

## CENSURE MOTION DEFEATED IN CHURCH ASSEMBLY LEADING LAYMAN'S COMPLAINT ON INFORMATION OFFICE

ANGLICAN NEWS SERVICE

London, November 14

Censure motions are rare in the Church Assembly, so a move on November 8 to censure the important standing committee, over which the Archbishop of Canterbury presides, attracted attention.

It was moved by Mr George Gwyder, of Oxford, who criticised the standing committee for changing the status of the Church Information Committee to that of an advisory body without prior consultation and agreement by the assembly.

Mr Gwyder's motion, however, was defeated as the assembly accepted the apologies of Mr M. Chandler, the spokesman for the standing committee, for acting without prior consideration.

Mr Gwyder had wanted the report on the Church Information Office to be referred back. Recalling the history of the Church's entry into the information and public relations field and the work of the Church Information Committee, he said:

"No longer is the information committee an executive body. It has become an advisory body. It has no right of veto on any of the Communications or the Central Board of Finance or upon it, and no longer is the chairman a lay member of the standing committee who can answer for the committee."

### VATICAN SEEKS BIBLE STUDY

ANGLICAN NEWS SERVICE  
ROME, November 14

The Pope has ordered the Secretariat for Christian Unity to begin studying the possibility of co-operating with non-Roman Catholic communities publishing the Bible in the distribution of the Scriptures.

It was reported last week that the secretariat is already studying the problem of distributing translations of the Bible from Roman Catholics throughout the world.

All episcopal conferences have been ordered to study how this distribution might be assisted by non-Roman Catholic communities.

Such co-operation was foreseen in the sixth chapter of the Ecumenical Council's documents on ecumenical relations.

The council also approved studying the possibility of a common Bible to be used by all Christians.

Fr W. M. Abbott, a Jesuit has been appointed as personal secretary to Cardinal Montini, president of the Secretariat for Christian Unity, in direct study of a common Bible and co-operation with Biblical publishing firms.

### T.V. DISCUSSION STATE AID

FROM CORRESPONDENT  
"Should the Government finance independent schools?" was the question debated by a panel consisting of an Anglican, two Methodists and a Roman Catholic.

This discussion will be telecast on Sunday, November 20, at 2.30 p.m. in the second Christian Television Association programme "Who has the Answer?"

The Reverend B. G. Judd, the Reverend W. J. Hobbin, the Reverend D. O'Reilly and the Reverend Geoffrey Davey of the Roman Catholic Church will take part.

questions and receive criticisms or suggestions, from the floor of the house."

An auto-advancing instrument for evangelism had been turned into a tool for keeping the church authorities from involvement and continuing contact with the outside world.

A service which had assuaged the admiration of Fleet Street and the envy of every other church had been dismantled for no better reason than to allow people to lead a quiet life.

"After taking fifteen years to set up a modern publicity organisation, we drop it," Mr Gwyder asked.

"No longer do because we do not trust ordinary members with initiative."

Some think that full-time permanent officials are the only people who can defend the information committee who can answer for the committee.

### NOT DISMANTLED

The Bishop of London, the Right Reverend Robert Stopford, the next day told the Assembly that there was no question of the information service being dismantled. He said:

"It seems necessary, in view of some incorrect assumptions which was what said in the Assembly yesterday, that members should be given some positive information about the work of the new Church Information Advisory Committee since the beginning of the year."

"There is no question whatever of the Church Information service being dismantled or its use by any reduced; on the contrary, the Church's new Advisory Committee after careful investigation of every detail."

## BERLIN CONGRESS CONDEMNS RACIALISM

FROM WARWICK OLSON

"In the name of Scripture and of Jesus Christ we condemn racialism wherever it appears," read the statement to the final meeting of the World Congress on Evangelism here on November 5.

"We ask forgiveness for our past sins in refusing to recognize the equality of all men and God to love that transcends every human barrier and prejudice."

The delegates approved a 1,000 word statement which was addressed to the delegates of the three parts of the Congress—Anglican, Roman Catholic and United Methodist.

