

THE AMERICAN

Incorporating The Church Standard

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CHURCH UNION REPORT PROPOSES CREATION OF BISHOPS CONCORDAT WITH SOUTH INDIA

The Joint Commission on Church Union for the Presbyterian, Methodist and Congregational Churches has issued a scholarly and imaginative report on "The Church — Its Nature, Function and Ordering."

With this is a proposed "Basis of Union" for a united Church to be known as the "Uniting Church in Australia."

The most unexpected part of the report incorporates proposals concerning the creation of bishops and a Concordat with the Church of South India.

The report says that such a step "should hasten and not delay unity with the Church of England in Australia."

The most controversial section is that entitled "Episcopacy Beyond the Congregation," dealing with the creation of bishops. Seven members of the joint commission of 21 have signed a "Reservation" in which they state that the office of bishop should not be considered until after the three Churches have united.

They are four Methodists and three Presbyterians. The seven Congregationalists have signed the report without reservation.

Those who have signed the Reservation statement believe that the introduction of episcopacy into the discussions may delay the union of the Churches. However, a careful reading of the report shows that episcopacy has not been proposed as an essential part of a genuine union of the Churches of Asia by establishing a relationship with the Church of South India.

Rather the report asserts bishops both from New Testament evidence and from Church tradition.

Like voices of presbyters who are as in *corpo* guardians of the apostolic tradition.

EARLY CHURCH

In the Early Church, the report says, "the bishop emerged as the figure around whom the unity of the Church was maintained, and in the preservation of this wholeness in those centuries of early expansion, the office of a bishop played a notable and leading part."

Although there was then no dominant theory of ministerial order, "the Early Church, rent by schisms and heresies, rallied round the figure of a bishop to arrest the process of deterioration."

The bishop became the authoritative witness to the apostolic kerygma and the visible and articulate witness to the unity of the Church in time and space."

REFORMERS

The Reformers, although believing that there was only one order of ministers of the Word and Sacraments, nevertheless in some cases, for example Calvin, thought highly of the bishops of the Early Church.

They rejected the monarchical episcopacy but not the constitutional episcopacy. "Calvin was willing to admit bishops for the sake of good order."

In Scotland, the report states, Knox instituted reformed bishops, who were called "superintendents."

A section, sub-titled "Episcopacy Beyond the Congregation," deals with the orders of presbyter and deacon.

Presbyter: "At the point of union, all those who have been ordained to the ministry of the Word and Sacraments of the

several uniting Churches, according to the discipline observed therein before union, and are in good standing in their Churches, should be acknowledged as Presbyters in the Uniting Church, and should be recognised as having power to ordain and to provide for the orderly succession of this ministry in the Church."

The report states: "The Biblical word presbyter is to be preferred to the more general word Minister, to emphasise that all participate in the ministry of the Church, but that within this one ministry there are differences of office."

The ordination of all presbyters in the Uniting Church "shall be with prayer and the Laying on of Hands of a bishop and of at least three presbyters."

TWO SYSTEMS TO BE USED

In the assigning of presbyters to congregations it is recommended that both the Call System and primarily the Appointment System (used in the Methodist Church) should be used to meet different needs.

● **The Congregation:** "Certain powers of initiative and discipline, certain responsibilities for service and evangelism, belong to the congregation as a whole."

The report notes that different traditions, for example the Parish and People Movement in the Church of England, are in this

generation re-discovering the importance of local congregations as showing "the unity of their life in the family of God."

● **Deacons:** The New Testament speaks of deacons. In the history of the Reformation, as have "elders" associated with the presbyters in the discipline and pastoral care of the congregation.

They have mostly been concerned with the "Church's ministry of service to the world — the care of the poor, the sick and others in need."

The report states the position of the deacon thus: "We believe that the important insight represented by the Reformed office of ordained elders is that it takes into the oversight of the congregation representative laymen who are involved in the vocation of the world and who also the reaching out of the ministry of the Church into the secular occupations of everyday life."

DEACONS

"The time of union provides an opportunity for a creative interpretation and broadening of the value of the diaconate, so that members of the laity can be admitted to the discipline of ordination of deacons."

implies a limited but genuine participation in the one order of the ministry of the Word and Sacraments, and therefore in preaching and teaching, liturgical and sacramental life, pastoral care and discipline."

Election of deacons should be

by communicant members of the congregation.

