

SCM FRIENDS [Vic]
NEWSLETTER
Whitsun Edition June 2003

- ◆ The gum leaves form a living cross: the Christ.
- ◆ The flowering gumnuts form a flame: the Spirit.
- ◆ The flowers and leaves form a scooping motion, towards the centre where concentric circles, the Creator God, radiate outwards.
- ◆ Gathered around the circle are a community of people, the SCM, meeting in worship and friendship

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The Narrative of Love: An Easter Reflection.

Heard again
in troubled times,
words that speak
of invitation,
of healing,
of an earthed re-awakening,
of surprising resurrection.

Words that even in these
fragile days
connect us
with a wider Narrative of
Love,
with a place of
transformation,

with a paradigm of grace.
And somewhere
in our souls,
where questions and awareness
meet as friends,
we recognise
that gentle, ancient, Truth,
and,
in its ever-present strength,
discover
that our hearts still sing
of hope.

Peter Millar, Sydney, April 2003

From the Editor's Desk:

Faith against *Faith* in the name of Law, Truth and Rights - this is nothing new. It seems nothing has been learned, particularly when Absolute Certainty and its offspring, Intolerant Judgmentalism, are lauded as the leaders to the Promised Paradise of Eternal life with the 'All Seeing Deity above the Clouds'.

Within the University of Melbourne and its SCM of the late forties and early fifties, John O'Neill and

SCM History: It is with pleasure that we announce that the manuscript of the long awaited history of the ASCM is in final stages of

Herb Feith were enabled to question the mysteries of truth and faith as taught and experienced through their respective backgrounds of conservative Presbyterianism and of Judaism in flight from the impending Holocaust. The contemporary Movement continues the exploration of faith and life, and an SCM *Friend* in America delivers a warning. Read on..

Jim Martin

preparation for the printer. It is expected that details of price and publication date will be made shortly.

Report of the National Coordinator on WSCF Regional Meeting

OVERVIEW

The Regional Meeting for SCM General Secretaries, Coordinators and other senior staff in the Asia-Pacific region including representatives from India, Sri Lanka and Bangladesh; Burma, Cambodia, Thailand, Indonesia and Philippines, Korea, Hong Kong and Taiwan together with the Regional Women's Coordinator from Singapore; apologies were received from Japan. Australia and New Zealand alternates.

The purposes were:

- To share the situation of national movements
- To search for strategies to empower the national movements
- To strengthen relationship among national movements, regional office and IRO
- To articulate the vision and mission of the SCMs
- To share the current programs of the WSCF-AP

Of these, the first, third and fifth were the primary purposes, and certainly

the areas most focused upon. Beate and Nana, the Inter-Regional Co-Secretaries General, and the Regional Secretary from the Middle East were present.

What I have gained from attending

The most important thing was renewing my feeling of inspiration and commitment.

The sources of these include:

- the realisation that a lot of other movements already rely, as we do, on volunteer or very low-paid staff, whose commitment to "serve the people" (as SCM Philippines puts it) was evident and humbling
- the energy that comes from genuinely sharing one's struggles with others who are similarly struggling, and finding points of inspiration in each other's stories
- discovering in the process, that the AP office and the other movements do understand that the ASCM is really struggling (most valiantly and with real grounds for optimism, may I add)
- finding that the AP regional and national staff see the WSCF as a "family", not just a "Federation", ie. We not

only talked but also lived out a discipleship of brother/sisterhood, and expect to continue doing so from our home countries.

I've also learned various kinds of information, some of which I've already shared by email and other aspects of which will flow out as they become relevant (eg. a clearer understanding about various AP programs and the forthcoming General Assembly). A couple of things are worth expanding on here.

SCM Philippines movement exchange

I returned from Thailand feeling more enthusiastic about the proposal for a member of SCMP to come and work with us in Australia. Thailand has a very strong movement, built on sound organising principles and a great sense of commitment from their volunteer staff. Obviously Australia differs from the Philippines in many ways. However, I'm sure it can be a really valuable learning experience for all involved. Cate Clarke in Adelaide is now in contact directly with Leni, the proposed delegate from SCMP, who is a very experienced member of the volunteer national staff.

Cambodia movement exchange

Cambodia SCM is a brand new movement, which for the last few years has received a lot of AP support (relatively speaking) as it tries to get off the ground. Unfortunately they took a big step backwards when the Kampuchea Council of Churches collapsed last year, so they're starting almost from scratch. Fortunately, they have an excellent national coordinator by the name of Im Thano (family name Im), with whom I spent a lot of time. We spent some time discussing a number of suggestions as to how we could all help.

One is that the AP office should set up an e-mail list for the national coordinators to share resources and ideas for Cambodia SCM. I anticipate that we will gain as much or more than we contribute by being an active part of this list. Once it's up and running, I may put out an invitation for interested SCMerS to join if that seems appropriate.

Another is that the existing movements, particularly those with strong English skills, were encouraged to set up a movement exchange to Cambodia. Aotearoa SCM will take the lead on

organising this, which will involve an SCMer or young Friend going to Cambodia for 6 months or more and tutoring in English as well as helping to organise SCM activities. We're anticipating that WSCF-AP will cover the airfare and some of the food and lodging costs, with others being earned through the tutoring. Thano is an English teacher himself and would set up the "school", the income, from which, would be important for funding SCM programs. The question for us is, does anyone have an interest in being a volunteer, preferably from early next year?

Renewed contact with Aotearoa SCM

At the meeting I met my Aotearoa (NZ) counterpart, Tess Windle, who had also organised the recent *Women Doing Theology* conference. She's energetic and a great contact. I look forward to keeping in touch with her, and we'll see if a movement exchange (in either or both directions) is possible around national conference time. (Hopefully our common holiday weeks won't overlap next July.)

General Assembly 2004 ¹

This gathering of representatives from every SCM in the world (over 100) will be held, together with our Regional Committee Meeting, in Thailand during late July and early August 2004. Volunteers will be sought for delegates and for as staff or planning committee membership at the regional or inter-regional level. Contact Shehara Viswanathan sheharav@hotmail.com for more information.

Resources

There are great resources out there that can save us from re-inventing the wheel. The only problem is, without a centralised library in a national office it's to access these. A few of us asked that an annotated list of books and other AP resources be circulated.

Another resource is the AP website, <http://www.wscfap.org>, which includes information about past and future programs, articles from Praxis (the AP newsletter) and links to the web-sites of the national movements. If you haven't already had a look, I encourage you to do so!

¹ This has been delayed to 2004 for financial reasons. It was to be held this year.

Finally

Greetings to all of you from Shin, Yock Leng, Beate and all the participants - and from me, your re-energised national coordinator.

Shawn Whelan, National
Coordinator ASCM
natcoord@ascm.org.au

Herb Feith ~ Pioneer

This feature on Herb Feith, an ardent activist for peace and justice, paid tribute to him as the first Australian Volunteer Abroad. The programme was aired on Radio National's - *Encounter* - 9th March 2003 ², from the transcript of which the following review is abstracted. Herb died in late 2001

The founder of Indonesian studies in Australia, Professor Herb Feith, arrived here as a young refugee from Nazi-occupied Vienna. His scholarship is well known. But not the experiences and influences that formed his ethical viewpoint and his idiosyncratic religious perspective.

Over the years Herb's voice was heard many times on ABC programmes. Whenever Indonesia hove into the news, someone would invariably call on Herb Feith, a renowned scholar of Indonesian politics and a remarkable

teacher at universities here and in Indonesia.

Listen to his voice:

Herb Feith: Indonesia is of course a very diverse country in terms of the ethnic communities that make it up, with the Javanese and the Sundanese and the Minangakabaus and so on. Sukarno had the ability to speak to all of these communities to speak to them on their own terms. He travelled a great deal. He talked to many of the ethnic communities in their own language, he was a marvellous linguist and I think the fact that Indonesia has remained a unity in that transethnic sense owes a great deal to him.

Margaret Coffey: Betty Evans, a matriculation student at MLC in 1947 first met into Herb Feith as members of the UN Inter-schools' Committee. Herb had already drawn away from identifying himself with the Jewish community. He told an Indonesian interfaith group in 1998 that around the age of 15 he read various books that made him a humanist and he began to consider Judaism as an obstacle. He was reacting he said to a

² Reprinted with thanks to Betty Feith and Margaret Coffey, based upon the *Encounter* programme of the ABC. *Encounter* is broadcast Sunday at 7.10 am, Wednesday at 7.10 pm and Thursday at 4.05 am,
<http://www.abc.net.au/rn/relig/enc/stories/s796902.htm>

number of factors: Jewish exclusivism, aggressive Zionism, an apparent obliviousness to Third World problems on the part of his Jewish peers. And then, he admired Gandhi's universalism. But on that occasion in Indonesia he also read to the assembled Muslims, Christians and others, the prayer he remembered vividly from every childhood Sabbath: the Shema: Hear this O Israel, Our God is One God.

Herb wanted to identify with Australia, to have a resolution of the conflict between European identity, really, and Australian identity. There was the European aspect and there was the Jewish aspect - a tension between Jewish and Christian on the one hand and European and Australian on the other and being with Bet was somehow a very important part of the affirmation of the Australian side of him.