"We reject all modern theories and theories which tend to bring itself into the Divine of Christ's Holy Scripture, and all traditions which weaken

parliament, is satisfied that the general structure is sound, and as a result of personal visits is much improved in the staff. It has recommended to the Standing Committee certain steps to improve the effectiveness of the office within the present budget."

"When you consider the calibre of the members of the new committee with their day-to-day experience at the top in matters of publicity and public relations it is not likely that such a committee will become a cipher," members have been invited to advise because of their professional knowledge and experience."

## ABORIGINE EVANGELIST FOR THE POINT PEARCE MISSION

FROM OUR OWN CORRESPONDENT

Adelaide, November 14  
Bishop Donald Redding, acting as commissary for the Bishop of Adelaide, on October 26 instituted Captain Alton Polgen of the Church Army as resident evangelist and pastor to the Aborigine people of the Point Pearce Mission Station on Yorke Peninsula, South Australia.

Captain Polgen is a full-blooded Aborigine. His appointment is the first of its kind in this State.

Captain Polgen with the financial support of the Anglican parishes of the Yorke Peninsula, the Methodist Synod of the area, the Methodist Church of the South, the Anglican Home Mission Society and the goodwill of all the churches, is to work amongst all the people of the reserve.

A foundation fund for added and on-spot needs is also being offered by the Australian Board.

The institution service took place on November 5, at the Point Pearce Mission, a tip very fittingly as a chapel for the occasion; the usual chapel being just a small A very representative gathering was present.

The first lesson, Joshua 1:6-9, was read by the Reverend G. H. Jones, Congregational minister of Maitland, and the second lesson, I Thessalonians 1:12-24, by the Reverend W. Curtis, Methodist synod chairman.

The bishop's licence was read by the Reverend H. Hopon, retiring Rural Dean, and the service was conducted by the Rev. Rural Dean, the Reverend F. Bastian.

### FARM LAND

The closing prayers before the bishop's blessing were offered by the Reverend G. Dunington, Methodist minister of Maitland.

In a simple but very moving institution Bishop Redding gave Captain Polgen his charge and authority; commended him to the prayers of the people and

gave him the Church's blessing for his work.

In his address the bishop, after speaking of his own happy days of ministry at Point Pearce thirty odd years ago, spoke of the simplicity, patience, persistence and in many ways unsentimental ministry of Jesus.

A pattern ever for our own ministries, the bishop said, and certainly one that might be held by Captain Polgen in his work at Point Pearce.

Point Pearce Mission Station consists of approximately 1300 acres of farm land some twelve miles from the township of Maitland.

### 350 PEOPLE

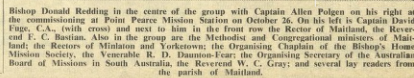
It has an Aboriginal population of about 350 people, includes 197 children under sixteen years of age. There are 52 houses.

The Aborigines are of mixed religious affiliation, being about equally divided between Anglican, Methodist and Lutheran.

The mission is under the control of the Department of Aboriginal Affairs which provides a school, a resident welfare officer and other amenities.

It is providing free accommodation for 400 Aborigines who come from North Queensland.

He was educated at the Palm Island Mission Station before attending All Saints' School, Charters Towers, for five years as a boarder.



Bishop Donald Redding in the centre of the group with Captain Alton Polgen on his right at the commissioning at Point Pearce Mission Station on October 26. On his left is Canon David Fuge, C.A.K., (with cross) and next to him in the front row the Rector of Maitland, the Reverend F. C. Bastian. Also in the group are the Methodist and Congregational ministers of Maitland; the Rectors of Maitland and Yorketown; the Organising Chaplain of the Bishop's Home Board of Mission in South Australia the Reverend W. C. Gray; and several by readers from the parish of Maitland.

### MELANESIAN CLERGY MEET

#### NOMINATION FOR NEW BISHOP

FROM A SPECIAL CORRESPONDENT  
Honiara, November 14

At a special meeting of the clergy of the Diocese of Melanesia held on November 4 at Honiara the nomination of a bishop for the diocese was discussed and a delegation was appointed to go to New Zealand to meet the Bishops of the Province.

