposed . . . the Constitution of the Republic', or who have ' . . . protested or petitioned for revision of the Constitution'.

The Commission of the Assembly has sent messages of encouragement to the Churches involved, and to the families of the prisoners through the Korean Council of Churches.

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# Christian understanding of peace

Our reviewer is the Rev. Dr Peter Carnley, warden of St John's College, the University of Queensland.

"The Concept of Peace." John Macquarrie. SCM Press. 82 pages. \$4.00.

At first sight the idea of "peace" seems clear and simple enough: Peace is the absence of war. It is the absence of the kind of global conflict which broke out in 1914 and 1939. It is also the absence of the so-called "limited" wars which we have witnessed in the last generation — in Korea, the Middle East, the Indian sub-continent, and in Vietnam.

But there is more to it than that. Within a particular community peace is the absence of civil violence, the absence of racial and religious tension. It is also the absence of industrial unrest, for we speak from time to time of "industrial peace". Moreover, we sometimes say that so-and-so is at "peace within himself": Peace is the absence of division within an individual personality.

The awareness that there is far more to peace than one might think is one of the first impressions gained from a reading of Professor John Macquarrie's little book, *The Concept of Peace*.

Indeed, Macquarrie points out that amongst the great protagonists of peace in our time — Gandhi, Bertrand Russell,

Bishop Bell of Chichester, Martin Luther King, Dag Hammarskjold, there is a great variety in understanding of the concept of peace. Certainly, there is variety in the background of thought, religious or philosophical, which led these men to the pursuit of peace.

Is there, then, a distinctively *Christian* understanding of peace? What does the Hebrew-Christian tradition have to contribute to talk about the nature of peace?

Macquarrie's basic answer to these questions is that, in our tradition, peace is to be understood in a rather more positive way than as the *absence* of war or as the *cessation* of hostility. The Hebrew word for peace is *shalom* and this means, not just the absence of war, division and violence, it means "completeness" or "wholeness". "When the word *shalom* is used for peace", he says, "what those who used it originally had in view was a condition of the world or of human society in which there is completeness, unity, wholeness, fullness." Peace prevails when society and its constituent parts have reached their maximal and optimal levels of being: "Peace is not merely the cessation of strife, but a positive quality of individual and social life".

There is, for example, a certain kind of peace in a stagnant swamp. But this is hardly a place of wholeness. In society too there are situations which allow men to call "Peace, peace", when there is no *real* peace.

For Macquarrie, a truly wholesome peace has a dynamic element about it. The quest for peace is not to be understood just as an attempt to dampen down the *status quo*. It is necessary to go beyond the mere reducing of tension and conflict to a positive healing of the deep-lying causes of the conflict. Peace cannot be "a mere tranquilizing of the world" without regard to the state of affairs that is being preserved by this tranquilizing process. Indeed, a great deal of conflict may be an essential ingredient in the quest for a truly wholesome peace. The Christ who is our peace is also the one who envisaged, in some circumstances, conflict: He "came not to bring peace but a sword". For a cessation of hostility and conflict that is based on injustice, or that is obtained at the expense of human dignity and freedom is not true peace at all.

Macquarrie therefore regards true peace as a wholeness that is achieved out of the reality of conflict. However, whilst conflict may be a necessity if real peace is to be attained, tragedy occurs when conflict gets out of hand. When communication and reciprocity cease, conflict gives way to violence of which war is the most massive and excessive form.

When peace is conceived as a wholeness emerging from conflict, there is an acknowledged similarity between the Christian concept of peace and that of Mao Tse-Tung who speaks of peace in terms of the "unity of opposites". In this view a necessary tension or conflict is taken up into an equilibrium of forces,

peace is a unity in diversity.

Contrary to atheistic Marxism, Macquarrie insists, however, that true *shalom* is the "gift of God". Why it is necessarily so is not exactly clear. Indeed, in the very chapter where he introduces the notion of "peace as gift" he goes on to say that peace is realized amongst men as their final fulfilment and that this has been "an authentic potentiality for man ever since the distinctively human emerged on earth". Is the attainment of peace a natural capacity then?

He goes on to argue the importance of having a "right" concept of peace because a "right" concept "tends to bring about the state of affairs which it envisages". This hardly seems congruent with the notion of peace as "divine gift".