"Elders in the Presbyterian Church at the time of union should be recognised in the Uniting Church as deacons and remain so to life. Accredited Local Preachers in the Methodist Church should be recognised as deacons and remain so to life. Deacons in the Congregational Churches should be recognised in the Uniting Church, and shall remain so for life or for the term for which they were appointed. Deaconesses in the Uniting Church at the time of union also should be recognised as deacons in the Uniting Church and remain so for life."

Deacons are to be ordained by a bishop and presbyter.

● **Episcopacy Beyond the Congregation:** The report points to the growing awareness that human associations transcend the local community that has led the Churches to consider the organs that transcend the local congregation.

(Continued on page 3)

TWO ORDINATIONS IN MELANESIA

The Bishop of Melanesia, the Right Reverend Alfred Hill, admitted a New Zealander to the diaconate and ordained priest a Melanesian, the Reverend Richard Hupe, on the Feast of the Annunciation on the island of Aoba.

A congregation for too big to be contained in St. Anne's, Toril, assisted at an impressive service.

A pre-ordination retreat had been held in Vurua School Archdeacon Rawcliffe preached the sermon and seven Melanesian clergy assisted the bishop in the Laying on of Hands.

George Arthur of New Zealand, has served for five years in the diocese as Sub-director and in teacher training. He studied for ordination previously, taking the New Testament. He is to serve at Lolova.

The Reverend Richard Hupe is a product of the mission's schools. He trained as a catechist at Lolova, under Archdeacon Teul and later became a trained teacher. He served his diaconate at St. Peter's, Sota, and now will be priest-in-charge of Sana townships.

A second ordination was held at St. Paul's, Labulama, on Rapa, on March 31, when the Reverend Oscar Tua was priest and Leonard Lolo made a deacon.

At both ordinations Archdeacon Rawcliffe presented the candidates.

The Reverend Oscar Tua was born on Rapa, went to school at Vurua, then attended St. Peter's Theological College, Sota, from 1959 to 1962. He was made a deacon at Lolova and now to be district priest at North Rapa on Pentecost Island. He is engaged to marry Miss Nurse Ames. (The Chairman of the Australian Board of Missions, who

Floor to ceiling, French and German antique glass, on both sides of the chancel, forms striking colour patterns on the blocked floor of the Church of St. Silas, North Balwyn, Diocese of Melbourne, which was dedicated this month. This unusual lighting feature provides maximum daylight throughout the church and particularly at the pulpit end in the chancel.

INFORMATION TRUST

Three further applications for Life Membership, thirty for Ordinary Membership and five for Associate Membership, together with direct gifts totalling \$58, brought the Church of England Information Trust for 1962/63 Appeal to a total of £237 this week.

There are two ways to help the Appeal:

● By making outright gifts or bequests.

● By becoming a member of the Trust.

Membership is open to all members of the Church of England in Australia. There are four classes of membership: namely—

● **Life Membership (£50).** This covers a Life Subscription to THE AMERICAN, and entitles members to a discount of 15 per cent on all publications by THE AMERICAN.

● **Life Associate Membership (£10).** This entitles members to the special discount of 15 per cent on Trust publications for life, and all other benefits of membership and is payable annually in advance.

● **Associate Membership (£10 p.a.)** does not include subscription to THE AMERICAN, but entitles members to books, book discounts and all other benefits of membership and is payable annually in advance.

● **Life Membership (£210 p.a.)** does not include subscription to THE AMERICAN, but entitles members to books, book discounts and all other benefits of membership and is payable annually in advance.

● The main object of the present appeal is to raise a capital sum of £100,000 to help the Church of England to meet its growing needs and all other privileges of the Trust.

● To assist the setting up of a Primate's Secretariat.

THEOLOGIAN SAYS ABOLISH INDEX

ECUMENICAL PRESS SERVICE

Geneva, April 8.—A Roman Catholic theologian has proposed at New York, U.S.A., that the Church should do away with the Index of Prohibited Books.

Father Hans Kueng, dean of the theological faculty at the University of Tübingen, Germany, said a committee to study the Index, which is a list of books and authors that the Church considers heretical, should be set up.

In remarks made in an expansion of his prepared lecture before an audience of 3,000 persons at Jesuit headquarters in Rome, the Swiss priest stressed that freedom within the Church is essential for the good of the religious body.

