

MISSION AT BRISBANE GIRLS' SCHOOL

OPEN-AIR EUCHARIST AS CULMINATION

FROM OUR OWN CORRESPONDENT

The mission at S. Margaret's School, Albion, held from April 1 to 5, culminated with an open-air celebration of the Holy Eucharist at the school tennis courts.

The missioner, Dr Keith Rayner, who was celebrant at the services, referred the many questions wrestled with in the mission, and the deeper knowledge of God gained by many that day.

Pointing to the panorama of the city of Brisbane below Albion Heights, he told that the view ought to remind the worshippers that any knowledge of God they may have gained was not only for themselves, but also for others.

The extent of the city below the place of worship ought to remind them of the need to serve Christ there.

Each morning, the mission began with the celebration of Holy Communion at 7 a.m.

NEW HYMNS

Before assembly, at 8.30 a.m., there was a session of hymn-singing amongst which were included some of Brother William's, which proved great favourites.

At assembly, Dr. Rayner preached the main Gospel mission course.

At informal lunch-hour meetings, he dealt rather with practical problems—prayer, relations with parents and such like.

After school, there was each day a coffee lounge (in one of the houses nearby owned by the school).

Before assembly, they made their own coffee, and met the missioner for discussion in groups or privately.

Up to 140 girls attended the coffee sessions at a time.

The missioner was assisted by the Reverend John Thompson who at 2.30 p.m. each day spoke for the Junior School and the school choir.

PASSION WEEK MISSION HELD AT THE SOUTHPORT SCHOOL

FROM A CORRESPONDENT

Every night during Passion Week the theatre troupe threaded to the rhythms of guitars and drums as 350 boys sang old hymns to new tunes and some new hymns to new tunes.

The missioner to the school was the Dean of Rockhampton, the Very Reverend John Hancock, and his sermons were vividly illustrated by excerpts from the Bible and he was ably assisted by the Band, the Frogs and the Seekers.

The Dean attempted to touch the aspects of the Catholic Faith and every night made a modern twist from the parable of the Prodigal Son.

The Beatles record "Help" was most telling illustration of the Prodigal Son's predicament in the far country of sin and selfishness.

Every morning the Eucharist was celebrated in the Chapel of S. Alban according to the African Liturgy.

Every morning that is, except Friday when it was celebrated four times in the shortest possible form with the boys standing around the place of celebration.

PROFESSOR OF NOVICE BRIDGET

From Our Own Correspondent

Novice Bridget will make her profession within the Society of the Sacred Advent on Easter Monday next, April 15.

The service, which will begin at 9.30 a.m., will be held in the Chapel at Albion, and the Archbishop of Brisbane will receive the novice's profession.

Reverend Frank Knight, who assisted with the singing, and also with the kneeling and interviews.

The missioner also took each divinity class in the Upper School during the week.

S. Margaret's School is conducted by the Sisters of the Society of the Sacred Advent, and the school chaplain is Canon D. L. Thaxley.

The missioner, Dr Keith Rayner, and his assistants hand mission cards to the girls of S. Margaret's School, Brisbane, on April 5.



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JUBILEE WITH SCHOOL

FROM OUR OWN CORRESPONDENT

At the beginning of 1918, Mr Alfred Bright came to Trinity Grammar School as Senior Science Master, and began an association for which he was known as the Old Trinity Grammarians' Association, at the Key City Hall, on Wednesday, April 3.

After a long period as Senior Master, he was appointed Headmaster in 1921, and continued in that position until his retirement in 1959.

But with teaching in his blood, and a deep love for Trinity Grammar, he continued as a part-time teacher of physics and chemistry, and also taught the same subject at Raydon and Tintern Girls' Schools.

He also undertook a course on Remedial Teaching at the University of Queensland, and this in advantage in several Melbourne schools.

His last classes at Trinity Grammar were in 1959, but since that time, he has been at the school on three mornings each week in order to correct physics books, so that for fifty years there has been an unbroken association with one school, which he has served in a variety of capacities. This surely must be an Australian record.

To mark this golden jubilee, this year's Old Boys' Dinner was made a special occasion, and others with special associations with the school, such as staff members, or former members of the council, were also present.

PRESENTATION

A presentation was made to Mr Bright, for himself and Mr Bright, who was closely associated with him at the school, and this in advantage in several Melbourne schools.

In his reply, Mr Bright gave a few of his reminiscences, but with an eye on the clock merely touched the surface of his store.

Those present were delighted to see that at the age of 78, his former Headmaster in hale, hearty, and active, and all in all, he was not altered in appearance within living memory.

The guest speaker at the dinner was Mr Julius Patching, General Manager of the Australian Olympic Games Team for this year.

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BALLARAT SCHOOL CENTENARY

The Governor of Victoria, Sir Robert Delacombe, will open the new classroom block at Queen's Church of England Girls' Grammar School, Ballarat, on May 5.

Five days of festivities have been planned to celebrate the school's centenary.

A centenary ball for senior students on May 3, a dinner on May 4 at which the Reverend, T. H. Timpon will speak, and a special service of the cathedral on May 5 are among the celebrations.

On the Monday there will be parties for the younger girls at the school.

MELBOURNE Y.A.F. CAMP

FROM A CORRESPONDENT

More than eighty young Anglican Fellowship members attended this year's diocesan camp held at the C.M.S. Conference Centre, Belgrave Heights, from March 22 to 24.

