

CHURCHES ARE ON THE WAY TO CHRISTIANITY

THE MESSAGE FROM MONTREAL

ECUMENICAL PRESS SERVICE

Montreal, Canada, August 5

The fourth World Faith and Order conference closed at McGill University on July 26 with the affirmation that the Churches of the world "are on the way to Christian unity."

The two-week meeting, sponsored by the World Council of Churches, brought together some 500 Anglican, Protestant and Orthodox theologians. The Roman Catholic Church was represented by five official observers and 15 guests.

It was the most widely representative Faith and Order conference yet held.

The conference issued a message, "A Word to the Churches," in which it affirmed that the Montreal gathering had made it clear that God is "shaping a world which contains many if not one world, except by self-destruction."

"In that world we Christians find ourselves being drawn and driven together. This is what we mean when we speak of an 'ecumenical reality' which takes shape faster than we can understand or express it."

The message recognized that there are still complex problems to be solved before unity will be achieved and noted that it has become "increasingly clear that many of our long-defended positions are irrelevant to God's purposes. We still find it hard to believe that God calls us to keep or to abandon."

"Again, the message observed that reports from the five sections 'reflect an experience that is not adequately conveyed in print' but asserts that these reports put questions which our churches on all continents will share with those who have turned to Montreal."

The message goes on: "We do not believe that we have ourselves asked these questions radically enough, and we are determined to ask them afresh with you."

VITAL ISSUES

"We dare not claim that we have been truly conscious of such vital issues as the struggle over nuclear disarmament, bitter racial, scientific, technological, and social change."

"Theological debates have an insidious tendency to be self-centered. But we pray that our work may indeed be of service to God in His love for all His sons, so that the mission of the Church may be not for our sakes but for the sake of Him and His world."

"We invite our Churches to continue in these ways, in every way they can, to manifest openly the unity of life which is hidden with God in Christ. Today we see openings which only faith could discern and cherish."

"But there is far to go. Our faith is in Him who is calling us to Himself."

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The Trust is empowered to administer bequests under Wills, and property, of all kinds set aside by Deeds, as a gift for religious and educational purposes in connection with the activities and objectives of the Church of England.

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The Trust is a capital sum of £60,000 for further its work.

us. For He is faithful and He will do it."

The message was signed by the Right Reverend Oliver S. Tomlin, Bishop of Bristol, England, as conference chairman; Professor Kenneth Cragg of the University of Toronto, Protestant Church Federation; Chrysostomos K. Konstantinos, Metropolitan of Athens; and Dr. Albert C. Outler, Perkins School of Theology, Dallas, Texas, vice-chairman.

An appraisal of the conference was made later by the three officers responsible for organising it.

Dr Paul S. Miner, newly-elected chairman of the W.C.C. and Order Commission, said that the chief frustration had been due to the "difficulties of organising multilateral conversations and that the usual international conference procedures are not fully adapted to the needs of such conferences."

AN APPRAISAL

Dr Miner, professor at Yale Divinity School and director of Faith and Order for the W.C.C. until his election as chairman of the Faith and Order Commission, said that in measuring this conference against the Faith and Order conferences "we have failed."

"Why? Because having drawn all the major traditions in Christendom together, we have missed in dealing with the deepest divisions among us. We have not been content with glib words, with forced agreements, with easy but artificial compromise."

"We have failed because we

brought with us certain notions concerning what this conference should be, what its report should contain, what advances should be made, and the Holy Spirit has . . . disorganised our neat preconceptions."

He said the failure was due to attempting too much too quickly, "refusing to give up our goal of mutual understanding and at the same time insisting on dealing with ecumenical reality which resist imprisonment in dogmatic formulations."

DR BABBAGE FAREWELLED

FROM OUR OWN CORRESPONDENT

Melbourne, August 5

During his ten years in Melbourne, the Reverend S. Barton Babbage has played a prominent role in Church and community affairs, and in the dual positions of Rector and Dean of Melbourne has made personal contacts and enjoyed the friendship of a considerable number of people.

Evidence of the esteem in which he was held by the wide range of interests was given at the Chapter House on Tuesday, July 30, when a public farewell was tendered to him by the members of a university teaching post in America.

The farewell followed Evening song at the cathedral, and at this service the leasons were read by Melbourne's B. Beatham, a member of the Cathedral Chapter and chairman of the Ridley College council, and Canon L. L. Nash, secretary of the council.

Hospitals in the Chapter

House was given by the W.C.T.U., assisted by the ladies of the Ridley Auxiliary, and Canon Nash expressed thanks for this when Dr Beatham invited him to open the proceedings.

He contrasted the warmth of the farewell with the welcome ten years previously, when, on a cold, wild night, the roof leaked, and pointed out that the contrast in comfort and aid of the public address system was due to Dr Babbage's efforts whilst dean.

The Vice-General extended good wishes on behalf of the diocese, and said that Dr Babbage would be remembered for his establishment of the Cathedral Restoration Appeal which his great work as dean, characterised by his successful efforts to enable the cathedral to reach out into the life of the community. Along with this was outspoken voice on topical issues.

Speaking for the Ridley College council, Mr Kerr echoed the words of the Sydney "Bulletin" that "Australia will miss Barton Babbage."

COLLEGE PROGRESS

He had been a distinguished head of Ridley College, with an open mind and during his regime academic standards had risen, and there had been material progress in the shape of new buildings.

The sentiments of the Old Ridleyans were expressed by the secretary, the Reverend A. G. Church, with a mention of guests in the land, and a continuing influence.

Mr Smith, the Senior Student of Ridley College spoke from a personal point of view, as one benefiting from the improvements of Ridley College through the principal's work and influence.