He urged Roman Catholics to press "boldly and confidently" for the end of any advance censorship of religious publications and institutional actions of a secret nature, as well as the abolition of the Index.

In contemporary times the Church must avoid "even the appearance of authoritarianism, totalitarianism, or absolutism," he said.

Now, he added, should be the time for the Church to defend those who make a profession of faith "with a firmness" rather than of a sanctuaries.

CHURCH ARMY IN BRISBANE

The Reverend W. F. Carter, Rector of St. Andrew's, South Brisbane, has been appointed the Brisbane representative of the Church Army in Australia.

Mr Carter has had a long association with the Church Army, and on two occasions has had Church Army missions at St. Andrew's, N.S.W., and more recently at South Brisbane.

Formerly the Church Army was represented in Brisbane by the Rev. Reverend J. R. Payne, Dean of Perth, when he was Rector of Coorparoo.

All enquiries in the Diocese of Brisbane regarding Church Army missions or applications for training in its ranks, should be addressed to the Reverend W. F. Carter, St. Andrew's Rectory, Voltaire Street, South Brisbane.

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THE CELTIC SAINTS

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ABBEY OF LINDISFARNE

By MICHAEL J. LAURENCE

As soon as St. Aidan arrived on the island of Lindisfarne, he was met directly to the king, who welcomed him warmly and discussed with him where the seat of his bishopric should be.

It could not be York, for Paulinus, who had been despatched to that post, was still virtually unknown there. The king had seen against the Canons of the Council of Chalon, in 601, at the one time in the one.

One of the Canons of the Council of Chalon, in 601, forbade any bishop to have two houses at the same time. (A sufficient bishop or a bishop coadjutor is an assistant bishop, which is quite a different thing).

From the Castle of Bamburgh, where King Oswald dwelt, a bare rocky island can be clearly seen about two or three miles distant from the mainland.

It is a few miles south of the River Tyne and twice as day for about four out of every twelve hours as the tide flows, it is possible to walk to the island from the shore.

In St. Aidan's time the monks walked over the wet sand, and the king and his courtiers have appeared and to-day pilgrims to the shrine.

St. Aidan was called Lindisfarne and on it a famous abbey was built. It was called Lindisfarne because King Oswald suggested should be the seat of the new bishopric.

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he continued to live, so far as the monks and kept the same rule of life as the monks.

He lived simply on milk, bread, fish and eggs and would often sleep on the ground, and he was very hard upon himself, saying that as our Blessed Lord had been weary and hungry, they said, therefore they must not be concerned with food or rest.

They were long white tunics which had a cord which could be turned into a hood when necessary, a sleeveless coat of coarse, undyed wool; when the weather was severe, they were allowed to wear a cloak as well. For their feet were shod with sandals, but otherwise, the monks went barefoot.

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ONE MINUTE
SERMON

SERMON
THE HOLY
SPIRIT

"Everything which touches the life of the nation is the concern of the Christian."
—Dr Geoffrey Fisher

Story That Has

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History That Has Been Told

Australian novelist, writer

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Why is this so? Of course

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ur. Our big cities, it

argued, resemble me
anywhere. But surely

(without destroying its beauty), shorten the services (without the commissions now usually practised) and provide additional prayers (at the same time revising some

On the last-named point, I have referred in this column previously to a criticism I heard some years ago when the then Primate, Archbishop Mowll, said that the Anglican Church was self-centred. I think that is what it means to him, not so they understand. Like ourselves they are self-centred.

How hard it is to look at life in any other terms than "What will it mean to me." So much was this so that none of them

This contains a reference to "moderate rain and showers," which a newspaper columnist

thought inadequate to onset the severe drought then being experienced in some parts of the country. Maybe the Prayer Book Revision Commission will think that prayer should be re-phrased.

Are Police Giving Enough Protection?