In 1939 eight-year-old Herb Feith and his family were refugees, fleeing Vienna with his parents in the aftermath of Kristallnacht. Refugees were not all that popular in Australia. This is described by Renata Howe, in her forthcoming history of the *Student Christian*

Movement, one of the main refugee activist groups of the World War II period. She says *it's important to remember that refugee resettlement was just as unpopular an issue then as it is in some quarters now.*

Renata Howe: *I think that people look back to the 1930s and 40s and think refugees were welcomed and received in Australia but it was a similar mixed response. I did find there were security files on most of the SCM people involved in the refugee work because many of the refugees were of course German Jewish refugees and it was regarded as subversive work in that period of time.*

Betty Evans and Herb Feith gave a gift to each other of their respective cultures. For Betty, Herb's family proffered among other things a lively intellectual life, living in a much wider intellectual world than that to which she was accustomed. They did have a circle of friends that they invited around not for a meal but for an evening when they would talk. I think they were all Viennese - but then Herb's father helped to organise a local branch of workers' education meeting

at Caulfield, they got a room in the Caulfield Town Hall and I think for grandpa that was more important. They did act as hosts to the Dunera boys ³ when the Dunera boys were let out. On the other hand, Betty's Methodist family represented for Herb a particularly Australian form of strong social commitment.

Not too long after that spring of 1947, Betty and Herb were at Melbourne University, where they both signed up with the Student Christian Movement. This was described by Herb:

Herb Feith ⁴: *We were both members together of the Labour Club and the Student Christian Movement and we fashioned a position which made sense of that combination (not that it was a particularly unusual combination) but made sense of it for each of us.*

From the beginning of the 20th century, the ASCM connected Australians with Asia. The SCM owed its

³ The *Dunera* was the name of the ship in which a large group of German internees, were brought to Australia. Margaret Holmes, ASCM Headquarters Secretary mobilised an extensive support network for these prisoners.

⁴ ABC Archival material

foundation to an American Methodist evangelist, John R. Mott, who traversed the world inspiring students to join together to seek not great things for themselves, but to seek first the kingdom of God. He was as far removed from contemporary televangelist as you can imagine - alert to social and economic issues, and ecumenical. The Movements that Mott seeded eventually formed the basis for the World Council of Churches, but from his first visit to Australia in 1896 he engaged Australians in contact with Asia.

Renata Howe: *Mott saw a role for the ASCM right from the start in terms of a relationship particularly to China, Japan and Korea and he in fact came back in 1902. He made a special visit back to Australia in that time really to emphasise the missionary emphasis of the SCM and the importance of its location in the Asian region. In 1907, the WSCF actually held its biannual big gathering in Japan, in Tokyo. That was very unusual, the first time that it had met outside Europe and America, and Australia sent a small delegation but quite an important one and Mott contributed to*

the funds so to ensure that the Australians would actually get there and go.

Frank Engel was general secretary of the Australian Student Christian Movement at the time when Herb and Betty joined the Student Christian Movement.

Frank Engel: *The SCM described itself as a fellowship of students seeking God and the truth by which to live which means in other words that it was wide open to anybody who was interested and if they got involved more fully they could become actually members. But this openness and freedom of discussion of religious matters whether controversial or otherwise was one of the attractive things plus the strong sense of friendship that existed in it. The SCM was a vigorous member of the Vic international emergency refugee committee so the appearance of a young person of a Jewish background was nothing particularly remarkable to the SCM at that stage.*

This was the time when Indonesia had won its independence by 1949. There had been student demonstrations, in Australian Universities, in favour of the

nationalists in Indonesia. By the early 1950s five per cent or more of full time undergraduates were from Asia and that had an enormous impact on students. The largest and most active society in the University in those days was the Asia society.

Those post-war times were propitious for idealists like Herb. He had commenced studies in Political Science. The Nationalist struggle in Indonesia against the reassertion of Dutch colonial rule was at the point of victory, providing a contemporary case study for students of revolution.

Betty Feith describes his reaction:

In his second year at uni, which was '49, the honours students in political science were supposed to do a major essay on a revolution. I'm only guessing, but I think McMahan Ball, his professor, had enough sense to realise that, for someone who had been born into a Central European intellectual family, the Russian, the French, any of those European revolutions would not have the charm of novelty. They had been arguing and talking about them and had done so in my company too.

You know, things used to crop up all the time. So McMahon Ball had been to Indonesia and he wanted some students to get interested. So Herb got interested and that was that.

Those heady days of the forties and early fifties, with their ambitions for democracy and equity proposed hope.

John Garrett, then Secretary of the Australian Council of Churches: ... you couldn't belong to the ASCM without taking the Worlds Student Christian Federation seriously in your daily life. It was international, inter-racial, inter-church - so these were the three planks on which the whole thing depended really.

It was the university and more specifically the Student Christian Movement environment occupied by Herb Feith and Betty Evans, which Herb was to describe to his Indonesian audience, in 1998, as one of high intellectual quality and moral seriousness. His attention was drawn to the SCM, he said, because its members also admired Gandhi.

Betty Feith: *The ex servicemen and some women*

but it was mainly ex-servicemen who were our bible study leaders and camp leaders and so on, many of them were people of tremendous moral authority. You can imagine what that was like for 17 year olds. I think we were looking for role models and mentors although we didn't use that language then, and particularly for Herb who had come in as it were from the outside, whereas for me it was just an extension of what I had grown up with. I think he was looking for a new community and the SCM was very much part of what he would have described as this community and when he went to Indonesia he immediately joined up with the SCM there.

Ailsa Zainuddin (née Thomson) who was to join Herb Feith and Betty Evans, as one of the early generation of Australian volunteers in Indonesia, recalls the attraction of Indonesian nationalism of that period:

I was very aware of the sense of nationalism as a different kind of nationalism, it seemed to me, from the one I studied in final year history, which was Nazism and nationalism run rampant in Europe. This seemed to us

a more positive form and in a hopeful formative period, anything might happen. You might have the perfect society. I don't think I ever thought that because I was an historian but he was a political scientist so he could still envisage. Herb could still envisage a blooming blossoming society that would not fall by the wayside at all.

The story of the genesis of the Australian Graduate Volunteers scheme.

In 1950, Alan Hunt, then secretary of the National Union of Australian University Students, later to be a minister in the Bolte, Hamer and Thompson Liberal Governments, together with John Bayly, a member of the Melbourne SCM, were the two NUAUS delegates to an international student service conference in Bombay.

Alan recalls:

The conference was chaired by a wonderful man, a professor from MIT, who right from the start made it clear that he wasn't interested in ideological strife. That we needed to listen carefully and take everyone's views into account and he had a great

personality and he succeeded in stopping us playing politics.

At the Bombay conference the Australian delegates heard Indonesian students ask for cooperation from their Australian counterparts.

What the students were asking for was respect, respect for their nationality, their culture, their different ways, their views, their religion and they didn't want cultural imperialism was the phrase they used. This was a phrase originated by the left wing delegates at the conference, but it was a fact that the Indonesian students didn't want that.

It was in that spirit that Alan and John reported first to the First Australian Conference of Christian Youth, being held at Frensham School, Mittagong suggesting that an Australian graduate be sent to Indonesia to assist in training. Herb and Betty were two of the SCM delegates at Frensham. I remember, sitting round the swimming pool after lunch, Herb, having just finished his degree, turned and said *why not me*. And thus was born (PEGAWAI) the Graduate Volunteer Scheme, later to

expand into the Australian Volunteers Abroad.

Don Anderson:

Herb, on his own, got himself a job in the public service in Indonesia working on Indonesian wages and conditions, which were very low. It was he, particularly, who formulated the scheme and bombarded us, particularly Frank Engel, the General Secretary of the ASCM, with letters about the scheme and its possibilities; about views on it from important Indonesian officials and so forth.

Frank Engel took the cue. The SCM and the NUAUS and were to cooperate in formulating the Australian Volunteer graduate scheme.

Don Anderson:

Frank saw the opportunity here for a new interpretation of mission, a response to people's needs. Frank decided to make this a major project for the SCM as a contribution to his understanding of mission, which wasn't proselytising, which was responding to need. Frank rang me up and said you know what Herb Feith is doing. We'd like you to go to Indonesia, there are a couple of conferences

there you can attend but work with Herb and Molly Bondan and others and come back and report to us on the prospects for a volunteer graduate scheme.

When Don Anderson returned at the end of 1951 Frank Engel arranged that his report be given publicly at a Sunday afternoon session of an SCM conference in Canberra.

The Prime Minister, Robert Menzies was there, Dr Evatt, Sir Robert Garran, the last of the founding fathers of Federation, Sir Kenneth Bailey was there ... as guests. Maybe Sunday afternoons in Canberra at that time there was nothing much else to do but it was impressive what Frank Engel's and Tom Coates, the Chairman of the ASCM had managed. At some stage during Don Anderson's, report Robert Menzies leaned over to Kenneth Bailey who turned to Frank Engel, how much he asked might such a scheme cost? Frank Engel proffered a figure. The Australian government agreed to pay fares, a kitting-out allowance, to pay insurance and to provide the cost of a bicycle. The bicycle had been Herb's idea.

Frank Engel and John Garrett, reflecting on those days:

I think we treasure the fact that he started something, not simply what we've been talking about. He went to Indonesia as a result of a request from Indonesians and he lived on the same salaries and under the same conditions. Now, those elements have continued right down to this day. Australian Volunteers International is still guided by those principles, that volunteers go and work at the same rates and same conditions and in the same language as the local people, yes, and Herb was our inspiration. It's not that Herb followed us but after that we followed Herb and he was the person who told us the way it was and we lived it and so did Betty. Yes.

