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## WORLD EXECUTIVE SEEN AS SUCCESSFUL

### BISHOP MCCALL'S REPLY TO CANADIAN SUGGESTION

The Bishop of Wangaratta, the Right Reverend T. B. McCall, has sent a letter to all the Bishops of the Anglican Communion on the future of the Lambeth Conference.

He has done this as a counter to the booklet "Unity in Mission" which the Bishop of Huron, Canada, the Right Reverend G. N. Luxton, sent to all the Bishops at the beginning of this year.

Bishop McCall sees Bishop Luxton's suggestions, which have strong support in North America and Canada, as an attempt to oust the See of Canterbury from any real leadership.

Bishop McCall thinks that Bishop Luxton's ideas for increased centralisation of the Anglican communion, with an Executive Committee making decisions between Anglican Congresses held every five years, would be disastrous.

He states his reasons in the text of the letter as follows:

The suggestion that the Lambeth Conference might be changed into a smaller and more representative body has much to commend it.

Owing to the constitutions of the various parts of the Anglican communion it could be no more than an advisory body. An executive body with power to act would be very dangerous and would surely turn into a "denominationalism."

Our whole position as Anglicans has surely always been that we are members of the Christian Church in communion with the See of Canterbury—a connection which accidental accidents have certainly not been without its blessings.

This I say as I believe, from any formal charge of schism in the sense of setting up a new Church.

#### FOCAL POINT

We (in Australia at any rate) are quite aware that the Archbishop of Canterbury has no jurisdiction here, and has not had for many years, nor has he sought it, but because he occupies that See he remains the focal point of the Anglican communion.

The suggestion that certain clear powers (including that of sacramental dialogue) should be transferred to an executive committee and his advisors is extremely dangerous.

The general argument seems to be that the Mission of the Church is too important to be dealt with in such a haphazard way.

It would be difficult to imagine Church, that some national executive body would really make a

great difference, but the thing that one would like to point out with clarity is that England has in fact led the way in missionary work, whether or not we like it or not, the vast majority of the new independent Anglican churches were born almost solely by the efforts of the Church in England.

Should there be a smaller body that would be representative of bishops, presbyters and laity and representative by election of the various parts of the Anglican communion, but at all costs the Archbishop of Canterbury must be its chairman.

A personal use of the term "Executive Officer", fearing that the kind of confusion now facing us from North America would be repeated.

#### LIMITED POWERS

Let us go backwards and call him the secretary of the Lambeth Consultative Conference, or if you like, to make it shorter, the Secretary.

But whatever happens let us be careful he does not assume any powers other than that of which he is authorised by the Lambeth Conference. He must be clearly and unambiguously limited in his powers.

We have been told that many of the newer and younger churches resent any thought of domination by England as a sort of extension of colonialism, but we should remind our North American friends quite bluntly that our Asian neighbours here would resent even more any hint of domination by North America, or any other European group.

As to the appointment of the Archbishop of Canterbury, this is clearly a matter in which we cannot interfere and looking back over past years though we should not agree with the theory of the "interim" appointment of an extended duration, if it could have been better served by any other person.

It so happens that the occupant of the See of Canterbury is the Primate of All England, but

he does not act in that capacity and is not a member of the Society of S. England, but simply as the pivot or meeting point of the churches of the Anglican communion and such he must remain as long as there is to be an Anglican communion.

I write purely as an individual to my brothers in the hope that much thought will be given to this, and that the Lambeth Conference there may be a vehement protest at any action that might undermine the unique position of the occupant of the See of Canterbury wherever he may be.

## NEW GUINEA STUDIED AT CHILDREN'S CAMP

FROM A CORRESPONDENT

One hundred and 92 children and leaders from all over New South Wales attended the annual A.B.M. Children's Camp at Morpeth, in the Diocese of Newcastle, during the school holidays this month.

The camp was the twelfth to be held under the auspices of the N.S.W. office of the Society of S. Australia, during the school holidays this month.

Continuous rain severely hampered the outdoor activities of the campers, but they were well catered for with alternative indoor amusements.

The children were in the care of 51 leaders.

The missionary diocese studied this year was New Guinea, with the children receiving daily instruction on the beginnings of the New Guinea Mission, the country and its people, the sacrificial contribution to the life of the Church by the New Guinea Martyrs, the current development of the diocese, and their part in the continuing challenge of the New Guinea Church.

Videos were provided from the A.B.M. film library, and included the whole scope of the Church's involvement in the life of the people of the Diocese of New Guinea.

Of particular interest to the children was the study session on the work of the Society of S. France in New Guinea, which was presented by Miss Jill Goodman of the Sydney parish of Impleburn.

#### FRANCISANS

Miss Goodman visited the Franciscans at Jarraira late in 1967, and was able to screen up-to-date slides on their work.

The camp chaplain was the Reverend Ian F. Brown, on the staff of S. James, King Street, Sydney.

In his daily chaplain's sessions he followed the theme of "Christ Leads The Way", bringing out the implications of Christian Baptism and the Christian's response to the Will of God in and through the commandments.

All the study sessions were interspersed with the joyous singing of modern hymns.

Daily services were held in the

parish church of S. James, Morpeth, which is adjacent to the Diocesan Conference Centre.

The camp was visited during the week by the Right Reverend L. Stubbard, Assistant Bishop of Newcastle, who celebrated the Eucharist and later joined the campers for breakfast.

The children were able to engage in a wide variety of hobby groups during their time in camp. The hobbies included New Guinea handicrafts, weaving, graphic, music, painting and physical education.

#### CONCERT TALENT

For the first time there were large contingents of children from the parishes of Orange, East Orange, and Dubbo.

The camp was concluded with the new traditional camp concert, which revealed outstanding talent on the part of some of the children.

Campers were inducted at the new site of the 1968 camp by the last to be added to the staff of A.B.M. and take up their family.

In his capacity as A.B.M. Northern Regional Officer, stationed at Newcastle, Mr Stacey and his family have had close association and involvement with the annual camp at Morpeth since 1945.

At the end of the year Mr Stacey will conclude his time on the staff of A.B.M. and take up work in the Diocese of Bathurst. He was made deacon by the Bishop of Bathurst last December.

## NEW DEAN OF PERTH

The Dean of Rockhampton, the Very Reverend John Hazlewood, has been elected Dean of Perth.

This appointment was announced last Sunday in both S. George's Cathedral, Perth, and S. Paul's Cathedral, Rockhampton.

Dean Hazlewood succeeds the Reverend James Payne, now Commonwealth secretary of the British and Foreign Bible Society.

He has been Dean of Rockhampton since 1966, having been Vice-Principal of S. Francis' Theological College from 1954 to 1960.

He was born in London in 1924, was educated at Wellesley in 1948.



The Very Reverend John Hazlewood

College, Wellington, New Zealand, and served with the New Zealand Air Force from 1942 to 1945.

He has received a Ph.D. in Philosophy and Theology at King's College, Cambridge, graduating in 1948.

After a year at Cuddesdon College, Oxford, he was ordained deacon (1949) and priest (1950) in Southwark Cathedral, London. He married Dr. Shirley Shevell, sister of the Bishop of North Queensland.

## NEW ARCHBISHOP OF WALES

ANGLICAN NEWS SERVICE

London, May 27

The Right Reverend W. G. H. Simon, Bishop of Llandaff since 1957, was elected on May 22 as Archbishop of Wales.

He succeeds the Most Reverend Edwin Morris who retired at the end of last year.

The Archbishop-elect, who is 61 years of age, was Bishop of Swansea and Brecon for three years before his present appointment.

He was ordained in Chester Cathedral in 1927, working for four years in the industrial parish of S. Paul, Crewe, before returning to Wales to become warden of the Church House at Bangor.

During his nine years there he was responsible for much social work among the unemployed.

He was Warden of S. Michael's Theological College, Llandaff, from 1960 to 1967, and was Dean of Llandaff from 1948 to 1957, in high regard as a national figure; he has long been a champion of the Welsh-speaking minority, and has been fearlessly outspoken in support of nuclear disarmament.

## THIS WEEK'S ISSUE

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## MISSIONER FOR SYDNEY

The Board of Diocesan Missions of the Diocese of Sydney has appointed the Reverend John C. Chapman as the Diocese's Missioner.