Members of the delegation are: the Reverend Edmund Kavan, the Reverend R. V. C. Reynolds, and a Melanesian layman whose name has not yet been made public.

According to a Canon of the Church of the Province of New Zealand, priests of the Diocese of Melanesia may put forward a name to the New Zealand bishops, who have the final decision in the choice of a new bishop.

The meeting of priests was chaired by the Vice-Chancellor, the Reverend H. V. C. Reynolds. The Reverend J. H. S.M. conducted a quiet time before the meeting began.

The number of clergy taking part was 89, including the two Melanesian assistant bishops, the Right Reverend Leonard A. Melville, and the Right Reverend Dudley Tule.

Ships of the diocese began collecting the priests from their districts more than ten days before the meeting.

It is not yet known when the delegation will leave for the Bishops of the New Zealand and dioceses.

Bishop A. T. Hill, the present Bishop of Melanesia, is to retire on June 30, 1967.

## ADVENT ARTICLES

We begin this page, on page 9, an important series of articles written for Advent by Dr. A. Capell whose series last Lent was so well received. The title of the series is "The Advent of Christ: The Advent of Christ to the World." The series falls naturally into five articles. We print the first article, "The Advent of Christ to the World," on page 9, and the second, "The Advent of Christ to the World," on page 10.







# BISHOP PRAISES WORK OF THE C.E.M.S.

## WELL-INFORMED LAITY NEEDED

FROM OUR OWN CORRESPONDENT

Bathurst, November 14

Tribute to the work of Church of England Men's Society was paid by the Bishop of Bathurst, the Right Reverend E. K. Leslie, here on November 5.

He was officially opening the annual conference of the society in the Province of New South Wales, held at the Mount Panorama Diocesan Conference Centre on November 5 and 6.

Bishop Leslie said membership C.E.M.S. indicates a man of a man was genuinely interested in the work of the Church and was not just a "hang-on".

The provincial president, Mr. L. Muir of Albany welcomed them from branches for all the N.S.W. dioceses.

Bishop Leslie said C.E.M.S. numbers but it was high in quality. This seems to be the pattern all over Australia," he said.

"The society is rather selective, but none the worse for that."

"If a man is a member you can take it for granted that he is far dinkum and not just a hang-on."

He has the interests of the Church at heart and is a man of God."

"I hope this conference helps us all to develop a greater loyalty to God, more devotion to the Church, and a will to serve in this world in whatever way we can."

The Bishop of Armidale,

the Right Reverend R. C. G. Leslie, indicated that C.E.M.S. spoke to the conference at night in the Cathedral Memorial Hall.

Bishop Kerle said Christians should try to be heard from both within and without the Church.

"The Church needed a well-informed laity to influence modern society."

"Criticism and questioning of Church teaching can be an impulse to pride and apathy," he said.

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in the "crutches" of prayer, kneeling, incense, and other rituals, association with the State.

It should re-examine its nature, in the light of the Scriptures, as the Body of Christ.

"The influence of the Church in Western society will have to come through laymen and women," he said.

"They must be the spokesmen of the Church, but they must be well-informed so that they can really put forward a Christian point of view."

Bishop Kerle dealt with various ways of raising membership of C.E.M.S. and increasing its influence.

"Statistics might be given to get away from the church side."

Most men would be willing to join if there was no obligation. A large group of men, branch, pay a set fee, attend a number of meetings, etc."

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## CHURCHES TO COMBINE

### COOPORATE FESTIVAL

FROM OUR CORRESPONDENT

Cooporus, November 14. Churches in Cooporus, Bathurst, will combine on Friday, December 2, 8 p.m., to sponsor an open-air Christmas programme in Langland's Park.

The idea is to gather all families together in a spirit of unity, everyone an equal, sharing in the Christmas message.

A programme of traditional and modern music is to be presented by groups from the Cooporus churches, the Cooporus Ladies Guild and Salvation Army Band.

The Village Players will present a Christmas Play, the well-known radio personality, Mr. George Lovejoy, will emcee the programme.