To be in his presence was to be stimulated, and there was now a new impetus for Ridley to expand, because it was on firm foundations.

Dr Beatham, then expressed

the hope that Dr and Mrs Babbage would return to Australia, and presented them with a cheque for more than £150.

In his reply, Dr Babbage stated that he was deeply moved by the display of affectionate goodwill, and spoke of his ties with Australia.

His own first visit was at the age of 14, with a touring party which slept on straw mattresses in Melbourne Exhibition Building, but his grandparents had settled here before going to New Zealand.

Although he and his wife now left for America, his student daughter would continue her studies here.

He asked for prayer for his work now, for the real battle being fought in the world today is the battle for minds, and ideas must be nurtured by literature.

He looked forward to opportunities to share in university missions between Australia and America.

In closing, Dr Babbage paid a graceful tribute to his wife, who had just come out of hospital in order to be with him for this occasion.

Dr and Mrs Babbage were then able to mingle with their friends and express personal greetings.

Their last official function was at Ridley College on Saturday afternoon, August 3, when another new building was dedicated and opened. This time it was a new dining hall and assembly hall.

During Dr Babbage's period of Ridley's student numbers have grown to such an extent that there was no place indoors where the whole college could assemble — chapel, dining-room, library, etc. — if the others were to stand.

To be present for the opening of the much needed dining-room, that needs could be expressed in words, was a source of great satisfaction to the principal.

BISHOP FROM KENYA

TOUR OF SIX STATES

His name whose name made headlines the life of the Kilisnoy Church in Kenya ten years ago will tour Australia from September 16 to November 8.

He is the Bishop of Fort Hall, the Right Reverend Obadiah Kariki.

He led the Christian resistance to the Mau Mau movement; his cathedral, the Martyrs Memorial Church Fort Hall, is a continual reminder of the many Christians who died rather than take the Mau Mau oath.

Since then he has done much to foster understanding among men of all races in Kenya.

The bishop was born in 1907. He was a teacher for ten years before his ordination, and was appointed Assistant Bishop of Mombasa in 1955.

In 1958 he was appointed Bishop Suffragan of Fort Hall within the Mombasa diocese, and when in 1960 that diocese was divided into four, he became Bishop of Fort Hall.

RIDLEY COLLEGE PRINCIPAL

Dr Leon Morris, warden of Tyndale House, Cambridge since 1960, has been appointed Principal of Ridley College, Melbourne.

He expects to assume his duties at the beginning of the next academic year.

Dr Morris, a graduate of the University of Sydney, London University, was Vice-Principal of Ridley College for 12 years before taking up his present position at Cambridge.

He is a New Testament scholar of international reputation and has published several books.

He succeeds Dr S. Barton Babbage, who has accepted a three-year appointment as Professor of Apologetics at Columbia University, New York. He has been Principal of Ridley College for the past eleven years. He left for America on August 5.

He will be succeeded by Mr. Morley, Vicar of Wilton B. Morley, Examining Chaplain to the Archbishop of Melbourne, who will take up residence immediately.

CHINESE PRIEST FOR THE MISSIONS TO SEAMEN

FROM A CORRESPONDENT

The Reverend Stephen Wong, a fifty-three-year-old Chinese priest, arrived in Melbourne on August 5 to join the staff of the Missions to Seamen. He is accompanied by his wife and two sons, Timothy, 20, and John, 17.

At the triennial conference of Missions to the Seamen in Hong Kong in 1962 it was agreed, again, that the chief responsibility should be taken to provide a chaplain of Chinese nationality to work with the tremendous increase in the numbers of Chinese seamen in Melbourne.

With much courage and assisted by the Archbishop, Dean and Chapter of St. Paul's Cathedral, Melbourne, and members of the Missions to Seamen (Victoria), it was agreed that the Rev. of Hong Kong if he could help them to find a priest to work with Chinese seamen in Melbourne.

Fred Wong comes from Hong Kong, where, since 1953, he has been headmaster of the Kiu Yai Boys' School.

Fred Wong comes to Melbourne to help in the important two-fold mission.

He will be attached to the staff of St. Paul's Cathedral

under the Dean of Melbourne, but his work will be among the Chinese seamen on a permanent and temporary basis.

He will succeed Canon George Thomas as chaplain to the Chinese Mission of the Epiphany in Little Bourke Street, the Anglican church, for more than half a century, has ministered to members of the Melbourne Chinese community.

Fred Wong will also serve as chaplain to the Missions to Seamen (Victoria) and under the direction of the senior chaplain, the Reverend Percy Mitchinson, who will work among the large number of Chinese seamen who visit the port of Melbourne and who can only be ministered to fully by one of their own race, speaking their Chinese language.

Melbourne's new Chinese seamen will be ministered to with the good wishes and good foundations of the Diocese of Melbourne.



The Reverend Stephen Wong and Mrs. Wong, with their sons, Timothy and John, were met in Sydney by the Federal Secretary of the Missions to Seamen, the Reverend C. J. Eldridge-Doolie, on their way to Melbourne last week. (See story this page.)

THE BISHOP AND THE KING

ONE MINUTE SERMON
"NO KING BUT CAESAR"
 S. JOHN 19: 8-16

ANOTHER BLOW TO PEACE
 Profound misgivings must follow in Australia after the three-power conference which ended in Manila last Monday.

Since God is the father of all mankind, and since our Saviour Christ died not only for Australian Anglians, but for heathen, Eskimo, for Chinese and Russians, Patagonians and all men, then we Christians are bound as individuals, and the Church is bound as the visible Body of Christ, to apply the teachings of the same Christ not only to our Australian people, but to personal lives, and to the affairs and lives of all men. So to do involves great dangers of error, of wrong judgment. A Chinese Christian who loves the Middle Kingdom, and ardently supports the policy of our Government, may well reach conclusions different from those of an Episcopalian in the United States. An Australian Anglican may similarly reach conclusions about the still-born concept of Malaysia different from those of an Indonesian Presbyterian. Let us note well that these differences are not of Christ, or His teaching, for He is perfect. His teaching is true. They are of Man, who is sinful, of the Devil, who is Wickedness.