Public disquiet has led recently to strengthening of police protection in some suburban areas of Sydney, notably on the North Shore, where juvenile delinquency seems to be unduly

But vast areas of suburban Sydney after dark have only "skeleton" police forces stationed in them. It can be argued, of course, that radio

But the growth of private security guards shows that much work that was formerly done by

police is now no longer deemed to come within their jurisdiction. Whether this is because of a feeling that police numbers do not enable them to cope adequately with the situation I do not know. But it is a fact that it has shown the way in which God brings men up. First there is the commandment stage when we are taught to obey commandments, then the hero worship stage wherein we live by the

But they prepare us for the day when we must be independent of them and must follow out their teaching by an inner life and spirit. Our inward

But in Britain critical eyes are being cast on the growth of such independent services, and a report, designed to stimulate thought on this and other aspects of crime prevention and detection, is published today. Our strength is not our own but the Saviour's gift in the Holy Spirit. Archbishop Temple reminds us this is true all through our lives. Our civilisation is something that comes to us from our

son, has been published recently by the Church Information Office (which shows, incidentally, the usefulness of the C.I.O. in making a nation aware of the practical interest of the Church

The report says: "The disquieting feature of recent wage robberies is that they have led to the employment of private

security guards, which is the thin edge of the wedge for private armies. The State must keep the peace. But, if it is inefficient, people will turn to other means of defence."

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CLERGY NEWS

COALDRAKE, The Reverend Keith, Rector of Kendall, Diocese of Newcastle, to be Rector of Aramac and Maitland, Diocese of Rockhampton.

PRENTICE, The Reverend K., recently returned from overseas missionary duty, to be Vicar of Christ Church, Hawdon, Diocese of Melbourne. He

DR. BRIDGEMAN, The Reverend Norl, Director of Christian Education, Diocese of Newcastle, to be Rector of St. Luke's, Mosman, Diocese of Sydney.

FRY, The Reverend R. A., Rector of Scotsdale, Diocese of Tasmania, to be Rector of Hagley, in the same diocese. He will commence his new duties

stant Priest in the Parish of Queens- town and Zechan, Diocese of Tas- mania, has been granted 18 months' leave of absence to visit Canada and the United States. He will attend the Anglican Congress as an observer.

SOARIS, The Reverend Alan, Rector of Winton, Diocese of Rockhampton,

CHURCH CALENDAR

April 21: Low Sunday.
 April 23: S. George, Martyr.
 April 25: S. Mark, Evangelist
 and Martyr.

Friday: 11.15 p.m. A.E.T. The Reverend John Northey, M.S.C.

"VATICAN WITH WALLS"?

By the Reverend Gordon GREIFF

This article was originally given as one of a series of talks under the title, "The Vatican Council and the A.B.C. Feature 'Religion Speaks,' on Sunday afternoons.

permanent Secretariat for Christian Unity headed by the scholar Jesuit from Germany, Cardinal Montini, who is extremely important. The Pope has named a representative at the secretariat, in the person of the Cardinal of Palermo, of St. Ely, England.

The Pope has also encouraged an interest in the world of the young among his scholars. Many have obeyed with a relish which has not been inspired by their more conservative brethren.

Some of them have written biographies of such men as Karl Barth and Paul Tillich. Roman Catholic, Anglican and Protestant scholars have begun work on a common translation of the Bible.

Perhaps most important of all is the mood of self-criticism which has been expressed in the council, and in journals and books throughout the world, and especially in America.

In a recent article in the magazine *Life*, a scholar of French priest pressed for the abolition of infant baptism, the position of infant baptism.

He went on to suggest that the Pope might be asked to give up his pomp and ceremony—"an embarrassment to the whole fabric of the world of the Vatican Museum to a foundation in which the world guards back to Switzerland."

HOPES FOR COUNCIL

All this indicates, as an Anglican scholar has recently written, that "no informed person, Protestant or otherwise, could be so stupid as to believe anything about the Vatican, or to think of anything but the fact that official observers have been invited to attend."

Not only were they invited, but they were given very privileged treatment. They were taken to the Papal Palace, more than any of the official delegates, to be given choice lodgings close to the Vatican at the Vatican's expense, and furthermore, to be appointed to the Vatican office of the highly secret schemata or agenda when the council opened.

There were twenty-eight of them from the major Christian group except the Greek Orthodox, the fundamentalists, and the Baptists. The Russian Orthodox Church sent two observers from Moscow.

In his opening speech to the council, the Pope addressed the observers thus: "My eye ranged over the multitude of sons and daughters, and suddenly, as my glance rested upon your group, I saw a special comfort from your presence."

CHANGE IN POLICY

There burns in my heart the intense yearning to hasten the hour when we are gathered for the prayer of Jesus in the Last Supper ('that they all may be one') which will have reached its fulfillment."

In this Vatican Council, the word "Ecumenical" is used only by the members of the Church of Rome throughout the world. It is a branch of the universal Church, concerned with its own affairs, and aiming to set its own house in order.

