

ANGLICAN

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"PARTNERSHIP PLAN" GROWS IN AMERICAN CHURCH

GENERAL CONVENTION MAY ABOLISH QUOTAS

ANGLICAN NEWS SERVICE

New York, April 24

Twenty-eight dioceses and missionary districts of the Episcopal Church in the U.S.A. are practising "Partnership" this year.

Starting this year, South Carolina, Tennessee, and Wyoming joined the movement that began in Southern Ohio thirty-three years ago, to trust parishes and missions to pledge financial support of missionary work outside their borders, without being told what is expected of them.

Nearly one-third of the Episcopal Church is now involved in this scheme.

General Convention at Seattle, in September, will vote on a proposal to abolish the Church's 40-year-old quota system and, in the spirit of partnership, rely on voluntary pledges of dioceses and missions to the Church's general programme, starting in 1968.

The Partnership Principle adopted by General Convention in 1924 asks each parish and mission, each diocese and missionary district, to give to others at least as much as it keeps and spends on itself.

All three newcomers to the partnership group ask a voluntary pledge of parishes and missions for the Church's general programme and the support of the Bishop's Office, and have only one budget.

The move abolished the "housekeeping" assessment for the Bishop's Office and as the fair apportionment or quota for the mission programmes of the diocese and the Church.

Twenty of the 28 partnership dioceses have a completely voluntary system of the quota system.

PROGRESS OF APPEALS

The Church of England Information Trust gratefully acknowledges the following further gifts to the series of Appeals launched during Lent this year, and which it has decided to continue.

Previously Subscribed	\$134,240
S. Gendry, M.C.	10.00
Mr. H. M. H. G. G. G.	10.00
W.A.H.S.	10.00
Allen, R.A.	2.00
W.H.S.	132.00
G. R. Green	2.00
M. C. G. G.	10.00
Allen, Brisbane	2.00
Mr. W. S. Wilson	2.40
TOTAL:	\$148,480

In accordance with the instructions of donors, these gifts have been allocated to the following funds, the totals in which are now:

Cost of sending copies by air freight to Australia	10.00
Polymedia	10.00
Postage	10.00
Newspaper	25.00
Free Fund	40.00
Building Fund	410.00
Other	200.00
TOTAL:	\$1,415.00

The incidence of Anzac Day has meant that further sums received after Monday last will not be acknowledged in our columns this week. Indeed, our receipts will be sent meanwhile, as usual.

The totals at which we aim for these appeals are \$1,550 to meet the cost of sending Trust Anglican by air freight to the several missionary dioceses; \$5,000 to ward the annual cost of maintaining our Free Fund for retired clergy and others; and \$8,000 towards the cost of alterations and additions to the premises of the Trust, in which Trust Anglican is edited and printed.

LEARNING LESS NOW



Young faces look up at a Church school in MTU, Gabon. Such schools are disappearing in South Africa under government pressure, says an extensively documented UNESCO report (see page 8). Desks, pencils and paper are becoming rare luxuries for South African coloured children.

U.S. POLICY CRITICISED MORE AT HOME THAN HERE: BISHOP

Discussion on the Viet Nam war continued far more vigorously in the U.S.A. than in Australia, the Bishop of Gippsland, the Right Reverend D. A. Gurnsey, said in his address to synod at Leongatha on April 17.

The "New York Times", the most responsible and influential paper in the English language, and "Christianity and Crisis", a Christian fortnightly review, both regularly criticised the present policy of the U.S. Government, the bishop said.

Bishop Gurnsey made four points:

- Some loss of moderating the conflict and reducing the enormous losses on both sides and the colossal expenditure of money on destruction must be found. This involved bringing pressure to bear on both Washington and Hanoi and on the National Liberation Front.
- The attempt to bomb North Viet Nam into submission was both inhuman and militarily ineffective.
- Retaliation by terror for terror, the use of napalm by the U.S.A. and its allies, and the use of torture by both sides was completely contrary to Christian ethics.
- The plight of refugees was so appalling that their relief was urgent. It seemed to him more urgent than the military victory of either side.

"There were horrible atrocities in the Algerian War, yet the French withdrew and gained international respect by doing so," he said.