Saturday commenced with the Holy Communion using "A Modern Liturgy".

A Bible study on "Suffered and Sentenced" (John 19) followed by a group discussion and some of the questions we looked at were:

"Does the study of Our Lord's temptations help us to think out how we are called to be disciples and methods we use to influence other people?"

"What did Jesus understand by the term 'Servant of the Lord'?"

"How do we serve members of the family, those we work with, and the people of Viet Nam, etc.?"

The studies were led by the Right Reverend Felix Arnott. On Saturday afternoon a sports tournament was organised by the Reverend Peter Corney.

Later in the afternoon a further Bible study was given on "Christ died for our sins".

QUESTIONS

Together we looked at a few passages which tell us of the effect of the Cross on those who in faith turn to Jesus.

Questions looked at were: "Why is Good Friday so called? How will we spend May Week? How do we understand the Good Friday in particular? How do we understand the Good Friday in particular? How do we understand the Good Friday in particular?"

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COROWA COURT FETE

FROM OUR OWN CORRESPONDENT

Melbourne, April 13

Corowa Court, Mandingridge, is one of the chain of Church of England Homes for Elderly People, and is situated in a lovely spot on The Esplanade, overlooking the bay.

It includes forty single units, and is for both men and women.

An alcove off the lounge room has just been fitted out with the necessary fittings in order to turn the lounge into a dining room for services to take place there.

The annual fete for helping with its finances took place on Saturday afternoon, April 6, and was held in the grounds of Corowa Court itself. Assistance with the stocking of the stalls in some cases was provided by the residents.

At intervals during the afternoon, various units were open for inspection, to allow visitors to see what Corowa Court is really like.

With a narrow footpath to the street, it is most deceptive, and many were surprised to discover how far back it was. The units arranged around a series of grassed, enclosed courtyards.

CATHEDRAL AIDS PLAYHOUSE

FROM OUR OWN CORRESPONDENT

Perth, April 15

"The drama department of S. George's Cathedral in Perth, has given assistance of a very real and practical nature, and consequently, we have been able to present excellent productions in our first four of 1967, and Miss A. Gillett, tour director of the National Theatre Players, in Perth last week.

The National Theatre Players are W.A.'s only national professional touring body.

The Cathedral Drama Department provided facilities for the company during its rehearsal period before it came to the play centres with plays for children during the day and a performance at night for adults.

"The Players were able to make good use of the department's rehearsal studio without interference or interruption," Mr A. Hovos, the cathedral drama director said.

"And I am pleased that this cathedral's ministry to theatre must be practical as well as spiritual."

The National Theatre Players are performing at the Playhouse Theatre, which stands next to the cathedral, from April 10 to 27 in "The Private Eye and the Public Eye" by Peter Shaffer.

This will be the only time the company will be seen in Perth.



Actress Sami Greenstein is trying to find a nail to put up a picture on the set in the Perth Cathedral's drama studio.

ES * GEN. LITERATURE
AYER BOOKS * NOVELS

BOOK REVIEWS

BISHOP OF MANY CAUSES

GEORGE BELL, BISHOP OF CHICHESTER. Ronald C. Jasper. Oxford University Press. Pp. 481. 50.95.

In the last pages of his life of George Bell, the biographer drew a picture of the Archbishop as a man who was almost as many masks as the roles he had to combine in life and personality.

This perceptive analysis was given by some readers to the biographer that Lockhart thought his subject was just an actor but this was far from Lockhart's thought; rather he was indicating the wide and differing aspects of episcopal responsibility which arose from being this peculiar response in Lang.

The same might be said of George Bell because in his seventy-five years he took a wide variety of many masks as the roles he had to combine in life and personality.

Poetry remained a life-long love with him and he moved easily those who had the pleasure of hearing him read Shakespeare.

He was not a scholar in the narrow sense of the word and his subsequent life at Oxford where he became a Student of Christ Church (for so that college names its Fellows) was concentrating administrative and pastoral matters.

He was for a short time at Leeds Parish Church which was still famous as a training ground for the future Bishops.

His abilities had been recognised by many and Randall Davidson called him to be the Chaplain at Lambeth at the outbreak of the first war.

Here Davidson's peculiar system of developing great responsibility upon his chaplains brought out Bell's native abilities and he was soon recognised as a chaplain without peer destined for more important work.

At this time, on (it appears) a suggestion from Davidson, he married Henrietta Livingston and their happy married life continued until his death a few years before his death.

He was considered for the archbishopric of Brisbane in 1917 and his name was among three possibilities for Melbourne. He declined the former and the latter saw how Harrington Lee a popular Welsh evangelist.

In 1924 he became Dean of Canterbury where he brought imagination and distinction to his office.

He had seen the wonderful work done at Chester Cathedral by Dean Bennett and he inaugurated a new era in Canterbury. The cathedral was opened and made free of charge.

He improved the services and gave more significance to the life of the cathedral.

He called people like T. S. Eliot and Dorothy Sayers to write religious drama to be performed in the cathedral and he changed the Friends of Canterbury Cathedral.

He died at this stage he would have been remembered as the great Dean.

In 1929 he was appointed to Chichester and began his notable episcopate. Bell believed that a bishop had three paramount responsibilities—to his diocese, to the Church, and to the nation.

He bent his attention to every part of the Church's life and organisation.

He encouraged the arts and brought drama, modern art, and music to the parish.

He built many churches and made wise provision for the future.