The phrase, "The Ecumenical Movement" has meant the great struggle towards organic union, a movement particularly expressed through the World Council of Churches.

In the Vatican Council, the word "Ecumenical" is used only by the members of the Church of Rome throughout the world. It is a branch of the universal Church, concerned with its own affairs, and aiming to set its own house in order.

Furthermore, as I have said earlier, Pope John has deliberately tried to involve the other Churches in the work of the council by emphasizing the theme of reunion, and by the presence of representatives of other Churches, and that we must ponder it, and wonder about its effect on the rest of us.

First, there is this question of reunion. Many observers have said that the inception of the World Council of Churches that is so to designate an organization which leaves out the Church of Rome is a discomfiting one.

This might only divide the world into solid blocks of antagonism and make the work of complete organic unity even harder.

But despite the obvious changes of attitude, people still stand of the Church of Rome really desire reunion."

Take the Vatican Council now, it is not a new thing, but the great solidarity of the Church. Can its members look beyond that, and see themselves not as

members of a great power bloc but as one segment, albeit a big one, of the whole of Christendom, which is what we under pressure as well as under peace.

If the Church does see this, what will be its most difficult? Will it remain the one of saying "We are right and you are wrong; you are the ones who took away, and therefore you must come back to us on our terms; you have changed, and we have not, and therefore you must adapt yourselves to us."

Will the Church of Rome concede, as it is its most difficult, as divisions have come as events or as a series of events usually attended with violence and even animosity, but which have long been absorbed into the great movement of history?

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YEXING PROBLEM

Then there is the thorny question of the infallibility of the Pope, pronounced at the First Vatican Council in 1870. (As a matter of interest, at that council, more than one-fifth of the bishops did not want Pius IX infallibility defined, and fifty-five of them walked out of the council rather than agree.)

All of them, however, ultimately accepted it. A storm raged over Rome, or the day the decree was approved; each of the members of the Council outside St. Peter's by an awesome clap of thunder.)

Three days before the council, the Archbishop of Canterbury has said that he could accept the Pope's infallibility "on equals" but nothing more. Perhaps all come of a change of attitude.

Only the other day I read that the Roman Catholic Archbishop of Baltimore spoke to a gathering of other bishops in England, and predicted that the council would cease in giving greater authority to the bishops through the establishment of regional or national councils of bishops, with increased authority to deal with matters in their own countries and provinces.

This brings up the general question of authority in matters of doctrine. Who does this lie? All religions ancient and modern, Christian and non-Christian, believe in some form of "revelation," that is, that our knowledge of the divine comes not only

from our human understanding, but by an "unfolding" or "illumination" of plan, purpose and mission by the Divine Being himself.

How is this made known, and who receives it? Broadly speaking, in the debate which has gone on for centuries among various branches of the Christian Church, and within the branches of that Church, two sharp lines have been drawn.

On one side, it has been claimed that tradition—the experience and wisdom of the Church down through the ages—is the repository of revelation, and therefore what should be authoritative.

On the other side, it has been claimed that Scripture and Scripture alone is the only source of revelation, and that authority rests there.

This division has been apparent in the debate at the Vatican Council about the sources of revelation, and is one of the basic and most important debate to take place.

The so-called conservatives of the council, led by Alfredo, Cardinal Malaguzzi, president of the Vatican's Congregation of the Holy Office, have wanted to stress tradition, asserting that it is only the "official" Church which has the right to reveal revelation and to interpret Scripture.

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THE THIRD TIME . . .

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same stream, a view, incidentally, which most Anglicans hold.

An alternative draft proposal was written by Fr Karl Rahner, a brilliant Jesuit theologian from Germany, who is the Pope's chief adviser to the Cardinal Archbishops of Vienna and Munich.

So many bishops disagreed with the Ottaviani proposal, discussion to cease, and asked for a new proposal to be written by a committee co-chaired by the Cardinal Ottaviani and Cardinal Luff.

This debate and its "tentative" conclusion was probably a sign that the winds of change are blowing in the Vatican.

A quaking theologian, however, is that the Holy Office has decreed that in future Fr Rahner, not for his liberal views, will be required to submit all future writings for clearance by his Jesuit superiors in Rome.

HOLY BOLDNESS?

This apparent suppression of free thought and interchange of ideas by the Holy Office is something which outsiders find very hard to take.