In assessing the course of events leading to last Monday's "agreement" reached in Manila, in drawing parallels between those events and those during the last thirty years, and in forecasting what may now follow, we must try to think just as Christians, and not as Australian Anglians. To the extent that our assessment is influenced by considerations of patriotism, of what we consider to be the Australian national interest in terms of strategy, economics and the like, then the validity of our conclusions, as claiming to have been reached by the application of Christian principles, will be impaired.

Now to the facts. The Republic of Indonesia may shortly, accurately and fairly be described in political terms as an anteceding party to a great number of other parties of national, ethnic and cultural groups, for the most part differing each from the others in many significant ways. These groups have in common the fact that they were all governed by the Dutch until little more than a decade ago. They are held together within the Republic only by the power of the central government. In Indonesia, as in Russia, China, Cuba, North Vietnam and China to-day, there is no legal political Opposition party in existence. The largest single political party is the Communist Party. It supports the Government. Leaders of two other political parties are arrested and declared illegal, both of which opposed the policies of SOEKARNO and his government, and each of which had more adherents than either the Communist Party or SOEKARNO's own party.

What parallels were there in post-1933 Germany? There is complete freedom of religion in Indonesia. No Indonesian Christian leader has ever gone on record with criticism, however mild, of SOEKARNO or his government. What similarity, if any, is there between this and Nazi Germany?

The Republic spends a heavy proportion of its gross national product upon military armament than any of its neighbours. Is there a parallel here?

SOEKARNO was "elected" (not by any referendum to the people) President of the Republic of Indonesia. Mainly because of spending on arms, the economy of Indonesia has steadily, seriously deteriorated for six years past. It is now on the point of collapse. The Republic lacks the financial resources to complete a treaty by Germany under HITLER, so no complete parallel exists. But given a dictator like NAPOLEON or HITLER, whose policy of military adventure abroad creates economic distress at home, what does he always do? Is SOEKARNO not doing it?

Why does SOEKARNO need so great a military force? Whom does he fear? Australia? Malaya? The Philippines? Sarawak? Papua and her great, unprovoked, chilling question: does he fear them as HITLER feared Austria? Czechoslovakia?

The final possible parallel may be in the attitude of other Powers not immediately involved in the East and the United States alternately encouraged or washed their hands of responsibility for HITLER—until it was too late. Thus went the Rhineland, Austria, Czechoslovakia, Poland, Australia, and her great, unprovoked allies, have done likewise over West New Guinea. They have said they will resist "confrontation" of Malaysia. But will they? And we? When it comes to this point, Miss Elizabeth DODD, who has said that she will be the answer. It is transparently clear that Malaysia's retreat before Indonesian "confrontation" (a euphemism for war or the threat of war) last Monday was born from knowledge that the U.S., at least, is not prepared to honour her words.

The Christian view must surely be that nations, like individuals, are their brothers' keepers. Righteous anger should be speedily well-indiced over the nations after last Monday's news.

"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

Teaching Religion In Schools

The decision of several Anglican Bishops in Western Australia to withdraw religious instruction from their schools, because of the lack of discipline in the classes came as an unwelcome surprise.

But if it causes the difficulties under which such instruction is given in some parts of Australia to be faced realistically and removed, ultimate good could come out of the trouble.

The W.A. clergy complained that some of the children were antagonistic and derisive. But it is doubtful that much of the lack of discipline was due to the large classes.

I have read in a W.A. newspaper that Church and Education Department representatives agreed that faults in religious instruction included lack of preparation by teachers and their failure to instruct the children; "little work" done; a failure to use teaching aids or to follow a regular syllabus; and lack of enough teachers in the rural areas.

More than 50 per cent of the children present to belong to the Church of England, and a teacher, it was said, was sometimes asked to teach a class of several hundred. In such circumstances trouble in maintaining discipline was surely inevitable. What can be done to meet the situation? The W.A. Education Department is reported to be considering the possibility of giving religious instruction to a few more teachers and headmasters are voluntarily giving religious instruction.

But I find myself in sympathy with the view put by Mr. E. C. Trainor, a prominent member of the Sydney newspaper. He believes that religious instruction should be given by adequately trained teachers who know their own religious discipline.

The subject, he suggested, should be taught in a separate class, as a normal education, and the occasionally held belief that it should be taught in connection with the religious education programme, all but means that the devotional side is best taught in the home and in church and Sunday school.

The system under which generally overlooked clergy and engaged in religious broadcasts.

RELIGIOUS BROADCASTS
 (Services which are conducted by Anglicans are marked with an asterisk.)
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CARDINAL AND W.C.C. LEADERS SPEAK MONTREAL MEETING

ECUMENICAL PRESS SERVICE

Montreal, Canada, August 5
A Roman Catholic cardinal joined with three leaders of the World Council of Churches on July 21 in presenting a public statement at the fourth World Faith and Order conference here.

The meeting featured Cardinal Paul-Émile Léger, of Montreal, and the Principal George Johnston, of Trinity School of Theology, United Church of Canada; Metropolitan Athanasios, of Hlas, of the Greek Orthodox Church, Montreal; and Dr. W. A. Visser 't Hooft, general secretary of the W.C.C.

Participants and observers agreed that the setting and circumstances constituted a significant historic milestone in ecumenical relations.