Since early in the year an executive committee of clergy-men and laymen from neighbouring churches has been planning the programme.

The chairman of the committee, the Reverend R. G. Lovejoy, Rector of St. Stephen's Church, Bathurst, reports that the planning has brought together people to a closer acquaintance.

At a meeting on November 10, 1965 the committee was encouraged by an attendance of 100 people and looks for a greater attendance this year. Admission is free with the combined church sharing the cost incurred.

## RECTOR'S VIEWS ON ELECTIONS

FROM OUR OWN CORRESPONDENT

Perth, November 14

Several members of the man or vote for the party? The Right Reverend E. H. Arlender, Rector of St. Peter's, Nedlands, in his parish.

In Australia we had to hold the two to one vote. The decision to give what one considers the most important vote in the total situation and of our life in God's world."

He said that he would say Mr. Arlender, who would give national expression to such suggestions and leads as have recently been given by private persons in relation to.

development (including the life of the Ord.) of available internal resources and spiritual; (ii) the realistic application of some of the ideas of development and aid of our people; (iii) other less fortunate nations;

Australia would be moving from the direction of greatness.

We who were Christ's, should be conscious of Christ as we are conscious of our world. We should be increasingly conscious of Him in all the affairs of every day of our lives."

## JEWEL BOX STALL

FROM OUR CORRESPONDENT

A number of Adelaide women are organising a Jewel Box stall at the general meeting to be held at St. Michael's Cathedral, Adelaide, on November 18, 1966.

The stall will consist of jewellery, precious, semi-precious or costume, or children's bracelets and ornaments at a price of 10p.

These may be sent to Miss Kathleen Hirst, in charge of the stall, 187 Broadbent Place, Adelaide, S.A., (telephone 69813).

The stall is to aid St. Michael's Cathedral, Adelaide, in the purchase of a new dining hall, which is to be built by the Cathedral.

Donations of money may be sent to the stall, which will be open from 10 a.m. to 5 p.m. on Friday, November 18, 1966.

## MUCH ACTIVITY AT THE GERALDIN CATHEDRAL

FROM OUR OWN CORRESPONDENT

Geraldton, November 14

There has been much activity in Holy Cross Cathedral, Geraldton, Diocese of North West Australia, in recent weeks.

On October 2 the cathedral was filled for the Confirmation of five boys, thirty-one girls and eleven adults by the Bishop, the Right Reverend Howell Muir.

On Sunday afternoon, October 30, a united act of worship was held in association with Technical Training Year.

The bidding to worship was read by Dr. H. S. Williams, chairman of the Technical Training Year Committee, and the service was conducted by the Very Reverend G. B. Dickinson; the Methodist minister, the Reverend E. J. O'Brien; the Presbyterian minister, the Reverend S. Price; and the Churches of Christ minister, Mr. A. Gordon.

The lessons were read by the Mayor of Geraldton, Mr. C. S. Eason-Clarke, Mr. John Ingham and apprentice Kevin Savage.

## DISCUSSIONS

The principal of Forrest Road, the Anglican Boys' Hostel, in Geraldton, Mr. Maurice Coombs gave the address.

On Sunday, November 6, the cathedral congregation took a look at itself in a parish conference which began with a prayer by Sunday Eucharist, followed by breakfast in St. Stephen's Church hall at breakfast.

At 10.30 a.m. an address was given by the non-churchmen who said what he thought of the church should be done in the context of the community.

Discussion groups then formed to discuss the minutes presented by the speaker and to formulate plans for the future.

Further discussions were held in the afternoon, the conference closed with Evening Prayer, 4.15 p.m.

On night a special young people's service was held in the cathedral. A small group

of high school students for the service was read by Dr. H. S. Williams, chairman of the Technical Training Year Committee, and the service was conducted by the Very Reverend G. B. Dickinson; the Methodist minister, the Reverend E. J. O'Brien; the Presbyterian minister, the Reverend S. Price; and the Churches of Christ minister, Mr. A. Gordon.