"As Bishop Bell of Chichester opposed the saturation bombing of Germany in 1944-45, so I feel bound to oppose the present American bombings in Viet Nam."

TRAGIC MISTAKES

"The weight of the bombing exceeds that of the World War. Civilian casualties and tragic mistakes are unavoidable."

The bishop said that many Americans, including George Kennan and Arthur Schlesinger, believed that the bombing should be tapered off and eventually terminated.

He spoke of the importance

of that part of the forthcoming referendum dealing with Aborigines.

"He hoped everyone would vote 'Yes', in an essential step in the campaign to remove the stain of second-class citizenship based on colour."

Bishop Gurnsey spoke of the reduction of university grants as "non-sensical".

"When will our political leaders become ashamed of spending on education an amount proportionally less than in spent by Spain and Portugal?" he asked.

1,000 CIVILIANS KILLED A MONTH BY BOMBING

The Australian branch of the International Committee of Conscience on Viet Nam issued the following statement after a special meeting in Sydney on April 18.

"As Christian ministers who have previously expressed concern in conscience over the war in Viet Nam, we welcome the recent calls for peace by the Australian Roman Catholic bishops and the Anglican Primate, Dr. Strong. We hope that they will initiate a new wave of concern in the Australian community which will lead to active diplomatic moves for peace."

We believe that the cessation of all bombing is an imperative necessity to create conditions for peace. We recognise that this would involve a calculated risk and an act of faith.

"We believe that the time for a cessation of bombing is now because of appalling civilian casualties, the mounting demands for peace within South Viet Nam and the escalation toward a third world war."

Civilian deaths, now averaging 1,000 deaths a month, most of which are caused by U.S. bombing, are an outrage to the conscience of humanity. The bombing of villages and the resultant suffering of civilians

burned by napalm alone make the war unjust and immoral. We have received evidence that the mounting demands for peace within South Viet Nam people have led to widespread strikes in Saigon, Hanoi, Da Nang and Dalet.

"As no war remains static, continuance means certain further escalation. No one knows when the line will be crossed making a world war inevitable."

"We welcome the Prime Minister's personal interest in South East Asia but we are ashamed that the whole of the world leaders have made efforts to bring about negotiations, our national leader has not."

"We call on the Australian Government to align itself with mounting world opinion by urging the U.S. Government to halt bombing as a prelude to negotiation."

In co-operation with the Central Methodist Mission, the Committee of Conscience on Viet Nam under the title "Viet Nam Now" which will be held at 7 p.m. on Sunday, April 30, in the Lyceum Theatre.

LIVERPOOL CATHEDRAL TO HAVE CHEAPER, MODIFIED WEST FRONT

ANGLICAN NEWS SERVICE

London, April 24

A modified design for the west front of Liverpool Cathedral is expected to save nearly one million pounds on earlier estimates and should ensure completion of the whole building by 1975.

The new west front design has been produced by Mr. F. G. Thomas, successor to the late Sir Giles Scott who began work as the cathedral architect in 1905 and died the last year. Sir Giles died in 1960.

Sir Giles' design for the west front, which was introduced in 1942, would have taken the building to the edge of a ravine running along the cathedral and would have been complex in design.

"Now this is to be replaced by a simpler design which will restore the original idea of making the cathedral almost symmetrical with the last year."

It is expected that an appeal

for £500,000 will be launched next year to cover the costs of all the outstanding work.

Three plans for a modified west were considered and rejected.

INFLATION

Two would not have saved from the inflation for the cathedral to have been finished in this generation or the next and then to close the last bay with a temporary nave would have been regarded as the first step in the inflation.

Inflation has been steadily overtaking the value of donations and interest on investment and it has been clear for some time

that delay in completing the building could only lead to rising costs.

The foundation stone for Liverpool Cathedral was set in 1904, and the final cost of the building is expected to reach £15m.

It is estimated that if earlier work had been done at present-day costs the total would have reached £15m.

The third and last bay of the nave has still to be built as well as the west front, and the total cost of the building is expected to be about £1m.

About the modified design the remaining costs would have totalled £2m.

EUCCHARISTIC RITES AND THE THEOLOGICAL ASSOCIATION

THERE is no doubt about it that Anglicans in the Catholic tradition have been most affected by the almost invincible indifference of liberalism than our Evangelical friends who know precisely where they stand and how to maintain and propagating their views.