Cardinal Léger referred to the meeting as "an answer to the common prayers of Christians" and as one of "the profound signs that unity for which we long."

The Roman Catholic prelate credited the faith and order movement with doing much to spread the desire for unity throughout the Christian world, and with acknowledging with gratitude the sincere desire and firm faith of non-Catholics who wish to establish unity among those who rejoice in being united with the Lord Jesus Christ, the cardinal said.

IN JEOPARDY

"However, while we are able to stand together as a common prayer for unity, we are forced to admit that even this unity is in jeopardy because of our hesitations to accept unity which is not fully realized because our prejudices set us up against the other, because of our unwillingness to penetrate the veil behind which are the unfathomable depths of Christ," Cardinal Léger declared.

"The concept of 'organic unity' the cardinal said, "We need more than prayer; we need a common life. It is through communion with his Eucharistic Body and Blood truly being and made," he said.

His discussions here taking place show that the different Churches do not have identical notions about the Eucharistic mystery. It is because of these differences that we cannot yet celebrate together the eucharist.

WARNING IN SOUTH AFRICA

ECUMENICAL PRESS SERVICE

Geneva, August 5

A warning was issued in Cape Town last month that South African whites who believe they must "join forces" to protect themselves, are necessary to "join forces" with non-whites are creating a dangerously tense atmosphere.

A lead editorial in "Protestants and Independents" magazine, edited by Dr. Beyers Naude, moderator of the Dutch Reformed Church of Southern Transvaal, cited a "dangerous sign of defeatism" among some whites. The Church in the past has taken stands against apartheid.

It said those proposing self-protective action against non-whites are "wrong, because we are convinced that despite humiliations and injustices suffered by non-whites, there is still an amazing amount of good in the hearts of the co-operating among the majority."

The editorial urged South African Christians to see that "maximum justice for a maximum number of inhabitants" is "all laws," and told them that "the only alternative in this situation" is to play into the hands of Communists and agitators, who will stir up as real life issues and fighters for rights of man.

MISSIONARY MERGER S.P.G. AND U.M.C.A.

ANGLICAN NEWS SERVICE

London, August 5

It is likely that two of the largest missionary societies in England, the Society for the Propagation of the Gospel and the United Methodist and Central Africa, will unite by the end of next year.

Over two months of intensive discussions between members of the staffs of both societies, and the General Council of S.P.G. and the General Council of U.M.C.A. have agreed to support merger talks.

S.P.G. has 641 missionaries in Asia, the West Indies, the Pacific and Africa. There is an administrative staff of 30 in London. Last year £809,000 was spent for its work.

U.M.C.A. missionaries are in the Diocese of Zanzibar, Nyasaland, the Diocese of East, South-West, Tanganyika and Lomboni. There are 215 missionaries, 30 on the headquarters staff; £200,000 was given for their work last year.

Bishop Eric Trapp, secretary of the Church merger, said the merger would go away with a measure of optimism.

With new provinces formed in the last ten years in Africa, mission societies have longer control policy, but their staffs tend to grow in prayer, money and manpower.

PLEA FOR NO HINDRANCES

ECUMENICAL PRESS SERVICE

Geneva, August 5

The assembled delegates of the united Lutheran Church in Africa, urged steps in this Church to get on with the work of evangelism and mission societies not to "cause us to have difficulties in our work."

Dr. Marcus, of the Methodist Africa's first Lutheran bishop, made the plea to the enlarged assembly of the Lutheran World Federation's Commission on Africa, which met here.

"Please leave it to us to take our own direction," he said. "Let us choose the way we choose (the Church order and practices) that will best serve Africa."

"Our purpose is to have a Church of the soil of Tanganyika. We do not want a half-Church."

The African Church leader recalled that the seven Tanganyika Churches which in June took final action to merge "have received traditional and inherited values and methods of missionary societies."

Both national agencies and their missionaries to refrain from "bringing the difficulties of the creation of one Lutheran Church in Tanganyika," citing as an example the "difference in liturgy (and) Church leadership."

He said that church presidents or bishops.

RECONCILIATION IN AFRICA

ECUMENICAL PRESS SERVICE

Geneva, July 15

A unified effort for reconciliation between Germans and Jews has been urged by Dr. Marcus, of the Methodist Africa, Chief Rabbi and Dr. Marcus, of the Methodist Africa, Chief Rabbi and Dr. Marcus, of the Methodist Africa, Chief Rabbi.

Addressing the annual conference of the Interdenominational Association of European Protestant journalists at London, Dr. Marcus declared that "we do not serve any narrow 'conserve' label."

He cited, as symptomatic of the "difference" between Christians and Jews in the last few years, the "destruction of churches, damaged or destroyed during the Second World War." He said there has been reconciliation between Christians and Jews in the last few years, but there is a "tragic note" in the rebuilding of so many new synagogues with the aid of the State.

He said, however, that there is "a tragic note" in the rebuilding of so many new synagogues with the aid of the State.

KIRCHENTAG THEOLOGY AND JAZZ

ANGLICAN NEWS SERVICE

London, August 5

The eleventh German Ecumenical Congress opened on July 24 in Dortmund with a ceremony in the town square.

This is the first Kirchentag since these regular mass meetings began after the war, and clergy began after the war, and were not to be attended by delegates from other churches.

The Berlin wall was set up within a few weeks of the last congress, held in both parts of the city, in 1961.

The theme of this year's Kirchentag, "Living with Conflict," is intended to refer to more than the political division of Germany.

The main emphasis, and the reason for choosing Dortmund, a Ruhr industrial centre, is to give the congress the chance to bring the church closer to social and inter-denominational problems to which religion is faced today.

To emphasise the ecumenical character of the congress, the Roman Catholic bishop, for the first time, was invited to one of the sessions.