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## C.B.A. LAUNCHES CAMPAIGN TO EXPAND

FROM A CORRESPONDENT

The Christian Broadcasting Association, which operates from Sydney, last week launched an expansion campaign to raise \$154,000 for new plant and facilities.

The C.B.A. already supports nearly 500 religious programmes on commercial stations every week. It provides this service without charge.

In Brisbane the Primate, the Most Reverend P. N. W. Strong, said that the Christian Broadcasting Association was a new God has so blessed the work of the Christian Broadcasting Association that an expansion of its plant and facilities had become necessary.

The Primate added: "I pray service to the Christian Broadcasting Association was founded in 1954, and it has since then been a true knowledge and experience of the Christian Broadcasting Association."

The Right Reverend of C.B.A. said that the expansion was "exciting."

Bishop Kerle said the voice of C.B.A. was a familiar sound in city and country throughout

the nation, penetrating into places where there was no radio. The president of the Federation of Australian Commercial Broadcasters, Mr. J. S. Larkin, said in Adelaide that C.B.A. had always maintained a good standard in its programme material, and many commercial stations turned content to C.B.A. for religious broadcast material.

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## NEW TESTAMENTS FOR ARMY

FROM A CORRESPONDENT

An improved binding for the New Testaments being issued by the British and Foreign Bible Society.

To make the Testaments more serviceable the new binding is in blue or khaki and the covers are rounded to prevent rubbing holes in the leather pockets.

Included in with the New Testaments are the Psalms and St. Paul's United Theological College, Limuru, Kenya.

He was ordained deacon in 1957 and the following year he was ordained priest at the Diocese of Nairobi.

He then trained for the ministry at St. Philip's Theological College, Kampala, Uganda, and at St. Paul's United Theological College, Limuru, Kenya.

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## BISHOP MADINDA TO SPEAK HERE

FROM OUR CORRESPONDENT

The Right Reverend Yohanna Madinda, Assistant Bishop of the Diocese of Tanganyika, will spend three months in Australia. The Bishop arrives in December and will visit each State, ending at Canberra.

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## A GREAT CATHRAL IN A LARGE CITY: HOW DOES IT FUNCTION?

IN June and July of this year I travelled across the world to find out. Being an architect it would be an understatement to say I am interested in architecture. But architecture was not the same purpose of my visit.

I wanted to find out at first about Coventry and its place in the inner working of great Christian plants and the membership of this to layout and to architectural design. Then to evaluate this and see what actions we can gain thereby.

### COVENTRY AND BEYOND

What was Coventry Cathedral (St Michael's) in 1961 it is nearly completed externally but displayed a forest of scaffolding internally.

I saw there the makings of a new cathedral building standing not only in the shadow of the ruins of the old but only a stone's throw from the large Parish Church of Holy Trinity. How could this work? It intrigued me.

One of the peculiarities of a cathedral is that it has no content, theoretically at least. Surely if it gained a congregation it would survive at the expense of St Michael's.

**How Could it Work?**  
I determined to return if possible and find out. I did so in the English summer of this year, more point of curiosity than to be said to justify such visit so I set out to examine a modern Christian place of operation — to find out if it works and if so why and how. What is the relationship to planning and layout?

To have a clear eye in looking at this phenomenon I had to remember that the design was done in the early 1950s.

To use the designer's (Sir Basil Spence, whom I interviewed) own words "before many of the conservative ideas of the English people had become at all flexible these are amazing words when you come to consider them."

In my view, and after examination of England is far more advanced than Australia along these lines as I shall show later.

### TOURIST BUTS

But this advancement was in the usage of the building and in its architectural expression rather than in its layout and this is a handicap as we shall see.

What I saw therefore was a building of modern conventional layout, contemporary expression and modern usage — "I say" but this is superficial.

This is the curse of the tourist which is the unconscious humour of the American tourist who looks the place over, never thinks of attending a service, goes home and tells his folk all about it.

At St Michael's the principal Sunday service is at 10.30 a.m. and is called simply "The Communion." On entering the West door at 10 a.m. on Sunday, July 17, 1966, the first thing I saw was a hospital and fully equipped and ready for a patient.