Mr Chapman will work as a colleague with the Reverend G. Fletcher, now to be known as the Director of the Sydney Diocesan Department of Evangelism.

After five years as a teacher with the N.S.W. Department of Education, Mr Chapman trained at Wesley College, was ordained in 1957 and served as a curate in Moore, Armidale diocese, and for the last few years in the Diocese of the Armidale diocese and for the last few years in the Diocese of Christian Education.

In both these last two roles he frequently conducted missions and special evangelistic efforts.

Mr Chapman will commence work with the Board on October 1, 1968.

## CLERGY REFERENDUM ON UNITY BEFORE FINAL DECISION MADE

ANGLICAN NEWS SERVICE

London, May 24

Before the Church of England makes its final decision on unity with the Methodist Church every beneficed and licensed clergyman will be asked if he is willing to take part in a service of reconciliation.

The decision to make a referendum, a new departure for the Church, was made by the Convocation of Canterbury on May 15.

A joint committee will decide the form and timing of the referendum.

The motion was proposed by the Reverend Andrew G. Peterborough who said they would eventually have to

take as the most important matter that Convocation would be asked to decide this century.

To vote responsibly proctors would need to know the opinion of all priests.

He also moved that consultation should take place with the Methodist Church, inviting them to arrange a special referendum of their ministers.

This was withdrawn because it was not yet officially before the Methodist Conference.



Warwick Barton of S. Alban's, Epping, Diocese of Sydney, rings the bell at the end of a mission study session held during the A.B.M. Children's Camp at Morpeth this month.

THE GENEALOGY OF CHRIST . . . 17

WHEN Saul heard that David had collected a band of men to stand behind him, he was greatly distressed and he told his friends, his commanders and the men of his tribes. . .

No one spoke after Saul had done speaking, until Doeg the Syrian came forward and told the King what he had seen and heard. . .

Exceedingly angry, Saul sent for Ahimelech and reproached him for giving assistance to David. . .

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and captain over a thousand of his soldiers. Saul, however, who was terrified, fled and was greatly pursued. . .

Not content with the murder of the High Priest and his family, Saul sent soldiers to Nob, the city of the priests and prophets. . .

We must now return to David who, soon after he and his men had settled in the forest of Hareth, had been told by some of the Philistines that he was in Keilah, a town in the lowlands. . .

DAVID BURNT

DAVID offered to go up against the Philistines if God would fight for him. . .

While David was in Keilah, Abiathar came to him carrying in his hands his father's breast-plate and robes, and told him how he had been driven from the city of Nob burnt to the ground. . .

David was in great distress when he heard this news and his friends were very anxious. . .

As Abiathar was sure of the High Priest, David was able to "inquire of the Lord" through him responsible for the wiping out of Ahimelech's entire family. . .

N.Z. BISHOP NOT HAPPY ABOUT UNITED CHURCH

ANGLICAN NEWS SERVICE Wellington, May 24 "Until I am convinced that the form and doctrine of the proposed united Church will guard the essential catholic and reformed truths of our faith, I cannot support the union of Nelson, the Right Reverend P. E. Sutton, told a special session of his synod on April 19.

"The diocese has declared, by unanimous resolution of its synod, its opposition, endorsed by the last session of synod, to the proposed union. . .

"We, the Bishop, in a reference to the Geering controversy, warned against appearing to attack persons, but to attack ideas and schism, but added: . . .

"Let us also beware lest legal force winds should be introduced out of control on the still more dangerous road of inalienability. . .

whenever he wanted to know the right course in any act. When Saul learned where David was, he sent a force of men for Keilah was a city with walls and gates and bars, and he quickly gathered a force of men to be able to capture him and kill him.

David, however, being warned of the plan, he fled and brought with him the ephod that he might enquire of God if the people of Keilah were in favour of it being to remain in their city.

God replied that the people would undoubtedly give him up if he stayed and the David and his four hundred men left Keilah about thirty miles from Jerusalem.

The original name of Engdigi was Hazazantamar, which means the city of palm.

Engdigi did not long remain near the Engdigi but went to a place called Hebron which was the city of Hebron which was known as the "New Place".

There he hid himself in a wood for fear of the Philistines, but he might kill him, though that was not in his mind.

David and his men were hiding in the woods, Jonathan

W.C.C. DELEGATION VISITS CHURCHES IN BULGARIA

ECUMENICAL PRESS SERVICE Geneva, May 24

Continuing a series of official visits to member churches in Eastern Europe, Dr Eugene Carson Blake, World Council of Churches general secretary, called on leaders by Dr Eugene Carson Blake, World Council of Churches general secretary, and Miss Lois Meyhoffer, co-secretary for Orthodox churches in the Balkans.

They were warmly received by Patriarch Kyrille and the Holy Synod in Sofia. Dr Meyhoffer is continuing a tour of the Balkans commended to us by Jesus Christ that all may be one," stated the Patriarch. This is not a routine and long, filled with contradictions, discussions and even aspirations. But the way is shown to us by Christ himself.

During the visit of the delegation, a joint meeting of 100 non-member churches was held in the Congregational Church. Present were members of the Baptist, Methodist and Congregational churches, as well as Orthodox representatives. This was the first contact the Holy Synod had with anyone from the World Council of Churches.

The visitors also met Mr Tzolov, vice-president of the Ministry of Foreign Affairs, Kuchukov, director of the Committee of Cults in the Foreign Office.

They addressed faculty and students at the Sofia Theological Academy of the Orthodox Church and took a trip to the monastery of Banya near Plovdiv in western Bulgaria.

Before departing Patriarch Kyrille gave a dinner in Sofia during which he referred to the fact that "Christianity is not possible unless the church is united and is overcoming through the strength of the Holy Spirit the division of Christendom."

Dr Blake, in response, recalled the contributions and revealed that he was glad to see the ecumenical movement by the Church of Bulgaria, which together with the Orthodox bodies forms one church, he said.

"We are glad to hear your assurance of continued interest in the ecumenical movement," he said. "We promise to seek in every way possible to increase the ser-

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vice of the W.C.C. to all parts of the world. . .

COPTIC CATHEDRAL DEDICATION

ECUMENICAL PRESS SERVICE Rome, May 24

Dr Eugene Carson Blake, World Council of Churches general secretary, was invited to preside here from June 25 to 28 marking the thirtieth anniversary of the W.C.C. in St. Mark's Cathedral, Rome.

All member churches of the W.C.C. are invited to send two delegates each, as has the case with the contemporary. . .

During the services a new Coptic Orthodox cathedral dedicated to the seat of Pope Kyrillos VI, Pope of Alexandria and Patriarch of the See of St. Mark, will be dedicated by the Pope. . .

It stands on the site of a former cathedral which had the Anba Ruris Church and the Anba Ruris Church. . .

The United Arab Republic contributed 150,000 Egyptian pounds to the cathedral. . .

RACE RELATIONS RESOLUTION

ECUMENICAL PRESS SERVICE London, May 24

Two resolutions on race relations were adopted on May 24 by the British Council of Churches when it met at the end of April. . .

Noting the "deterioration in communal relations" which had followed passage of the Communal Relations Act of 1968, the council asked the Government immediately to establish inter-communal relations. . .

The Council also requested that the Race Relations Board of 1968, the council suggested that the Race Relations Board be empowered to compile a list of approved voluntary bodies to act as sponsors for training centres for the employment of young people. . .

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SYDNEY CONVENTION FROM A CORRESPONDENT

An Australia-wide Convention on Mission and Evangelism, organised by the Methodist Church, but open to Christians of all denominations, will be held in Sydney, from Friday 14 to Sunday, June 16.

The theme will be "Rediscovering the Holy Spirit" in a series of public rallies, Bible studies, seminars, group discussions and conferences. . .

The speakers will include the Reverend Rex Mathias (Canberra), the Reverend John (Brisbane), the Reverend Yost (Adelaide), the Reverend Graham (Perth), the Reverend Sydney, the Reverend Alan Walker (Sydney), the Reverend Robert (Melbourne), G. W. A. Duthie, M.P., and Mr Harold Henderson.

The convention platform will face up to a number of penetrating questions: "What is the Holy Spirit in God's work in the contemporary world, then what is He doing in our age of revolution?"

It is the Lord and Giver of life, then what is He doing in our age of revolution? . . .