He was a real partner to his people taking great pains with the Religious Orders in his diocese and dealing with the irresponsible Chapter of his cathedral.

At ever he was sensitive to influence and took a strong line with the local authority when it

tried to pressure his workers by long hours and low wages. He kept his politics as his own affair and was a unionist to the end of his life.

The other bishops and the nettle of liturgical worship tried to establish some sort of order in his diocese. He was a unionist and just and won the confidence of his Anglo-Catholic friends.

Not being a theologian he had great difficulties for some liturgical devotions against the advice of Oliver Quick who observed that authorisation implied approval.

The other bishops in England admired his courage at tackling the problem of liturgical order particularly in view of the rejection of the 1928 Prayer Book by the House of Commons.

They did not follow him then or later, in his attempts to deal with the whole question of the relationship of the Church to the State in seeking some reasonable form of spiritual autonomy.

Bell had the habit of thinking he had found a solution when he had only found a phase.

His own wish was a shrewd man displayed patience with Bell, but inevitably resigned to his moves.

With this Bell displayed his own interests and both prominent and obscure.

Canon Jasper has written this book of great difficulties. He was the second choice with various previous biographer had died, and he was a man with an immense wealth of papers—Bell never threw anything away.

It was impossible apparently to bring out of the life of the dimorphic of Bell's own Randall Davidson which filled 1400 pages.

In the end he has compromised and dealt with the various aspects of Bell's activities.

I think that this is a larger and better documented book than we had under the name of Bell.

Bell touched the life of the Church and Nation for some fifty years and his influence in the ecumenical movement cannot be overstated.

He brought a new dimension to the work of a bishop in the Church of God as significant as that brought by Bishop Wilberforce in the nineteenth century.

—J.T.

RELIGION IN OUR SCHOOLS. Philip R. May and O. Raymond Hodgson. Hodder & Stoughton. Pp. 122. 53.85.

Christian Education has been a spearhead of Christian advance as a spearhead of Christian advance.

Christian truth is provided because the Christian believes what he believes because it is true and not because it is useful, either collectively or individually.

Of greater value are the philosophical and cultural reasons. The writers' aim would be the understanding of the religious approach to life and in particular a sympathetic insight into the Christian faith.

In this the Scriptures play an important place. The teachers need a source of religious truth by which to check their thinking.

It is a measuring rod, the ultimate point of reference. "The sole standard of religious truth."

Whatever method is used, even if the approach be open-ended, it is impossible to exclude some degree of authority in the conduct of lessons.

"Our own position is that we must, especially with older pupils, lessons must proceed with full and free discussion and through personal search, there must also be essential guidance from the teacher's experience of Scripture, and from the experience of the teacher, if the discussion is to be fruitful and purposeful."

Our objections to R.E. are considered, the last "indirection" which they refuse, receiving the greatest attention. The closing chapters are practical in their approach, appeal for committed and qualified teachers to accept the opportunity which is open.

—J.T.

MORE PATRISTIC STUDIES
GOO AND HISTORY IN EARLY CHRISTIAN THOUGHT. L. G. Patterson. A. and C. Black. Pp. 164. 34.35.

THE early nineteenth century saw the publication of the first early Christian Fathers and the history of the Church was developed methodically and authoritatively by Migne's great Patrologia Graeca and Latina.

These publications gave to the student a wonderful insight into patristic knowledge which is still being investigated.

Part of this investigation has resulted in a series called "Studies in Patristic Thought" of which the first volume was reviewed in these columns last year.

Now Dr Patterson has produced a companion volume which is complementary to Dr Patterson's work in "Early Christian Theology" although it is by no means symmetrical in either content or treatment.

Dr Patterson ranges from the primitive gospel and the idea of the Kingdom of God to classical times up to the times of Gregor.

Dr Patterson has many points to make and he starts with the word history, its classical connotations, and the basic positions of the early Christian writers who in some cases were indifferent to their own classical inheritance.

He postulates that the Christians with their history sense to be a means of recommending the Christian faith to contemporary society.

He has some pungent remarks about the use of the word eschatology and holds that Christian history is concerned with both the interpretation of the past and the future with the events themselves.

A valid point is made when Patterson dismisses the common notion of the fall of the Roman Empire implying that the world was the center of the universe.

He points out with reason that Constantine remained a free city and the bearer of the idea of a Christian Empire until his death.

He does justice nevertheless to the appalling crisis which

he faced the Christian Church with the withdrawal of imperial power from the West.

Here he makes his final point that the Christian Church is the arena where God's purposes for His creation are unfolded.

I found this an engrossing book, not the least valuable part is the section on bibliographical notes.

—J.T.

ASSISTANT BISHOP OF OWEIRRI
ANGLICAN NEWS SERVICE
London, April 15

The Reverend Benjamin C. Nwankwo has been appointed by the Bishop of Owerri, in Biafra, to the vacant office of the Archbishop of West Africa, to be Assistant Bishop in the Owerri Diocese and Archdeacon of Owerri.

He will be consecrated in All Saints' Cathedral, Lagos, on April 15.

Mr Nwankwo took to England in 1955, and spent three years at St John's College, Durham, where he graduated in 1958.

High-fashion seating is now budget-shaped (Comfort shaped too, of course)

We asked our designer, Charles Furey, to tackle a difficult people-seating problem. A high-fashion stacking chair at a price to please budget-conscious quantity buyers. How did he solve it? With designer's ingenuity—and polypropylene, one of the strongest and most flexible plastics yet invented. We call this new chair The Furey.