The Kirchentag aims to bring the Church nearer to people. According to a recent survey, 80 per cent of West Germans are shown on the census as Protestants, only six per cent can be classed as practising Christians.

Although Bible study and theology, the organisers, to attract the young, featured musical, theatrical and musical evenings (coupling jazz with chorally sung hymns) and a rock singer and a television quiz master.

Dr. Oswald Krich, of the Southwest diocese, is representing the Archbishop of Canterbury at the Kirchentag.

Other representatives are Bishop F. T. Crake, the Reverend and Canon Helley Price, the Reverend Brian Cramp and Mr. March.

The Reverend Bill Wright, of Durham, is chaplain at the Ecumenical Centre at Dortmund.

CALL FOR MORE OVERSEAS HELP

ANGLICAN NEWS SERVICE

London, August 5

"We are feathering our own nests and making all sorts of administrative improvements while the Church overseas is calling to its mother, whose needs are all too often forgotten," said the Bishop of Ceylon, the Right Reverend Cuthbert Bartley, on July 24.

The bishop was speaking at the annual missionary festival in Warwick.

He supports Bishop Huddlestone's contention that the main support of the Church overseas.

"We are not progressive like the Methodists of Ceylon," said Bishop Bartley. "We are shuttling up and down the population increase."

In Christian literature, the Bishop said, there is still insufficient contrast with the industrial in the picture with one of the most advanced of the Christian stewardship and kindred campaigns and to put it bluntly, we are "feathering our own nests."

S. AUGUSTINE'S

ANGLICAN NEWS SERVICE

OUR BEST BOOK "BUYS"

THE ANGLICAN Book Department, in cooperation with the Church of England Information Trust, has pleasure in offering the following titles.

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MARRIAGE AND DIVORCE, by Canon H. P. Reynolds. One of the first publications by the Trust, this booklet sets forth clearly the teaching of the Church on marriage, divorce and remarriage. It has saved my grey much time in explaining the law to my young people. Pp. 62. Price: 5/6d. (Postage 1/4d.)

THE CONSTITUTION OF THE CHURCH OF ENGLAND IN AUSTRALIA, by the Rev. R. D. Daunt-Foster. How many Anglicans know the famous Prayer Book of the Church is governed? Every priest, every Church officer, and every layman should know his own copy of the Constitution. Pp. 67. Price: 10/6d. (Postage 1/4d.)

THE CHILD IS REGENERATE, by R. D. Daunt-Foster. This four-page leaflet by the Archbishop of Toronto, N.C.W., answers the question "What difference can it make to an conscious babe whether he is baptised or not?" Fortifies thoughtful Australia are using this pamphlet on a large scale for distribution to parents and Godparents before the administration of Holy Baptism. Pp. 4. Price: 3/0d. (Postage 1/4d.)

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WHY AFRICA IS HUNGRY

Question. Economists tell us there is a direct relation between the educational level of a country and its per capita annual income. Will you explain why the per capita income figure is so low?

Answer. Every country produces a certain quantity of raw materials in the form of agricultural and industrial products, etc. The per capita income is calculated by dividing the total national income by the number of the country's inhabitants.

Question. What is the range of per capita income figures in the world?

Answer. The range is tremendous. For instance, the average income per person in the countries of tropical and subtropical Africa is only 107 (US) dollars, whereas it is more than 2,000 dollars in the U.S.A. and over 1,000 dollars in Switzerland, Sweden, and the United Kingdom. The only places in Africa where the 200 dollars figure is exceeded are in Ghana, the Ivory Coast, Rhodesia, Senegal, and the Ivory Coast.

Q. What is the reason for this big difference?

A. The reason is simply that the productivity of the African is lower than that of the American and European.

Q. Does this mean that the African doesn't work as hard as the European or American?

A. Not at all. A comparative study shows that in the sphere of industry the productivity of the African is comparable with that of the inhabitants of other countries. The greatest difference is in agriculture, that the African is generally those in which the majority of the inhabitants are engaged in agriculture. The more persons required to feed the population, the fewer there are left to produce anything else, and the less money there is available for manufactured goods.

Q. What are the factors which prevent the countries of Africa from breaking this vicious circle?

A. There are several. The first is climate. The tropics have only 12 to 18 hours of daylight whereas the temperate zones enjoy 15 hours of daylight in the spring and summer. The amount of sunshine is of primary importance when the harvest is ripening, and studies show that the agricultural output per acre per acre is increased the further one moves from the equator into the temperate areas.

Secondly, the size of the holdings plays an important part because they determine to a large degree how the available labour is used and what kind of agricultural machinery can be employed.

In Africa, where the main farm implement is the hoe, a small farmer cannot cultivate more than one hectare (about half an acre).

IMPLEMENTS

In the Mediterranean areas, thanks to the ox-plough, the same family could cultivate five hectares. With the Saxon horse-plough, it would be possible to cultivate from 12 to 20 hectares, keeping one hectare to feed the animals. With a tractor they could cultivate 100 hectares.

Admittedly the produce raised on a square metre of ground cultivated intensively with a hoe may be double that grown on a similar cultivated with a tractor, but the income of farm families in the West is from twenty-five to fifty times as great as that of farm families in tropical Africa.

The third reason is the use of capital for the exchange of goods which facilitates the formation of capital. For instance, some African tribes regard their savings banks as a curse. One yield a high rate of interest—in eight years a farmer with one cow will be able to buy three others, but the more

Two-thirds of the world's people go to bed hungry every night. Three of four of those of the world's population live in Africa. In the following list of the names of the most prominent Christian economists who are directors of the International Institute of Higher Education at Hague, analyses some of the economic reasons for Africa's hunger.