It is at this point that Professor Macquarrie's argument weakens. In a chapter entitled "The Metaphysics of Peace" he argues that the efforts of men are caught up in the cosmic power of God, seeking to realize wholeness in creation, and that our own efforts are "borne up and supported by a reality beyond ourselves". Yet he balks at engaging in what might be called a theology of peace. He is content to say what additional nuances can be added to the concept of peace by a fleeting consideration of the Christian ideas of grace, atonement and resurrection.

If our first impression in reading this book is that there is more to peace than one might initially think, Macquarrie's concluding thought on the subject is that there is more to peace than one can understand. Moreover, he says that the ideal wholeness which is true peace is never really attained. It awaits us in the future and

we must continue to work towards it.

Professor Macquarrie's book is a little patchy. We are taken from a reasonably technical analysis of the meaning of different words for peace to a discussion of the concept in the writings of philosophers of the past, to a concluding chapter entitled "What is to be Done?" which reads like a not too enthralling sermon on the Christian duty with regard to the attainment of peace.

Even so there are one or two ways in which it is a significant little book. There was a time when Professor Macquarrie's theology looked to be heading towards a dead end. The inadequacies of his notion of God as "Holy Being" were regularly pointed out, particularly when he moved from North America to the hard-headed school of linguistic philosophy in Oxford. In recent years many formed the impression that Professor Macquarrie was retreating from the task of producing theology proper by writing (Anglican) spirituality. This book does not really reverse that impression. However, his study of the corporate virtue of peace is at least a refreshing attempt to grapple with an issue which is of supreme importance for the world at large, one does not have to be a Christian to find this book interesting and relevant.

On the other hand, perhaps the work reflects something of a development in Macquarrie's theological thinking. One might have anticipated that he would have attempted to define peace in terms of his own characteristic existentialist categories as "participation in Holy Being". But, as far as I can recall, the term "Holy Being" does not even appear.

## EFFORTS FOR RESTORATION

A book of verse has been printed to assist the restoration of Christ Church S. Laurence, Sydney.

"To Christ Church with Love" is an anthology contributed to by several past and present worshippers. The poems are responses to the worship offered there.

The baroque stimulus must still be much to the fore but the collection is too varied to be typed. Christine Churches' contributions have a stringency that one welcomes as more Australian.

## YEAR BOOK

The Diocese of Sydney's 1974 Diocesan Year Book gives the first available listing in Australia of all Australian clergy in parish and diocesan appointments with postal addresses.

The Sydney Year Book has been steadily up-graded over the years. This year the listing for the dioceses other than Sydney runs to 110 pages. The value of the fuller listing is attested by an offer from the Diocese of Adelaide to meet part of the extra cost to which Sydney is put by the extra-Sydney content.

The Sydney Year Book, which sells for \$3 from diocesan offices in Sydney, is available to the public. We understand a limited number of copies is still available.

The inter-diocesan entries are up to date as at mid-December, 1973.

## Answering a child's questions

"Will My Dog Go to Heaven? . . . How to answer your child's religious questions." Heidi and Jorg Zink. Spectrum. \$3.00.

Children's questions can really test parents. If parents take their responsibilities seriously, questions will give them opportunities for understanding and helping their children. The writers find that most of the questions of children have a religious dimension, and their book will help readers understand what's in the question as well as what may usefully be said in answer.

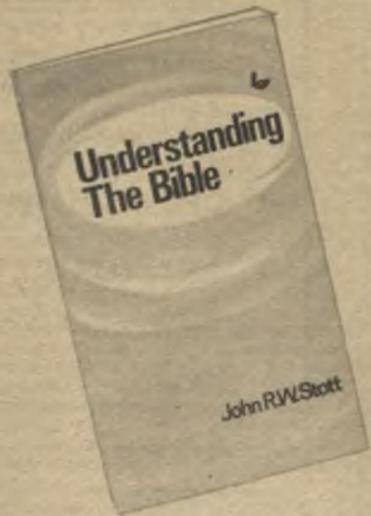
The Zinks are parents of four, who have obviously had a lot of good fun raising their family and coping with growing-up situations. Their practical suggestions and realism about the child's world will persuade even the rawest young couple that they can cope.

For the writers, a religious upbringing is enabling the child to establish a variety of loving and giving relationships, and to develop a sense of wonder and the capacity to reflect morally on his own actions. The natural way of speaking about God to children, and how to begin the intimacy of prayer, are explained. This book deals

with the world of the six-and-under child, the fears and insecurities and puzzles that issue in such questions as "Will my dog go to heaven?". It also describes the influence that unthinking adult judgements have on the child's understanding of right and wrong, and the formation of his idea of God.

