

THE ANGLICAN

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ANGLICAN-METHODIST UNITY FINAL BLUEPRINT SOME SPECIFIC CHANGES IN METHOD MADE

ANGLICAN NEWS SERVICE

London, April 11

The final blueprint for the uniting of the Church of England and the Methodist Church was published on April 4.

Although the basic theme of one church brought about in two stages remains the same as that outlined by a joint committee of the two churches in 1963 and repeated again the interim statement of the Anglican-Methodist Unity Commission of last year, the present document makes significant changes in the methods proposed.

The call for clarification of the Commission's service by which both churches and their members were to be joined has led to a complete re-writing of that service.

Even with the changes, there is no doubt that many will see the laying on of hands by the bishop as ordination and so, by implication, a reflection on the validity of the Methodist orders—in spite of what is said to the contrary.

The changes, however, do go a long way. In their report last year the commission favoured the use of the following words by the Archbishop to the reconciled Methodist ministers:

"We receive you into the fellowship of the Ministry in the Church of England. Take authority for the office and work of a priest, to preach the Word of God and to minister the holy sacraments among us as need arises and you shall be licensed to do. We welcome you as our presbyters with us in Christ's Church."

In the new form this charge reads thus:

"We welcome you into the fellowship of the Ministry of the Church of England, to preach the Word of God and minister the holy sacraments among us as need shall arise and you shall be requested so to do. We repeat our pledge that we will serve with you as fellow-workers in Christ and that we will never rest until we have found that fuller unity in Him which we believe to be God's will."

Since the service of reconciliation lies at the very heart of the visible expression of the union of the churches it has been made as specific as possible, but nevertheless an ambiguity remains on a number of points which the committee sees as a strength rather than weakness in the proposal.

MANY SERVICES

The commission, with the exception of Dr. J. I. H. Baxter who alone among the members failed to endorse the report, felt that it was not enough for the Methodist Church just to say that it took episcopacy into its system and leave it at that.

One of the services of reconciliation for there are to be many of these up and down the country, the President of the Methodist Conference for the Methodist Church will lay hands on archbishops and bishops kneeling before them and welcome them into the fellowship of the Methodist Church.

Unlike the Church of England, however, where the appointment of a bishop comes within the royal prerogative, the Methodist bishops would be chosen by conference although they would be consecrated by bishops of the Anglican communion.

As such a problem as bishops in the chapel for some Meth-

odists has been the wine for their Communion service. The Anglican canon insists that the wine must be "pure fermented juice of the grapes" whereas the Methodist standing order says it must be non-alcoholic.

The Methodist Conference, however, has never made total abstinence a condition of church membership, and many Methodist ministers, according to the commission, do not hold that they would deny their convictions if the wine they received at Holy Communion was fermented.

COMMUNION WINE

Since the Methodist definition of "non-alcoholic" permits the use of true wine (fermented grape juice) from which alcohol has been removed, the commission suggests that the Methodist Church should agree that the juice of the grape shall be used.

A rubric to this effect is due appear in the final proposal for the service of Holy Communion in the new Methodist Book of Offices.

The marriage discipline of the two churches is examined in

some detail and here again there is certain ambiguity and a realisation that the great difference in the attitudes of the respective churches cannot be resolved immediately.

While the regulations of the Canterbury Convention say plainly no divorced person who has a former partner still living shall be remarried in church, the Methodist standing

(Continued on page 11)

LENTEN APPEAL PASSES HALF-WAY MARK

ONE MORE PUSH IS NEEDED!

Dear Readers,

Now is the time for the last big effort to get near our target of \$5,000 for this year's Lenten Appeal in aid of the Diocese of Nakuru.

And to try to locate those five much needed doctors!

Gifts which reached Archbishop Delbridge or our office in the last week have raised the total so far to \$2,672.99. This is a most encouraging response over the weeks of Lent. We know that there is a little more on the way.



Now is the time for those of you who have been thinking about it to ACT! Now may we make this point: no gift is too small. One of the nicest things about the gifts which have reached us so far is that the bulk of them, we know, have been in small amounts from people who have made genuine sacrifices to help. Because we do not want the Appeal to drag on, we deliberately made it a Lenten Appeal. In the hope that we would be able to close it at about this time. We shall do so soon, so it will be a help if parishes and individual readers who intend to help will do so quickly.