## STONE MARKS PROGRESS CHURCH FOR NEW AREA

FROM A CORRESPONDENT

A widely-representative gathering of more than 300 people assembled at the site of the new St. James' Church at Whalan, in the Mount Drutt Housing Commission Development on Sunday, May 15, for the unveiling of the datum stone.

The Archbishop of Sydney, the Most Reverend M. L. Eames, in his address following the ceremony at the stone, stressed that this day was properly a day of rejoicing.

Basing his remarks on a verse from Philippians 4, "Rejoice in the Lord always and again I say, rejoice", the Archbishop reminded the congregation that it was only 18 months ago that gum trees were the only occupants of the site, and indeed of most of the entire area.

"But to-day we see hundreds and hundreds of new homes filled with families trying to adjust to a new life in this new area which lacks almost all the normal signs of community living," he said.

"That is why we rejoice to see this building moving so rapidly towards its completion. It is forming what will mean to those of Christ's family who live here," he said.

The Archbishop then pointed to other related matters which gave Christians everywhere cause to rejoice.

"One, he said, was the support and interest of so many of the parishes of the diocese which had made it possible for a minister to begin living and working in the estate last November while the building was being planned and erected.

### ENTHUSIASM

The other was the obvious enthusiasm and interest of the growing congregation at St. James' Whalan, from the C.E.B.S. and C.E.S. boys and girls, to the new Missionary Diocese of the Northern Territory.

"The Ladies' Fellowship and other organisations are also contributing to the development," he said.

The Resident Minister, the Reverend Allan Whitlam, and the Rector of Bishop H. G. Rebie, Archdeacon R. de Brough (Pararaman), Archdeacon E. A. Pitt (Wollongong) and other clergymen also formed the official party.

The Reverend C. H. Sherlock, Director of the New Housing

Area Committee, formed for the particular work of developing the work of the Church in this new area, paid tribute to the generous help already given.

Mr. Sherlock also reminded the congregation that this was just the first stage of a development which within five years would be at least four times as large as it was at present.

He exhorted all the representatives of other parishes present to do what they could to spread the word and encourage support in the future.

Mr. N. Grant, treasurer of the local church committee, thanked the Archbishop and visitors for their support and interest and for attending the service.

He then invited Miss Debbie Marziani and her presentation team to each make a presentation to the Archbishop and visitors on behalf of the boys and girls and men and women of the congregation.



Bruce Dingwall, a member of St. James' Whalan, branch of the Church of England Boys Society, makes a presentation to the Archbishop of Sydney, following the unveiling of the datum stone at the church hall on May 15.

## STEWARDSHIP PROGRAMME IS A GREAT SUCCESS AT DARWIN

FROM OUR OWN CORRESPONDENT

Darwin, May 24  
Programme which has been directed free of charge by Church Advisory Services of Melbourne.

The gift of the programme to the Church Advisory Services to aid the rapidly growing city of Darwin in the new Missionary Diocese of the Northern Territory.

It was launched less than two months after the tiny Christ Church, the new cathedral of the new diocese, and was directed by Mr Douglas G. Rebie, the Bishop of Darwin.

The highlight of the Parish Development Programme, was an open-air service last Sunday evening in the Botanical Garden Amphitheatre, attended by a large gathering of Anglicans from all suburbs of Darwin and from country areas of the parish.

At the service an audio-visual presentation of the life and work of the parish was received enthusiastically, and those present heard an address from the chairman of the Parish Development Programme, His Honour Mr Justice Peter A. Blackburn, of the Northern Territory Supreme Court.

One of the lessons was read by His Honour the Administrator of the Northern Territory, Mr R. L. Deane, and the other by Mr Lindsay Smith.

Mr R. Southern, the project chairman, also spoke during the service, when the many men who served as counsellors were commissioned by the rector, Archdeacon G. B. Muston.

Commenting on the programme, Archdeacon Muston said: "The free gift of direction for the Parish Development Programme was a most generous and imaginative gesture on the part of the Church Advisory Services. It was a fine example of Christian Stewardship on their part."

### OPPORTUNITY

"To a parish which is facing unprecedented opportunity with limited resources, this programme has meant a great step forward."

"We now know a great deal more about our resources in general, and are much better equipped to move into the future."

"We will still need help from outside really to meet the challenge, but we face an exciting future with renewed confidence."

The programme has operated simultaneously at Christ Church Cathedral and at St. Peter's, Nightcliff, a suburban centre seven miles from the city.

A great problem in Darwin has been the maintenance of an up-to-date parish register.

The Reverend F. J. Nite, who has been Director of the Billy Graham Crusade in Sydney, has been appointed Director of Evangelism for the Congregational Church in N.S.W.

The Board of Evangelism is planning a new programme in co-operation with other churches.

## EMPEROR MEETS ARCHPRIEST

FROM A CORRESPONDENT

A little-publicised feature of the recent visit to Australia of Emperor Haile Selassie of Ethiopia was an audience he granted during his stay in Canberra to a Church of England priest.

His Imperial Majesty privately received at Government House, Yarralumla, the Very Reverend Archpriest Aramian Mirzalian, Acting Prelate of the Armenian Apostolic Church in Australia and New Zealand, accompanied by Mr A. Greek Orthodox layman from Sydney.

The Archpriest presented the Emperor with a Eucharistic set, the principal item of which is a magnificent silver chalice hand-carved by Armenian craftsmen in Calcutta, India, at the turn of the nineteenth century.

Emperor Haile Selassie is the temporal head of the Ethiopian Orthodox Church whose spiritual head is His Beatitude, the Patriarch of Ethiopia, the Abunne Vasilios for whose exclusive use the Eucharistic set will be set aside.

The Archpriest also presented the Emperor with a silver hand cross. Inserted in its centre is a medallion incorporating a miniature of the Imperial portrait.

The Armenian and Ethiopian Churches are part of the five non-Chalcedonian Oriental Churches.

The other three are the Coptic Church of Egypt, the Syrian Jacobite Church and the Syrian Church of South India.

All five are sometimes called the Monophysite or dissident Eastern Churches, to distinguish them from the large body of the Eastern Orthodox communion.

### IN ADDIS ABABA

In February, 1965 at the invitation of Emperor Haile Selassie the leaders of these churches met in Addis Ababa in an unprecedented and historic meeting.

One new suburb is built each year, and the parish has no diocesan resources behind it to help meet this new area challenge.

Mr Deane has borne a great deal of the burden of establishing the new diocese, and particularly in the provision of a house for the Bishop.

All five are sometimes called the Monophysite or dissident Eastern Churches, to distinguish them from the large body of the Eastern Orthodox communion.

Their theologians, at least now-days, insist that the "monophysite" creed is not to be interpreted in an exaggerated way that would eliminate one of the two natures of Christ, accepted by the rest of the Christian world, but rather as a fusion of the two distinct natures into one.

In the fifth century A.D. following the Christological controversy which raged on through the third century, the Council of Chalcedon, over the one or two natures of Christ, the Monophysite churches were born.

He was unable to consider the decision of the Oecumenical Council of Chalcedon (451) due to historical, political or geographical reasons such as the isolation of the Eastern Churches.

Archpriest Mirzalian when addressing Emperor Haile Selassie mentioned him as he was the only Christian Emperor on earth today.

He concluded his address by saying "May Your Imperial Majesty spread blessings, peace and harmony wherever you go, to the furtherance of Eastern unity, Christian unity in the wider sense and the benefit of Mankind."

The Emperor bestowed upon Archpriest Mirzalian a gold medal commemorating his 75th birthday and 50th year in power.

## ARCHBISHOPS GIVE LEAD

FROM OUR OWN CORRESPONDENT

Melbourne, May 24

The Archbishop of Melbourne, the Most Reverend Eames, has just expressed his pride in his reputation as an "Ecumenical Minister" and has gone in many directions in the promotion of better understanding between Christians.

The recently arrived Roman Catholic Archbishop of Melbourne, the Most Reverend J. R. Knox, has less than two months to establish friendly relations with traditions other than his own, and displays his willingness to join with others as opportunity offers.

He was in the procession of clergy in St. Paul's Cathedral on Sunday, May 20, to perform service for the late Prime Minister, and was invited to the Cathedral again on Whit Sunday, taking part in an Ecumenical service, and was in the close of the Week of Prayer for Christian Unity.