And a last word from Betty

Betty Feith: I think for all of our generation it was what people did that mattered, what people said and did and what they hoped to do, was more important than their belief system. I think that either consciously or unconsciously many of us, who had come from evangelical church backgrounds, were looking for a new area for evangelism. We were evangelical by temperament, we wanted to

proclaim. That's right, we were proclaimers. We wanted to proclaim something but we didn't really want to proclaim the faith of our mothers and fathers in just the terms with which we had absorbed it as children. Even in the SCM, liberal as it was, the ideas and goals it was promoting were probably not enough to satisfy lots of us. Anyway, Australia didn't need saving, Australia was doing all right. I think that was unconsciously how we felt.

In 1953 Betty Evans married Herb Feith and returned with him to Indonesia. Herb was already involved with the Indonesian SCM and a group of Dutch and Swiss Protestant missionaries he had come to admire greatly. These people had survived the Japanese internment camps and had committed themselves to an independent Indonesia.

I think the words 'moral authority' come back. There was a group of European missionaries, and I use missionaries in the European rather than the Australian sense. Why do I say that? You see that when you hear about a missionary in Australia, you don't expect someone to perhaps have three

doctorates, ten languages and to be a great scholar. You expect them to be fervent.

But anyway these European missionaries, they were all Protestants anyway, and I think they were probably Reformed - at that stage we didn't know any Catholics. They lived so simply, they didn't have servants, which everybody else had, whole households full of them. Well this impressed Herb greatly because it was the 'live simply' aspect of their lives. They didn't even preach 'live simply', they just did it. That appealed to him very greatly.

They lived in their belief and practise close to God and I think Herb was attracted to people like that. They had those saintly faces and you know we Protestants don't have

a lot of saints. I don't think it was, in Herb's case, a specifically Christian closeness to God, but I think that is what he was looking for and that he found it in them. He was religious and I think a seeker after truth and had a spiritual side. Well, he would sit there, praying over people and things and so on, and did it very much more as he got older and had more time. He felt it was important for him to do that, but religion as a thought system was not of great interest to him.

He was looking for the perfect community in a way, or any community, which was aiming for perfection and aiming for God ... whereas I suppose some of us would just plod along leaving it to God rather ... whereas he was always searching.

Mythology of The Matrix ~ Film Review ⁵

What makes *The Matrix* so seductive and exciting - not the philosophy, not even the action? The real heart of this movie is the way its amazing amalgam of Christian and Greek mythology speaks to us more deeply than we realise.

The Matrix and its new sequel *The Matrix Reloaded* are set in a near future Earth where machines have taken over and made a world of complete illusion. All human freedom has been eliminated except for the beleaguered community of Zion. Neo - the chosen one

⁵ This film review by Robert Tulip will also appear in the Winter Edition of *Jubilee Grapevine*. Apologies for any duplication but it comprised an excellent study of popular media.

- must use his miraculous powers to save Zion from the threat of destruction by the matrix.

The plot develops at three levels, action, philosophy and spirituality. As an action movie, the fights and chases reach surreal heights of absurdity, but are at least made plausible by the device that anything is possible within the illusory world. At the level of philosophy, the film has been a focus for the ideas it raises about freedom of choice and knowledge of reality. Some interesting papers on these topics are at

<http://whatisthematrix.warnerbros.com/>.

My own view is that the real message of *The Matrix* is at the level of mythic spirituality. A key theme of the plot is how the messianic remnant must overthrow the evil imperial system in order to institute the rule of truth and justice. The story of moral victory against the overwhelming power of a soulless machine speaks to a deep sense that our world system has something fundamentally wrong in its organisation and goals. Drawing on millennial visions of salvation, this spiritual theme deserves

to be the central point of analysis of the movie, in terms of how it resonates with mythic themes at the heart of western thought.

Other major movies are also based on this theme; notably *Star Wars* and the *Lord of the Ring* have also struck a deep chord with the public through their treatment of this messianic myth. We relate profoundly to the idea that only the pure faith of the chosen one can save us. Be it Neo and his Kung Fu wizardry and Superman flight, Frodo Baggins and his perilous journey to Mount Doom in Mordor to break the spell of the magic ring of power, or Luke Skywalker with his miraculous reliance on *The Force* to destroy the imperial death star.

The common salvation myth in these three movies involves an apocalyptic showdown between the forces of good and evil. The origin of this story is the Christian Book of Revelation, the final book of the Bible, the Apocalypse of Saint John. A strange book, generally regarded as too weird for normal interest, Revelation nonetheless contains powerful images which are remarkably well known for all their

strangeness. Revelation tells of the millennial rule of the Lamb of God in the holy city of New Jerusalem. It describes the battle of Armageddon and the fiery wrath meted by God on the faithless city of Babylon, the four horsemen of the apocalypse, and the mysterious prediction that the number of the beast would be 666. Much of the strangeness of Revelation derives from its resolutely unscientific aspects, such as its claim that the future can be predicted and involves messianic salvation, a claim reflected in Morpheus's total faith in Neo. The Book of Revelation calls the saints to persevere in hope and love, in recognition that the world around them is built on lies. Its central story is the prophecy of the domination of the whole world by the power of evil, and the eventual victory of the divine forces of justice, truth and light personified in the 'messiah'.

Lord of the Rings, *Star Wars* and *The Matrix* are essentially newly packaged versions of this core Christian myth. Watching *The Matrix Reloaded*, I was struck by how much it draws on Christian

symbols. For example, Neo himself is a Christ figure, his lover Trinity brings in her name the Father, Son and Spirit, and their mission is to save Zion, itself named from the holy city of Revelation 14. When Neo finally meets the architect of the Matrix, we find a wealth of Biblical undertones. In telling Neo that hope and love are meaningless, the architect sounds rather like Pontius Pilate and his question to Jesus Christ about truth. The choice he presents to Neo between reason and love is like Satan offering Jesus all the power and wealth of the earth if he would deny God. The central Christian question, does salvation come from faith or works also finds a reflection in *The Matrix*, with the debate between leaders in Zion on whether to rely on faith - on the chosen one, Neo - or on works - by ensuring all their resources are deployed according to military logic.

The Christian dimension of *The Matrix* presents a provocative parable of our society. Jesus Christ told us we cannot worship both God and Mammon, meaning that greed for wealth for its own sake prevents the spiritual

openness we need in order to find God. It sometimes seems that our capitalist culture promotes a fantasy world of total selfishness rather like the matrix, cutting people off from nature, from God and from each other, by teaching us to place total value on material consumption and prestige. Jesus taught that real relationships are the only basis for life, and that reliance on false and superficial relationships causes us to wither and die. Neo and his team have the same motive for their attack on the matrix as Saint Paul's critique of Rome (Rom 1:25), namely that it seeks to replace the truth with a lie.

The power and complexity of *The Matrix* really start to hum when we see how the movie goes beyond the Christian frame by drinking deeply from the ancient pagan wells of Greek mythology. For example, Neo's heroic quest takes him via a wise old woman, similar to the old grey women who helped the Greek demigod Perseus find the snake headed Gorgon Medusa. The wise woman guides Neo to two intriguingly named characters, Merovingius and Persephone, where we also find the hideous Gorgon in the form of two

rasta haired cool suits who then pursue the hero with ectoplasm and machine guns. And when Neo saves Trinity from certain death, it looks just like Perseus flying in on his winged sandals to save the beautiful princess Andromeda in the Greek myth.

It is interesting as an aside to note that the Merovingian dynasty were the French sorcerer kings of the early Middle Ages. Secret masonic legend says they were descended from Jesus Christ. Books such as *Bloodline of the Holy Grail* by Laurence Gardner tell how the Merovingian kings were renowned for their secret wisdom, while official Catholic history deliberately suppressed much of the story of Jesus. In a similar way Merovingius in *The Matrix* hints at the sense that all is not as it appears. Perhaps his name is a mere gesture, considering his murderous hostility to Neo's mission, but Merovingius does at least play an essential role in the quest by introducing Persephone.

In Greco-Roman myth, Persephone is Pluto's bride, Queen of the Dead, and the source of new life and the seasons. Persephone's defiant role

in *The Matrix* contains amazing depth of symbolic content - she leads the way to the keymaker in return for Neo kissing her with the passion he reserves for Trinity. Persephone makes her cold lover Merovingius look like the dark king Pluto. Her sad beautiful passion and essential contribution to the defeat of the matrix suggest the role of her namesake in overcoming the annual death of winter.

Carl Jung explained how the symbols of popular myth should be understood as archetypes - themes that resonate with deep

meaning for our lives. This archetypal mythic dimension is not just the repackaging of old myths, but also involves the creation of new myths for a postmodern world. The story of *The Matrix* has power precisely through its integration of archetypes - the apocalypse, the heroic quest, the fear of machines, and the biggest archetype of all, the idea that we are saved not by our own deeds but by placing complete trust in God through Christ.

Robert Tulip,
robert_tulip@ausaid.gov.au

Interesting Websites

The Right Rev Archbishop Rowan Douglas Williams was enthroned as the 104th Archbishop of Canterbury on 27 February 2003 in Canterbury Cathedral. Born in Swansea, he read Theology at Christ's College Cambridge, and after nine years in academic and parochial work in Cambridge from 1986-1992, held a Chair as a Professor of Theology at Oxford. He was enthroned as Bishop of Monmouth in 1992 and Archbishop of Wales in 2000.

Dr Williams has written a number of books on the

history of theology and spirituality and published collections of articles and sermons - as well as two books of poetry. He has been involved in various commissions on theology and theological education and was a member of the Church Schools Review Group led by Lord Dearing, chairing the group that produced the report *Wales: a Moral Society?*

Dr Williams is a Fellow of the British Academy. His interests include music, fiction and languages.