One recalls also the suppression of the writings of another Jesuit, Pierre Teilhard de Chardin, who must be reckoned as one of the greatest scientific minds of the century.

His book, "The Phenomenon of Man," published independently by friends after his death, was working alongside Anglican, Presbyterian and Methodist theologians, and was a far greater thing in the future.

May the hands and minds of all of us who are outside us, as the Vatican Council, be the Word of God. But Catholic leadership in this matter has not yet made up for its late of ideas by the Holy Office.

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sideration of the attitude of the Vatican to the modern study and appreciation of the Bible. The Vatican has been critical, and even ardent in isolated instances, but the attitude of the Roman world have been engaged in what is known as biblical criticism, and have been able to establish an accurate text of the Bible, which has been the basis of literature in its original historical setting.

The Vatican discouraged its scholars from pursuing these studies, and even in the one kind or another on the Bible, which has been the basis of literature in its original historical setting.

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JAPANESE SCHOOL

ECUMENICAL PRESS SERVICE

Genève, April 15.

The Ford Foundation has announced a 24,000 dollar grant to the University near Tokyo for studies in the School of Public Administration.

The school, scheduled to open April 22, is the first distribution of higher learning designed to lead to a career in public service in that Asian country and abroad.

ORTHODOX SEE IN GERMANY

ECUMENICAL PRESS SERVICE

Genève, April 15.

The Holy Synod of the Ecumenical Patriarchate has announced it will set up a separate Ecumenical office in Germany to send five more priests to minister to the needs of the thousands of Greek laborers in the country.

The plan is in line with a concerted effort to provide for the emigrants being made by both the Greek government and the

—L. M. HOWELL.



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ANGLICAN SECTION

has been created amidst its peaceful beauty.

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and trees. Progress will never disturb its peace. Neglect will never mar its loveliness, for a Trust has been formed to ensure that constant and reverent care guards this sanctuary of memories for ever. This assurance of reverent memorialization and remembrance for our loved ones is particularly fitting at this season, when our Lord's glorious Resurrection directs our thoughts towards the Eternal Life that will be ours through Him.

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THE STRETCH IN BETWEEN

By THE RIGHT REVEREND STEPHEN BAYNE

A WHILE ago I wrote about the differences between the two main ways we have, in our communion, of supporting overseas missions — the "policy" principle and the "church" principle, as one might call it. (Both words are somewhat misleading, actually, because activities serve the Church, and the Church is simply a means to an end, and I should be just as happy to call them "System A" and "System B" if anybody knew what I was talking about.)

At all events, writing that article got me thinking about another of these differences within our communion, those clustering around the relationship of the young missionary dioceses to the Church which gave it birth and to the future Church into which it will grow.

The beginning of missionary work is always the same. It is born in the obedience and devotion of existing Christians in existing Churches.

The end of missionary work is always the same. It is the planting of the Church in a new soil, a new culture, so that it takes root prepared and ready to live its own life, expiating its own genius, making its own responsible decisions.

It is the stretch in between the beginning and the end which taxes our wisdom and our humility, and invites continuing and patient exertion.

This middle stretch is a difficult one. It involves the Church, both the older and the newer, and the countless practical decisions stage by stage.

TENSION

Control over funds and property, the assignment of the clergy, liturgical originality, canons and government — it is around such issues that the discomforts and misunderstandings of missionary history gather.

On the part of the newer Church, there is a constant and wholly justifiable longing for that reasonable freedom which is the mark of maturity.

On the part of the older Church, there is an equally understandable reluctance to have the young Church lose too soon the experience and wisdom which are an older Church's unbreakable base.

Sometimes, as now, this inevitable tension between older and newer Churches is complicated by yearly political and social factors.

The Church in the emerging new societies of the world, quite understandably, feels a heightened thrust toward liberty and maturity.

What is so often called "sectarianism," in the ecclesiastical slang of our time — meaning

entail control of one Church from outside or its justified independence of it — has its roots deep in this multiplex stretch.

What we do not often enough see is that all this is a problem of Christian unity.

It is not simply a matter of finding appropriate and wise ways to transfer power and control.

These are the practical issues, and they must be met. But the deeper question involved is how to establish and maintain, at every stage, the unity of the Church, the ultimate unity of Christ's Body, in ways which are appropriate to every stage we've reached.

In general we have followed one of two paths in dealing with this problem of unity in Anglican history.