On Sunday, May 26, Archbishop Knox brought a message from Ecumenical on the Roman Catholic Hour featured by the 10th Sunday evening.

On Whit Sunday, a feature of the Roman Catholic Hour will be the meeting of the Archbishop of Canterbury with Pope Paul VI. Comments will be made by Bishop Moorman, and Bishop Wheeler, who were both present.

## PRIORY TO BE RE-SITED

The S.S.M. Priory at Perth, which has been established for eight years in the suburb of North Perth, is to be moved to Hollywood, near the university.

From the Mount Lawley Priory, the brothers have opportunity as chaplains to hospitals, the colleges and schools, taken appointment with the staffs of colleges and the university, and with the Ministry of Health.

They have been actively engaged in assisting the Rector of the Mount Lawley Priory school, and religious instruction.

In recent years it has been felt that a move to Hollywood would be helpful to the work and a house has been obtained at 49 Henry Street, Hollywood, close to St. Stephen's Mission and the brothers will move there next month.

The Prior, Fr. Laurence Evans, S.S.M., said that the move would not restrict the availability of the brothers for missions and retreats, but it was hoped to provide better facilities for the brothers' studies undertaken by one of the brothers, as well as pastoral work in the University of Western Australia.

Services for undergraduates and university staff are regularly held at St. Stephen's.

## OLD PEOPLE'S HOME FOR MACKAY

FROM OUR OWN CORRESPONDENT

Mackay, May 27

The plan to erect an Anglican Old People's Home in Mackay was officially launched on May 20 when a steering committee headed by representatives of all parishes in the archdeaconry was convened by the Rector of Holy Trinity, Canon G. Guy.

This will be the first project of its kind in the Diocese of North Queensland.

The action was taken after the receipt of information that there was a long waiting list at other existing homes.

Dr. Jan Chapelle said that the cost of building was too long in many cases and led to deterioration of health before admittance became possible.

A sub-committee was appointed to survey possible sites, but not too far removed from the inner city.

It was the feeling of the committee that aged people should be put into a home in a remote area which would make it possible for them to enjoy the city's amenities and difficult for friends to visit them.

### TWO ACRES

It was estimated that a minimum area of two acres would be required. This was based on information supplied by Mrs. Patterson, M.L.A., who supported the project.

### SUPPORT

Canon Guy read a letter from the Administrative Archdeacon, the Ven. Robert R. Moxley, warmly supporting the project, and conveying the views of the Bishop and Diocesan Councils.

He said he had also received many other letters and some donations in support of the undertaking.

Mr. J. Chapelle said that the management committee of the Presbyterian Old Folks Home had been asked to view the proposal and best wishes for the project were expressed. It was approved or help it could give would readily be made available.





## BOOK REVIEWS

## THE LIFE AND WORK OF S. PAUL

THE AUTHOR OF PAUL. E. W. Hunt. *Mowbrays*, pp. vi + 302. 57.6d.

This author has lectured on S. Paul for many years at S. David's, Lampeter, and his book is positively related to his lectures.

In many respects it succeeds admirably in its aim, to give a full picture of the kind of man S. Paul, with attention to the history and the environment.

The scholarship is careful and accurate, especially on the linguistic side; and the critical position is cautiously conservative, including all ten Epistles as directly Pauline, and taking the Pastoral as containing Pauline fragments.

But it must be said that Professor Hunt is at his best when he is being least theological.

The first three chapters, which describe the Apostle's history and environment, are excellent; and the two best chapters of all, near the end of the book, are those entitled respectively "Moralist" and "Writer".

The latter chapter deals at length with style and syntax, with an exacting question of the Greek words, and may therefore not be of much use to some readers; but it is extremely good.

It is the four central chapters on S. Paul's theology that provide some misgivings.

They bear the respective titles of Tyranny, Liberation, Consumption, and Liberator.

Much of their contents is admirable, the scholarship is here as throughout the whole book firm and accurate, and the expression is lucid and well articulated.

Moreover, when conflicting views are given, the writer's own choice among them is clearly stated and defended.

But it is disappointing to find a number of S. Paul's themes, which extends to 120 pages, and to observe that very little is said of the meaning of the Cross.

Neither "blood" nor "sacrifice" occurs in the subject index at all, and neither in the last nor in the solid twelve-page Bibliography at the end of the book is there any mention of James Denney, Leon Morris, or A. M. Sibbe; and very little is said of the letters on which they have written so cogently.

## FOUR NEW PAPERBACKS

ARAMEIC SAYINGS OF JESUS. Basil Foster, pp. 64. 8d.  
CHRIST'S INTRODUCTION. Homer F. Dowry, pp. 241. 91.4s.  
THE CHURCH AND THE CHILD. Anthony and Elizabeth Casson, pp. 88. 4d.  
GROWING TO FEEL. H. H. Williams, Hodder and Knopf, pp. 128. 5s.

BEHIND the Greek of the Gospels is the Aramaic language in which Our Lord was schooled, and in which He spoke with such telling power and authority.

The author, in popular form, is not altogether successful, but seeks to investigate these sayings.

It shows how Christ used not only parallel and contrasting concepts, but alliterative rhyme and word play, and by such means. His meaning was retained in the retentive memories of his Eastern listeners.

First published in 1963, and now reissued in paperback form, Dowdy's missionary says are given through the testimony of the first convert of a primitive church in British Guiana, the witchdoctor. It is as refreshing in its vitality as it is challenging by its simplicity.

Few areas of Church life are receiving more attention than that of work among children.

Many think of them as those occupying the news in a generation's time or as objects, now so urgent evangelists.

In this twenty-first in the series of "Christian Foundations" a graduate husband and wife, with some years of experience in the work of the Scripture Union, set

out new guide lines for an effective ministry among children.

"From a common sense" is a healthy corrective to much modern transitional writing on this subject.

Two years ago, the Provost of Coventry Cathedral, who lectured in the United States on the essential ethos of his cathedral. This perhaps the personality of the lecturer enlivened it, but despite its order that it may be nothing but being expounded upon.

"My belief is that the institution of the church as we know it will endure, and should now willingly prepare to give to children something amounting to a crucifixion: a crucifixion of its structure, of its security, of its guaranteed assurance, of its traditions."

It is a personal statement by sermo-mundum and cultured layman. What the Faith means to me.

"The value (any enlightened community) places on freedom of personal liberty as a major characteristic is revealed in the clauses of its legislation dealing with conscientious objection." Thus part of the Preface to this excellent book, prepared by a brace of barristers, an economist, an Anglican priest and a Presbyterian minister.

The authors might fairly be called a pretty "squares" collection: eminent, respectable, thoughtful and generally conventional. There are certainly no wild bolshies among them. This gives especial weight to their conclusions.

They start with an examination of procedures with objectionable objectors in England, Holland and the U.S.A., touch on alternative service in national service where there are open rights and methods of appeal against military conscription.

background material covers the Declaration of Humanae Personae and relevant extracts from Vatican II and the Central Committee of the Australian Presbyterian Church.

Then they come to an examination of Australian practice, which with its verbatim extracts from certain proceedings in the courts must alarm any true Australian patriot concerned for the Declaration of Humanae Personae in our country today.

Finally, they set forth a list of specific recommendations about improving our present treatment of conscientious objectors.

One of these, whether the Secretary or the Civil authorities shall have the body of the objector has not yet established his case, has already been offered by the Commonwealth Government.

Others, such as the abominable Section 55 of the National

## NATURE OF PRAYER

HOLY COMMON SENSE. David H. C. Read, pp. 96. 12.5s.  
FINDING MEANING IN THE BEAUTIFUL. John Jay, pp. 109. 12.5s.  
WHICH WAY TO GOD? Ronald E. North, All Abolition Press, pp. 120. 12.5s.

DAVID READ, Scottish minister of one of New York's leading churches, and known to many through his "Teach Yourself" books on the "Christian Faith", considers the subject of prayer.

Taking as his basis the Lord's Prayer, he sets out to show how it can inform about the nature and reality of private and communal prayer.

Our is an age when the reality of God, the supernatural, the afterlife are all questioned. Naturally prayer has not remained free from sceptical appraisals and radical criticism.

Read believes that if we are going to understand anything about prayer, we must start with the fact that we are going to His "Father in heaven" rather than "for his own sake".