FIVE DOCTORS

As regular readers will know, what we ask is—

- Five doctors, and \$5,000.

For the Masarbi Project in the Northern Frontier District, Kenya, in the Diocese of Nakuru, whose Bishop, the Right Reverend Neville Langford-Smith, is an Australian.

Information about the terms of medical service may be obtained from the A.B.M., the C.M.S. or our office.

The Government of Kenya will pay the salaries of doctors, which will be attached to the Northern Frontier Medical Mission, which

is conducted by the Church in Kenya.

The Bishop has asked us if we can raise \$5,000 to cover part of the travelling and other expenses involved.

Gifts may be sent either to THE ANGLICAN or to the Bishop's Commissary, Archbishop G. R. Delbridge, Diocesan Church House, George Street, Sydney, N.S.W. Cheques should be made out to "Diocese of Nakuru".

We gratefully acknowledge the following gifts:

Previously acknowledged	\$2,269.99
N. and B.W. A.C.T.	100.00
Ann. Harrow	10.00
G.P.A.	2.00
Mr. B. C. Radford	2.00
S. Peter's Ladies' Auxiliaries	10.00
Banbury	10.00
T. R. Balfour	10.00
A. N. Southall Village	10.00
Ann. St. Paul's	10.00
The Rev. R. E. Webster	5.00
S. Mark's Opportunity Shop, Melbourne	5.00
St. Andrew's, Fremantle	2.00
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R. Whiston	2.00
S. Henry's	2.00
Ann. Traralgon	2.00
Mr. and Mrs. A. Edmondson	1.00
E. K. Wood, Perth	1.00
G.L.A. St. Basil's, Fremantle	1.00
Ann. Port Moresby	1.00
TOTAL	\$2,672.99

JOINT WORKING COMMITTEE

ECUMENICAL PATRS SERVICE

Paris, April 15

A joint Protestant-Roman Catholic working committee has been created in France by the Permanent Council of the French Bishops and the Council of the Reformed and Lutheran Churches of France.

At its first meeting here last month the committee established working procedures and completed a document on joint pastoral care which will be published later by the churches' authorities.



The Committee of Bishops R.S.C.M. at work planning further activities. From left to right: Mr. Chris de Vull, Mr. Ian Bridge, Mr. Charles Clark, Mr. Robert Boughen, Miss Sue Tarter and Mrs R. Almond. On the Friday in Passion Week the musical devotion, "The Cross of Christ", performed in St. John's Cathedral by a choir of metropolitan branches, was very well received. The committee is planning another sacred concert for June 5, to be performed at Christ Church, Milton. "Music of the Christian Year" is the self-explanatory title, and the programme will also be performed at St. Luke's, Toowoomba, on June 21.

MARTIN LUTHER KING FUND

ECUMENICAL PRESS SERVICE

Geneva, April 13

The World Council of Churches has invited national and regional councils of churches in all six continents to subscribe to a project of the Mississippi Delta Ministry for reconciliation, rehabilitation, and relief as a memorial to Dr. Martin Luther King who was assassinated last week.

This action has been taken after the Danish Inter-Church Aid Committee spontaneously sent a special gift of \$5,000 to Geneva to support the work of the Mississippi Delta Ministry. It was at once followed by other donations.

During the week-end, cables, and in some instances aerial letters, were sent to W.C.C. agencies in Western and Eastern Europe, North and South America, Asia, Africa, Australia, and the Middle East informing them of this response and inviting further contributions.

The Mississippi Delta Ministry is a comprehensive programme set up in 1964 by the World Council of Churches U.S.A. Its annual budget is ecumenically supported through the World Council of Churches and embodies the spirit of Dr. Martin Luther King's work.

The World Council of Churches is consulting with officials of the Mississippi Delta Ministry concerning the choice of a project that would serve as a fitting memorial to the Nobel Prize Winner.

FROM DR. RAMSEY

The Archbishop of Canterbury sent the following telegram to President Johnson: "On the tragic death of Martin Luther King I send my profound sympathy and assurance of prayers for a speedy end to all racial disputes."

THIS WEEK'S ISSUE

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Ministerial College

THE GENEALOGY OF CHRIST 11

STORY IN EGPT

By MICHAEL J. LAURENCE

ISRAEL continued to live in a Hebrew after his father's death and prospered greatly, but he made the same grave mistake his mother, Rebecca, had made in that he allowed himself to be so extreme favourable to his son Joseph, the first-born of Rachel, his beloved wife.