It is more that a Dr Spock at the religious level however. This book is sound parent education about adult relationships, roles of husband and wife as well as father and mother. And the humorous cartoons plentifully scattered through the book help the reader to laugh at himself.

A responsible reviewer should sound a note of caution. It is true that there are almost infinite opportunities to contribute at this level to the religious upbringing of one's children, and the writers' suggestions are very sound. But young parents eager to succeed should beware of trying to make every post a winner: children can also be stunned into silence. It is sometimes better to say too little and wait for later questions than to produce answers and attitudes which the child may not be able to accommodate.



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# Caring for the dying

"The Way We Let Them Die." Selwyn Perry. Dove Communications, Box 51, Caulfield East, Melbourne. \$1.65.

This book is strictly and objectively about the care of the dying in hospitals. But for those attentive to the demands of the Gospel for our present style of living, it is also a directive for positive Christian action in society.

The summary disposal of those who are in the process of dying is strongly opposed by Christians. Euthanasia is contrary to Christ's attitude to the worth of individuals, and supposes that those who are deemed "socially useless" can know no dignity or spiritual progress as life slips away.

This book on the care of the dying shows that in our society there is a social and medical rejection of the chronically ill and dying: a trend that has an already well established supposition that society will judge which of its members merit the continuing benefits of membership. It will need positive action by those who oppose euthanasia in principle if the present trend is to be halted.

That is one person's reaction to the experience of reading this book, which is actually a pastoral investigation into the

crisis of dying in hospital. Mr Perry is a qualified psychiatric and general nurse; he has had six years' experience as a nurse educator; and he is now training for the ministry. He has just spent a year at a large public hospital in Melbourne studying the emotional needs of dying patients, and the quality of emotional care and support provided by hospital staff. Interviews with doctors and nurses, and pastoral visits to people facing death provided him with the facts he needed.

A century ago most people died at home, nursed and supported by those they knew and trusted, helped through the crisis of realising that death was close. The development of Australia's large and impersonal hospitals, the concentration of medical care on those who are acutely ill, and the increasing professionalism of nurses which leaves the day-to-day care of the dying largely to aides, can greatly increase the anxiety of those who can see their physical state deteriorating. This feeling of isolation and loneliness is greatly increased by the lack of people to talk to about their worries. Mr Perry quotes staggering figures of doctors and nurses with their own problems about getting involved with dying people, who withhold

understanding, sympathy and acceptance because of their own anxieties about death. He advocates nurse education on the needs of the dying, and the forming of support groups within hospitals where medical staff and clergy can reinforce each others' contribution.

From his talks with dying people, the author is able to describe the personality crises of different people facing death, and the disguises for their fears and feelings of rejection which must be understood if they are to be helped to find personal peace. With the sort of education and co-operation he suggests, the experience of dying can be a dignified and accepting one, where Christian hope can transform the physical process of dying. The experience will then also contribute to the readjustment of the bereaved.

Although he does not speculate, the alternative to the changes he suggests is ominous: increasing anxiety and isolation for patients, dislocation and breakdown of intimacy within families as well as in the wards, on the one hand; on the other, even more of an avoiding reaction in society as a whole from the needs of the terminally ill, thence of the aged, the retarded...

A book not just for nurses, doctors, hospital visitors, clergy, or those who care for others at times of crisis!

## Political import of life-style

"Seeds of Liberation." Edited by Alistair Kee. SCM Press. \$2.00.

Student Christian Movement conferences are too complicated to capture in print: so much of importance lies in other things than words. But the conference celebrated in this publication had much that was transcribable. There were addresses from such notable political radicals as Fr Daniel Berrigan SJ and Bishop Colin Winter, Bishop of Damaraland in exile. And question time in response to the addresses was lively and productive.

The British S.C.M. organised the conference in Huddersfield in January 1973. Many who attended were Christians committed to action for political change, including some students from Northern Ireland and Third World nations. Their conference efforts were directed to thinking afresh about the relationship between Christian faith and political involvement,

to discover "spiritual dimensions to political struggle".