A collection of Dr Williams Sermons,

speeches, papers is described as a treasure trove for thinking Christians.

www.archbishopofcanterbury.org

Social Responsibility and your Retirement Income

During the past year, the question of responsible use of our resources and care of the environment have been high priorities with ASCM student groups.

A plea on the student e-mail chat group raised the issue with the question of companies that abuse human rights, destroy the environment. She asks if anyone can provide or sources of information

This enquiry evoked the following response:

I was just wondering about your conditions on 'evil'. I'm noticing that there are a lot of companies around who are calling themselves 'ethical'. It leads me to ask whom they're being ethical to. For example, a big pharmaceuticals company that treats its employees really well, gives them very fair pay, holidays, maternity leave etc. might call itself ethical, while in reality there are

other groups of society that the company is abusing.

Similarly, where do we place a banana producer who are genuinely a fair trade company who are not abusing the human rights of their employees but who are not producing their bananas organically or conversely, an organic producer who does not provide adequate health care for the employees?

The answer, of course, is that all these things are infinitely linked. Bad environmental practice is an inherent abuse of human rights, producing a good and fair workplace for employees is contingent on being a good corporate citizen. But maybe it's not this simple - can one prioritise types of ethicalness'? Given that the goal of most companies is to make money, can any company be ethical, or is everything they do a PR gimmick?

Is this a reminder to those depending on investments for their income, directly or through superannuation?

Is this student enquiry a 'wake up' call for re-examining whether our investments are socially, morally and environmentally responsible.

A useful website is <http://www.ethicalinvestor.com.au/>

Syria: At the Crossroads of History, Encounter Programme ~ ABC

This programme is one of the best evaluations I have seen of the intertwining of the religious and political forces at play in the Middle East today. (Ed.)

Syria, this fascinating country, has been a crossroads of empires, an intersection of East and West, and a rich overlap of Christian and Muslim heritage. With Syria facing serious challenges in the wake of the fall of Iraq, and with a new insertion of US activism in the quest for peace in the Middle East. This *Encounter programme* explores its volatile blend of religion and politics; of how the legacies of history remain strong influences in the shaping of Syria's future.

Sunday 8 June 2003

<http://www.abc.net.au/rn/relig/enc/default.htm>

A Radical Alternative View!

From Grant Gallup, Casa Ave Maria, Managua, Nicaragua. CA, 28 04 2003
Dear friends: I have long believed that the only grounds for a peaceful resolution of the conflicting claims in the Holy Land will be found in the establishment of one secular and democratic state there, which will include Palestinians and Israelis in equality of citizenship. The world has passed beyond the possibility that a religion may have its own State and even the Church of England is contemplating a legal separation from its Sponsor State. The famous Israeli military historian Martin Van Creveld said in a Newsweek interview on April 17, 1995, *There is no Palestinian State yet, but already they are dreaming about all kinds of regional alignments- with us, with the Jordanians, with Egypt. That's because they know they can't make it on their own.* Then he was asked, *Will Israel be one of those nation-states that cease to exist?* and he replied, *Almost certainly. In 50 years, there will be large numbers of Jews here, but*

I doubt very much whether there will be a sovereign Israeli State.

Now the first notice of the founding of "The Association for One Democratic State in Palestine/Israel. This is presented for your information and consideration

Invitation to join us

We are a group of Jews, Christians, Muslims and Agnostics, inside and outside Palestine/Israel. We created an Association whose aim is to promote by peaceful means the

establishment of one democratic State in Palestine/Israel which will respect human rights and the principle of non-discrimination based on religion, gender, nationality, ethnicity or language. We invite you to join our group by filling the following questions and returning them to my address: aldeeb@bluewin.ch. Sami Aldeeb, Docteur en Droit
Chairman / Président
By laws of the Association in English,
<http://www.lpj.org/Nonviolence/Sami/OneState/bylawseng.htm>

God of ancient calm, let your peace still us:
God of fearful storm, fill us with your awe:
God of lonely plains, touch the empty spaces
Within us,

Where we are vulnerable enough
To meet you.

unknown

Author

John Cochrane O'Neill Scholar ~ Motivator ⁶

Many will recall *John O'* in his undergraduate days at the University of Melbourne. He was born in Melbourne in 1930 and was educated at Melbourne Grammar School. He studied History at the University of Melbourne and obtained first class

honours there in 1951. Well do I remember his flashes of enthusiasm in his first SCM study circle a student led study of St Mark's Gospel, prepared by Harvey Perkins. John's excitement in discovering he could ask questions of the Christian faith in

⁶ **John Cochrane O'Neill**, New Testament scholar: born Melbourne, Victoria 8 December 1930; Tutor in History, University of Melbourne 1952, Senior Tutor 1953-55, Lecturer in New Testament, Ormond College Theological Hall 1960-64; ordained a Presbyterian minister 1960; Dunn Professor of New Testament, Westminster College, Cambridge 1964-85; Professor of New Testament Language, Literature and Theology, New College, Edinburgh University 1985-96 (Emeritus); married 1954 Judith Lyall (three daughters); died Edinburgh 30 March 2003

which he had been raised an enthusiasm, which never left him.

Following his recent death, John was honoured with Obituaries in the Glasgow Herald, The Times London, The Independent, The Australian and the Melbourne Age. John's contribution to biblical scholarship was original, prodigious challenging and exciting. As a tribute to John and those who shared his formation we present a conflation of these.

George MacLeod, on his first visit to Melbourne, addressed a packed Public Lecture Theatre. This so impressed John that he resolved to become a minister. He entered the Theological Hall at the Ormond College Theological Hall. He had already been selected as a senior tutor in history at the university in 1953, and in 1955 lectured in Church History at Ormond College, proceeding to postgraduate study at the universities of Gottingen and Cambridge. At Cambridge he was a pupil of John A. T. Robinson, later Bishop of Woolwich and author of *Honest to God*. The thesis earned a doctorate in 1959, and was published in 1961 with the title *The Theology of Acts in its Historical Setting*. This

book was well received and recognised as a serious scholarly contribution.

When his research at Cambridge was completed, John returned to Melbourne where he taught until, in 1964, he was appointed professor of New Testament at Westminster College, then the training centre for the ministry of the Presbyterian Church of England O'Neill taught there for 21 years.

In 1985 O'Neill was appointed to a chair in Edinburgh, and became a minister of the Church of Scotland. He was a stimulating teacher who was never afraid to share his own conclusions with students but who never imposed his views on them. He took great pains over his lectures, and was a scholar prepared to change his mind. If he taught a course in two successive years, he always revised his lectures to make sure that they reflected his attitude to the most current thinking.

Consider some of his obituarists' conclusions:

A Scholar who challenged many of the most widely held assumptions about the New Testament, O'Neill was possibly one of the most loved and certainly one of the most original New

Testament scholars working in Britain in the past 50 years

Very few of O'Neill's views found acceptance within the community of New Testament scholars. But this never deterred him from expressing them with conviction, nor did it stop his colleagues from recognising, that however idiosyncratic his views, they were based on deep scholarship and a wide knowledge of the literature not only of the New Testament but of the intertestamental period immediately before Jesus. John O'Neill continued to produce stimulating, innovative and controversial works, which few other scholars agreed with, challenging many scholarly assumptions.

Although he believed he owed to his students the results of his research, he always respected students and scholars who argued cogently against him.

About the Bible ~ New Testament

O'Neill was a critic of much New Testament scholarship. He might give the gospels a remarkably late dating, but the tradition within them was assigned to the earliest stratum, even

seen to include anticipations of key theological motifs from Jewish texts.

O'Neill was a radical New Testament scholar, who thought much of the New Testament was not original. He reached very conservative conclusions about God, Jesus, and the Church. While most New Testament scholars of the past 50 years have come to the conclusion that Jesus preached about the kingdom of God but never intended founding a church administer the sacraments of baptism and the Lord's Supper

The Gospels

While most students of the New Testament believe that the gospels of Matthew and Luke are based on that of Mark, O'Neill argued that this solution to the problem of the relationship of the first three, synoptic gospels was simplistic. Mark's Gospel, as we have it, could not have been the basis of the other two.

Conventional scholarship assumes that if a document contains even a primitive reference to the doctrine of the Trinity it must belong to the Christian era. O'Neill was convinced that the idea of the Trinity was current

before Jesus, which allowed for a radical revision of the dating of some New Testament documents.

For the gospels he could propose a plethora of sources which allowed him to cite any one of several different versions of a saying of Jesus as true and unaltered in its transmission.

In 1975-76 O'Neill delivered the *Cunningham Lectures* at Edinburgh University, in which he developed his thesis that Jesus went to Jerusalem convinced that through His death he would gain from God time for his followers and the people of the city to repent. O'Neill took the view that Jesus knew that he was the Son of God, although, being fully human, he also knew that he could be wrong.

New Testament scholars have discussed at length, why, if Jesus was the Messiah, he was apparently so reticent about claiming that he was? O'Neill was convinced that because it was blasphemy for anyone to claim to be Messiah, Jesus had to rely on others giving the title and role to him.

While most scholars accepted the conventional wisdom that Jesus of

Nazareth was a charismatic preacher of God's reign and kingdom who had no intention of establishing the Church, O'Neill, typically, took a contrary view. He believed that Jesus instructed his disciples to preach God's word and administer sacraments of baptism and the Eucharist. The disciples, O'Neill believed, fell into two categories: those who chose to follow Jesus in his itinerant and quasi-monastic life, and those who continued to live within society but were committed to Jesus's message.