So much was Joseph favoured, indeed, that his brothers grew to hate him for his pride and tale-baring when an opportunity came, sold him for twenty pieces of silver to some Ishmaelites who were on their way to Egypt.

Although at first only a slave and quite unused to being treated in any but a favoured position, Joseph profited by his adversity in that by the time he was thirty years of age, had become Governor of Egypt and second only to Pharaoh who gave him and his wife, Asenath, daughter of one of the inhabitants of that, Herodotus says, "were the wisest of the Egyptians." By Asenath he had two sons, Manasseh and Ephraim.

Seven years after being made Governor, a great famine came

upon Egypt and all the surrounding lands, and Joseph by his foresight had stored together sufficient corn to see not only his own people but also the people of the world who were in want of food.

After two years of famine, the family of Israel in Hebron began to starve, and Joseph's wife was born to be brought in Egypt to keep him only Benjamin, his youngest son and the brother of Joseph whom he believed to have been slain by wild beasts, that they might purchase sufficient corn for their needs.

When the ten brothers arrived in Egypt, they found they had to apply to the Governor for permission to buy the grain. After so many years they did not recognise Joseph, but he knew them immediately because he had ordered that everyone and that the books of the city book him each night; it was then, a simple matter to know when his brothers came, as it came then, that he must, sooner or later.

Joseph still hated his brothers for their previous ill-treatment of him, but wanting to hear about his father and Benjamin, he first accepted a man of them in his office, asserting that they were all sons of Joseph, and that he was declaring it impossible for one man to have so many and so different names and said they must have been somewhere and banded together, but he would not say the story.

When the brothers still denied their own spies, Joseph ordered them to be put in prison for seven days, and at the end of that time commanded that Simeon should be taken to him and that he should be kept in prison against him in his household, left at home while the rest took the corn to their fathers, but upon returning the youngest brother, Benjamin, they had spoken with him.

ISRAEL ANGRY

At the same time, he gave instructions to his servants that each man's money in the neck of his bag should be put up.

When the brothers arrived home and told their father of what had happened in Egypt and then found the money in their sacks, they were frightened but Israel was angry as well and demanded that under no circumstances would he allow Benjamin to go down to Egypt with them.

Reuben offered to leave his Without an hostage with their grandfather and pledged himself to bring Benjamin back safely, but Israel refused to listen or consider the matter further.

Joseph describes graphically

how when the corn was finished and the family once more in want of food, he sent his sons to go again to Egypt, but they said they would not go without Benjamin.

When Israel still refused to let him go, Judah who was the father of Benjamin, told his father he would make himself responsible for Benjamin's safe return and seeing they would not go without him, Israel reluctantly gave his consent and sent a present of the fruits of the land, balsam, resin, honey and turpentine for the Governor, hoping in this way to assure Benjamin's safety.

As soon as the brothers arrived in Egypt, they went to the Governor's house and seeing the steward explained how they had found the money in the sacks of corn and had brought it back to their father.

JOSEPH MOVED

When the steward said he knew nothing about the matter, they were greatly relieved for they had the Governor's word they might be accused of theft.

The steward released Simeon from prison, dressed him in splendid garments and allowed him to go to his brothers. As soon as Joseph was free of attending upon the Pharaoh, he offered them to let their father offer him the life of his brother Benjamin.

When the father was very moved at seeing his brothers again and asked after their father.

This night he entertained them in his house, and at the end of that same day as they had been ordered to do, he had them seated at a table, but although he treated his half-brothers kindly enough, he gave Benjamin much to eat, all but a little.

While the brothers slept after supper, Joseph threw his servants to fill their sacks with corn, place the money in the neck of each, but in Benjamin's sack, he put also his golden drinking cup.

This he did to see if his half-brothers would stand by Benjamin when he was accused of theft.

When the brothers set out on their homeward journey, rejoicing at having both Simeon and Benjamin with them, they had not gone far when a company of horsemen rode up and surrounded them, and the Jew's steward who was with them, abused them roundly both of ingratitude and of theft.