The reason for the conference was a widespread feeling among Christians involved in politics of a hollowness at the centre of their political action. They hoped to find at Huddersfield an authentic alternative, in their lingo, to co-operation with the institutional church in political concerns, a new way of expressing Christian solidarity against the encroachments of the state on private lives.

Daniel Berrigan seems to have made the greatest impression on the conference with his expounding of the vision of the Beast in the Book of Revelation, as the type of the modern state. His ideas have developed from his earlier writings; here he could say that the Beast demands of the Church, as a respected opposite number, a conflict.

As a believer in non-violent methods for social change, he suggests that the conflict will be created by Christian cells trying "with every resource of heart and brain to create something beside guns as a way of life".

The massive emphasis of the conference then, and the stimulus that must have been taken away from it, was on communal living, on finding a Christian life-style that would resist secularising pressures.

Basil Moore, co-ordinating secretary of the British S.C.M., in summing up the conference, and the book, wrote:

"The call to communal living is a call to us to make a political statement with our lives; it is a call to 'have all things in common'; to share all our resources of time, energy, talents, money and goods. It is to eradicate as far as we can from our community the corroding value of competition, and to replace it with the integrating values of co-operation and consensus.

"When and if that sort of co-operative, sharing, communal living becomes our life-style we will soon come to know that we can expect no unsolicited help from our competitive neighbours. Then the struggle for our continued existence will be on in earnest. We will not be impervious either from within ourselves or from without to the allure of the values that sustain the capitalistic edifice. Thus unless we evangelise (=politicise) beyond our own immediate circle, and do so successfully, the most likely consequence will be either that we are dismissed as innocuous freaks, or forced by both internal and external pressures to conform or quit."

This book will have a limited appeal, but for those who really want to understand the agonies of the young radical Christian, the undoctored, largely unedited, responses contained here will provide great insight.

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# OBEDIENT UNTO DEATH

Biblical study

"He humbled himself and became obedient unto death, even death on a cross" (Phil. 2:8). In these words, Paul underlines for the Philipians the manner of Christ's dying. It would have been particularly significant for them. They lived in a Roman city, and to the Roman mind there was no more shameful a death than death by crucifixion. "How shall I describe crucifixion?" asked Cicero. "No adequate word can be found to represent so execrable an enormity." "Far be the very name of a cross, not only from the body, but even from the thought, the eyes, the ears of Roman citizens."

And it was no less disgusting for the Jew, but for quite different reasons. For him, crucifixion came under the rubric of Deuteronomy 21:23 (cf. Gal. 3:13), which meant that the victim was "outside the pale of Israel; that he was herem," that is, that he came under a ban of excommunication from God's covenant.

Then, added to this, there was the unspeakable pain of this form of death. "In tortures which grew ever more insupportable, ever more maddening as time flowed on, the unhappy victims might linger in a living death so cruelly intolerable, that often they were driven to entreat and implore the spectators, or the ex-

ecutioners, for dear pity's sake, to put an end to anguish too awful for man to bear — conscious to the last, and often, with tears of abject misery, beseeching from their enemies the priceless boon of death."

So Jesus died, humiliated and in agony. But the New Testament never speaks of these things. Instead the whole emphasis is on what he achieved. He was the Lamb of God (Jn. 1:29,36; 1 Pet. 1:18f.; Rev. 5:6-10; 13:8; cf. 1 Cor. 5:6-8), and His death was an offering for sin (Rom. 8:3; cf. LXX Lev. 5:6,7,11; 9:2,3; Ps. 40:6; etc.).

What is wanted is a new way of presenting the old truth. One suggestion has been that we should think now in terms of "voluntary death." This concept has much to commend it, although it must be admitted that it is both a wider and a narrower one than the concept of sacrifice: narrower, in that a great deal of what is properly called sacrifice did not involve death; and wider, in that voluntary death is not limited, as sacrifice was, to the realm of religious ideas.

Its value as a way of explaining Christ's death is that it is familiar. We all know about voluntary death in one form or another, and we

generally find that such deaths are aimed either at achieving a specific result, or at expressing a feeling, a desire to communicate and to elicit response.

Take suicide for example. This is sometimes seen as "the coward's way out," but such a view, as Henry McKeating points out, "ignores the fact that in cultures other than our own, both ancient and modern, suicide has often been viewed not as an escape, but as an honourable gesture, or as a dignified way of bowing out of an extreme situation. Not only so, but it ignores the real facts about suicide even in our own culture.