There follow seven chapters of "holly common sense" in which, while seeking to speak to men where they are, in doubt and unbelief, he yet remains loyal to the Faith he preaches.

If one wonders whether anything of this nature can be written about the Lord's Prayer, equally so with the Beatitudes, a Fellow Presbyterian who uses the radio and television extensively Redburn interests the

meaning of the Beatitudes for lay people.

Some of the illustrations tend to be hackneyed, but a classic book on the "Christian Faith" concerns "A Communion service in a Methodist Church in New Zealand where some of these present, had only recently come out of barbarism into Christianity".

Steeh, a homiletic professor considers some of the approaches there are to God.

In his theme, he takes some words of Martinian that "there are as many ways of approach to God as there are wanderings on the earth".

Each of the ten types considered in the book, out of the material.

Among his quotable sayings are: "The Christian affirms that the anonymous spirit in the lives of men everywhere is the same God who is the Father of his Lord Jesus Christ and whose will for all men is that that they might be saved."

"Religious faith can never be divorced from the realm of feeling, and the feelings are those that our wills are touched and we are motivated into action."

## CONFUSING AND TOO PERSONAL

BY R. B. Taylor, *Combs*, pp. 170. 53.10.

SOME things of interest are his discussion of agnosticism and his criticism of humanism and "secular" theology for their "fallure to justify to man's experience" and his discussion of history and the Bible.

However, there are too many passages which confuse the reader with shaky syntax, verbiage, and repetition and prejudicial opinion; for example: "After telling about the empty tomb, and a private appearance

to Mary, the first appearance to the two women, it is not an account of a resurrection appearance at all, but a vision of the descent of the Holy Ghost, as is made clear by Jesus' coming to the feet of his sister and in particular by his breathing upon them" (John 20:19-23).

the appearance of Mary Tard and, upon examination, to be symbolic rather than historic" (p.152).

For the kind of writing appeals to you, you may enjoy this book. It does not appeal to me.

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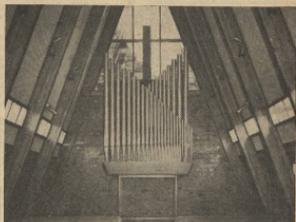
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## Where in the world are you going?

Australia or overseas?

Service Act. It is apparently not the Government's intention to accept. This Section makes it illegal to employ anyone who has failed to register for National Service.

Instead, of course, the Government has resolved to turn parents, employers and universities into informers.

This booklet does not set out to be a kind of Guide to Objectors; but it may confidently be recommended to all young men who have uncrystallized feelings being called up for military service, on unformulated grounds of conscience. —F.J.

## RESEARCH COSTS

THE COST OF SCIENTIFIC RESEARCH IN EUROPE Department of Science, Research and Innovation, E.C. Report, No. 1000, 1966.

In a nutshell, this study produced for the U.S. Air Force demographic data on research average cost per scientist per man-hour for 1955-60 which is three to four times as much in U.S.A. as it is in Europe or Israel.

For this reason, U.S. Government agencies are placing an emphasis on research project contacts with English universities and other research institutions.

In this trend, especially in the area of highly classified Defence research, was noted with some interest by Lord Ritchie-Calder in the House of Lords only a few months ago.

Similar differences as between the U.S.A. and Europe have been noted to do with this. The plain fact is that European scientific research is simply more efficient. —F.J.



Board of Commissioners:  
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# "BEHOLD, I MAKE ALL THINGS NEW."

By Dr EUGENE CARSON BLAKE, GENERAL SECRETARY OF THE WORLD COUNCIL OF CHURCHES

THE main theme that the World Council of Churches has chosen for its Fourth Assembly to be held in Uppsala, Sweden, from June 1 through 20, is a Biblical text.

We did not choose it because nobody could think of anything better, nor did we pick a text from the Bible because Christian assemblies have no choice.

To put the whole of the Fourth Assembly under this theme is simultaneously an expression of our obedience and our hope.

The World Council of Churches has no other claim, no other reason to exist, and no short time before us, than its 232 member churches will overcome their divisions and find their way to renewal by learning to live according to the Biblical promise and in obedience to the Biblical calling.

Anyone who has even participated directly or indirectly in the work of the World Council knows that this solid Biblical foundation does not mean that we throw texts at each other in ecumenical meetings.

We meet as reasonably intelligent people who bear a measure of responsibility for the affairs of the world.

The Christian Church harbours heads of state, scholars, businessmen, parsons, housewives, and students.

Bringing them together is like asking for trouble because they have a long time for such different people to recognise that they are in communion.

It is in the World Council we know that we share the responsibility for the life of the world and a common faith.

This sharing, however, is not a new thing; both the responsibility for the world and a common faith have to be accepted, learned, strengthened, and nurtured.

In Uppsala 1968 we put ourselves under the guidance of this text of the risen Lord. Behold, I make all things new." There are at least three important elements in this text.

In the first place, it indicates that God himself is the source of all things. What a comforting and challenging concept that is! Renewal does not depend on man.

## OUR RESPONSE

Our day sees many new things in the realm of science, communication, and the social order. Some of these innovations are very promising for the future of mankind; many are also a recurrence of man's old pride and lust for power.

Let me put it very simply: many new things are in fact very old. Man would be in a very unfortunate state if nobody were to initiate true renewal in our midst.

But we know from the Gospel that it is God himself who, through Jesus Christ broke and breaks into our history to open up the future (Jeremiah 29) and liberate man to be a new creature.

This true renewal breaking into human history requires our response. We cannot ignore even when we are free to accept it.

Our response comes in the form of a close discernment of all that calls itself new and will have to be tested by what God has made us know about himself and ourselves.

It also calls for an active response to incorporate the new in our own culture and that in our communities.

The new faith, the new hope, to have all the new love which Christ announced and enacted, seek followers and consequences.

It is where the Church finds its place in the plan of God for the world.

In the second place, the theme for the Assembly speaks clearly about God's promise of renewal for all things.

There are always people in, and outside of, the Church who want to limit the concern of faith to concepts or religious acts and people.

The enemies of the Church—

often prompted by the behaviour and words of Christians—always try to bring separation between the religious realm of life and the secular sphere.

The Bible never does this, however. The World Council will not do it either because we know that God's redeeming work is not limited to the Church. It is blasphemy to presuppose that God's power is limited to people's souls than in their food, their tools, or their products.

God's redemption is present in Uppsala we shall therefore deal with now, many things, knowing [all well] that in such a short time we cannot deal with all.

But we shall work on questions of development, education, aid, peace, justice, communication, health, and care.

The emphasis on the many things will not be competitive with our churchly subjects like unity, mission, worship, and a Christian style of life because we firmly believe that we can only properly speak about the renewal of the inner life of churches when we deal with them in the context of the world.

Our Christian hope is not only

for a renewal of the Church but for a renewal of all things in God's universe.

The Church is called to a "universalism of hope" which forbids a narrow approach to faith or life.

The emphasis on "all things" does not mean that we shall have no priorities in Uppsala.

We know that in a world of fighting and hunger, our place is not to suffer, both in helping them and speaking up for them.

Only a united church will be strong enough to stand for the weak.

The last emphasis in the theme of the Assembly is the word "behold". It has a double connotation.

## OBEDIENCE

On the one hand, it is a simple interjection used to attract the attention of the reader and listener; on the other, we are alerted to something which can be seen.

The call to "behold" indicates that we have to be awake to God's renewing action, now and later, in the people to whom we give attention.

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True, only in the end of time will we see fully, but already signs are erected and indications given. The promise for the future is the present.

What it is to come flows into today. We hear today that God is dead or that the word God makes no sense to modern man.

The reaction to these objections cannot be limited to intellectual answers or to doctrinal repetition.

The living God has chosen to make himself known to those who obey him. Only the eyes of faith can "behold" God's action; only those who hope will recognize him when he is breaking open the future; only those who love will discover the source of their strength.

The Assembly of the World Council has to do many things which are pretty technical and administrative. It has to evaluate the work of staff and committees and plan for the future.

This does not make us ashamed because the search for the efficiency of our work is also an expression of our obedience.

But our deepest hopes are for an adequate and genuine proclamation of the theme.

We propose soon to reprint the following separate forms of service—

## REVISED PRAYER BOOK SERVICES

Evening Prayer (8 pages) 6 cents each

A Modern Liturgy (20 pages) 15 cents each

But— We do not want to reprint until we have reached some certainty about the number of copies of each service that will be required.