The brothers scurried in their ignorance, and the angry steward said to them:

BIBLICAL IS OFTEN MISUNDERSTOOD

ECUMENICAL PRESS SERVICE

Rome, April 15

The encyclical on the Development of Peoples (Populorum Progressio) has often been misinterpreted since it was issued a year ago, Pope Paul VI said.

Others to suffer from a perpetual state of inferiority. "But it was certainly not our intention to offend those who are poor, but those who are poor because of the natural forces of economic development, those who are poor because of the human frames such processes to the exigencies of the common good."

The duty of the Church, he said, is not to supply technical "solutions" but to supply a "conceptual framework" which will give "logical and human strength" to development efforts.

Without a strong religious which establishes the supreme value of the human person, the logic of Christ... which remembers that the new name for peace is development.

steward, but to pacify him, suggested he open the sacks to see if he himself was the thief.

Great was their fear and consternation when they saw the money again, but they were worst of all, the gold cup in Benjamin's sack.

Benjamin was taken at once into custody and the whole party returned mourning and lamenting the folly of Benjamin, but determined to save him.

When they were taken before Joseph, he too reproached them with ingratitude and bade them go away for he intended to punish Benjamin only.

The brothers replied they were sorry to lose their lives in order to save Benjamin, but they knew that Benjamin might be restored when Joseph's eyes were opened.

When Joseph appeared unwilling to lose their lives in order to save Benjamin, he said he had already lost one son and he, Judah, had made himself personally responsible for his younger brother's safe return, and begged the Governor to show mercy and give the son a man, for this he would show honour to all fathers.

U.S. DRAFT PLAN FOR UNION SOUGHT NEXT YEAR

ECUMENICAL PRESS SERVICE

New York, April 15

The drafting of a specific plan for union ten U.S. denominations was approved by delegates attending the seventh annual consultation on Church Ohio, this month.

It was voted to press for a draft of the plan by the next meeting of the group, to be held March 17-19, 1969, in Atlanta, Georgia. Originally it had been thought that the plan could be prepared before 1970.

The action represents a major step toward the drafting of a single church from the first to the last.

The draft would go first to the consultation for debate and revision, and then to the various denominations for further consideration. The plan would be able to enter upon ratification of the plan.

PROCEDURES

During the Dayton meeting reports were heard on procedures for joining the membership and ministries of the various churches, and on the structure of the provisional governing council. Reactions to principles of church union were also reported.

After extensive debate, it was voted to submit to the consultation 25 delegates on the provisional plan, to be formed when the plan is adopted, but before a constitution is ratified.

EUROPEAN PROJECT ON MIGRATION

ECUMENICAL PRESS SERVICE

Geneva, April 15

The first Western European project in the field of migration is being co-ordinated by Protestant, Orthodox and Anglican Churches, said this month in Geneva.

The increasing industrialization and economic integration of the region have attracted large movements of migrants, and the problem of social and cultural adaptation is acute.

The area involved includes the Grand-Duchy of Luxembourg, the Department of Moselle (France), the city of Metz, the Moselle, north of the river (France) and the eastern German.

The new project, sponsored by the four-year-old European Centre on Migration, works in co-operation with a 12-month study undertaken by two research institutes in France and Western Germany.

SOUTH SUDAN

HOPES

ECUMENICAL PRESS SERVICE

Khartoum, April 15

Evidence of improvement in Church-State relations in the Southern Sudan was offered by the Bishop of Khartoum, the Right Reverend Oliver C. Allison, following a recent visit to the province.

During a visit to W. J. the provincial headquarters, in early March, he found that government officials have been very helpful in the province. He noted that several churches destroyed or damaged in 1965 are being repaired.

During 1968 it is hoped that at least one or two of the Sudanese clergy may be able to return.

REFUGES

Recently two of the Sudanese Anglican priests who were forced to leave their posts in 1965 have reported to the church and to civil authorities. They are being located in places of need within the Sudan.

In one town of Bahri Ghazal Province the local government has been found to have closed the church at its own expense, and the furniture is awaited from the diocese.

Bishop Allison expressed the hope that during this year considerable progress would be made toward the repatriation of the Southern Sudan's non-moral life.

F.A.O. DIRECTOR VISITS W.C.C.

ECUMENICAL PRESS SERVICE

Geneva, April 15

Dr. A. H. Boerma, new director general of the U.N. Food and Agricultural Organization, conferred with Dr. Eugene Carson Blake and other staff members of the W.C.C. on April 3, about their co-operation between the two organizations.