Paul

Thus he, [O'Neill], could argue that Paul's letters had been heavily interpolated, yet proceed to extract from them a slim but consistent authentic core.

In 1972 there followed *The Recovery of Paul's Letter to the Galatians*. In 1975 he published a commentary, *Paul's Letter to the Romans*. This work argued that Paul's original writing had been much interpolated by scribes and by gnostics. O'Neill minimised emphases on wrath and sin and predestination, while focusing on the righteousness, which God

approves when one lives by faith. Others objected that the identification of non-Pauline passages was arbitrary and based too much on speculative reconstruction of an allegedly more consistent core for the letter.

When he turned his attention to the letters attributed to St Paul, O'Neill became convinced that Paul wrote some of all of them, but not all of any of them. He believed that an original letter of Paul, of about 5,000 Greek characters, was to be found in parts throughout the letters that bear Paul's name, which also include long passages of Jewish sayings and attacks on the Jewish law which belong to a century after Paul wrote.

Biblical Authority

Further books included *The Bible's Authority* (1991); *Who did Jesus Think He Was?* (1995) and *The Point of It All* (2000).

Against developmental views he argued that these doctrines could be traced not only to the earliest of Christian origins, but even earlier to Jewish sources and especially the Qumran scrolls.

The Puzzle of 1 John (1966) was the first of a number of works in which he argued that central Christian motifs were to be found in earlier Jewish texts. Much use was made in this work of the Testaments of the Twelve Patriarchs, a text which others regarded as containing Christian interpolations, but which O'Neill was convinced was wholly Jewish.

Presbyterian

His New Testament scholarship went hand in hand with a passionate and deep, but never conventionally predictable commitment to traditional Presbyterian views on Christology and Atonement. Recently, he had expressed reservations about the method used by the Church of Scotland to select candidates for the ministry. He thought it was far too secular in its objectives, and valued pragmatic assessment over spiritual potential. He cared passionately about the ministry and was deeply hurt by the way in which his anxieties about the ministerial selection process were swept aside. He deserved from those responsible a greater hearing than he was given.

Oral Histories - The Centennial History Working Group has obtained consent for publication of selections from interviews obtained during the Oral History Project. Offprints will be prepared, on request to Dr Peter Fensham, e-mail: - peter.fensham@education.monash.edu.au. The cost is \$1.00 per offprint and \$1.50 for postage and packing per order [including GST]. Payment may be made to direct Peter by cheque, money order or postage stamps. You may order as many transcripts as you wish.

Vale

We record the deaths of Evan Burge, Reford Corr, Neil Molloy, Brian Mowbray [NSW], John O'Neill, Cath Ritchie, and Ruth Weeks. We join with *SCM Friends* in giving thanks for their lives, particularly for their contributions to the SCM. The Movement extends its sympathy to their families.

Botanic Gardens Reunion
Sat. 6th Sep, 2003 ~ 12.00
noon

Proceedings are entirely informal. We gather beside the Lake Cafe. 'Eat in' and 'take away' food is available, or you may prefer to bring a basket. The nearest Gates are Gate A at the corner of Anderson St and Alexandra Parade, Gate B in Anderson St, or Gate F on Birdwood Avenue.

Jim Martin, 10/8 Weir St,
Balwyn Vic 3103, ph 9836 1431,
jandh@alphalink.com.au

SCM Friends e-group

An e-mail discussion group enables Friends of the SCM to share ideas,

information and notifications. Wishing to register? Contact Helen

Hill at helenh@alphalink.com.au.

This e-group List also enables those currently working with the Movement on campuses to become aware of possible resource people

Are you one such person...?

NATIONAL CONFERENCE ~ 2003

A S C M

The Australian Student Christian Movement (ASCM) is an ecumenical Christian movement, affiliated with the World Student Christian Federation, that encourages students to respond to Jesus' vision

of the kingdom of God ASCM
has been in existence for
over a hundred years

*The ASCM stands for a
Christian faith, that
seeks to relate faith to
life, seeks to strengthen
ties amongst Christians,
seeks Jesus' gospel
commitment to justice,
seeks to strengthen human
relationships, is
committed to caring for*

the created world, values
the arts and creativity,
is prepared to face new
issues.

A sect has control at its
heart:

A community has journey at
its heart.

**Jean Vanier of the L'Arche
Communities**

You are invited

8-11 July, 2003, at St Francis' College, Milton,
Brisbane

NATIONAL CONFERENCE THEMES

Loving our neighbours as ourselves time for exploring
faith's outer and inner journeys

Who are our neighbours - in the Asia Pacific region and
at home?

- ◆ Loving our neighbours as ourselves- The inner and
outer journeys of faith
- ◆ A journey into contemporary Indonesia - Rev. Professor
James Haire (President, Uniting Church)
- ◆ Fresh ways of responding to the Christian Scriptures -
Nurturing our inner faith Dr Patrick Oliver (Australian
Catholic University)
- ◆ ASCM *Friends* welcome

**The Movement Round the World - The World Student
Christian Federation**

The World Student Christian
Federation [WSCF to which
ASCM is affiliated is part
of the Asia Pacific region
[WSCF AP], the office of
which is in Hong Kong. The
WSCF AP has encountered hard
times financially resulting

in the reduction of some
planned programmes.

Seven regional programmes /
activities are being run in
2003, while five are planned
in 2004.

This year's *Student
Empowerment for Leadership*

and Transformation [SELF] programme will be held in South Korea from Sept 15th to October 11th 2003. All movements will be asked to send a leader to the SELF programme.

However, the 33rd General Assembly [previously scheduled for this year has been postponed until August 5th to 16th 2004, still in Thailand.

A new regional secretary will start from Feb. 2004. 3] In time to prepare for the Assembly.

An exciting development for us is that the ASCM has been granted \$ US 1500 to enable the exchange of an intern from SCM Philippines, to work with the ASCM to be based in Melbourne.

Yock Leng's appointment as the region's Women's Project Officer has been extended for another year.

Movement Building

Bangladesh, India, Indonesia SCM's have elected new energetic leaders. SCM's struggling to consolidate their Movements in Cambodia, Bangladesh, Sri-Lanka, Myanmar, the Philippines, Indonesia, Thailand, Aotearoa, Hong Kong, India, Indonesia are receiving Federation support. Each of these has been awarded modest development grants

from WSCF sources. Exchange projects have been supported. The Movement in Aotearoa ~ New Zealand is sending Mr. Peddy Noble to Cambodia to work with the SCM in an English and computer school project in Cambodia. As announced elsewhere an intern will come from the SCM in the Philippines to work with the Australian SCM in an Exchange project. This worker will be based with the University of Melbourne SCM. *Human Rights Interns:* will work in Hong Kong, Burma and the Philippines.

A Women Doing Theology programme was organized in the Philippines in March this year. We hope to bring a report of this programme in our next Newsletter.

The WSCF - AP web-site

<http://www.wscfap.org>

The European office of the WSCF seeks input from members of the Australian SCM to join the e-mail list on the theme of *reconciliation*. Those interested, can contact Jennifer Mueller directly at [World Student Christian Federationnewsletter@yahoo.com](mailto:WorldStudentChristianFederationnewsletter@yahoo.com), those doing so are asked to send a 'CC' to Shawn, Whelan, National Coordinator
ShawnW@cmacentre.com.au

For Your Bookshelf

A book edited by Brian Howe and Philip Hughes

Spirit of Australia II: Religion and Citizenship

in National includes a chapter by Renate Howe *A Movement of Influence: the Australian Student Christian Movement of the 1930s* and one by Marion Maddox, on *The Changing Relationship Between Government and Churches*. Brian's concluding chapter is *An Australia come of Age*.

There are nine other chapters, most of which were papers given at a conference in July 2001.

The book, published by the Australian Theological Forum was recently published, price - \$30.00.

Available from the Forum, www.atf.org.au, Openbook Direct, or Rainbow Book Agencies.

A Sobering Call from America

The Fighting Methodists and the Political Right ⁷

Though we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion? Without all doubt, we may. Herein all the children of God may unite, notwithstanding these smaller differences. These, remaining as they are, they may forward one another in love and in good works. John Wesley ⁸

Northwestern, one of America's great universities, was begun by the Methodist Church in 1850, outside Chicago in a church parsonage. In the early 20th century, the

school had outstanding football teams known as the **Fighting Methodists**. Football was banned at Northwestern, in 1905, due to excessive violence. Later, after winning several Big Ten football championships, the school renamed the team to the less colourful but more collegiate-sounding **Wildcats**.

The days of the 'Fighting Methodists' may be making a dramatic comeback, not on the football field but inside the church itself. For the uninitiated, a recent new book names the teams and the players and tells what's at stake in the battle for the soul of the nation's second largest denomination (after the Southern Baptists). *UnitedMethodism*

⁷ This review is largely drawn from *Zion's Herald* is a U.M.C New England independent journal reaching out nationally.

⁸ John Wesley Essay - *Catholic Spirit*.

@ Risk: A Wake-Up Call ⁹,
Leon Howell ¹⁰.

Organized to change the Church in rigid and justice-free ways, the Church's leadership and organisations have been attacked with venom by tightly organized, highly motivated and fabulously well-financed extreme right-wing advocacy groups in a take-no-prisoners campaign against all mainline Protestant churches. The agenda and activities of the conservatives in the United Methodist Church in the USA have rung alarm bells with many.