We have in hand back orders for some 800 only of each service.

It is not an economic proposition to reprint them until we have a print run of at least 4,000.

Accordingly— Will all parishes who will require copies of either form of service please let us know their likely requirements at once?

Available from: The Book Department, THE ANGLICAN, G.P.O. Box 7002, Sydney, 2001.

NEW STOCKS! We have received new stocks of the Penguin Special—

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edited by MARVIN E. GETTMAN

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The Book Department, THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W. 2001.

## WHITUS MESSAGE ISSUED BY THE W.C.C. PRESIDENTS

The seven presidents of the World Council of Churches have again issued a Whitsun message, designed to be read in churches on June 2.

The full text of the message, which the New Heart Committee has prepared, is as follows:

"A new heart I will give you, and a new spirit I will put within you; and I will take out of your hearts the stones of hardness, and I will give you a heart of flesh, and I will put my spirit within you." (Ezekiel 36:26-27)

The Fourth Assembly of the World Council of Churches will be held in Uppsala, Sweden, July 4 to 20. Its theme will be "Behold, I make all things new" (Rev. 21:5).

The message of the World Council of Churches, on this day of the risen Lord, is that we have a new heart for the Spirit of God, who alone can make things new.

But he warned them that their return to the land of their fathers would not automatically ensure the creative renewal of their national life.

The great and injustice of the past must first be purged.

## NEW HEART

In place of their hard hearts, they would need a new heart and a new spirit, which God alone can give.

God had promised to give them his own Spirit, that the dry bones of their common life might take flesh again and they might live as his people in harmony and at peace.

Christians believe that on the Day of Pentecost, this prophecy began to be fulfilled. On that day the Spirit of God was given to the followers of Jesus.

A new community was born of those who every age have sought in their life together to pursue the love of God.

We thank God that the Spirit is active in the Church; but we also ask his help to overcome the faults and divisions of Christians.

## JEWISH BOOKS IN RUSSIA

ECUMENICAL PRESS SERVICE, Geneva, May 24. According to Radio Moscow, 10,000 copies of a new Jewish prayer book are being published in the U.S.S.R. The 300-page book, priced at 10 rubles, is much higher price than that of most books on sale in the Soviet Union. It is the first book of its kind to be published in the Soviet Union in twelve years.

the work of the Spirit has so often been hindered.

If dry bones are to live, our hearts of stone must be converted. We thank God, too, that we have seen the Spirit of God at work in the world, renewing society from within and transforming the relationships of men and of nations.

It is God who makes all things new is active to-day in the common activities of men and for peace, for education and for development.

It is active as well in all scientific and technological advance so far as it enables us to bring to supply the material needs of men and thus prepare the ground for a world of community.

We call you, therefore, the people of God, to pray for the renewal and unity of the Church and also for the renewal and unity of the world.

## "SUDDENLY . . . A MIGHTY WIND"

You rushing wind,  
—You rushing, tearing wind,  
Whispering and bending tree and shrub and plant,  
Hurling rapped branches on the holiday street,  
Why must you blow,  
Baring your teeth in snarling, savage rage?  
Crushing and wounding,  
Howling — with whip-lash fall!

Born to bring air,  
—Fresh air to stirred man,  
So also will his son, ape after him,  
You make me mad, you cur!  
You make me mad, you cur!

Will not — you know!  
"Not so!" you roar with rage,  
Thrashing the palm and hurling the shabby dust,  
Testing the very fibre of earth's manufacture —  
Then close clear —  
"I demonstrate,  
I bring the Spirit's strength,  
And he who cannot stand this blast of air,  
He just can't stand!"

"But he who takes me, fresh and powerful,  
Can take on the universe with 24 power he breathes,  
Can utter any aspiration, half conceived,  
And fill it;  
Must forth in tumult or in tenderness  
And win the world;  
For Spirit all unshackled,  
Is all unquenchable,  
And tenderstrong,  
And terrible,  
—and NEW!"

Our task is not only to pray. In Ezekiel's message was to be the evidence of conversion.

If God has given us a new heart and a new spirit, he expects us to pray in our Churches and in the world.

Let this Day of Pentecost be a day of renewal of our personal life; but let it also be a day of commitment for each congregation of God's people to loving and practical action for the renewal of society.

The Presidents of the World Council of Churches, (Archbishop) Michael Cantuar — London, (Archbishop) Iakovlev — New York, (Dr) Alan D. Bicknell, (Dr) David G. Moses — Detroit, (Dr) Martin Niemöller — Wiesbaden, (Dr) J. H. Oldham — St Leonard-on-Sea, (Mr) Charles C. Parin — New York.

## —and NEW!"

—MERRICK WEBB.

# THE BIBLE IN MRS GANDHI'S INDIA

EVERY seventh person in the world is an Indian. Mrs Indira Gandhi goes home to this vast family of hundreds of tribes, with the knowledge that Christians are interested in India, and eager for its progress and eager to help in the solution of its problems.

For our part, we no longer think of Indians as people following customs strange and different from our own, but as a different human being who will lift themselves and their children to a higher economic level, and achieving astonishing things.

Surely among the more significant influences helping the revival of India towards its rightful place in the modern world is the Bible, the faith and insights it contributes, the men and women of faith and devotion it produces.

Bartholomew Ziegenbalg started it with the translation of the Tamil Bible in 1711. A grant from the Society for Promoting Christian Knowledge helped meet the cost of printing.

Then one by one the other great languages of India—and scores of the smaller ones—all began to express the timeless facts and teachings of the revelation that culminated in Christ, the Cross and the Resurrection.

Now, among the 345 languages of India, 150 have been put at least of the Bible.

## DIALECTS

The complete Bible has been published in 25 of these, the New Testament in 40 others, and another 65 have at least a Gospel.

Many more have as yet a part of Scripture published for the purposes of evangelism in languages in which very little translation of any kind has yet been done.

More than the pioneering work of William Carey and his friends growth rate might have been much slower.

But the exploits of that dauntless trio of effort and dedication were shown what could be done, and the translation of the Bible.

The Word of God really was translated! The Book that had been the rather smug possession of a few Christians in the West could now be the Word of God really was translated!

Christians around the world shared the excitement of a new, remarkable work as they stepped outside the umbrella of the Church when they had it centre.

It then came the Bible Society, established in Britain in 1804, the beginning of organised translation under the umbrella of the Christian churches.

Since then the pace has been ever forward and upward, with "records" constantly being left behind.

The Reverend R. A. Hickin, deputy Commonwealth secretary of the Bible Society, told us how translation and distribution of the Bible has made an increasingly significant contribution to life in India.

And ever since the work began—certainly within the last century of that epochal day in London—when the Bible Society was founded—Australians have been making their contribution to the growth and spread of the Bible.

Part of the money subscribed in our own country during every one of these 150 years has helped to finance the publication and distribution of Scripture in India.

## OUR HELP

Australia has played a very significant part in providing Scriptures in all of the 130 languages in which they have been translated up to this time, for every part of India; and also in the variety of activities that go to make up the total contribution of the Bible Society to the outreach of the churches.

Dr A. E. Imbushian, secretary of the Society in India, sent me the copy of it—as an evangelist.

He believes, too, that where a large congregation has been introduced to go out with the Scriptures and persuade people to buy the Bible, the church has tended to gain in evangelistic power and understanding.

He and his staff in every part of the country are patiently working at this concept of the Church going to the people with God's Word.

Experienced men visit local areas and enlist people; they then the Church is called to commission, and they fan out from the Church with their hands and pockets full of Gospels and Selections.

There are more than 100 Bible Society collectors in India are no more; their place has been taken by the Church—the perfect situation, wherever it can be done.

The four Bible was staffed by Bible Society men are placed at the disposal of local Churches. The use of a van makes every remote area accessible.

Records show that 70,000 Gospels were sold in the vicinity of 7,000 villages in the last year.

There are of course other methods. The Bible is serialised in newspapers, in eleven languages. Readers are invited to write for a Gospel.

It is read in five languages over the radio every day. Lectures are similarly encouraged to ask questions, and they attend their thousands.