The W.C.C. supports a number of FAO projects through its youth department. It also has been assisting the FAO in the field of the W.C.C. on April 3, about their co-operation between the two organizations.

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All Enquiries: DE-3335

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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 on the school tennis courts.

The missioner, Dr Keith Rayner, who assisted with the singing, referred to the many questions received with in the mission, and the deeper knowledge of God gained by many that way.

Pointing to the panorama of the city of Brisbane below Albion Heights, he told the young viewers to remind the worshippers that any knowledge of God they may have gained is 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 "coffee lounge" in the houses nearby owned by the school.

Girls made their own coffee, and met the missioner for discussion in groups and private.

Up to 40 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 to the Junior School, and the

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. Thasley.

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 Club at the Key City Hall, on Wednesday, April 3.

At a long period as Senior Master, he was appointed Headmaster in 1943 following the death of Mr Frank Shoupe, and continued in that position until his retirement in 1959.

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

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

His last classes at Trinity Grammar were for himself and Mr Bright, who was closely associated with him at the school, and was especially concerned with the boarders, being very much a mother to the younger ones.

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

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

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

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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COROWA COURT FETE

FROM OUR OWN CORRESPONDENT

Melbourne, April 13
Corowa Court, Mornington, 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 above off the lounge room has just been fitted out with the necessary fittings in order to turn it into a fully equipped kitchen for services to take place there.

The annual fete for helping out its finances took place on Saturday afternoon, April 6, and was held in the Perth garden 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 frontage to the street, it is most deceiving, and many were surprised to discover how far back it runs, with the units arranged around a series of graded, enclosed courtyards.

CATHEDRAL AIDS PLAYHOUSE

FROM OUR OWN CORRESPONDENT

"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 1968," said Miss A. Gillett, tour director of the National Theatre Players, in Perth last week.

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

The Cathedral Drama Department provided facilities for the company during its rehearsal camp before it left to tour to county 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. Hovey, the cathedral drama director said.

"And I am pleased that this cathedral has been able to assist the ministry to theatre most practically 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 Ear and the Public Eye" by Peter Shaffer.

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

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 activities 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, I. H. Timpony 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

Melbourne, April 15

About 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 Positive Faith" was followed by a group discussion and 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 Annot. On Saturday afternoon a sports tournament was organised by the Reverend Peter Corsey.

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 in faith turn to Jesus.

Questions looked at were: "Why is Good Friday so called? How will you spend Holy Week and Good Friday in particular? How do waterworks?"

How do we set about finding forgiveness?"

We were joined by 17 members of the Cathedral Congregational Church, who were camped nearby, on Saturday evening for a series of highlights of which were the theme song "Pella the cat" and the sermon on "Three Blind Mice".

The congregational group also joined us for Holy Communion on Sunday morning.

This was followed by the final Bible study "The Third Day He Rose Again". The topics for discussion were:

"What are the consequences of living in Christ?"

"How can we help those who are worried by the defence of pre-marital chastity or, the temptations to become alcoholic, drug addicts or compulsive gamblers?"

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

MISSION WEEK HELD AT THE SOUTHPORT SCHOOL

FROM A CORRESPONDENT

Brisbane, April 15

Passion Week the theatre at The Southport School has 350 boys sang old hymns to new tunes and some new hymns to new tunes.

Every night during throughout to the rhythm of guitars and drums as

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 hit parade and he was ably assisted by the band of the Troops and the Seekers.

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

The Beatles record "Help" was a most fitting 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 Rite.

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

Brisbane, April 13
Novice Bridget will make her profession within the Society of the Sacred Advent on Easter Monday, April 15.

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

tion and without any pomp or ceremony.

These very different celebrations took place in the library on a table in the gymnasium on a walling horse in the theatre on the refreshment counter and finally a truck shop on the drink machine.

Hundreds of resolution cards were completed and signed by the missioner and on the last night of the mission a great procession was formed behind the head boy with the veiled cross and the whole enthusiastic and very happy congregation surged towards the chapel for the final service of thanksgiving before the Blessed Sacrament.

VOYS REWIVED
The boys renewed their baptismal vows and then sang the service of Devotions in which the plating of the "O Salaria" and "Istante Ergo" blend into the modern tunes of "Living Lord".