Q. How would you, therefore, consider money spent on education a sound investment?

A. In some cases it undoubtedly is. Studies undertaken in the United States show that the money invested by parents in their children's education bears measurable dividends.

As a matter of fact a study of the comparative dividends resulting from investment in elementary, secondary and university education, and professional training is now under way.

It is even possible to calculate the financial advantages of corresponding to the various courses within industry. What is important is that the education should be relevant.

If the pupils to receive training are carefully selected in advance, the education will prove more beneficial than if it is provided for all.

Q. In your opinion, should money be spent on education?

A. Perhaps, but there is a danger of over-investing. To invest from local funds, Resources available in Africa are only six per cent of their own population. The education of their citizens, poor as it is, should be kept in the same proportion.

The reason is that, when the

schools to take care of the present overflow and cope with the anticipated population (explosion).

A. First we must note that the Churches in this investment in education.

A. First we must note that the Churches have made very heavy financial investments in Africa's education. In Cameroon alone, for instance, they are spending over 2,500,000 dollars a year, the total sum being spent throughout Africa into the millions of dollars.

But, in my opinion, important as this is, the Churches have a much more valuable contribution to make, namely, to provide a different direction to the whole educational program.

The Church's first task is to preach the Gospel of Christ. So long as this is the message of God's grace to men in their condition here and now.

It is the human aspect, rather than the financial considerations, which must take first place in the Churches' thinking.

But the Churches must adapt their work to present conditions. They must not only pioneer in the field of education, but they must themselves evolve from urban to rural patterns.

This will mean some radical changes in the way of teaching and content of curriculum. African children must be trained to develop their own spiritual identity.

So that we can educate them simply so that they may increase the national revenue of their country. We must invest on the money we spend on their education.

We must educate them first of all so that they may become responsible citizens of their living God who guides the affairs of men, as well as their spiritual growth, and to develop new primary

CHURCHES OF CHRIST TO STUDY UNION PROPOSALS

A.C.C. SERVICE

A federal committee should be involved in the proposed union of the Churches of Christ and the Presbyterian Churches in Australia.

In an official statement the Churches of Christ's Federal Committee for the Promotion of Christian Union urge Church members to study the report and to forward comments.

In 1958, the federal conference of the Churches of Christ directed that the Committee for the Promotion of Christian Union should explore the possibility of having observers invited to the church union conversations.

It was subsequently agreed to await the publication of the Joint Commission's report, and after study, decide whether further involvement is desired.

The federal committee, after studying and discussing the joint commission's report and the proposed basis of union has urged

DEACONESS HOUSE MUSIC

FROM OUR CORRESPONDENT

Melbourne, August 5. From our sister church, the Deaconess House, Fairfield, spent an enjoyable afternoon on a Saturday, August 2, when a musical afternoon had been arranged.

This follows a very successful experiment of this nature twelve months ago and the success of the afternoon.

interested members to study the report and forward any comments to the committee.

"Having read a preliminary, general study of the report the committee is convinced that we should be involved in any ongoing discussion," the official statement says.

"There are large areas in the report with which we find ourselves in happy agreement. In relation to some matters there are points of view which they are not issues between the unioning churches."

"HEARTENING"

"The report recognizes, however, that such matters would be issues and would require discussion in happy agreement, in relation to the conversions in a year."

It is heartening to find the United Church described in an Anglican Bulletin as "heartening." This suggestion of openness is encouraging.

"The statement concerning the biblical nature of the Church of Christ is a little disappointing to the ministry of the whole Church in Australia, but the basic and mission of the Church are not affected by the radical terms of the Scriptures."

CHURCH RE-BUILT BY COOPERATION

ECUMENICAL PRESS SERVICE

Geneva, August 5. What Canada's Government has done for the rebuilding of a church in the city of Vancouver, called "a remarkable example of Christian brotherhood," is the climax at Valleyfield with the help of the Rev. Dr. S. Mark's Anglican church.

More than 20,000 dollars of the 140,000 dollars it took to rebuild the five-apsed church was contributed by French-speaking Roman Catholics from the millions of dollars.

But, in my opinion, important as this is, the Churches have a much more valuable contribution to make, namely, to provide a different direction to the whole educational program.

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LARGE GRANTS ECUMENICAL PRESS SERVICE

Geneva, August 5.

Two grants totalling 26,000 dollars were made by the Ford Foundation in New York for clergy seminars and workshops in economics and urban problems.

Largest of the grants, 15,000 dollars, went to the Clergy Economic Education Foundation at Lafayette, Ind., for expansion of its economic workshops. The National Council of Churches received 5,000 dollars for a series of seminars on urban problems. Both projects are open to clergy from all denominations.

The clergy foundation in Lafayette has been sponsoring economic workshops in St. Louis since its organization in 1959. Under the Ford grant these workshops will be expanded to about 15 additional cities over the next three years. The 15,000 dollar grant must be matched dollar for dollar by local sources.

The N.C.C. urban seminars will be organized by the inter-denominational Council's Department of Urban Problems and are expected to start in the autumn of next year. They will be taught by faculty members of cooperating urban colleges and universities.

BLESSING OF A SHOP

FROM OUR OWN CORRESPONDENT

Melbourne, August 5. The Clergy are to be blessed with a new blessing for their members, but the blessing of a business is by no means common.

This was the happy experience recently of the Reverend K. B. Hill, with headquarters in Christian Education, who is in the Parish of Holy Trinity, South Hill, with headquarters at S. George's, Mont Albert.

A number of businessmen, commenced by Mr. W. Urwin a vestryman at S. George's, in the parish of Holy Trinity, in the City of Box Hill.