Some of the Imbushian: "The Bible is itself an evangelist. It has the power of penetrating the heart and bringing about change in a man's life even without the aid of a preacher. As the Bible, he says, can go where evangelists cannot. And it can go where they cannot go, when they themselves have to go."

There are so-called closed areas in the world today, in which however are not closed to the Bible; some of these are the nearest neighbours, and the Word of God passes over the borders of a man's heart.

The Christians are not the only people who know the value of the Bible. When they have been a unique transaction was made, the Bible was recently by the Government of India, for distribution in the most remote areas.

Propaganda being carried across the borders of a man's heart, the use of such a tribute society needs evangelisation.

## TRIBAL AREAS

In many of the tribal areas the Bible is the only book they have. In a situation like this particularly, the Bible is not only the bearer of the Gospel but also is powerfully influencing the evolving culture as well as goes to terms with the world of today.

Even in a book-conscious and more sophisticated area the same process goes silently and unobtrusively. The distribution of the Scriptures in this community-building way cannot be overestimated.

As the Ao Naga Bible was written for a first and independent tribe in the hills, it is a very significant Bible. It is a very significant Bible, but the special significance of this may be to provide comment, but the special significance of this may be to provide comment, but the special significance of this may be to provide comment.

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their own culture, central in with the modern world.

The Bible Society is meeting this challenge by a chain of initiatives which is reaching right across the country.

This activity is not immediately concerned with mass use, with translation, but its effect will be to encourage a deeper appreciation of their own languages, while it also establishes grounds for specific Bible translations that will follow at a later date.

There are actual translation or revision projects now current in 35 languages. They may be more, but these are projects in which the Bible Society is presently involved.

## TRANSLATION

All over this vast country, with many of its States seeming almost a different land, groups of Christians are working on the Bible Society.

Some of the projects take years to bring to completion, but all the time there is a constant feeling back of manuscripts to the society for publication.

Some of the most important of Scriptures in the tribal language is said to be healing divinity—overcoming the sterility of the tribe.

The Bible Society of India works through its auxiliaries in the main, and a new one with Bible Dept and office having recently been set up in Bihar, where there is much work to be done.

The Christians there are their primary concern, but in the several auxiliaries, and wherever there is translation proceeding, the Bible Society is established with the translations secured by Bangalore.

The same principles of Bible Society are to operate in India as elsewhere.

If it is the ability of the people to read the Bible, it is in the next four years, emphasis will be placed on Scriptures for the children and new literates, New Testaments especially for students, the provision of attractive Gospels and Porticoes, and the encouragement of Bible study.

It means that in a country so vast, and with a population of 300 million, the Bible Society for the most part, there is a challenge in absorbing military forces of the Bible Society and its support.

India has a special concern for its teeming millions of children and young people.

The great number of these are at once India's most pressing problem, but also its greatest hope for the future, if the economy of the country can be strengthened and its resources more fully developed.

During these recent years the children's and youth projects supported by Australian young people have raised many thousands of dollars for the work in India, at the same time contributing to our own children's and young people of the country and its problems.

Some young people from Australia went to India recently under the auspices of the Emmaus Literature Crusade and distributed 45,000 Gospels in Madras and Calcutta and the adjoining

areas. The Bible Society in Australia provides the cost of the nearly half a million Scriptures.

The Indian leaders of the movement are not being downhearted by the fact that the record, in the mid-1960s, was only 10 per cent. They lament that more is not being done; but the record, in the mid-1960s, was only 10 per cent. They lament that more is not being done; but the record, in the mid-1960s, was only 10 per cent.

Two years ago they improved their distribution by 37 per cent over 1966, a total of five and a half million Scriptures being out.

For most of these the people are small, and the Bible Society works on the principle that people ought to make some sacrifice in order to have the Word of God for themselves.

A large distribution on this basis, in a country where so many live on a below-subsistence level, is a commendable accomplishment.

Two years ago a "Million Gospels Crusade" was concluded. It was the work of one mobile unit staffed by three men.

In Andhra the team sold 2,500 Scriptures in four hours. In one village market nearly 6,000 changed hands in the same time.

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## India's most pressing problem and its greatest hope.

Indian Christians themselves have increased their contributions by 200 per cent. In ten years.

The leaders of the Bible Society noted this last year when they said that the economy of the country can be strengthened and its resources more fully developed.

They decided to make 1967 the first year of a new five-year plan for the greater development of the work in all areas.

In the next four years, emphasis will be placed on Scriptures for the children and new literates, New Testaments especially for students, the provision of attractive Gospels and Porticoes, and the encouragement of Bible study.

It means that in a country so vast, and with a population of 300 million, the Bible Society for the most part, there is a challenge in absorbing military forces of the Bible Society and its support.

# INTERVIEW FROM SAIGON

By STEPHEN MARKBREITER

OUR Lord has forsaken us! The Viet Nam refugees mother told me. "When fighting broke out my husband and our five children hid in different parts of our home. We wanted to take shelter in a church, but the rocket explosions were too intense."

"I was confident that because our home was next door to a Viet Nam military post we would be safe. But the Americans dropped bombs on our home. We were killed in their bid to force us to flee the country."

"My husband and two of our children were killed in their bid to force us to flee the country. My youngest daughter was seriously wounded. I was forced to flee the country with my two remaining children."

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insist to preserve what remained of our family helped me to carry my wounded ones to safety at daybreak.

"We fled to the South in a military bus. We were treated to a hospital and were very safe. A fragment of mortar shell is still inside my home."

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In the ground floor wards of the hospital, civilian victims of the night bombing lay on cots their burned eyes and faces covered with white gauze.

"This is not the first time that these refugees had lost their homes. They came south in a mass exodus in 1954 after the partition and dispersed to various parts of the South. But they were gathered together and formed a community of Catholic welfare organizations."

"On the night of February 27, 1968, the Viet Cong entered the hospital and killed many of the refugees. They were killed in their bid to force us to flee the country."

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## SOUTH INDIA

A missionary in South India was recently sent to a part of Scriptures, made possible by a special donation from an Australian supporter. In her acknowledgement she said there was nothing else enjoyed quite so much as the distribution of the Word of God.

"I have been reading by millions of Bible being read by millions of people, with the aid of the radio and sound which is very helpful in reaching the people. I have been reading by millions of Bible being read by millions of people, with the aid of the radio and sound which is very helpful in reaching the people."

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When she entered the town and found the boxes and opened them, she was amazed at the number of the other boxes of Bibles had not been sent!

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# SACRAMENTS FOR LAITY

By Dr A. CAPELL

During the last few weeks of the Easter season we have presented us in the Sunday Gospels with passages of Our Lord's discourse before His crucifixion. In them He speaks about His death, and also the Apostles—though they were also—into all truth.

This is just shair and practical truth: while He was with them, even in the Easter appearances, He was limited, and was not able to exercise the entire "authority on earth and in heaven" that was His through His sacrifice on the Cross, His Resurrection, and His Ascension.

He must go away; the Holy Spirit, the Spirit of both Father and Son, will be the real Actor in the future scene on earth—on His own authority, but on that of the Father, for, says Our Lord, He will speak what he hears, that is, He will make known that which He is told by the Father, and He will be the instrument of the Father's power in the world, that is, He will say, He will be God in action.

It is therefore most important that we should understand how the Holy Spirit works amongst us, and so we must spend a little time in thinking about the Spirit, so that we may realise Him as a real active Person.

## REAL PERSON

The New Testament always speaks of Him in personal terms, and as a power which can be turned on and off; He is a Person, He can be grieved and offended, He can be inspired, He can give instructions and inspirations.

The one thing that distinguishes Christian from others is that they do not know the Spirit. How, then, does the Spirit work? He works in two ways, of which we shall think later.

His action inside the Church. We must not say that He does not work outside the Church—He shall think in the second part of our study about this. He does work outside the Church as well as inside it, wherever the Father will have Him work, that people are initially able to find Christ.

"You would not spend Me", St Augustine pictures God as telling Him, "if you had not already found Me."

Nevertheless, the whole purpose of Our Lord's founding the Church is that the Spirit of His Father might live in it and work through it.

To begin to interpret the form of the head of this page, we can say that C—Church, and Spirit, and as the respective contents of Laity and Priesthood, the Spirit must be over both, if He is to function rightly.

How does He do this work? He works in many ways, through the process we call inspiration, which means understanding how it happens.