After the service the Dean blessed each boy who came forward to the altar rails for a promise of co-operation and understanding between the boys were led in this by their headmaster, Mr Cecil Peacor.

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THE NEW THEOLOGICALS . . .

JOHN MACQUARRIE

By BARBARA THEIERING

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 (Germany's Tillich, Bullmann take 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.

Bullmann 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 way out to that total subjectivity which leaves man more desolate than a god.

John Macquarrie, in the manner of a good professional theologian, takes up a position somewhat 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 Macquarrie in his "Studies in Christian Existentialism" defends himself from Ogden's misinterpretation, and shows himself to think to have learnt much from the ripe wisdom of Paul Tillich.

Like all the new thinkers, Macquarrie admits that his re-examination of Christian truths was forced upon him by the exigencies 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. Macquarrie 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, in my humble opinion, transmitted the theological theme on a wavelength 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 'The speaker was guilty of being intelligible only by introducing the word "God" into his talk. This word does not refer to anything within my range of experience or expectation, and so every sentence in which it was used was to me meaningless, and the whole paper became unintelligible. Will the speaker kindly explain what the word "God" signifies?'"

In re-examining what he means by "God", Macquarrie 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 rational super-nature.

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

"God" is a reality prior to man. He is radically other. He cannot be demonstrated, only described through the experience of grace.

He responds to Being, understood through the experience of grace, 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 in entities as the wholly other, the *transcendens*, the non-entity which is yet more 'beingful' than any possible entity."

"You see Sartre's outlook, you have to understand man as indeed a 'nude passion', whose existence is entirely positive.

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 opened to it, and we are brought into its existence, it, but in such a way that something of its character is disclosed 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, Macquarrie displays a certain ambivalence.

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

HISTORICAL JESUS

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

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

Macquarrie believes that from this point of view, what is important about the historical Jesus

ALARM AT LOSS OF PRIESTS IN THE U.S.

AMERICAN NEWS SERVICE

New York, April 13

At least 700 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 staff members who came together last year to promote open discussion of a phrase in a recent religious orders (with 23,000).

Their report called for a public study of departing priests fully shared by the American hierarchy.

"Seven hundred and eleven men who have acceptable positions cannot all be classified as 'deserters,'" the report said, referring to a phrase in a recent pastoral letter. "The decisions of the 711 must be respected."

Of the 711, a total of 322 had married, 265 have remained

in "the pattern of life and action disclosed in the events — a pattern which may be described as the life of the Christian life consists in the re-encounter of the pattern in existing existence, in a dying and rising with Christ."

In such re-encounter, 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 is 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, Macquarrie differs in the typical English-American fashion from Continental theologians, many of whom find no real reason for clinging to the historical basis.

REDEMPTIVE

(Fig. Fritz Buri, who sees the task of the theologian as discovering an understanding of humanity, writes that the "theological" is available in traditional Christianity.

In taking this line, Macquarrie seems to fit in with the point of kerygmatic theology, which is concerned rather with the redemptive significance of Jesus Christ than with Jesus as an individual person.

Macquarrie admits that he is going no more with the figure of Jesus than can be done with the life of Socrates.

He does not set up into which the empirically-based English-American theologians have fallen, but the Jesus-projections are religiously inadequate, and such projections will always arise where the theologian clings to the necessity of a set of verifiable facts or observations concerning Jesus.

This is done, of course, in the name of an important principle: that there must be an external, objective basis for known truth. It is this principle that has led to the scientific triumphs of the Western world.

But can it in all honesty be applied to the figure of Jesus? Did the early Church place the same emphasis on it as we do, or was this rather the contribution of the Western branch of the Church?

These are the questions that must be faced if we are to enter into the current theological debate.

Macquarrie's contribution consists rather in synthesizing what

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Of the 711, a total of 322 had 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 110 of the religious orders (with 23,000).

"Obviously," he added, "the report should call the study done by the National Association of Pastoral Renewal, which is necessary because of the existing credibility gap between priests and bishops."

REVISED PRAYER BOOK SERVICES

has been said, that is 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 on a massive programme of re-interpretation: it will 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, particularly in our 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 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, paradoxically, man prepares for a radical re-interpretation of the nature of this Ultimate Reality, the heathen "idols" come from union with it as in real as it ever was man's most fundamental concern.