Even when they would deny that they were "liberal", non-evangelical churches appear to me to have fallen for a propaganda line that it is not "nice" to have strongly held views, or conviction has often been regarded as fanaticism. Tolerance has been allowed to degenerate into licence, and charity has been debated to an attitude by which you are expected to abandon your point of view in favour of the opposition's, and to fall over backwards in seeking something right in the other's point of view.

FEELBLE OPPOSITION

To hold that, in matters of controversy, the highest form of charity may be to maintain the truth is not a popular position. And then the "other side" comes along and subtly convinces almost everyone that there is nothing that one can hold with conviction any way.

I believe it is the back-drop of this quite feeble opposition that has so far been offered to the Modern Liturgy (and the fourth called A.M.L.) which is the essential simplicity of Christ's Sacrament/Sacrifice.

Even the actual details of what should be included in a liturgy are being debated in modern liturgical study. And here again A.M.L. falls down.

Why, for example, drop the traditional words "in remembrance of the body and blood of the Lord Jesus Christ"?

And A.M.L. got in first with the "in remembrance" clause that is kicking it out with Anglican prayer books (excluding the 1662) and heavily censored lessons did nothing to commend the rite to

Of course there are some points about A.M.L. that straight forward conclusion, the liturgy of Old Testament times is not (though this may have problems for those who believe that children ought to be in church), and the prominence of congregational participation (though long congregational recitations can be just as dreary as long clerical monologues) are good things.

But there are so many other things wrong with A.M.L. that we ought not to let the good points blind us to the faults which it very definitely possesses. In any case "A Liturgy for Africa" has all these good points. It is only faint suggestions that the framers of A.M.L. are even aware of the great liturgical movement that has done so much to deepen our understanding of the eucharistic liturgy in the last thirty years.

The main outline and structure of what constitute a good liturgy are clear from the work of Dix, Tugman and others.

PATTERN

The classical pattern of a eucharistic liturgy reveals a two-fold division into the Fore-mass and the Mass of the Faithful, the preservation in the latter of the four-fold shape.

A.M.L. seems to have ignored this and followed a pattern into the rather confusing and untraditional freestyle structures.

Thus, in A.M.L. we find the great intercession, which belongs to the Fore-mass, coming after the Offertory, and the Eucharist instead of being the climax to the Eucharistic Prayer, but to serve as a summary of the Intercession.

And instead of keeping the last few A.M.L. as a Fraction immediately after the "setting out of the bread and wine" of keeping it in its proper place as one of the great and significant moments of the four-fold shape.

This is the text of the paper read by the Rector of St. Michael and All Angels, New Farm, the Reverend D. J. Williams, at the conference of the Archdiocese of Lilley, Diocese of Brisbane, held from April 4 to 6.

I am not arguing for the two-fold division and the four-fold shape, for merely antiquarian reasons, though I would say that tradition unless there were overwhelming reasons to the contrary.

Rather am I urging the traditional structure because it makes sense, and because it reflects an adequate theology of worship.

It distinguishes clearly between the Ministry of the Word and the Sacrament/Sacrifice. And because it is logical it is easier to teach.

It makes quite clear that Christian worship is the fulfilment of the whole synagogy and temple worship, parts of The Law which our Lord came "not to destroy but to fulfil."

And the Eucharist prayer—should reveal the readiness of its framers in being prepared to say that our Lord did not tell us to do this. He took it. He said, "He who represents A.M.L. doesn't do this, and in fact nothing that one can hold with conviction any way."

Though less confused than 1552, it makes one wonder if the quiet belief in the reality of both rites aren't the cause of the confusion. The essential simplicity of Christ's Sacrament/Sacrifice.

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INTERSESSION

For the intercession, I am not at all sure that I approve the people's response: a little sentence, however short, would have been better. And aren't we not satisfied with the reference to the Lord's Prayer as a prayer for the faithful departed?

I'll confine my criticism of the Canon—if that is what it can be called, when shortly look at the doctrine of the rite. But let's face it, what serves for a Canon is, crucially, a messy piece of work.