It was explained during the service that this had been fully staffed by members of the congregation and it was to be sent to a German hospital. Those present were invited to give another one. This is a continuous process.

The next thing I noticed was a table near the door on which were bread and wine and altar dishes. I discovered later that these were to be offered at the altar by laymen and women.

The altar and window were consecrated by the priest was received by communicants.

The service itself was well attended and dignified. There was no music and beauty in the movement of clergy and laymen.

There was no music and beauty in the voices of choir, organ and people. I could see the evidence of the involvement of these around me and gradually I felt involved myself.

I say gradually, because I felt no atmosphere of reverence on

**This is the first of two articles by Mr. N. W. McPherson, Sydney architect and churchman, which has just returned from studying new Church architecture in England. The second article will appear next week.**

comfortable chair. These were fixed in what looked like permanent stone projections and awkwardly into the side-aisles.

The building itself didn't seem to have much influence on the people as they fidgeted and chattered. Not even the enigmatic figures of the Sutherland tapestry.

My own thoughts were most improper and quite odd for such an occasion. I found myself thinking "what a terrible task to give to a great artist. Artistic who would attempt it. He is a brave man who would make such an attempt the central focal feature of a great cathedral."

There are those who feel the task to be an impossible one. Yet the Sutherland tapestry has been a huge success in the spiritual.

To the people around me it didn't seem to mean much, and this in spite of the fact that the whole building was saying to me "effect 'Look at the figure. Look only at the figure."

I have beautiful stained and sculptured glass but my walls are so inclined that you can't see it until the service is over and you are going out.

The Chapel of Christ the Redeemer is a service unit discovered to the public view.

**OUTSIDE THE WALLS**  
Perhaps coincidence but I saw so many such that I could not escape the thought that there was little planning for involvement.

**The Inside and the Outside**  
A last glimpse inside Coventry's walls but a lot happens outside too and they have a relationship.

This external aspect can be seen at the new Roman Catholic Cathedral nearing completion at Liverpool where only 2,000 can be accommodated inside but 8,000 outside on the vast concrete podium overlooking the social and secular rooms.

Conventry will be found rewarding along this line. Its layout is a complete negation of the separate compartment idea of a social hall for secular activity and a church for religious activity. This is only one line of thought where Australia is a long way behind English thinking.

Certainly there is a small hall at Coventry and a social group but the fact that the great church itself and its approaches is where the people in their crowds will be and want to be.

**A Personal Link with Coventry**  
A personal link with Coventry (Church of Christ (Anglican) as a very young man, Rev. Kenneth Edward Patey, who was of Coventry before his appointment to Liverpool, is telling me much the same story.

They are completing the nave here. On enquiring what they will do with this additional space when at present they seem to have too much, he said it is just what they need.

Being at a lower level than the great central space it will make an ideal auditorium for suitable plays and a place for large numbers of people to congregate for social gatherings and for other refreshment and social services.

The Bishop of Coventry, the Right Reverend Cuthbert Butler, who had me to breakfast on Monday, July 17, 1966, at six a.m. service in the Chapel of Christ the Redeemer, stressed the necessity for this involvement of laymen but stressed that it should not appear as a phase of Church activity.

He also stressed the value of Christian art in design, and most important of all, the importance of laymen's personal expression to the building.

**Involvement with the World**  
The vestries of the cathedral were built in 1960 by six a.m. service in the Chapel of Christ the Redeemer. It includes a library reading room, coffee bar and lounge.

Books are there in different languages from all over the world. You just walk in and read. There is sure to be someone who will understand and if not it is great fun trying to make yourself understood as

I soon discovered. If a coffee cup is broken they replace it with another from Germany.

There is here an expressive little chapel and altar literally covered in Bibles of different languages.

Behind the altar is a simple mural of reconciliation — a figure in supplication before the Cross. They were German bombs which destroyed Coventry.

**Involvement of the man in the street**  
On Saturday, July 16, 1966, that man turned out to be me, for I was just strolling past when a young man rushed down the steps from the old cathedral shouting "All aboard for flight 777."

In a few minutes he was joined by others with remarkable vocal powers and wearing airline uniforms.