LARGER UNIT

In one case, we have thought of the infant missionary diocese as essentially separate from the sponsoring Church, a distinct administratively, from the outset.

It is, of course, nourished and governed by the older Church. The missionary societies or boards or whatever they are accept full responsibility for its life.

Through them, the sponsoring Church gives its strength and guidance to the younger Church.

But it is clear from the beginning that the younger diocese is its own nation in its own nation and its own people.

It has little part in the life of any larger unit until the beginning. Its bishop is alone to have for his several relations with his metropolitan (of course).

In all these ways, the young diocese is on its own from the beginning, and its relationship is limited bridge to its sponsoring Church, rather than a continuous missionary, for the most part, who come and go from a mysterious, largely unknown, remote and foreign Church.

In contrast with this new diocese, how familiar in Anglican history is the one that is from the outset part of the sponsoring Church.

Its bishops are members of the parent episcopal group, representatives of its clergy and laity, in many cases, share in the government of the parent Church; indeed, it may be in every way a constituent diocese

of the parent Church, even if it is not so designated by very great distances.

American churchpeople, for example, will marvel more than they do at the presence in the young Convention of bishops and clerical and lay delegates from the Philippines or Brazil or Africa.

And so might the Australian or Canadian or New Zealand churchman find his organic part in the young Church.

All this has the effect of giving to the young Church a sense of participation in a far wider Church somewhere else.

It establishes a certain level of unity; it gives to the young diocese a representative share in its own government; it may even give to the diocese the right to join in determining its own support; it strengthens the bridge between the younger and the older Church.

This second pathway can lead to strange anomalies, sometimes. It is strange, for instance, to call an African or an Asian diocese an "American" diocese.

It is strange to have the indigenous national bishops of a new diocese chosen by a house of bishops, most of whom may never have seen the new Church nor its society. An even graver danger is probably that of an excessive paternalism.

SPIRITUAL WALL

Precisely because the young diocese is so securely set in its partnership with other dioceses, it is the more likely to develop a tendency to prolong that relationship until, perhaps so far as to build a spiritual wall around the young Church, and to shut out the older one even among its own people and in its own culture.

If such is this pathway is not alone in its dangers. The other pathway, and its government, too — doubtless at different stages, and in different ways.

From what little knowledge I have, I think I can see weaknesses pretty equally in both systems.

I don't mean that the weaknesses, the problems, are equal; they come at different points and in response to different situations.

What I am really saying, I suppose, is that I think neither system is a perfect system; there is a danger of paternalism on one hand, there is a danger

of isolation and loneliness on the other.

In one system a diocese is constitutionally dependent on another, with the parent Church, more powerful because it is personal and more powerful because of tradition, because it is through

its membership that the responsible participation of the national people themselves.

I make no judgment between the "American" diocese in the Philippines, and the "C.M.S." or "S.P.G." or "M.C.A." Church somewhere else.

It is no more odd, really, to have a mission of the Anglican Church by the American House of Bishops than it is to have an Asian bishop appointed by the Archbishop of Canterbury.

I make no judgment between these two systems. I can see the advantages of both, and I honestly would find it impossible to say that either one is correct, at all stages of growth and under all conditions.

DIALOGUE

What I am getting at, of course, is that this is another way of saying that we need a dialogue — where every Anglican, whether he be a member of either, and learn from every other.

These Churches have got to learn how to let go of their young national societies, and learn how to give and receive training and mature experience and training.

I myself like the American way of doing things, in the early stages of missionary life, but I think I give the older Church a deeper sense of unity.

But I think I give the older Church a deeper sense of unity, in the sense through the participation of the young diocese in the government of the parent Church from the very beginning.

I believe that the older Church in the non-American cultures and societies has the community of bishops with me.

I like Asian African or African bishops and lay-people sharing in the government of the Episcopal Church, and I think I like it for both the young Church and the older one to share a common life.

But I can also see that it is essential to have a system which a clear and progressive way toward that full independence which lies at the end of the road.

If I may note the American system again, a major weakness in it is that there is really no intermediate stage between independence and maturity.

The passage from the status of autonomous province to that of convalescent state, and I myself believe that it is a very much slower start.

WIDER CHURCH

Its only window into a large Church is through its missionary activity, and its relationship with the wider Church is likely to be restricted to national diocesan missionary dependence; it runs the risk of a persistent isolationism; it tends to discourage the development of a wider Church beyond its immediate leadership.