Polypropylene seat and a sturdy metal frame. It's so light you can pick it up with two fingers, so strong you can't break it with two feet. Perfect for all installations where highly fashionable appearance, comfort, durability and low-cost are all important.

Don't buy anything else until you've seen it. Phone or write Harry Sebel, Chair man, for the full facts.

sebel
THE PEOPLE SEATING PEOPLE

For, as the Bishop of London says in his judicious foreword, "those who care for R.E. will find in this book much encouragement. Those who are critical of the present situation will find a reasoned justification for the Christian concern for education as a whole."

Four appendices with a list of books for further reading include a list of titles which, while of greatest value to the English teacher, should be read by all who provide R.E. in Australian schools. Warmly recommended.

—A.V.M.

HOUSES RESTORED
LET'S BUILD A TERRACE HOUSE.
By Hilary, O. Smith. Pp. 128. 15.55.

The past ten or more years have seen an enormous interest in the old terrace of houses which abound in both Sydney and Melbourne and their interest has been both young and old, married or single, and they set about restoring it and making it both attractive and livable.

Any walk round Paddington in Sydney will give you a glimpse of the past, imagination, and insight that has been lavished upon these old houses and often with charming effect.

Mr Hillier has produced a delightful pictorial record of a habitation with deftness which is the greatest achievement in illustration. Wisely he has kept his book in a factual context and does not burden it with long lectures.

—J.T.

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THE NEW THEOLOGICALS . . .

JOHN MACQUARIE

By BARBARA THIERING

It has become apparent in our study of the New Theologians that they exhibit the same range of outlook that is found within Christian theology as a whole.

The contrasts seem to reflect differences in temperament and outlook, as well as national differences. The German theologian, Hans Urs von Balthasar, takes a different line from America's Van Buren and Ogden.

One suspects that differences also arise from the varying degrees of experience and reflection on the problems involved.

Bultmann and Tillich both owe much to the theology of revelation in their insistence that there is something Other, external to man, about the event Jesus Christ in one case, and the nature of Being itself in the other.

A MODERATE

Van Buren and Ogden, as we saw, and perhaps Boederhoff too if he had had time to develop his thought, seemed to have taken a little from the religious inadequacy of Liberalism, and seemed to be advocating a return to that total subjectivity which leaves man more desolate than ever.

John Macquarie, in the manner of a good professional theologian, takes up a position somewhere between the two groups.

He is a moderate and was accused by Ogden of being 'right' to the theological 'ring', trying to keep a doctrine of God in addition to what Ogden regards as the only viable 'theology', the doctrine of man.

But Macquarie in his 'Studies in Christian Existence' defends himself from Ogden's misinterpretation, and shows himself, I think, to have learnt much from the ripe wisdom of Paul Tillich.

Like all the new thinkers, Macquarie admits that his re-examination of Christian truths was forced upon him by the experience of trying to communicate.

It is no longer possible to reason from traditional bases in traditional ways, and expect to be understood by the contemporary world. This is to think in a glass case.

It is possible to live in a theological ghetto, taking no account of what people outside the ghetto are thinking.

But this is hardly to fulfil the Christian mission of communication. Macquarie writes: "Soon after I first became a teacher of theology, I was invited to take part in an interesting university teachers' conference. . . . Knowing that I would have scientists, classicists, lawyers, medical men and, indeed, all kinds and conditions of scholars in my audience, I took great care to prepare a paper which, I fondly hoped, might transmit the theological themes on a wave-length that could be picked up by all present.

The hope was speedily shattered in the discussion that followed the paper.

MEANING OF "GOD"

"A physicist said something like this: 'The speaker was quite intelligible until he introduced the word "God" into his talk. From that word does not seem to follow anything within my range of understanding, and so every sentence in which it was used was to me meaningless, and the whole paper became unintelligible. Will the speaker kindly tell me what the word "God" signifies?'"

In re-examining what he means by "God", Macquarie has taken up a position similar to Tillich's. He refuses to "demythologize" God, but not, as Ogden thought, in the sense of trying to retain all natural super-power.

He simply disagrees with the 'fact' in their assertion that "God" is wholly a creation of man's existential aspiration.

"God" is a reality prior to man. He is radically other. He cannot be demonstrated, only described.

He responds to being understood through the experience of man as having the character of grace.

"God" is the religious word for Being, understood as gracious, and not as an entity; you cannot say that it exists or does not exist, you cannot set it alongside other manifestations of being, other entities. "Being stands to entities as the wholly other, the *transcendens*, the non-entity which is yet more 'beingful' than any possible entity."

If you add Sartre's outlook, Macquarie has to understand man as indeed a "useless passion", whose existence is entirely pointless.

But it is legitimate and possible to take up a position corresponding to the old idea of "revelation".

It is possible to be "grasped by the power of being itself". We can have a knowledge of being, different from our knowledge of the objective world and of other persons.

We are grasped by it, our eyes are opened to it, and we are brought into contact with it, but in such a way that disclosure of its character is something to us, so that to some extent it becomes known to us.

The question of the historical Jesus is the most sensitive spot in the modern debate. On this, Macquarie displays a certain ambivalence.

He agrees with Jeremia that contemporary theologians are committed to the astonishing fact of existing whether the historical Jesus and his message of significance to the Christian faith.