There are many shortcomings there are in the structure of A.M.L. and many shortcomings are even more alarming.

The tragedy is that not only we are clear about the structure of a good liturgy, but that we are clear about the knowledge and the knowledge of the Presence of both the Eucharistic Presence and the Eucharistic Presence of the Holy Spirit, or the Reformers had never heard of Dix, Jungmann, and others.

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NOW READY

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, is now to be reprinted in view of the heavy demand. It will be available during this month.

Orders for this complete book should be placed NOW.

The new form, A MODERN LITURGY, has now been printed. Distribution has started to those parishes which have placed orders with their Diocesan Registrars.

Further orders will be dealt with in strict order of receipt.

Price: 15 cents per copy, plus postage or freight.

The following revised Forms of Service have now been printed, and are being bound. Distribution will start next week. Further orders will be handled strictly in order of receipt.

MORNING PRAYER (8 pages): 6 cents each

EVENING PRAYER (8 pages): 6 cents each

HOLY COMMUNION (12 pages): 9 cents each

Postage (minimum 5 cents) or freight is payable on all orders.

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FIRST MEETING IN ZONE 8

FROM OUR NEWS CORRESPONDENT

Bathurst, April 24
The first meeting of members of the Anglican Church in Australia from parishes within Zone 8 of the Diocese of Bathurst was held at St. Michael's, Bathurst, on Monday, April 24.

Zone 8 comprises the parishes in and around the city of Bathurst and the surrounding Holy Communion.

The Rector of Kello, Archdeacon of Bathurst, the Reverend J. J. Sherlock.

The Bishop's wife, Mrs. E. R. Leslie, outlined the formation and the ideals of Anglican Women.

After the election of officers, the Bishop's wife, Mrs. E. R. Leslie, gave an interesting address on the history of the Diocese of Bathurst.

Following business on the agenda, slides of the winning entries in the recent A.M.L. needlework competition were screened.

Before lunch and afternoon tea, the Rector of Kello, the Bishop's wife, Mrs. E. R. Leslie, gave an interesting address on the history of the Diocese of Bathurst.

A LITURGY FOR AFRICA

Limited stocks of this work have now come to hand, and are available at 16 cents each plus postage (4c) from—

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney.

Preference will be given to orders accompanied by cash, which saves us a great deal of time and labour on accounts.

FAMILY STUDY COURSES AT HOLY TRINITY

By JUNE HARRISON

AN exciting, and probably the most unique by training and academic programme in Holy Trinity, Adelaide, is nearing the end of its first term this year with a record number of 178 enrolments.

Among other things it is helping to stem the "fall-out" of youngsters from church life and biblical study after their confirmation.

At adult level too, it is firing people from all walks of life with a growing love for, and desire to study, the Word of God.

Members of the Education committee at Holy Trinity are hoping that many more from other churches and denominations will share their programme — either by attending classes, using the notes that have been carefully compiled and written over a period of several years — or by adopting their own systems of study along modified lines.

Developed over the last three years, Trinity study course is a scheme of Christian education ranging from parents in practical Christianity to the S.P.T.C. and Greek Studies classes for high school children and adults from all walks of life — professional men and women, tradesmen, white collar workers, housewives, nurses, journeymen and bricklayers.

In some cases whole families attend — on the parents in one group and children in others, with babies and young children properly cared for in a well-equipped crèche.

The Trinity Study Course is probably unique in that it covers a wide range of Christian teaching (as well as age groups) and because much of its study material has been carefully compiled and written by its own staff and laity. This has enabled it to study no larger similar group in Australia as far as the Church of England is concerned. Indeed, its 1967 enrolments have nearly doubled last year's total of 200 over three terms.

More important than the numbers, however, is the enthusiasm which has motivated steady attendance. Many have been very consistent, discussed keenly.

How has such a programme come about?

Nearly four years ago, clergy recognised the need for follow-on from confirmation classes, planning what was called the advanced study course.

Notes were from various sources including the Lutheran Church.

TWO AIMS

Partly as a result of an overseas tour by the rector, an educational committee was formed with two aims:

- To develop coherency in the educational plan.
- To develop an education committee that could help achieve this.

1966 saw a realisation of these aims. All the courses were drawn up to a time-table which was sent (for all members of the family) — 5 p.m.