"An examination of many actual instances shows that suicide is very frequently indeed a kind of appeal, an appeal for sympathy, an appeal for help."

This concept of death is found in Miller's play, *All My Sons*. The action is set in America during the war. The principal character is Joe Keller, a manufacturer of aeroplane engines. Now it turns out that Joe has knowingly allowed defective engines to leave the factory, with the result that men have been killed. He has been charged with the crime, but has cleverly passed the blame off onto his partner. No one, of course, has any real doubts about who is responsible. But Joe himself is quite without conscience. He only feels smart.

But Joe's airman son is missing. And at the climax of the play a letter from his son is revealed. He has heard of his father's trial and has gone on a mission with the deliberate intention of not coming back. It is this that finally gets through to Joe. The deliberate death of his son was an expression of what the son felt about his father's behaviour. It was an attempt to communicate with him and to make him respond. And there is something of this in the death of Christ.

## Communication

Peter speaks of it in these terms of communication and response. In 1 Peter 2:21 he urges his readers to conduct themselves in a certain way, "because," he says, "Christ also suffered for you, leaving you an example, that you should follow in his steps" (cf. 2 Cor. 5:14).

## ANZAC — WITH A CERTAIN AWE

Diary of a churchman

THE EPISCOPAL BENCH in England is not conspicuous for scholarship, and its treatment of its only sizeable scientist of modern times, Barnes of Birmingham in 1947, diminished the Church's stature. It is all the more interesting that Dr John Habgood, a former science Fellow of King's, Cambridge (and atheist), is now at the age of 47 very much in the running for Canterbury.

As our own Primate has more than once hinted to the Melbourne synod, the Australian Church cannot hope to preach an intellectually credible gospel (*Diary*, 25/4) until theology becomes a major degree subject with full professional status in our universities. This in turn would demand an attitude to teaching (at that level) that cut right across denominational barriers; which was taken for granted at Oxford in the 'thirties, but is still some way off here.

oOo

THERE ARE many things that defy definition, like the meaning of the word gentleman, and the reasons for which one marches on Anzac Day. Our small expatriate contingent, which usually includes the Primate, is always between two bands playing different, unsynchronised tunes; and that, and why one has to have one foot on a tram-rail nearly all the way, is about all one actually thinks about. But this year I nipped back, after we dismissed, and stood on the kerb to watch some more of the unending

column; then a slow journey home by tram, and when I turned on the TV they were still coming, those banners and colours, and the thirteen thousand ordinary, undistinguished men behind them.

I know another country where they march like this, once a year. I think the continuing phenomenon of Anzac should be regarded with a certain awe.

oOo

ON THE EVENING of Good Shepherd Sunday a young priest, wearing vestments of his own design, conducted at St. Ignotus' an updated equivalent of what used to be called Rock Mass, after preparations that included a youth club ways-and-means session, a two-hour experiment with coloured lighting the previous evening, rehearsal in church from 2 o'clock onwards, and a vicarage tea for the visiting theologians who provided the music and expertise. The service was new to me, but I would say it was liturgically correct. For the songs we were given a little extra light to read by. There was a temporary nave altar in front of the band; and at the Communion we formed a hollow queue in the centre aisle, down which the priest — breaking pieces off the consecrated Loaf — moved with the cup-bearer as if making his way through a crowd. Afterwards my Reader, a middle-aged company director, told them that they had brought to our church "something of Christ, new and very moving".



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## SCENE AND HEARD ...

By a margin of six votes over the 224 needed for the 3/5 majority, the 373 members of the Presbyterian General Assembly of Australia decided by 230-143 in favour of union with the Methodist and Congregational churches.

By a margin of six votes the Uniting Church of Australia was after 50 years of discussion finally conceived, and, subject to a satisfactory period of gestation, is due to be delivered on the second day of June, 1976.

But by that same margin of six votes, not one, but five new churches were brought into being: the Uniting Church, the Continuing Presbyterian, Methodist and Congregational Churches, and the dissenting Presbyterians who huffed out of the Assembly. Under the leadership of the N.S.W. Moderator, the Rt. Rev. Neil McLeod, about thirty clergy headed for the Orange Hall, to hold their own convective.

The outcome of the Assembly was anyone's guess when the hall doors were opened on a bleakly

grey Melbourne morning. The clerks, bustling around in their black cassocks and preaching bands looked harrassed as they transferred official pieces of paper from one place to another, and back again.