HISTORICAL JESUS

This is forced upon them, first by the negative results of the historical Jesus, secondly by the change in theology itself, which focuses attention on kerygma, the preaching of the faith about the Jesus of history, and stresses that faith does not need to be bolstered up by some kind of guarantee or objects of past history.

This is not making a virtue of necessity, but is believed to be a return to a true understanding of the nature of faith.

Thirdly, there is a new understanding in the twentieth century of the task of historical research.

Its aim is not to recover the "outside", the objective facts of history, but to enter with understanding into the experiences of historical characters, bringing to the task one's own experience of life.

Macquarie believes that from this point of view, what is important about the historical Jesus is his faith in synthesizing what

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is the "pattern of life and action disclosed in the events — a pattern which may be described as being life to find it. . . . The Christian life consists in the re-enactment of the pattern in existing existence, in a dying and rising with Christ."

In such re-enactment, the cross is experienced as reconciliation and the resurrection as new life, and in this way these events can open up new dimensions in the life of the believer.

Thus the theological significance of the events is not something that gets arbitrarily added on to a bare happening of the past, not a random metaphysical or mythological framework into which the events have been fitted, but in rather the historical possibility of existence disclosed in the events and repeatable in present historical existence."

It is necessary, then that there should be a core of historical fact, so that the "pattern of life" can be revealed and the theologian can begin his task.

In this, Macquarie differs in the typical English-American fashion from Continental theologians, of whom there is no real reason for clinging to the historical basis.

REDEEMTIVE

(Fig. Frie Buri, who sees the task of the theologian as discovering an understanding of human existence through the wealth of symbolic and mythical material available in traditional Christianity.)

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has been said, that in a distinctive new viewpoint.

As a teacher and popularizer, his highly readable books will no doubt play a part in introducing the new ways of thinking into seminaries.

Above all, his books illustrate the fact that it is no longer possible for traditional ways of thinking about Christianity to be maintained. A massive programme of re-interpretation is well under way.

STARTING POINT

The present series of articles have shown that the starting-point of the New Theology has been the frank acceptance of the fact that belief in a supernatural realm, purely on its own, is no longer possible.

To this realm belonged a personal God, understood as a separate entity, and a human being in the past who was God incarnate, whose life, death and resurrection in time have redemptive significance for man.

If the supernatural goes, these ideas go also: there is simply no room for the collapse of the mythological or symbolic expression.

Some writers, like Tillich, prefer to concentrate on mankind's ineradicable belief in "an Other" that is called God, and to assert that the collapse of the mythological or symbolic expression is for a radical re-interpretation of the nature of this "Ultimate Reality," the health that comes from union with it as it is real as it is "Ultimate," the most fundamental concern.

Others are trying to find a new basis for spiritual truths of Jesus, his uniqueness and significance.

This part of the debate has so far not produced any really satisfactory solution, and we have suggested that the consequences of this failure must soon be examined.

It may seem extraordinary after all this that it seems the present writer that religion is far from dead.

QUESTIONS

Providing, of course, that one is prepared to understand "religion" in a very different way, as not consisting in answers, only in questions; as not being concerned with external manner of life, only with the inner preoccupations of our minds.

We are being religious as we search, ask, and struggle for our identity.

We are only being religious when we accept answers without must be faced by the consequences of fear of consequences and act out a faith that is expected of us.

Now that Christianity ever lose its point as a satisfactory expression of the religious quest, it may lose its power, but not its point.

Religious hunger will not lose its power, but it is possible that something named as Christianity will not survive.

It is only survive if contemporary theologians manage to show that "Christianity" is the only possible way for the means of redemption that are available to us.

They have not yet managed to do so, although they have indeed shown that redemptive truths are found in Christianity, and that truths will never cease to have power, but for how long they continue to be called Christianity.

An attractive old doctrine holds that the Christian must fore ever ever he was known on earth.

It is not to continue to exist in the redemption that comes from man through the forgiveness will, though his name be no longer named.

In the end, the present form of Christianity should perhaps be prepared to die knowing that its Lord will surely rise again.

REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It is available immediately.

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ALARM AT LOSS OF PRIESTS IN THE U.S.

ANGLICAN NEWS SERVICE

New York, April 13

At least 480 Roman Catholic priests gave up their orders in 1967, making a total of at least 711 in two years, according to a survey by the National Association of Pastoral Renewal, which called the figures "alarming".

The association comprises about 1,500 clerical and lay members who have urged, last year to promote open discussion of a plan in a recent pastoral letter. The decisions of the 711, a total of 322 married, 265 have remained

single, and the status of 124 is not known.

There were cases from 110 of the 152 dioceses (with 37,000 priests) and from 25 of the 100 religious orders (with 23,000).

Fr Joseph Michter, a Jesuit sociologist at Harvard and a member of the association's ad hoc committee, said that these were minimum figures.

"Obviously," he added, "the report is an understatement. The report said that the study should be conducted by independent researchers. This is necessary because the existing credibility gap between priests and bishops."

LETTERS FROM AMERICA

THE whole nation is still greatly intrigued by President Johnson's announcement that he would not run for the presidency in this year's November election.

We could hardly believe our ears as we listened to his speech. The contents of it will be well known to all readers of THE ANGLICAN by now.

The first part of the speech was a statesmanlike appraisal of the situation in Viet Nam and the country with which we share the great and widespread divisiveness which seems to be rampant here now.

Then came his bombshell — more or less — as one correspondent put it, "a throw-away line."