After study groups, dinner was served in the hall at a cost of 20 cents for adults, 10 cents for students, with concession rates for families. Students old and young were encouraged to attend this time of informal fellowship when they go on to Evening Prayer together.

A further reassessment was made early this year so that there are now five main streams of study. These are: the adult bible study course, in which the Trowel Bible Study Guide on the Bible is being studied in the first two terms and practical lessons are available for the third; the Trinity Study Course for first to fifth year children; the Basic Study Course for first to fifth year children; and the Trinity Study Course for first to fifth year children; and the Trinity Study Course for first to fifth year children.

which Holy Trinity especially encourages. These members from other churches, and denominations; Confirmation classes; the Trinity Study Course, the Junior section, Sunday School, the Trinity Training Course, now held in first term of third form, and with booklets. Notes have been written which have been written by three people.

Other items on the educational programme this year will include studies in religion and counselling for which notes from the Berlin Congress attended by Mr. Shilton, will be used.

The Education Committee is also planning baptism seminars for parents and godparents and have their own set of slides for their own use.

Marriage counselling comprising three series of courses (one for 180 attended) and seminars for religious counselling will be included.

OLD AND YOUNG

Chairman of the Education Committee, the Reverend W. J. Griffiths, says: "We are glad to share our material with those too far away to attend the classes."

Griffiths adds that he has seen with anyone from other churches of any denomination able to attend.

The Basic Study course has been designed for graduation, but any part of the whole course could be taken.

The Rector, the Reverend L. R. Shilton, at the opening of the course said: "We are glad to share our material with those too far away to attend the classes."

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ORTHODOX GOAL IS UNIVERSITY

ECUMENICAL PRESS SERVICE

New York, April 24 — A long-range ecumenical goal programme, whose ultimate goal is the development of a Hellenic University in the U.S.A., has been launched by Holy Trinity, a Greek Orthodox Church in Brooklyn, New York.

Archbishop Iakovos, head of the Greek Orthodox Archdiocese in North America, announced the plan to a 15-member Academic Development Advisory Council which formed which the Greek Orthodox American educators.

In the prosperous South African economy, which will need more and more skilled workers, this indicates extremely poor prospects for any race.

The report raises doubts that the situation benefits South African sources, the report demonstrates that while more African children attend school each year, the amount spent to educate an African child is decreasing.

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HEARING LESS IN SOUTH AFRICA

ECUMENICAL PRESS SERVICE

South Africa has less access to schooling now than they did in 1950, according to a new UNESCO analysis.

An extensively documented report on the effects of Apartheid on education in South Africa, UNESCO concludes that the government policy intends to promote an education which is served by the labour of unskilled Africans.

In the prosperous South African economy, which will need more and more skilled workers, this indicates extremely poor prospects for any race.

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The non-white mortality rate in South Africa is more than double that of the white population. Non-white infant mortality is a lower life expectancy.

Factors in the UNICEF report strongly back up the United Nations assertion that the South African government's policy in the territories north-west of the country should not be continued because of systematic suppression of non-white peoples by the white population.

Figures on health and education in the mandate territories are not available to the U.N.

The assumption is that conditions there are generally worse than among non-white people in South Africa itself.

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PROTESTS ON NEW COMMUNION LAW

ECUMENICAL PRESS SERVICE

Western Europe, April 24 — A group of Anglican clergyman in New Zealand plan to submit an objection to legislation defining when new communion is permitted to receive Holy Communion.

This could delay the application of the new legislation, due to go into effect next August. Given final approval by the new legislation, due to go into effect next August. Given final approval by the new legislation, due to go into effect next August.

At issue is the instruction following the Order of Confirmation, which states: "And there shall be none admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

Some churches argue that this is a domestic discipline applying only to those who are not confirmed, but that other Christians may come as guests to Holy Communion, or that it is a binding exclusive.

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METHODIST CALLS FOR UNITY

ECUMENICAL PRESS SERVICE

London, April 24 — The time has come for a "much closer relationship" between Methodists and Anglicans, according to John Cardinal Newman of Westminster.

The Cardinal, who is published in "King'sway," a Methodist journal, said: "Many say that unity moves must be made first by Protestant denominations with each other and later by one great reformed movement."