Yet I must equally say that the nature of such diocesan missionary dependence, under the full autonomy of the full autonomy of the indigenous province can be a lot faster and more aggressive than under the other system.

Precisely because the American missionary diocese is a member of a province from its birth, it is not nearly so eager for the development of the indigenous province.

It is the diocese of the world-wide family of the Church. This is the point behind all these thoughts and feelings.

I hope I will be forgiven for burdening readers with what may seem to be merely technical problems. I don't think they are merely technical.

I believe so profoundly in the unity of the Church across the world, that I think all the aches and pains of the relationships between older and younger Churches are really only the surface indications of a profound and imperative concern.

And I close with what I have found a most moving insight into all this, luminously expressed by Bishop of Rhodesia, of South Africa.

Speaking of precisely these problems, he asks the question, "Have we not been too ready to assimilate to the process of cultural imperialism?"

He goes on to say that he has made of it an affair in which cultural imperialism is directing a process of teaching and training, and that the young Churches until in our judgment they were ready for

THE VISION

"He goes on to say that he has noticed is that the vision does not seem to arise at all in the indigenous Churches, and is not in period in which the Church is building its own life."

"From the very beginning every young Church has to face, with all its manifold weaknesses and even scandalous sins, the reality of the vision of Christ in that place, the dwelling place of the Holy Spirit, and therefore, as being not independent and not self-sufficient, but always and from the very beginning in a position of reciprocal interdependence with other members in the Body of Christ."

If the vision of unity and interdependence be true, and I believe it is with all my heart, then our question must be, how shall better organize ourselves so that just such interdependence, just such unity, is clear before our eyes at every stage?

It is a matter of life and death, and I think an urgent one.

DEAN'S LAST SERMON AT CANTERBURY

Anglican News Service London, April 15 The Dean of Canterbury, Dr. Hewlett Johnson, preached his last sermon at Canterbury on April 15, before a large gathering. He spoke of the power of non-violence.

Afterwards Dr. Johnson, who retired at the end of May, said he was "full of plans."

His successor would take about a year to complete and would come out in instalments. He also said he had a trip abroad. He had received many letters from the young Churches within two years, but he expected to go away before they had come to their countries.

IN NINETY YEARS TWO RECTORS

Anglican News Service London, April 15 The Reverend Francis Trousdale, Rector of Rampton Rectory in the Diocese of Chelmsford, retired from his benefice at the end of March. He had been incumbent of the same parish for forty-nine and one-half years.

"My predecessor was here for 49 years," he said, "and only two of us in ninety years," he commented.

WARDEN OF THE COLLEGE

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FOR SALE

BANNER, VENEZUELA, Arica, Chile, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 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2787, 2788, 2789, 2790, 2791, 2792, 2793, 2794, 2795, 2796, 2797, 2798, 2799, 2800, 2801, 2802, 2803, 2804, 2805, 2806, 2807, 2808, 2809, 2810, 2811, 2812, 2813, 2814, 2815, 2816, 2817, 2818, 2819, 2820, 2821, 2822, 2823, 2824, 2825, 2826, 2827, 2828, 2829, 2830, 2831, 2832, 2833, 2834, 2835, 2836, 2837, 2838, 2839, 2840, 2841, 2842, 2843, 2844, 2845, 2846, 2847, 2848, 2849, 2850, 2851, 2852, 2853, 2854, 2855, 2856, 2857, 2858, 2859, 2860, 2861, 2862, 2863, 2864, 2865, 2866, 2867, 2868, 2869, 2870, 2871, 2872, 2873, 2874, 2875, 2876, 2877, 2878, 2879, 2880, 2881, 2882, 2883, 2884, 2885, 2886, 2887, 2888, 2889, 2890, 2891, 2892, 2893, 2894, 2895, 2896, 2897, 2898, 2899, 2900, 2901, 2902, 2903, 2904, 2905, 2906, 2907, 2908, 2909, 2910, 2911, 2912, 2913, 2914, 2915, 2916, 2917, 2918, 2919, 2920, 2921, 2922, 2923, 2924, 2925, 2926, 2927, 2928, 2929, 2930, 2931, 2932, 2933, 2934, 2935, 2936, 2937, 2938, 2939, 2940, 2941, 2942, 2943, 2944, 2945, 2946, 2947, 2948, 2949, 2950, 2951, 2952, 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