It would seem that he is quite serious in his determination not to run, and it would appear that the great strains of the office as well as the public opinion polls, which show him to be at a very low point in national popularity, have contributed to his decision.

This, of course, makes the 1968 presidential election one of the most interesting on record. Just a few weeks ago the Democratic nomination seemed to be quite certain, namely, Mr. Johnson.

The national interest was centred on the Republican race with Messrs Nixon and Rockefeller as the chief contenders. Then came McCarthy's entrance into the arena with his appeal to those who valued a quick, peaceful solution to Viet Nam. He was, however, not regarded as a serious opponent by Mr. Johnson.

The New Hampshire primary figures, however, altered that, and the Wisconsin primary just this week confirmed this fact. Then came Rockefeller's announced withdrawal, seemingly leaving the road clear for Mr. Nixon for the Republican nomination, while the Democratic race became even more confused with Robert Kennedy's candidature.

Now, however, it is, as they say over here, "a different ball game." With Mr. Johnson out, the speculation is now centring on who will be the "official" Democratic nominee.

POLITICS

It hardly seems likely that this can be Kennedy who has alienated a tremendous number of moderate people by his apparent oppositionism.

While he appeals greatly to the younger generation, it is doubtful whether he can pull enough of that age group away from their allegiance to McCarthy.

Several political commentators feel that the President will throw the great weight of his prestige behind Vice-President Hubert Humphrey and a good guess is that he Democratic nomination at the convention in Chicago in August will probably go to Mr. Humphrey as President, with Governor Connally of Texas as Vice-President.

The widespread interest and interest in politics over here has been to be seen to be believed. So it is not surprising that the manoeuvring as reported on TV, over the radio, and in the newspapers with great concentration, and the opportunities for discussion of the likely possibilities are endless.

Apart from the two main parties, elections are being fought by Governor Wallace of Alabama, by the Peace and Freedom Party, which is the support of numerous left-wing groups, as well as the Black Panthers and other militant negro organisations and individuals.

George Wallace is campaigning mostly on the issue of States Rights whereas the Peace and Freedom Party, although this is largely a Californian entity, is emphasising the war in Viet Nam. The Civil Rights situation which brings along with it the whole question of integration of riot and general disorder in the cities this coming summer.

On the other hand, it is complex and there is no clear-cut decision to be made in any of these areas.

BISHOP ARTHUR

One of the basic factors in all of America's problems is the bad and misleading reporting that is evident, generally speaking, in the nation's newspapers. This was graphically brought home to us here at St. Clement's last weekend when we had a talk from one of our parishioners who has just returned from service as an Army Colonel in Viet Nam.

His picture of the situation there is just so different from that generally presented in the news media here.

When questioned about this, he said that it had been his responsibility from time to time to brief newspaper men on the various aspects of the Viet Nam conflict, and he was astonished to see the treatment that was given to his and other official communications when they were later printed.

There is hope today, however, that the President's offer to halt the bombing at least partially, will lead to a peace pact in Viet Nam, and there is a general feeling of relief that the beginning of the end might be in sight.

On the local church scene we have recently had a most pleasant and productive visit from the Bishop of Grafton, the Right Reverend R. G. Arthur.

He stayed with us here at St. Clement's for a few days, took a Quiet Day on Ash Wednesday, preached at the general Sunday services, and also conducted our annual Confirmation service.

It was a great joy to have him here. He seemed to create an entire different atmosphere in the Confirmation service, and his former Connally of Texas as Vice-President.

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and so many people commented on this with great appreciation.

Leaving us, Bishop Arthur moved across the hall to the small suburban parish of Lafayette where he assisted the Vicar of the parish, and then returned to his hotel in conducting house meetings.

These latter are an increasingly common feature of parish life in the Episcopal Church, and it is St. Clement's parish during Lent, taking as the focal point the new pastoral Liturgy which was authorised for trial use in General Convention last September.

We begin the evening with a celebration of the new Liturgy around the dining room table followed by refreshments and discussion.

We invite comments and criticism which we plan to collate and send out to the Standing Liturgical Commission for their information in their evaluation of the response of the Church to their liturgical effort.

Reaction to the new service has been very interesting. On the whole, while it is not a drastic nor does it seem to fulfil an urgent demand for change.

In addition to this, the language of the proposed changes, for example in the Prayer for the Church, is so inferior to that of the Book of Common Prayer that most people cannot see this as desirable.

On the other hand it is noteworthy that some of the older people from whom one would expect resistance to change take to the revision quite easily, whereas the younger ones, especially college students, would prefer the Prayer Book service continue.

Some of them have justified this desire by saying there is so much change in their world anyway; let us keep something unchanged, namely, the liturgy of the Church.

CALIFORNIA

Talking of change, the annual convention of this Diocese of California held a few weeks ago, dedicated a church to God and influence from that of the last two or three years.

Previously, resolutions have been passed asking for a speedy pace in Viet Nam, sympathizing with conscientious objectors, strong resolutions on Civil Rights and things of this kind.

This year the attitude was much more moderate, even conservative, with the laymen having a good deal more to say than previously.

Thus it was that a resolution to provide counselling for conscientious objectors was thrown out, in addition to an even more drastic resolution supporting those who would burn their draft cards.

Another resolution actually offered the commendation of the

Convention to the men and women of the Armed Services fighting in Viet Nam.

Another resolution which called on the Pope to exert encouragement by the Church of Christ to the people of the world was rejected as being impractical.