Visitors packed the gallery long before the Moderator, the Rt. Rev. G.A.M. Wood, opened the proceedings with three Anglican collects (Prevent us O Lord ...), an exhortation to brevity, wit, wisdom and grace, and a reading from Matthew 6. "Let the day's own trouble be sufficient for the day."

### 11th hour panic

In fact, the day's trouble began the day before when the intentions of the N.S.W. Presbytery became known, throwing the Christian Unity boys into a state bordering on panic, and sending them into a hurried eleventh hour conclave to frame a series of alternative motions should union be defeated — or not be put to the vote. According to N.S.W. the second vote on union was probably illegal.

N.S.W. had never tried to hide their intention of applying delaying tactics, but this was something new — a "Mayday" call to save a sinking cause, and it worried their opponents.

### Most of N.S.W. unhappy

Only a minority of the congregations in the State were in favour of the 1971 Basis of Union, preferring instead the federal union scheme mooted in 1947. Supporters of this pointed to the United Church in North Australia, which has been so successful, and which bears a very close

resemblance to the federal union idea.

It wasn't, they said, that they didn't believe that union was not a worthy objective, it was just that would be the cause of so much disruption. The Rev. C.T.F. Goy, Minister of Scots Church, Sydney, wrote in PRESBYTERIAN LIFE: "Lifetime friends, ministers, elders and communicants will be parting company, and even in some family circles this will apply. Disruption, even under the best circumstances, has invariably been a sorrowful affair with painful and lasting consequences ...

"Some are questioning the validity of the courts during the interregnum. Some are even questioning the validity of the second vote."

They did — and a prominent Sydney Q.C. thought that there was a strong case against its legality.

So the Assembly began by debating the N.S.W. Overture. (The Scots version of a notice of motion), calling for a delay in commitment to the Basis of Union in favor of federal union.

### "Joint fetes"

The threat of litigation and its consequent damage to the Christian message of reconciliation was constantly referred to, and it clearly worried the supporters of union. The threat of legal action dominated the discussion, although the occasional speaker tried to raise the sights. One, holding up a glowing picture of the exhilarating new horizons that lay ahead, "Ladies groups will be able to hold joint fetes together." The mind boggled at the glories ahead.

A self confessed Calvinist from Charters Towers thought that the disasters facing the church were because God's will was not being accomplished. Both points of view could not be right, he said, favouring a delayed decision.

### Lawyers subdue panic

Another saw the Uniting Church as the Promised Land waiting to be conquered. It was there that the Church would be delivered from bondage

and where the Giants of Cost and Litigation will be defeated.

But no one was really convinced until very quietly the legal experts from Victoria and W.A. assured the Assembly that they were confident of the legality of the second vote.

From that moment it became clear that "the evil of the day" had been defeated. The war was good as won.

However, although the war has been won, the battles are likely to continue for a long time yet. The Clerk of the General Assembly, the Rev. L. Farquar Gunn, warned that the interim period will be a testing time for the Presbyterian Church.

"Those outside the Church, those in other communions, will be watching to see how really Christian we are. Everything possible must be done to make this transition period one in which our Church shows what the Gospel is all about. We can, under God, if we are truly committed to His Kingdom, avoid personal bitterness and court actions.

"We can make this transition period one that will advance His Kingdom. If we do not, then rightly we stand under His judgement and must eventually answer to Him."

It's over now to the negotiators who have been appointed in each State to determine the division of the millions of dollars worth of property. It will be their responsibility to look after the interests of all parties and ensure that the work of the Church does not suffer. Their job is a daunting one that requires wisdom, grace and all the prayers of all the Churches.

By the way, the Assembly approved the Ordination of women.

From PETER HILL

# The war is won, battle continues

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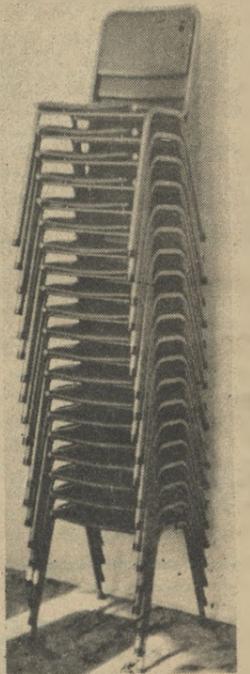
Extract from Recorder's Letter, St Philip's, Mount Waverley



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