With the primary quadrennial decision-making Conference of the U.M.C due to occur shortly in Pittsburgh conservative groups have been planning for years to infiltrate the selection processes to

⁹ Published by the Information Project for United Methodists, available for \$US 12.50 from The Genesis III Group, P.O. Box 336, Deerfield, NH 03037, <mailto:genthree@genesisthree.com>

¹⁰ Leon Howell, is based in Washington DC, is author of six books, Communications Director for the University Christian Movement in the 1960s. He served as a frontier 'Intern in Mission' in Sri Lanka and Thailand. He lived in Asia for eight years. He is a respected journalist and former editor of *Christianity and Crisis*

weight this year's annual conferences.

This group's declared aim ¹¹ ...is to change the "permanent governing structure of mainline churches so they can help renew the wider culture of our nation. In other words, its goal is not a spiritual quest at all, but a political takeover from the extreme right. Not that the United Methodist Church this has been, alone, similar efforts in the Presbyterian and Episcopal churches and in attacks on the National and World Councils of Churches have been sustained. Many of the same forces that have overwhelmed the Southern Baptist denomination are seeking to undermine the core values of tolerance, civility, and advocacy for the weak and vulnerable that are central to the heritage and witness of mainline Protestantism. Similar to the strategy employed against the Southern Baptists, the political right seeks to gain top leadership positions in the church by spreading misleading information and incendiary allegations against organisations and individuals.

¹¹ I.R.D. *Reforming America's Churches Project 2001-2004* (executive summary)

In this book, Mr. Howell shows that The United Methodist Church and other mainline Protestant churches have been sufficiently vigorous, socially involved and politically effective over the years to garner the wrath of the American right. He makes a convincing case that mainline churches such as the U.M.C can no longer afford to be naïve. Howell maintains that these churches need to stand up and get in a 'fighting mood' because the political right aims to take them over.

The political right wing, operating in the guise of a gaggle of so-called 'renewal groups', particularly the Institute on Religion and Democracy (I.R.D), with the finance and will to target three mainline American churches: The United Methodist Church, the Presbyterian Church USA and the Episcopal Church. The I.R.D was created and is sustained by money from right-wing corporate foundations and has spent some \$4.4 million in 20 years attacking mainline churches. Its ultra-conservative social-policy goals include increasing military spending and foreign interventions, opposing environmental

protection efforts and eliminating social welfare programs

Using propaganda methods of *wedge issues*, such, as abortion, homosexuality etc. to cause confusion, dissension and division. The I.R.D and other self-proclaimed *renewal groups* desire only to impose their belief system on the target churches avoiding genuine dialogue,

Methodists, Howell reminds us, have held proudly to the 'extreme middle' during most of their history. United Methodists are a practical, dedicated at their best to 'preaching the plain gospel to plain folk'. From its beginning, Methodism recognised self-righteousness as the bane of religion, be it the ideology of the left or right. Wesley never retreated from a necessary fight. When it came to questions of justice, he had 'fire in the belly'. Standing for social policies, the 21st century counterparts of which the American religious and political right vehemently oppose Wesley was passionate and vocal about the plight of the poor and the need not only to practice charity, but also to alter economic policies that encourage greed and

punish the poor. He was an advocate of reducing the national debt by minimising military spending. Wesley, the decadent wealthy for failure to return enough of their investment to the workers he advocated lowering grain prices to help the poor and taxing the rich for luxury items to improve public

services. Wesley appealed for free clinics and medicines in addition to prayer for the sick. Wesley's economic ethics were modern, well reasoned and progressive. Robert H Stone states in his recent book, *John Wesley's Life and Ethics*, that Wesley's humane social proposals constituted a 'new compassionate liberalism'.

Forgiveness ~ Sophia Wooldridge¹²

What is *forgiveness*? Is it a noun, a verb, a state one arrives at, a strategy one takes? Is it a state of being 'no-longer-angry or hurt'? How is '*forgiveness*' to be attained? If, indeed it is in the nature of *forgiveness* that it can be attained.

How does a person go about forgiving someone?

The SCM e-mail student Chat-list invokes profound discussion on a wide range of issues of faith, relationships, society, justice and peace. Earlier in the year Sophia Woolridge asked those questions on *forgiveness*.

Responding to a vigorous discussion, Sophia prepared this edited review. The e-mail response covered a range of content and opinions, Psychologists, Legal-aid Lawyers, Buddhists, Conflict Resolution Consultants, Christian Ministers, people who have survived incest, and people who have had experiences of *forgiveness* as they have lived their everyday life. Each was different but some themes emerged

About the only commonality between the responses was that there is a difference between forgiveness and

¹² Sophia expressed her thanks, as do those SCM *Friends* privileged to looking in on this journey in faith in the following "*Thank you taking the time to respond.. Special thanks to those who were generous enough to share of their personal experiences. I'm flattered by the trust people put in me by being so frank and open about what they have been through and what they have learned through those painful experiences. Also thank you to the people I've never met. In turn, SCM Friends (Vic) thank Sophia for her permission to reprint the review.*

reconciliation.

Forgiveness was defined by most as being an internal process of 'moving on', 'letting it go', 'not letting one bad event that happened to me define who I am', 'taking back the power to be happy again', or 'not holding it against the person any more'. In contrast, reconciliation was generally defined as something to do with 'repairing the relationship', and is more of 'a corporate or reciprocal act'.

Otherwise, a wide-ranging discussion ensued. For some, the word *forgiveness* is so weighed down by the burden of Christian teaching (often used to negate someone's feelings of anger, particularly women) that it can't be separated from the often-abusive context in which it can be used. For some, the word *forgiveness* is a burden in itself, particularly when one is being urged to forgive when not wishing or is not ready so to do. Others thought that recommending to a person to forgive will always be patronising and dismissive because only the person himself or herself knows when or if the time is right. Some churches and community organisations have specific processes to

facilitate reconciliation; the most obvious being reconciliation processes after someone has been sexually assaulted within a church community. These processes can be damaging if the victim feels pressured to forgive, either when they don't want to or they are not ready to.

It was clear that the process of *forgiveness* is, for most, similar to that of grief, or at least runs parallel to that. As with grief, *forgiveness* does not run in a straight line, but rather proceeds in stops and starts, two steps forward one step back. *Forgiveness*, for most, is a process that above all else that requires patience. Several mentioned how important it is to start the process of forgiving someone by recognising that it is not something you can completely control. You can influence it a great deal; you can manage how it impacts on your life. But even if you psychotherapise and CBT yourself until you're blue in the face, there may be a day in five years time where anger about what has happened to you might hit you full on for no apparent reason. Your collective wisdom

suggested that if that occurs, feeling guilty or angry at yourself about the emotions you have will only make it worse, and it's a waste of energy.

Forgiveness is also similar to or linked with anger. Some reported holding onto grievances as anger and others sadness, while some spoke of moving from one to the other, or jumping back and forth between the two. A recurrent theme in the responses was how functional anger is when you've been wronged, as a defence mechanism, and a motivating factor for you to do what you need to do to put distance between yourself and the person who harmed you. Another theme was how hard it is to decide when the anger has served its purpose and is becoming a burden all of its own.

There was broad agreement as to what *forgiveness* is not. *Forgiveness* is certainly not forgetting. Neither is it 'pretending it never happened' or returning to a pattern of interaction that existed before the wrongdoing occurred. It is not something the perpetrator should have control over, although some theorists argue that *forgiveness* without an admission of

guilt on the part of the perpetrator is not in the victim's long term interests (see reference to *Before Forgiving: Cautionary Views of Forgiveness in Psychotherapy* below). *Forgiveness* is not reconciliation (see above). *Forgiveness* is not forfeiting the 'bad wisdom' acquired by a wounded person through their recovery process.

So what are the components of *forgiveness*? Some of the ones you've suggested to me are:

- ◆ The victim needs to be able to say "I have been hurt, that was wrong, you are to blame". You can't forgive someone for something you don't blame him or her for. Some people get stuck on this one, and they want to hurry through to forgiveness without letting themselves feel anger, hurt, etc. It seems to me that it is unlikely that forgiveness can occur if the person who has been wronged is not willing to admit to himself or herself that they have been wronged.
- ◆ There needs to be some recognition on the part of the victim of

the full impact of what happened to them, such as "really exploring what happened, actually stepping back and seeing the complexity of it all".

- ◆ The victim needs to have some level of self-acceptance (see my clumsy rant about accepting human limits being a very scary prospect to some people).