Incidentally, the new service of the Holy Eucharist at the Convention nominated your correspondent to be Chairman of the Liturgical Commission.

Newspaper headlines have been caught lately by a dispute within the Diocese of Los Angeles.

The Roman Catholic Archbishop there, Cardinal McIntyre, generally labelled a conservative, has disclaimed the order of the Immaculate Heart of Mary which wished to change their dress and also their discipline.

"CATHOLIC VOICE"

Some of the Sisters have discovered the old style men's habit for a much less restricting one, and the new dress is for ordinary women's dress.

The Cardinal reacted very strongly to this, and told Mother Superior that if she expelled from the schools in his Diocese.

His attitude has been supported by the Congregation of Religious, and the dispute is described in the latest issue of the "Catholic Voice" as "one of the great tragedies in the history of American Catholicism."

It will be interesting to see the situation in the United States if it is not resolved, but it could easily erupt if for the next century.

The writer goes on, "the religious life is in trouble, not because it is changing, but because it is not changing enough. It is not changing enough because it is leaving it because they are convinced that the present form of it impedes rather than facilitates the service of the Church."

"Thousands, and perhaps tens of thousands more are refusing to join because they could not tolerate a situation where the kind of clericalism of the hour they arise from had to be the business of a Church of Christ, much less a Roman Congregation."

"Unless change comes quickly, most religious communities will collapse in the next decade because of a combination of the vanishing of vocations and the departure of its best members."

But if this danger is permitted to destroy so much that is good and vital in American Catholicism, then I think that most of us who are moderates will feel that we have been betrayed and that we can not look to the future with any confidence in our church in the future.

We will not, like Charles Davis, or others, lose our faith in the Church. But we will have lost our confidence in our leadership."

TRANSITION

In the same issue of the "Catholic Voice" which is the organ of the Diocese of Oakland, and one of the best of its kind that I have seen, an editorial praises a new organisation which has been called "Next Step," with the aim of helping men and women leaving the religious life to make the transition to the secular world.

The founders of this organization

is an Episcopal priest, named David Sees, Miss Celia Carter, a former Sister who has recently made the transition from convent to lay life, and Miss Seewick, a lay person, a professional nurse, and a convert to Roman Catholicism.

This organisation had its first meeting in Berkeley a few weeks ago which brought together 110 men and women from ten different Christian denominations, all of whom presumably had left the ministry in one form or another.

"Next Step" is trying to provide a two way street — as a vehicle for the sharing of insights of these both active in the Christian ministries and those who have moved out of those ministries.

Assistance provided by this organisation includes help in housing, employment, counselling and social contacts. Qualified professional services in these areas are giving their services to the programme.

The editorial comments, "It is a needed programme particularly in the Bay Area where there is some something of the nation's movement for displaced clergymen and Religious of all faiths. While accurate statistics are not available, a Catholic sociologist says there is a significant number of Roman Catholics among them, most of whom have arrived here from other parts of the country."

TOPICAL PROBLEM

We do see from time to time accounts in the public press of people leaving the ministry, usually presented in a sensational form and often providing a vehicle for brick bats to be thrown at existing church structures.

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At the first meeting of the Advisory Council for Religious Communities for Australia and the Pacific which met at the Retreat House, Cheltenham, on Monday, 11th April, 1968, C. Thomas, Mother Hugh C.H.N., Fr. Geoffrey S.S.C., the Bishop of Warrumbungle, Mother Lois S.S.A., the Archbishop of Melbourne, and Sister Scholastica C.S.N., and Fr. John Lewis S.S.M. (who took the photographs) were also present.



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HOBART ARCH CRICKET

FROM OUR OWN CORRESPONDENT

Hobart, April 15

The Churches of Christ won the premiership of the "Protestant Churches' Cricket League" in Hobart on April 6 for the first time for twenty years.

The defeated New Town Methodists by 185 and 145/6 to 137. Neither side had enjoyed much of the cricket season. In the last five matches, the Church of Christ played in the past decade.

Methodists last played in a grand final 14 years ago, and have not yet won a post-war title. The Church of Christ last played for the flag in 1956-57.

S. Jones, New Town, was the stumbling block in each case. This is the first season for many years that a Church of England team has not contested the grand final.

Nobody can recall when this last occurred. On many occasions, the grand final has been Anglican sides.

The two teams were made the "final four" were knocked out "fairly early".

In the semi-final, S. Aldan's defeated S. Mary's by 265/8 to 172.

In the preliminary final, Churches of Christ eliminated S. Mary's by 122 to 113.

In the 22 seasons since the war, the winners have been: S. James' 6, S. Mary's 4, Church of Christ 1, Moorabie 1, S. James' 1, S. Paul's 1, Hobart Baptist 1, Wesley 1, S. Mary's 1, S. John's 1. One grand final was not played.

LEADERS

It was felt that Churches of Christ and New Town Methodist were the best off for this season. They were the leaders at the end of the roster.

Churches of Christ rose from fifth last season to first, and the leaders of the previous four and seventh last season to second.

Churches of Christ were in trouble early losing both openers, but captain John Greatchew saved the side with a third wicket stand of 100.

But after they parted the other batsmen into two sorts of trouble.

John Greatchew, aged 58, made an available 36. John Greatchew went to get 108 not out in 44 hours.

It was his first century of the season. In the previous four years he scored 20 centuries.