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FACE OF THE HERD MEDICINE

In this article, I wish to consider, as a doctor, what the medical care has tended to propel me toward God, and what has driven me away from Him.

At the present time there seems to be no need for God. But in past centuries sickness and death were, in the main, inescapable.

And so people were compelled to invoke supernatural powers to account for what they could not otherwise understand.

I remember seeing a seventeenth century painting of the plague years. It depicted the Angel of Death moving down a mean street. He had broken into some of the houses with an axe and one could see the stricken men and women inside. Other houses, however, he had left intact.

RATIONALITY

Today we would say that the people who escaped such a visitation probably did so because they had suffered previous subclinical infections with plague which provided sufficient immunity to protect them. But our ancestors, without knowledge of modern bacteriology, it must have appeared incomprehensible that some people should be spared while others escaped unscathed.

Modern medical science with its insistence upon the scientific effect and its rational materialism, has largely abolished the need for the supernatural.

To a very large extent we now know what causes disease and the basic pathology is in the body and how to treat the condition so as to effect a cure. Why therefore should we bring God into it? He is unnecessary.

Then again, for the modern doctor, the elucidation of the problems of human disease is so fascinating and so busy consuming that in his exacting busy life there is very often no time to spend on religion.

There seems to be a seven day a week occupation. When he returns home after work in the evening or hospital he has to read journals in order to keep up to date. He has to attend conferences and committees. Apart from an occasional game of golf he gets little time to himself.

Why therefore spend time sitting in a study church when there is so much else of greater importance to be done?

Yet it is little wonder that many young doctors who have an interest in Christianity at the outset of their careers, soon lose it as the busyness of life and the pressure of money-making and worldly success crowd out their love for God.

On the other hand, one of the principal considerations which the young doctors have is that their faith has been a growing realization of the wonder of the human body.

For example, if one organizes a human ovum at the moment to be the size of an orange, then the developed baby at the time of birth would be the size of a world.

NOT BY CHANCE

And quite apart from this gigantic increase in size, there is a tremendous increase in complexity. The baby's heart, for instance, commences as a simple tube. During the nine months of pregnancy it is converted into the four-chambered organ we know as the heart.

And all the while it has to act as a pump to circulate the blood in the body. In addition it has to be prepared at any time for the vital changeover of function necessary from the foetus to that outside the womb.

And the only raw materials provided for all this complexity of growth and development is the egg and butter and milk and steak and other food for the mother eats and the oxygen that she breathes.

Would the psalmist say, "I did not mine inward parts, thou didst knit me together in my mother's womb. I praise

thee for thou art fearful and wonderful."

I find it impossible to believe that man developed by uncontrolled chance.

We can observe some sort of evolutionary process as we think of the evolution of the dog or the development of a new strain of virus.

But to believe in Godless evolution—that the whole process of the life of the dog or the finished man occurred by pure chance—very rarely requires even more faith than to believe that there is a God who is in control.

Rightly may we use the words of the General Thanksgiving and praise God for our creation, preservation and all the blessings of this life.

Not only was the original creation by the word of God, but each developing embryo, each newborn child, the change from childhood to adolescent, and on to mature manhood is all wrought about by the creative and preserving power of God.

The problem of suffering has driven many people to rather drastic measures, away from Christianity. But the creative watches the lingering death of a child, and the loving of his anxious parents that their child will be mentally retarded, may well differ from the belief in a God of compassion and love.

On the other hand, as he observes the resignation—rather the joy, of a true Christian trodden underfoot, he realizes that this emotion is impossible in human strength alone. A child, a parent, must have come to the aid of the racked body and mind.

W.C.C. LEADER REPORTS

W.C.C. RUSSIAN PEACE CONCERN

Leaders of the Russian Orthodox Church are deeply concerned about the continuing Viet Nam problem and the role of the churches in promoting peace.

At an official reception honouring Dr. Blake, the reception was held at Holy Trinity Monastery in Zagorsk on October 25.

Dr. Blake was also received by his Holiness Vsevolod, Supreme Patriarch and Catholicos of all the Armenians, at Echmiadzin in Armenia, and by the president and officers of the Baptist Church in Moscow.