He invited the Reverend K. B. Hill to conduct a service of blessing in his shop. The first and is known, this is the first occasion since the radical terms of the Scriptures.

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WE ARE ONE CHRIST

By His Eminence Cardinal Paul Emile Léger

ON the occasion of the Fourth World Congress on Faith and Order, I have been invited, as Archbishop of the Roman Catholic Church of Montreal, to take part in this event, for the Christian fraternity and to join with you in common prayer for Church unity.

It is with joy that I accepted this invitation, knowing that the words of Our Lord are especially significant on an occasion such as this: "In this event, my Father who is in heaven" (Mt. 19: 19).

Are not these common prayers of Christians belonging to every race on earth and assembled from the most diverse regions, are not these prayers, offered to God in humility, promising signs of that unity for which Our Lord prayed the Father: "Holy Father, keep in thy name those whom thou hast given me, that they may be one, even as we are" (John 17: 11).

We acknowledge with gratitude the sincere desire and firm will of all who are gathered here to establish unity among "those who rejoice in being united in faith to Our Lord Jesus."

We know that this desire for unity is inspired by the very Spirit of Our Lord, for, according to the words of St. Paul, we have not received a spirit of slavery, to govern us by fear, but a spirit of adoption which makes us cry out, Abba, Father."

We know, also, that the work of the Conference on Faith and Order has done much to spread this desire of unity throughout the Christian world.

GREATEST LOVE

All who participate in the work of this conference become more conscious of their responsibilities in the presence of the divine will of the Lord who, before leaving them, repeatedly said to his apostles: "This is my commandment, that you should love one another, as I have loved you. This is the greatest love a man can show, that he should lay down his life for his friends" (John 15: 12-13).

This unity is a gift of God and a fruit of prayer, but it is also a goal towards which must be pursued by the men and women who have been enlightened by the findings of intelligent minds subjected to the demands of faith.

Last year the General Assembly of New Delhi formulated the following statement which was the result of the common study of theologians of different Churches: "The unity of the Church is made manifest

when all those who are baptised in Christ Jesus and who acknowledge him as Saviour and Lord are in communion, profess the same faith, receive the same Gospel, partake of the same bread and wine in common prayer and are in communion with the entire Christian community, knowing that the Lord will accept only those who are united in faith and in love with Him."

However, while we are able to receive the common prayer for unity, we are forced to admit that we are not united, because of our hesitation to accept what the Lord wills, because our prejudices set up one against the other, because our ignorance is unable to penetrate the veil behind which are the irrefragable riches of Christ (Eph. 3: 8).

The Apostle Paul considered it his vocation to "publish to the world the plan of this mystery, kept hidden from the beginning of time in the all-embracing mind of God" (Eph. 3: 9).

"THIS MYSTERY"

This mystery, for Paul, is that the Christian is called to reproduce in his life, in his spirit and in his flesh, the very acts of Christ, that is to say, his passion, his death and his resurrection.

And to arrive at this unity, we need the Holy Eucharist, which is in itself through communion with his Eucharistic Body that the Lord truly brings us unity by giving us His Spirit who shapes us in his image so that the Father may say in full truth, to each of the baptised: "This is my beloved son, in whom I am well pleased."

At this same, the Eucharist appears as the centre and the source of the unity of the Church and the fecundity of its life.

I know well that these affirmations must not meet with the approval of all who are gathered here.

In fact, the discussions which are taking place show that the different Churches do not have identical notions of the Eucharistic mystery.

It is because of these differences that we cannot yet celebrate together the eucharistic prayer of unity.

If the Roman Catholic Church affirms that the Eucharist exists between us is not the perfect fraternity which is willed by the Lord and which is expressed in the communion of one and the same bread and wine, so to all humility and with the clear conviction of its responsibilities, adopting the words of the Apostle Paul:

"If therefore the prisoner in the Lord, exhort you to walk in concord with one another."

Men went into the deserts of Egypt to seek a harder and more exacting life—first as hermits like St. Anthony, and later in the fourth century, living together into organised monasteries ruled over by an abbot.

It is significant that the need and desire to live such a life, or something similar, has appeared in men of many varying religious convictions of all ages, resulting in communities, usually based on poverty and some form of chastity and obedience, being formed amongst Buddhists, Muslims, etc., as well as Christians.

This is the text of Cardinal Léger's address delivered at the Ecumenical Gathering held in the Great Hall of the University of Montreal (Roman Catholic) on July 21, 1962, at the opening of the fourth World Conference on Faith and Order of the World Council of Churches. Other speakers were His Eminence Archbishop of Montreal, Cardinal Jean-Marie Villot, the Rev. Dr. W. A. Viner, J. Houghlin, Church, the Orthodox Professor, and "Les Petits Chantres de l'Oratoire" (including boys, priests and nuns). The prayers and liturgies were led by the choir and the Metropolitan Athanasios of Khalki, and by the cardinal.

as a manner worthy of the calling with which you were called, with all humility and meekness, with patience, bearing with one another in love, careful to preserve the unity of the Spirit in the bond of peace: one body and one Spirit, ever united to the Father; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in all of us."

The fraternal meetings of Roman Catholic theologians with theologians of other Christian communions show clearly that the ecumenical movement is by an eminent member of the Reformed Church of France: "In 1948, we are determined, which divides us, that which unites us is greater still, for we

DETERMINED

Following the example of the Father of all believers, who has not hesitated to entrust in our hands what He would be the Father of many nations (Roman 4: 18), we are determined, which strengthens by divine promise, we are determined, without ad-

mitting the least trace of incredulity in the steadfastness of a faith which gives glory to God, we walk with gladness and joy so that one day we may be sitting together at the banquet of the unity of the Catholic Church. "Where there is charity and love, there is the Lord."