Soon a few stragglers, like myself, were joined by others attracted by the communion unit. I found myself to be one of quite a large gathering listening of some 30 minutes duration.

It was sophisticated and humorous but displayed a little insight into a group of plane travellers, one of whom could have been me. It led me to think — what kind of a man am I?

While all this was going on outside you could see through the glass doors that something interesting was happening (from Northampton) rehearsing for tomorrow's service.

In this way the machinery for the involvement of laymen is uncovered to the public view.

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### SOLD OUT!

## PRAYER BOOK REVISION IN AUSTRALIA

The Report of the Prayer Book Commission appointed by General Synod, together with draft Revised Forms of Service, published by authority of the Standing Committee of the General Synod, has been sold out.

A second edition is in preparation and will be published before the end of November.

### CONTENTS

Report of the Commission	
Draft Revised Services:	
Morning Prayer	The Catechism
Evening Prayer	Confirmation
The Litany	The Marriage Service
Holy Communion	The Burial Service
Baptism of Infants	Thanksgiving after childbirth
Baptism of older persons	
New Services:	
A Modern Liturgy	
Confirmation and Confirmation of Adults	
Ministry to the Sick	
A Suggested Order for a Sunday Liturgy	
A List of Prayers and Thanksgivings	

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STUDENT  
SENIOR BIBLE

## O.T. APOCRYPHA

BY WINIFRED M. MERRITT

22, 1 AND II ESDRAS:

1. Esdras contains a Greek version of the Hebrew text of 1 Chronicles 3:1 to 36:23, the whole of Ezra Nehemiah 7:73 to 8:1, and without parallel in the Canonical Bible. The original may have been written in Egypt at the end of the 4th century B.C. It cannot be relied upon as an additional authority for the history of the period it purports to describe.

The story is confused, involving a number of critical problems, and is not "Biblical" in the true sense. The ending is abrupt, the account breaking off suddenly, suggesting that it may be a fragment of a longer work now lost. The book is quite independent of the LXX version of Ezra-Nehemiah.

In Greek it is of a free and original style, whereas the LXX usually follows the Hebrew original; nor is it a translation from our own text. Josephus used it and not the Canonical Bible as his authority. It was thought that it would suggest that it was regarded by Greek-speaking Jews as the work of first importance.

It is only one section which supplies additional matter to that contained in Ezra-Nehemiah. It is inconsistent with the rest of the book, so that it must be either a genuine continuation of the history of the time or of no historical value.

The story carried have both rank and credit, depicting him with full authority to Jerusalem to restore the city and temple, and at the same time have been unaware that Zerubbabel, the high priest, and his fellow leaders in Jerusalem until he discovered that Cyrus had issued a decree on the subject.

## DIFFICULTIES

There are considerable chronological difficulties. The story is an episode in the reign of Artaxerxes leads to a cessation of work in the reign of Darius. It is in fact, ceased to reign twenty years after Artaxerxes died.

Further, work carried out in the time of Cyrus came to an end 20 years until the reign of Darius, who did not come to the throne until 485 years later. The order of the events varies in Hebrew, and numbers, names and totals are also.

II Esdras is clearly a composite work. It is written in Hebrew, but the original has not come down to us. The version we have is the Syriac, Ethiopic, Arabic, Armenian and Latin versions, the latter being the most valuable. The central part of the book, comprising 15 chapters, is already referred to in this series.

Chapters 11 and 12, also apocalyptic, may be dated c. A.D. 400. Chapter 13 belongs to c. A.D. 400, and chapter 14 to c. A.D. 100-120.

Chapters 15 and 16, the least important part of the book, are in a mixture of Greek and Latin. They were perhaps added between 240 and 270 A.D. They are "horrible" views of the world which Esdras sees the punishment meted out to the nations.

God's people are warned to be ready, which are coming out upon the earth because of the times which are known to Him and these need not fear, for God is their might.