Questions about forgiveness

- ◆ One important question raised was "If there is *forgiveness* with no acknowledgment of wrongdoing by the perpetrator, where is the accountability? And if [someone] is not held accountable by me, then what impact may that have on other people?" This is a very important question, and I don't think it's been addressed in the psychological field yet, although there seems to have been more discussion of it in philosophy and theology. Although we have widely shared cultural notions of the value of 'moving on' and 'letting go', in my work with

clients I have no reason to assume that *forgiveness* is a cure-all that can and should be applied in all situations. If *forgiveness* comes up as an issue I need to encourage the client to consider both the pros and the cons of forgiving or 'letting go', and there are going to be cons. As with all psychotherapy work I need to be sure that my personal spiritual beliefs and my religious heritage don't muddy the waters for the clients, and that I am not pushing them in a direction I determine

- ◆ Another question asked in the responses was 'what would be the point of *forgiveness* in the context of psychotherapy?' I think there are as many answers as there are clients (and psychotherapists!). In some instances clients come in saying 'I want to forgive this person and get on with my life.' Others say, "I'm prepared to do whatever it takes to get rid of this anger." Others have a trauma response where they are stuck trying to make sense of the

world in the light of some recently acquired 'bad wisdom'. Some clients say they want to 'let go' of anger they feel towards someone. They might not use the word *forgiveness*, in which case I probably wouldn't either, but either way I'd need to check out what they meant by the terms they were using. As with all psychotherapy, it's the psychotherapist's job to work with the client to clarify the client's goals and work out the best way to achieve those goals. While using the client's language as much as possible, it's often necessary to explore the client's view

A particular situation comes to mind that I've seen in action a few times in clients and friends. I'll try to summarise it in point form, and any of you clinical psychologists out there can deconstruct it later if you wish:

I believe that for all us humans, feeling guilt is often more comfortable than feeling powerless. If we have the choice between perceiving ourselves as either:

a) Living in a world with a well-established order, strong connections between cause and consequence, where everyone got their just deserts, and where we are personally deficient/ wicked/ wrong/ broken, or

b) Living in a world where chaos rules, where we are not able to predict what will happen next, where what goes wrong is not our fault but no one is driving the ship

- Then most of us will choose option a), because chaos is so frightening and exhausting that thinking of ourselves as personally deficient is the less scary option. If the bad things that happen to us are our fault then at least we have **hope**, because there is a chance that if we work hard at it we can improve ourselves, and all will be well with the world. This can be seen particularly clearly with people who have been abused as children who adopt and defend the role of 'black sheep/ problem child / seducer'. It's

less heartbreaking to play out their prescribed role as 'the problem' than it is to accept that whether or not they got love and affection from Mum or Dad, was never in their control anyway (slot in your own attachment theory reference here). I remember a client I once knew who was convinced she was destined to be a sex worker because her father had told her that the reason he raped her was because she was so sexually alluring. She did not want me challenging her view of herself as having been a d**

- So some, particularly those who have been abused as children, go through life clinging to the idea that happiness and fair treatment can be earned, regardless of all the evidence to the contrary, because their entire sense of self rests on this idea.
- Preferring to feel guilt rather than powerlessness 'muddies the water' for those in a situation where they might be trying to forgive or 'let go' of something done to them, even a minor event. If you are operating under

a concept that *if I could just be the sort of person they want me to be*, then all the bad things will stop happening. Then its very hard to accept that someone else who has behaved badly and hurt you is not wrong / evil / wicked / broken, but just a human being who did a wrong thing. This sort of accepting-of-other-people's-limitations is very threatening to someone whose world view is based on 'the world is predictable, and I am defective', because by implication if you accept someone else's limitations but recognise them as a normal person, then you are implying that limitations are normal. This is a challenge to the view that 'I have been treated badly because of my faults'.

For people in this situation, forgiving can be particularly hard because it requires a level of self-acceptance. Self-acceptance is very threatening, because it implies that maybe what happened to you is not indicative of a defect in you. That is scary because it implies that maybe there was something wrong with Mum or Dad, or

how Mum or Dad treated you.

Sorry, that's about as clear as I can make it. But for people who are victims, who think within this framework, trying to forgive someone without acknowledging that what they did was wrong can be particularly damaging.

Another difficulty in psychotherapy that I've come across: sometimes there are negative consequences to siding with the client in their view of the person that hurt them as evil, bad, completely corrupt etc. If the person that hurt them was their parent, it makes it hard for the client to admit that they still love their Dad / Mum and want him/her to love them. It also makes it very hard for the person to admit the abuse they might be committing on their own kids, or even to discuss what they perceive to be themselves abusing their own kids. If the person that hurt them was a politically-motivated torture victim, going along with the client's definition of the perpetrator as evil / subhuman / wicked makes it hard for the client to admit to their own part in human rights violations towards other people

through the war. There are lots of ways that a simplistic good versus evil approach can damage the client in the end.

Books and other resources

- *Forgiveness and Other Acts of Love* by Stephanie Dowrick.
- *Before Forgiving: Cautionary Views of Forgiveness in Psychotherapy,* Ed by S. Lamb and J. G. Murphy, Oxford Uni Press. 2002.

Particularly the chapters on *Forgiveness as Therapy* and *Forgiveness in Counselling: Caution, Definition, and Application*. The title reflects the tone of the book. It includes critique of concepts of 'forgiveness' being bandied around in self-help literature, often using quotes from a range of sacred texts without giving any context for such quotes. In my view, any process that claims there are '8 steps to forgiveness' is unlikely to work as per instructions. But I guess such approaches might be useful for client work if they provide a point to start discussion with, or if they give the client hope that some sort of 'moving on' is possible.

- The Truth Commission in South Africa, Fr. Michael Lapsley, a South African Anglican cleric who lost both hands and an eye when the South African police force sent him a letter bomb to discourage him from continuing his work in the ANC. Michael runs 'the healing of memory' workshops around the world. His work in Oz focuses on the Stolen Generation. I went to Michael's presentation last time he was in Perth, and he's a pretty inspirational person. More info at http://www.healingofmemories.co.za/articles/bicycle_theology.htm, <http://www.healingofmemories.co.za>
- The story of American Amy Biehl, who went to South Africa on a Fulbright scholarship to develop and work for egalitarian type causes. While driving a black colleague home she was attacked and killed by black radicals holding a protest march. Her family travelled to South Africa after her death to try and understand why she died, and Amy's family were heckled and verbally abused by onlookers throughout the trial. Despite all of this her family sets up a

foundation "to educate citizens, improve conditions, and create jobs in some of the most impoverished areas of South Africa. To date, the Trust has raised and distributed more than \$1 million. In addition, the Biehls have participated in South Africa's Truth and Reconciliation Commission, accepting amnesty for their daughter's killers and even helping two of them learn trades and get jobs. The story is also interesting as (from memory) the Biehl family aroused the wrath of some in the US, for failing to pursue retribution and "justice" for their daughter.

<http://www.und.ac.za/und/ccms/amp/reviews/biehl2.htm> - review of a movie about Amy - good summary.

http://www.academy.umd.edu/aboutus/news_releases/3-22-00.htm - another good synopsis & other reconciliatory ideas, <http://www.berkeley.edu/news/berkeleyan/1999/0428/biehl.html> - *forgiveness* article

- Corrie Ten Boon, who survived concentration camps in WW II and went on to forgive her torturers. Her most

famous book is 'The Hiding Place.'

- Michael Kirby, and his calm and dignified response to those who accused him of paedophilia,

- Nelson Mandela, summarised in his autobiography *Long Road to Freedom*

Sophia Woolridge
sophiawo@hotmail.com.

The recurring tragedy of Christian history is that the Church, called by its Lord to be in the world but not of it, has, more often than not, been of the world but not in it. The Church has seldom been absorbed by the world as salt is absorbed, giving a new taste. It has usually been happy to be the world's icing sugar, somewhat sweetening the intolerable and changing nothing.

Paul

Oestricher, 'The Double Cross'

The Movement Round the Nation

SCM National Office: PO Box 4386, University of Melbourne, Parkville, Vic 3052

ASCM Website

<ascm.org.au>

The website has been put to this year. National Conference information. Currently it contains the 2nd draft Constitution for Reincorporation, Email contact Lists for Branches and Executive, WSCF Reports and the SCM Recipe Book, Lists of New Resources an the Jubilee Grapevine: Spring 2002 In addition, the programme and application forms for the forthcoming National Conference are available on the website. At the moment the website receives about 40 hits a week.

Jubilee Grapevine: Jubilee Grapevine is a publication of the ASCM comprising a

collection of articles written by members and others associated with the Movement. In addition it contains information about the National Movement, Area Councils and Branches, future and past Events, and a Friends' page. Back copies are available in text form or disk. Subscriptions [\$15.00 per annum] may be lodged with the return form enclosed. The theme of the last JG was 'Prayer'.

The forthcoming Winter 2003 edition of **Jubilee Grapevine** focuses on theme: *Peace = The absence of war?*

Narelle McAuliffe

E-mail:

<nmcauliffe@graduate.uwa.edu.au>

Australian Capital Territory

The year started with a burst of activity. Amidst protest at Parliament House against the (then impending) war in Iraq, effort was put into our stall at Market Day during O - Week with yummy goodies to hand out and a table of 'candles for peace'. A good response on the day resulted in greeting new members at our welcome dinner.

The focus for much of the term was the war in Iraq. Margaret Bearlin led our O-week forum on *A just war*

In conjunction with the Chaplaincy we held a very cool movie night, viewing *Jesus of Montreal*. Lots of popcorn and theological discussion gave great opportunity to meet other people connected with the Chaplaincy, particularly members of the local Philipino community.

After concentrating largely on practical social justice issues, the ANU group decided to focus on questions of *spirituality*. In our lunchtime meetings we sought to explore the relationship between *reason and faith* and the *wisdom of the heart*. Our

development worker, Ruth Hagan's current studies in spirituality and theology at the Australian Catholic University provided resource and starting point while taking advantage of the philosophy studies of a few of our members.

In a fulfilling session looking at one of Michael Leunig's prayers using *lectio divina*, a method of bible study, where a passage is read over a few times without discussion, but with careful reflection, and people then sharing what they saw in the passage provided a difference of perspective. A follow up session arising from the national e-mail chat list about *what it means to be a Christian* with a surprisingly wide variety of opinions.

The offer by active SCM *Friend*, Peter Bailey, to use his beach house near Bateman's Bay provided the setting for a weekend retreat, providing a welcome opportunity for relaxing break while gently further exploring ideas of *faith and doubt*, ably assisted by our resident theologian, Heather Thompson. A lead-in was the film *Shadowlands*, about C. S

Lewis, which left many of us sniffing in the end. We continue close links with the ANU Chaplaincy, both through Ruth's membership of the Chaplaincy team and the Chaplains' frequent participation in our discussions. We are hoping to continue on the themes of spirituality and theology for next term. Katie Weir, katieweir@hotmail.com.