Is not this ecumenical gathering a sign of our common hope? May it also be the proof of our good will to live according to the truth in all things, so that we may grow in every man together towards the one who is the true Christ, from whom the body derives the life of grace and cohesion (Eph. 4: 16).

Yes, it is in truth and in charity that we must carry out our task, for "truth without charity becomes intolerable and repels charity, without truth, it blinds and does not endure" (Cardinal Beck).

This evening, I am happy to find at my side, brothers in Christ who experienced with as much intensity as I the unforgettable hours of the First Session of the Second Vatican Council.

As we did so, do we think, even more deeply the common bond of fellowship which unites us together in spite of our divisions.

I know well, and so do all who are gathered here, that the

road to complete unity will be long. But it is not the family reunion of this evening, in the words of John XXIII, "our love of the times."

Yes, there was a man who was given to John XXIII, "our love of the times."

He was John, who was given to extend his arms to all men of good will in a gesture of brotherly love, to invite them to discover in his intention, the love of his heart, restful and lowly.

His last gesture was a blessing and a kiss, which he gave through his knees in St. Peter's Square.

PRAYER

It is in those knees that men must continue their difficult search for peace.

In a divided world, where blocs set themselves against each other, where peoples have become racist, Christians must search for truth, practice justice by respecting the rights of all men, and seek to establish a climate of freedom which is necessary for man who want to live in charity.

Let us pray, therefore, for peace in this peace to the world. If they do not give the witness of unity, they will lose its opportunity of salvation.

PILGRIMAGE TO BUNBURY

FROM A CORRESPONDENT

Perth, August 1

On Friday afternoon, July 26, 60 senior girls from Perth College, W.A., boarded the "Shogun" train for Bunbury for the week-end, and returned about 100 pilgrims.

Although only 100 pilgrims, they were a foot of heaven as in Chaucer's time, and a devout and sincere pilgrimage to the shrine of St. Boniface.

It was, of course, firstly, for the "A" Mass, and secondly, to praise Him for His saint, which is often forgotten in our ages, and, thirdly, to ask for the good of the world, as well as in Australia and for the participants in particular.

On the following night, the girls performed an English oratorio, "The Coming of the Dawn," in the chancel of the cathedral.

The Bunbury Cathedral has only recently been erected, its consecration being held on October 19, 1962. It is dedicated to St. Boniface, the British missionary who laboured in Europe, especially in Germany and Frisia, and whose life was martyred in A.D. 755.

St. Boniface was also included a visit to the old waste and timber, built by the Reverend John Hadden in 1842, first residence of the permanent south of the Swan River.

The girls taking part were members and students of the parishes of the King, a voluntary group of communicants within the Church of England, one of the schools of the Community of the Sisters of the Church.

Request for registration forms should be made by August 31; telephone 61-5744.

MARRIAGE GUIDANCE COURSE

The Marriage Guidance Council of the Church of England Engaged Couples' Discussion Group will begin, beginning on September 13.

It is suitable for couples planning to marry on October 15 or later.

Request for registration forms should be made by August 31; telephone 61-5744.

A.C.U. MEETING

The Sydney branch of the Australian Church Union will meet on Monday, August 12, at 8 p.m. at the Church of St. John, 505 Pitt Street, Sydney.

Mr. Nigel Butler, chairman, will give an illustrated talk on the French community at Taité.

WHY HAVE RELIGIOUS COMMUNITIES TO-DAY?

PERHAPS you feel that the question of Religious Communities in the Church, and in the Anglican communion in particular, is one of the most (and mostly explored with) has been fully explored and answered many years ago.

It is true that such open hostility which once prevailed towards Religious when they were first introduced in the last century in the Church of England, has almost entirely disappeared, yet there still remains a certain amount of ignorance of the presence of monks and nuns in their branch of the Church, or even that there is such a thing as a Religious in one God—the body, mind and spirit, to be used by Him and it as the Pastorate history puts it so well:

Love no aming, so Divine, Demand my rest, my life, my all. (A. M. 108).

This complete response to God (nothing less than self) is the hidden essential in the life.

THE RULE

The Rule of Religious Communities and the vital timetable of those living under the Rule emphasize the importance of the times set apart for prayer, for the faithful in retreat, quiet days, etc.

The vow taken by Religious as Professions sets them free to do this work, but they must be someone else is called by God to take on the responsibilities which they must by law assume.

The work of Religious is, however, no more exalted than that of anyone else in the world, in fact which gives any work value in the sight of God is whether it is being done in obedience to His Will for that person.

His work as a worker, being a monk or nun, is a Christian.

It is the life-giving air without which the work and life of a Religious is dead, and it is by being able to turn again and again to God and the Vision of His love, that the work and life of a Religious is kept in the three-fold work preparation.

The prayers of Religious are also offered on behalf of all people who are living in the nature of their occupations or circumstances, and who are in need of assistance and indifference, do not devote time to vocal prayer.

For more information it is possible to approach individual Communities and ask for one of the members to come to speak to various groups of people.

"This was not a command to all, but a call to the soul. The most active work of Religious, which is often forgotten, is their persistent reason for their existence (probably because it is the most obvious and least understood) is the greater importance, consists essentially in the love of God's Kingdom on earth, or, in other words, the saving of souls."

This work done by Religious should at all times be complementary to that done by the parish or diocese in which they work.

The ering souls are brought back to be placed in the parish, and the guidance of the local parish priest; religious education is given to the young in addition to that given in the school with that which they receive in Sunday school. Some of the books are written for both clergy and laity on the spiritual life, which will increase their knowledge of God and His Kingdom, and the clergy are trained and refreshed in the times set apart for prayer for the faithful in retreat, quiet days, etc.

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