R.A.F. SERVICE

FROM OUR OWN CORRESPONDENT

Perth, April 15

A large congregation filled S. George's Cathedral in Perth on April 7 for a service to commemorate the fifty fifth year of the Royal Air Force.

After the singing of the National Anthem and the Bidding, the service was led by the Force Association, the R.A.F. Association, and the Polish Association were borne through the nave from the west doors to the high altar.

Following this, the Consuls for the United States, France and the Netherlands, together with the president of the Polish Association, read wreaths in the sanctuary.

The Bishop of Kalgoorlie, the Right Reverend Denis Bryson, himself a bomber pilot with the R.A.F. during World War II, preached the sermon in which he spoke of the characteristics of the service of the Royal Air Force and the model they could find in the military who rode to Jerusalem on a donkey two thousand years ago.

The issues were read by Group Captain Trent and the Governor of W.A., Major-General Sir Douglas Kendrew.

The service, which was attended by personnel, and members of services, army, navy and R.A.F. leaders, was led by the Archbishop of Perth, the Venerable F. W. Guesst, and assisted by the administrator's assistant, Anthony Hovey.

DIOCESAN CORRESPONDENTS

The following is the current list of Diocesan Correspondents "The Anglican":

Adelaide: The Very Reverend L. E. Wrenley, Church Office, 4 King William Road, North Adelaide.

Armidale: Canon R. F. Kirby, S. John's Vicarage, Tamworth.

Ballaarat: The Very Reverend G. F. Porter, 24 Essex Street, Ballarat.

Bathurst: The Reverend J. J. Harlock, S. Barnabas' Rectory, 4 Brilliant Street, Bathurst.

Brisbane: Mrs H. Hyden, Church Street, St. Andrew's.

Brighton: The Reverend R. J. Burrell, The Precursor's House, S. John's Cathedral, Brisbane.

Bunbury: The Reverend P. S. Robinson, The Rectory, Manurah.

Canberra and Goulburn: The Reverend A. W. Basser, The Rectory, Broadwood.

Canterbury: The Venerable A. J. Fox, P.O. Box 78, Thursday Island.

Geelong: The Venerable G. F. P.O. Box 81, Geelong.

Grafton: The Rectory, Victoria Street, Grafton.

Kalgoorlie: The Reverend I. J. Cohen, The Cathedral, Kalgoorlie.

Melbourne: The Reverend A. W. Singleton, The Vicarage, 13 Leveque Street, Alphington.

Newcastle: Department of Christian Education, Tyrell House, Tyrell Street, Newcastle.

New Guinea: Canon I. D. Stuart, P.O. Box 1015, Boroaka, Papua.

Northern Territory: The Venerable G. B. Mutton, Church of St. John, Darwin.

North Queensland: The Reverend A. T. H. Haines, The Rectory, Cairns.

North West Australia: The Venerable E. W. Doncaster, P.O. Box 81, Kunzea.

Perth: The Reverend M. A. Coombs, Church Office, Perth.

Riverina: The Venerable V. E. Lewis, The Rectory, Griffith.

Rockhampton: The Rectory, P.O. Box 116, Rockhampton.

Sydney: The Bishop of St. Andrew, Bishopshole, McMahon Street, St. Andrew.

Tasmania: Mr R. H. Rayner, 45 Pirie Street, New Town.

Wagga: Miss Ruth Byfield, Bishop's Lodge, Wagga.

Willabrook: The Reverend I. F. Barlow, The Rectory, Peterborough.

MASS VISITATION FOR CRUSADE

Every home in Sydney has been visited and many thousands in schools, factories and on the beaches have been personally invited, in the final stage of preparations for the Billy Graham Crusade.

In Operation Youth Encounter on April 7 squads of young people from nearby churches visited popular beachside and shopping centres to sound the alarm and harbour inviting visitors to the Crusade.

Youth Encounter will continue through until the end of the very spike of 9,000 people a day at Bondi, Tamarama, Broomie, Clovelly, Maroubra, South Steyne, North Steyne, Freshwater, Dee Why and Curl Curl beaches.

They invaded the beaches in teams of from 20 to 50 with leaflets and "Are You Going" badges giving details of the Crusade at Sydney Showground from April 12 to 19.

They stressed the two youth nights, April 22 and April 25. On these nights, Billy Graham will direct his message to young people particularly.

It is expected that on some nights up to 70 per cent of the audience will be young people under the age of 25.

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UNITY TALKS

(Continued from page 3)

order leaves the decisions in each case to the Methodist minister, in consultation with the chairman of the district and with other ministers if necessary.

The commission suggests that where a person who is not affiliated to the Church of England proposes, after divorce and while the former partner is still living, to marry a person (whether Anglican or not) who is outside the Methodist discipline any application for marriage in a Methodist church must be refused.

"But where the proposed marriage is between an Anglican and a person who owes allegiance to the Methodist Church it would not, in our opinion, be a breach of the pledge if, after carrying out the requirements laid down by the Methodist minister, agreed to solemnise the marriage."

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ANGLICANS' Join in

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SYDNEY

Saturday, April 27

to

STOP THE WAR!

BRING THE TROOPS HOME!

Assembly: 9.45 a.m. Hyde Park (Liverpool Street end)

March: 10 a.m. via Elizabeth, Market and George Streets

Meeting: 11 a.m. Sydney Town Hall

Chairman: the Rev. John Beer, Viet Nam Mobilisation Ctee.

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