Queensland

The SCMerS in Brisbane are doing a great job planning the National Conference to be held at St Francis' College, Brisbane. It should be a fantastic event. James Haire, President of the Uniting Church, has been confirmed as one of the speakers, and there are lots of other great sessions planned. And of course there will be time for relaxing and making new friendships with SCMerS from all over the country. If you haven't attended an SCM national conference before, talk to someone who has - they are a really energising and rewarding experience.

Remember, it's not just for current SCMerS but for anyone who might be interested. The programme can be viewed on the ASCM Website 'www.ascm.org.au or from

St Francis College. PO Box 1261, Milton, Q 4064, ph 07 3369 4286. Cost for *Friends*, waged Full conference \$150.00, unwaged \$90.00, Single sessions \$15.00 and \$5.00 respectively.

Ray Barraclough

Victoria

Student life in the SCM continues to be full of challenges, excitement, struggles, moments of confusion and moments of clarity. It is the core values, that hold us together - *community* and *sharing*.

After lengthy consultation, the Victorian Area Council, formerly a State-level committee, largely comprising SCM graduates [*Friends*], has been restructured from a formal body, existing to attend to business and administration into an ad-hoc *Victorian Community Gathering*. With a focus on networking branch members with each other and building community among students it will meet as necessary including hospitality, good food and community building.

In the spirit of the SCM, it was felt that the members need to have ownership of the business

and administrative decisions of the Movement. Attending to these necessary financial or administrative tasks doesn't need to be a tedious or energy draining job.

The current ethos of the Movement is to spend energy, not on maintaining an *institution*, but to *work on our main goal of providing our vital ministry to tertiary students*.

There is only one staff person, a student, working one day a week to support the Melbourne University branch, and no office. These developments are partly born of necessity, partly an attempt to recapture what's most valuable about the SCM, please bear with us as it can sometimes hard even to find people with the time to meet and explore such possibilities!

Branches

The SCM has two branches in Victoria, one at Melbourne University and one at Victoria University [primarily based on the St Albans' campus].

Each branch organises its own programmes of discussions, bible studies and community building events, as well as participating in broader

community events such as the Palm Sunday service and rally. SCM continues to play a critical and unique role on university campuses as a welcoming community that embodies and nurtures the ecumenical spirit.

Many of the students are also involved in secular campus-based groups working for peace, justice, Pacific Nations' concerns and the environment, and for them the SCM provides an important space in which to reflect theologically on (and be inspired to continue with) these activities.

For the Melbourne University SCM Branch, the year began with the excitement of a new staff worker - Kate Barnard. Kate is an undergraduate physics and arts student who has also been doing a fantastic job working part time for the SCM. Her enthusiasm has been truly amazing, and her passion for life, games and social justice action has been infectious within the branch. Having a staff worker also makes an immeasurable difference to the everyday life and growth of the branch.

At the beginning of this semester, the obvious theme for our meetings and

studies was 'Peace'. We planned a series of speakers and workshops that loosely followed our theme. Although we started the year with a sense of foreboding about the approaching war, the abstract discussions we'd been having about pacifism and peace and Christian action were suddenly brought into sharp and uneasy focus when the war began. It had been a quiet and contemplative SCM meeting, the day the war started. We were sitting around, eating lunch, sharing some pistachio nuts, chatting . . . suddenly, we heard a cry - 'WAR'! One of the socialist clubs was marching through the building, playing the radio through a megaphone. We sat in silence. Our intellectual discussions and ponderings of the preceding weeks seemed so futile! Eventually someone spoke, and the only way to escape the terrible images in our minds was to spring to action. We grabbed our banner, sent some hasty e-mails, made some urgent phone calls and managed to reassemble at the State Library in time for the rally that day.

We attended as many of the peace rallies as we could. We spent long hours talking and offering

support to each other. Many of us wrote letters and got involved in different anti-war groups. We wrote a letter of solidarity to the Islamic Students Society at Melbourne University. Most of all, we became aware of how much we needed each other. We realised the meaning of 'Faith Community'. We debriefed to each other when we were exhausted from protesting, from watching the news, or from just being angry.

While the war in Iraq seemed to underpin much of what we did this semester, we do have some other news to report! A highlight of the semester for all of us was the camp at Gembrook in April. We stayed in a beautiful solar powered house, and did the 'usual SCM stuff' - the things you've been reading about in the friend's newsletter for years. We made bread, we collected and roasted chestnuts, we drank port, we ate chocolate, we read poetry, we went for long walks, we read in the sun, we did some gentle Bible studies, we did some visioning and planning for future SCM events. Some of the other events this semester have included learning about the political situation in West Papua, spending time with our long time friend

Jenny Hayes learning about her work with Asylum seekers and learning about Japanese Temple Geometry (huh?). Our wonderful Chaplain, Rev Dr Morag Logan has continued to host lunch for us on Thursdays before our meetings.

In July, the ASCM National Conference will be held in Queensland. The theme of the conference is 'Loving our Neighbours as Ourselves'. There's a group of us from Melbourne heading up to Sydney on the bus before the conference, and we're going to meet up with the Sydney folk and drive up to Brisbane together. The conference site is at St Francis' College, Brisbane, and we're going to be billeted with Queensland SCMerS and SCM friends. I think everyone agrees the conferences are an invaluable way to build the National SCM community, and a source of great ongoing energy for our respective state programs.

What's happening in the future? Something exciting, no doubt, although we haven't done our branch planning for next semester yet. We're all very excited about the arrival of Leni, the SCM intern from the

Philippines who's going to come and work with us in Melbourne for a year. No doubt you'll hear more about this exciting project as Leni's arrival date approaches. And make sure you read the advertisement about the Sexuality Forum at Melbourne University in August - we'd love it if you could come!

Relationships with the Churches

One exciting development during the last year has been the strengthening of SCM's relationship with the Victorian Council of Churches. In addition to a range of informal contacts and use of VCC's meeting space on a couple of occasions, a contingent of SCMerS from the two branches and the wider movement enjoyed attending the VCC Forum.

Claire
Vincent clv@ugrad.unimelb.edu.au

Shawn Whelan ASCM National
Coordinator,
natcoord@ascm.org.au

West Australia Area Council

"This Year we have a new Development Officer, Bronwyn Hattwell, the daughter of two West Australian SCMerS of the 70s, taking over from a three year term by Trudi Bennett.

The main vehicle for meeting is a monthly Shared Space evening (with meal) held in rotation at members' homes. These are attended by students from University of West Australia, Curtin and Murdoch Universities.

The largest group comes from the UWA. As the administration there introduced the revolutionary idea of a common lunch hour two days per week, the group tried to run a traditional branch there with campus meetings. There was a coffee meeting with Ann McPherson. However, every other organisation on the campus was squeezing its activities into those two slots, so a critical mass could not be sustained. They now go to Shared Space.

In May we held a Zambian Dinner which 30 students and friends attended, with guest speaker Ms Cafiambe Kumwenda. She was brilliant giving us a real insight into the conditions in her country. The food was indigenous Zambian: we did not know what we were eating but it was really tasty! We raised \$260+ for the Zambian SCM.

We held a weekend student camp at Point Peron on the topic *Finding Personal*

Peace in Time of War attended by 9 students which was very successful. It was a "worry-based Bible Study". We will have another camp in September.

Salesperson Bronwyn knows of the Christian weakness for chocolate; she is exploiting this by plying anyone she meets with Fundraising Chocolates. She has raised \$700 so far.

We plan to send 4/5 students to National Conference in Brisbane.

We have submitted a (very persuasive) proposal for approval to the Trinity Uniting Parish in Perth for the continuance of funding to help support Bronwyn into the future. As we are the only ecumenical student fellowship operating in the West, we are quietly confident."

Barrie Baker, Chair WA Area
Council

Contributions: Friends are invited to contribute articles and letters for inclusion in the Newsletter. Any *Friend* wishing to act a Guest Editor for an edition, or more will be welcome.

Thank you

The thanks of ASCM *Friends* (Vic) are extended to

Peter and Christine
Fensham as they transfer
domicile to Queensland.
Their continued,
contribution over many

years to the SCM at the
National, State and
Friends level is
inestimable.

Remember, as you read, and as you live,
nothing is ever simple.

Nothing,
the more it looks black and white,
the deeper you should dig
to find the grey.
Grey sounds dull,
but it is the colour of the mind.

Lynne Reid Banks

The unknown author, Jean Vanier, Paul Oestreicher and Lynne Reid Banks
quotations from 'Seeds for the Morrow', sources collected by Dorothy Millar

A Time of Reckoning ~ Use the enclosed envelope today

This Newsletter¹³ had its birth following the ASCM Centenary Gathering in 1996 and seeks to keep the *Friends* of the Movement abreast of the Student Movement and to be alert to *Friends'* interests. Many have continued to receive copies well beyond their subscription date. We cannot, however, afford to continue this practice indefinitely. **Subscriptions of \$11.00, for 2003, are now due.**

¹³ The Newsletter, Issue 20, is published two or three times a year. 2003 subscription of \$11.00, including GST. Forward to 10/8 Weir St, Balwyn, Vic 3103, ph 03 9836 1431, e-mail jandh@alphalink.com.au, This edition is being mailed only to subscribers. **Disclaimer:** the views expressed herein, are not necessarily those of the Editor, nor of those of the ASCM as a whole. Post Registration PP 325 999/30014,