In his formal address Patriarch Alexei stated: "The activity of Christian and Christian churches must aim at the fulfilment of the Christian ideal of peace among all peoples. We must show that humanity requires the realisation of stable peace and justice in international relations."

Many churches in the world are working for peace through such organisations as the World Council of Churches and the Christian Peace Conference, the Orthodox Peace Conference.

Although the World Council of Churches has been "severely valuable and valuable" in the past, he said, "it still has not exhausted its possibilities for the benefit of the world-wide and influential inter-church organisation has been."

He felt that the Church had not been sufficiently "persistent" in its activities for the benefit of the Viet Nam problem on the basis of the Christian ideal of peace.

"We take this opportunity not only to express a high estimate of the activities for the benefit of Christian unity and peace, but also to express our appreciation of the covariant of love and peace which the Patriarch said."

Patriarch Alexei conferred upon Dr. Blake the Order of S. Vladimir First Class. In response, Dr. Blake stated: "The World Council is committ-

This is the text of an address given by Dr. John Rendle, Secretary of the Department of Christian Unity of the W.C.C. in Queensland. It was the last in the luncheon lecture series held in Brisbane Cathedral last year.

Paul, after years of custody in Jerusalem ended in a travesty of justice. The trial of the case of Malta and then imprisonment in Rome, was still able to say that what had happened to him had really served to advance the Gospel.

The old testament prophet Habakkuk, awaiting with terror and trembling long the approach of the horrific Chaldean army was able to say: "Though the fig tree does not blossom, nor fruit be on the olive tree, and the field yield no food, the flock be cut off from the fold and there be no herd in the stall, yet I will rejoice in the Lord, I will joy in the God of my salvation."

EMPTINESS

But I think that of all events in my medical career which have propelled me toward God, the greatest is the contemplation of the emptiness of life without faith.

I often see children with physical symptoms, such as headache, stomach pain, which results not from physical illness but from the emptiness of their lives. This stress may be quite mild. But sometimes the child may be in deep emotional distress because of what is happening in his home.

On the other hand, as he observes the resignation—rather the joy, of a true Christian trodden underfoot, he realizes that this emotion is impossible in human strength alone. A child, a parent, must have come to the aid of the racked body and mind.

ECUMENICAL PEACE SERVICE

Geneva, April 24

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Recently I had a child brought to me by his mother because of what she called "colic." On going into the story, I found that indeed the child was shaking—shaking with fear of his brutal father.

It is not uncommon for children to witness their parents quarrelling. Actually, usually, it is for my child to see us fighting, said one mother to me recently. "I would like to tell you of the child who was so upset me to watch my mother and father do the same."

Probably nobody so well as the doctor realizes the bickering, the beating, the chilling silence and the frank cruelty which goes on behind the walls of many an apparently placid suburban home.

What is the cure for emotional stress? Some people would say that a high degree of living is the answer. But it is of interest that the greatest number of suicides occur in the most affluent countries.

On the other hand, in a country such as India where many of the population are on the brink of starvation, the suicide rate is low. Such people cling to life.

It is the answer to be found in the fact that the child who witnesses that pain and disease may produce a certain degree of fear. But divorce is certainly not limited to the physically sick. It is the attitude of the passport to emotional stability. Does the answer lie in better education? Unfortunately some of the greatest criminals have been well educated.

A high standard of education may merely lead to more efficient delinquency. Some people would

say, "Surely psychological or psychiatric insight is what is required."

But sex education is widely taught at the present time and this has not reduced the incidence of teenage pregnancy.

The adolescent of today is better educated, usually, than his parents ever were and yet the number of abortions is rising rapidly in all so-called civilized countries.

Why do these usually prescribed remedies fail? Because many of the problems are insoluble in the physical and psychological spheres. When I discuss psychological cases with medical students, they sometimes complain that they find such cases most unsatisfactory.

NO SOLUTION

Accustomed as they are to learn about disease and have specific cures, such as the treatment of pneumonia by penicillin, they are baffled when they are faced with a problem which appears insoluble.

It is often easy to see what needs to be done but unfortunately that which appears to be obtainable. For instance, if a mother and father are in conflict, the mother rejects and hates him, it is simple to suggest the cure: change the attitude of the mother, bring love where there is hate, remove selfishness, and all will be well.