## FROM THE PORCH TO THE ALTAR

## THE PORCH OF THE CHURCH

## THE CHURCH OF THE PEOPLE

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BY DR A. CAPPEL

This is the first of five articles written for Advent by Dr. A. Cappel. "Reader in Oriental Languages, University of Sydney, and an Anglican priest who recently visited Australia to do valuable service to mission work." He is the author of "Dogs of Dogra Cathedral, the second article, "The Font," will appear next week.

Now being dead he begins to speak, and his words are not only published but keenly discussed by priests of that very Church.

There is a very real interest in a God who can control evolution, the process of evolutionary processes and yet come close to the heart of man as well.

Moreover, where is the materialism in the pursuit of evolution, spiritualism, teleology, yoga and many other cults that serve to a way out of the mental morass?

## TWO MATERIALISTS

There are two roots of materialism: one is selfish and self-indulgent, that attitude of the "fool" who says "I will do as I please." The other is the "fool" who does not refer to the intellectual at all, who did not know of the Hebrew word, to the moral attitude, who denies the evolution of man, who says with his chosen way of living.

The other materialist is indeed the intellectual atheist, the man who says "I will do as I please," and he is in a minority, simply because few people get the intellectual attitude that really work them out.

Where is God actually in all this? Why does the porch fail to invite? The Reverend Dr. Madick in a recent comment on the evolution of the former secretary of the United Nations, Dag Hammarskjöld.

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the day when our lives cease to be illuminated by the radiance of a wonder, the source of which is beyond our reach. That sentence contains more truth than many a book.

The Church that wants to attract footslogers to the porch must present a new world outlook that will revive his sense of wonder.

That sense can come only when man's gaze goes out, away from himself, when he ceases to be self-centred, when he finds that "the heavens declare the glory of God, and the firmament shows His handiwork."

It would seem that for modern man this must often happen. He can see "the glory of God in the face of Jesus Christ." Then and then only will the porch attract and people seek to find out for themselves what is inside.

What Everman needs finally is not just an argument, however convincing, but an incentive to what will appeal to his entire personality. He needs to feel that

"Life is real, life is earnest, And the grave is not his goal. Even the scariest scientist is working up some wonderful change of outlook — he is improving purposes, and he is working up his vocabulary."

Sir Julian Huxley, who in 1951 could not see the value of a simply a blind, physical force (1), said that the evolution of the human brain "is in itself a disproof of evolutionary materialistic interpretations, and have the courage to introduce the concept of 'cosmos' into science, on the ground that 'the setting up of the laws and the execution of judgments is an inevitable consequence of the nature of man' (2)."

## GREATEST ANXIETY

Nor let it be forgotten that he wrote a lengthy introduction to the English edition of Teilhard de Chardin's *Phenomenon of Man*.

Man's greatest need is for meaning in his life, and he is

anxious because he has lost this to be illuminated by the radiance of a wonder, the source of which is beyond our reach.

Yet this very fact shows that the Church that wants to attract footslogers to the porch must present a new world outlook that will revive his sense of wonder.

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Sir Julian Huxley, "Evolution in the Light of Modern Science," 1957. "The Church that wants to attract footslogers to the porch must present a new world outlook that will revive his sense of wonder."

A.C.C. TO GIVE \$500,000  
FOR OVERSEAS AID

The Australian Council of Churches has announced plans to raise at least \$500,000 for overseas aid and development projects in 1967.

## Included in the projects are:

• \$62,000 for the purchase of a new plane for Viet Nam to carry

• Medical, agricultural and educational programmes in Indonesia to cost \$16,000.

• Refugee, educational and church programmes in Hong Kong to cost \$36,500.

• Unsettled projects include:

• \$44,000 for church relief projects in the U.S.A.

• \$10,000 for the support of families of persons detained in Rhodesia.

• \$10,000 for the education of native children in South Africa.

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## BIBLE FOR THE RETARDED

AMSTERDAM, November 16 (AP) — The Bible has been developed for mentally retarded children in the Netherlands Bible Society. The first volume in a series entitled "The Bible Tells Us" contains the story of Jesus' birth from the Gospels.

According to geographic areas, funds will be distributed as follows:

• \$10,000 for the education of native children in South Africa.

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