## SACRAMENTS

Largely He does it, also, through material means, through those outward and visible signs and means of inward and spiritual gifts that we call sacraments. We must first think about this in this aspect of His work, and then how the Spirit is working now through the Sacraments which God has given to His Church.

First, think about the things we use for sacraments: water, wine, bread, the laying on hands; all these are simple things of daily life.

Water, bread, wine; means of giving strength to the body and maintaining its life. God takes them and uses them to become something more. How does God take them? He takes them through the action of the Holy Spirit.

We see a human spirit take life, and that is especially of a child. We see him take bread and wine and bless them, and then, through His words and acts, laying his hands on them.

"As though I were laying a man doing these things, nothing un-doing happens." They remain signs, objects used to suggest something beyond themselves, but not empowered to produce these things.

They become things of power and efficacy only when God takes them and adds to them something that they would not normally have. This He does by the coming of the Holy Spirit.

The Spirit is the unseen consecrator, adding divine power to the single sign into powerful and effective Sacraments.

This is the general idea. Let us take some of the cases in which such an action occurs and the sign becomes a Sacrament.

First and foremost there is Baptism. There the person who is to be baptised is subjected to the pouring on—or immersing in—water, with a certain form of words: "I baptise you in the name of the Father, and of the Son, and of the Holy Spirit."

That would in itself be of little importance. The Jews used Baptism as a sign of purification, and in the days of sin, even the heathen Fijians had a baptismal ceremony, and something similar has been found among the Aborigines of the Arnhem Land.

What makes the difference for the Christian? That is the general idea. Let us take some of the cases in which such an action occurs and the sign becomes a Sacrament.

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Next, there is the Sacrament of Holy Orders, and that is especially apposite at the time of year when we are called to pray for the Holy Spirit.

It is something of extreme importance, because it is through Holy Orders that the Holy Spirit is set apart from His fellow-servants the Ministers of which we have been talking.

It has always been by the laying on of hands by those authorised to do so that the Christian Ministry has been established and maintained.

Our Lord Himself gave the authority to His twelve Apostles at night when he breathed on the disciples and said, "Receive the Holy Spirit."

On the day of Pentecost the Church received her power when the Spirit came and took up His abode in her.

## SPECIAL TASK

From that time onwards we read always of the laying on of hands when a person is commissioned to the ministry of the Church or to some special task which is beyond the ordinary ministry of the Church.

When in the Church of England the Bishop lays his hands on a priest, he receives the authority, ordained a priest, he receives the other priestly powers. He lays his hands on a deacon, he receives the authority to minister in the Church.

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the ordained and repeats Our Lord's words, "Receive the Holy Ghost for the office and work of a priest in the Church will be complete only if thou dost forgive, they are forgiven, they are retained. And be thou mindful of the sacrifice of God and of His Holy Sacraments in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

## HOLY ORDERS

It is easy to see how important it is that we should be sure on this point. The only authority that the ordinand can receive is that which the ordaining minister already has.

It is that by which our Church takes such a definite stand on the matter of Holy Orders.

The Preface to the Ordinal, in the Book of Common Prayer, is very clear about it: there have been three orders in the Church since the early days, and no one takes any office on himself, unless he be called, tried and examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopate consecration or Ordination.

It is what we call the Apostolic Succession, and it is the main thing that distinguishes us in the matter of reunion.

Bodies that do not have the succession feel that they have had the blessing in the past, and find it hard to admit, as they feel they would have to do, that they would have to do.

## DE HERITAGE POSSESSION FOR SYDNEY NEXT MONTH

FROM A CORRESPONDENT

About 150 people of all denominations, and some non-churchgoers, are expected to Sydney to discuss the impact of the major scientist-theologian, Teilhard de Chardin.

The symposium is being arranged by Australian Frontiers, a group of people led by St James' Hall, Pitt Street, Sydney on Saturday, July 6.

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have never been Churches at all. We pray that the occasion should pray every day even outside the Church, and that we should understand God's will in this matter, so that His Church can again become one in the eyes of all the world.

It is a matter of knowing how the Holy Spirit works. The years and years of talking about Reunion show us how difficult and yet important a subject is this question of the action of the Holy Spirit in Holy Orders.

But the Church is for man, not man for the Church. The Holy Spirit seeks to lift each one of us individually into the Divine Life, keep him there, and transform him according to God's will into the likeness of Jesus Christ which He has made.

You and I are endowed with the Spirit already; because we received Him at our Baptism and Confirmation.

## CONSECRATOR

In the Holy Communion, too, it is indeed Christ who is the unseen Consecrator, but it is the Holy Spirit who is the unseen Consecrator of the Bread and Wine to be His Body and Blood. There also we receive His action.

The Church, at this season, therefore, is asking us both to realise what we have failed to do in life, and so to prepare us to use it more fully to the praise and glory of God.

So we have part of our quotation explained: in the next study we shall unravel the remainder of the quotation.

## LIMITED SHARING OF EUCHARIST

ECUMENICAL PRESS SERVICE  
New York, May 27  
"We have found sufficient theological justification in principle for some eucharistic sharing," said representatives of the Christian Churches of the United States and the National Council of the Catholic Bishops (U.S.A.) meeting at St. Louis, Missouri, this month.

It is the first time that such a statement has been made that urges theological, ecumenical and especially pastoral reasons for sharing the Eucharist with some eucharistic sharing desirable in some circumstances.

The two unions were urged to "explore as rapidly as possible the circumstances and procedures for responsible eucharistic sharing."

## ORDERS PROBLEM

This suggestion was contained in a memorandum issued jointly following the third series of talks between representatives of the Holy Orders' Committee on Ecumenical and Interreligious Affairs and the Disciples' Council on Christian Unity.

Dr Richard N. Johnson, associate director of the Department of Faith and Order of the National Council of Churches, presented a paper on the subject of the major difficulty lies in the recognition of the sacraments.

If the Consultation on Church Union, discussing unity of the church, should recommend a declaration of ministers' proposal, and the Roman Catholic Church would acknowledge Anglican orders, the problem would be overcome," he said.

Dr Johnson proposed that Roman Catholics participate in the unification of ministries under consideration by the consultation.

## SISTER PATRICIA ON CHILD CARE

FROM A CORRESPONDENT

Canberra, May 27  
For the first time in the present context, the Bishop-in-Council of the Diocese of Canberra and Goulburn was addressed by the Sister-in-Charge of the Canberra Children's Home, Sister Patricia, C.S.J., during its meeting on May 18.

The purpose of Sister Patricia's address was to report on the state of the home's fabric, as well as to discuss the need to acquaint the council with the recent trends in child care and to stress their significance for groups working in this field.

In particular, Sister Patricia spoke of the fragmenting of families produced by placing girls in girls' homes and their brothers in boys' homes.

There is growing need to keep such families united and to experiment with cottage homes where this is possible.

The council was also urged to consider appointing a diocesan social worker to receive and coordinate requests for help in the social field.

The need for such a person is stressed by the fact that the placement of children who are referred to the council is often contemplated, but Sister Patricia reminded the council of the light touch, and the need to place the children's homes as a clearing house for all sorts of social problems.

Registration forms for the symposium, which includes a light luncheon, will be available at the office of Australian Frontiers, 26 Council Street, Sydney, V.P. 265-988.

## WARDEN APPOINTED FOR S MARK'S

FROM A CORRESPONDENT

Canberra, May 27  
Canberra, has announced the institute.

With Dr Tillych in conjunction with Religion and Society, made up of clergy of all denominations, theologians, sociologists, historians, anthropologists and philosophers.

The majority of participants are not Christians.

In connection with his duties at St Mark's he aims at studying the Church from the standpoint of sociology of knowledge, in order to establish the ways in which the Conference of 1951 has communicated with each other (or don't) and authority is maintained. This is a point which is worthy of interest and concern.

Since 1965 he has organised a

The Council of S. Mark's Institute of Theology, the appointment of Dr John Nuser, as warden of

Since the retirement of the late Bishop Burgmann the aims and constitution of the Institute have been re-defined. This appointment is the first under the new constitution.

Dr Nuser, 37, has been Dean of St Mark's, Canberra, since 1961. He is married with four children.

He has a B.A. (Hons.) in Theology from the University of Cambridge, and a Ph.D. in Theology from the University of Cambridge, 1961. He is married with four children.