Others are trying to find a non-spiritual truth, the figure of Jesus, his uniqueness and significance.

This part of the debate has so far not produced any religiously viable solutions, 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 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 matters 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 being irreligious when we accept answers without thought, when we give in to the fear of consequences and act out a part that is expected of us.

Not will Christianity ever lose its point as a satisfactory expression of the religious quest, may lose its power, but not its point.

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

It will 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.

This they have not yet managed to do, although they have made some headway in showing that redemptive truths are found in Christianity, but that truth is not enough to have power, but for how long Christianity, if they continue to be called Christians.

An attractive old doctrine holds that being present as before ever he was known on earth.

He is not to continue to exist in the redemption that comes to man through an understanding, will, though his name be no longer named.

It is, in fact, the present form of Christianity should perhaps be prepared to die now that its Lord will surely rise again.

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LETTERS FROM AMERICA

THE whole nation is still greatly intrigued by President Johnson's announcement that he would not be a candidate for the presidency of the United States 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 our country with its long and deep and widespread divisions 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.

His decision, of course, makes the 1968 presidential election one of the most interesting on record, and it was weeks ago the Democratic nomination seemed to be quite clear, namely, Mr Johnson's.

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 wished for a quick, peaceful solution to Viet Nam. He was, however, not regarded as a serious opponent to 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 opportunism.

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 the 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 and intense interest in politics over here has to be seen to be believed. So much so that the news media is 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, electing one or the other by Governor Wallace of Alabama, the Peace and Freedom Party, which has 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, and the Civil Rights situation which brings along with it the whole question of the escalation of riots and general disorder in the cities this coming summer.

All of these things are so complex and there is no clear-cut decision to be made in any of them.

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 week-end 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 what we read 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 his 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, may lead to peace discussions, as is being taken up by North 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 Graham, 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 uplifting and serene atmosphere in the Confirmation service, from which we were all greatly benefited.

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 express encouragement by the Church of God in the world, and that no part was rejected as being in conflict in the affairs of the world. Altogether, a refreshing change.

An incident at the General Convention nominated your correspondent to be Chairman of the Pastoral Services Committee. This should prove a very interesting and fruitful experience.

Newspaper headlines have been made largely by a dispute within the Diocese of Los Angeles.

The Roman Catholic Archbishop there, Cardinal Montini, generally labelled a conservative, has disapproved the order of Sisters of the Immaculate Heart of Mary who want to change their dress and also their hairstyle.

"CATHOLIC VOICE"

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

The Cardinal reacted very strongly to this, and told the Mother Superior that if she did not expel them from the schools in his diocese.

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

It was a great relief to see that in the United States if it is not revoked, but it could easily be done.

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

"Thousands, and perhaps tens of thousands more are refusing to be trained in the seminaries, and are not tolerating a situation where the kind of life they lead in the hour they arise from bed would be the business of a Chancery Office, 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. This is a danger which must be met or destroyed so much that most of us who are moderate Catholics, then I think that we will be glad to see the end of our church in our lifetime."

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

TRANSITION

In the same issue of the "Catholic Voice" is an article on 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 organisation

are the Rev. Fr. James J. Conroy, S.J., and the Rev. Fr. John J. Conroy, S.J., who are both active in the Diocese of Los Angeles.

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They are both active in the Diocese of Los Angeles.

ation are an Episcopal priest, named David Sess, Miss Cecelia Carter, a former Sister who has successfully made a new life, and Miss Sewell, a lay person, a professional nurse who converted 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 people 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 messes for displaced clergymen and Religious in 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 trick bait to be thrown at existing church structures.

It is not the next century.

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LEAVING FOR LAMBETH

The Bishop of Bendigo, the Right Reverend R. E. Richards and Mrs Richards, will leave Melbourne on the "Melbiana" on May 5 to attend the Lambeth Conference.

The Venerable C. D. Sheumack will administer the diocese at Vicars' command during the Bishop's absence.

At the first meeting of the Advisory Council for Religious Communities for Australia and the Pacific held at the Rectory, Church of St. Mark, C. Thomas Mother Faith C.N., Fr. Geoffrey S.S.F., the Bishop of Warrumbungle, Mother Lois S.S.A., the Archbishop of Melbourne, and Sister Scholastica C.S.A., and Fr. John Lewis S.S.M.

(who took the photographs) were also present.