But no psychologist can do this since he can only observe where none exists; he cannot alter human nature. And so all that social welfare and medicine can offer is symptomatic, palliative treatment. The basic therapy alludes us.

Jesus realised this. He said, "I come from within the heart of man to cure evil thoughts, fornication, theft, murder, adultery, covetousness, envy, slander, pride, foolishness, and all such things come from within and they defile a man."

My I use a medical illustration. There is a condition known as monism or Down's disease.

In this the child has a particular facial appearance and various other abnormalities including most importantly, mental backwardness.

CHRIST DID ALL

Suppose for a moment that it was possible by some plastic operation to create a new face. Would this alter the condition? Unfortunately the answer is, no.

We know now that monism is a disease of the chromosome, the regulating mechanism present in each cell. It is not merely a question of correcting the face or one or two other small matters.

In the mongrel every single cell of the body has the same chromosomal treatment, all medical, therapy, good works, are all doomed to fail.

No power in a man can change his basic nature. Only some force from outside can alter his heart.

And so we read that Christ came to save sinners. He has done everything. He offers cleansing. A complete change of heart.

In fact, to use Christ's words, nothing is adequate except that a man must be born again. The old mind cannot be renovated.

God is willing to provide a new mind, a new personality for anyone who is willing to ask Him for it and to accept it by faith as a free gift.

LUTHERAN URGES COMMON BAPTISM

CHRISTIAN PEACE SERVICE

New York, April 24

Christian communions are urged to "cooperate in developing a common baptismal rite," according to a statement by Dr. Frederik A. Scholtz of Minnesota.

This has been the subject of a Lutheran Church and of the Federal Council of Churches.

Writing in the spring issue of "The Lutheran Quarterly," Dr. Scholtz said: "If baptism is commonly regarded as the door of entrance into the Church, the sacrament by which we are born again and become members of the body of Christ, what should stand in the way of finding a common rite of administration?"

Acknowledging that the symbolism a church uses "becomes deeply anchored in the realm of feeling" and "it is therefore a difficult task to make changes," Dr. Scholtz further asked:

"Why do we have a baptism for Roman and Protestant theologians, and a different one for the comparative studies in the history of the possibility of an even-tempered prayer in the celebration of a sacrament wherein we are united?"

The Lutheran Church emphasizes its belief that "baptism is the sacrament in the name of the Father, the Son and the Holy Spirit in valid, effective of what church may administer."

He pointed out that a discussion of baptism by Lutheran and Roman Catholic theologians early last year in Chicago resulted in a joint statement declaring: "We were reasonably agreed that the teachings of our respective traditions of baptism are in substantial agreement and that baptism is confirmed at this meeting."

CHURCH ORGANS EXHIBITED

ANGLICAN PEACE SERVICE

London, April 24

The development of organs over centuries from the sixteenth century to the present day, illustrated by contemporary drawings, prints, paintings and photographs, early manuscripts and printed books form the basis of an exhibition, "Organs in British Churches," which opened on Tuesday, April 4, at the Christian Art Centre, All Hallows, London Wall.

The exhibition will remain open until Friday April 28. The emphasis is naturally a visual one, but there are notes on the instrument's total development, particularly as it affects the shape of the organ and its case.

Among the prints and drawings may be mentioned the late fifteenth century drawing of a proposed case for the transept organ in St. Paul's Cathedral, and the drawing of the organ in St. Hutton, a noteworthy clerical organ amateur of that period, who had made his own design of organs in the Victorian style, and restored many of early cases and restore them.

Two parties each of three Australian physicians have been accepted by the Government of Victoria to spend a period of study at the Haffkine Institute and the Infectious Diseases Hospital, Bombay.

They will receive instruction in the latest methods of diagnosis, treatment and quarantine of infectious diseases.

Few Australian physicians have ever seen a case of smallpox.

Two parties each of three Australian physicians have been accepted by the Government of Victoria to spend a period of study at the Haffkine Institute and the Infectious Diseases Hospital, Bombay.

They will receive instruction in the latest methods of diagnosis, treatment and quarantine of infectious diseases.

Few Australian physicians have ever seen a case of smallpox.

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