

C.A.A. WALK WILL AD- DRESS ASIAN PROJECTS

MUCH INTEREST IN SYDNEY

More than 1,500 people have so far indicated that they will take part in the C.A.A. Walk Against Want on March 29.

The walk, to raise money for Community Aid Abroad projects in South-East Asia, is from Australia Square to Parliament House, via Lansdowne, a distance of 2.5 miles.

Walkers, backed by sponsors for ten cents a mile, or more, will start between 7.30 p.m. and 9 p.m.

Features of the campaign to recruit walkers so far are:

- The interest of secondary schools, St. Joseph's College, Hunter's Hill, will alone enter 110 walkers.

- The Waverley Institute at the Bus Depot hopes to enter four teams to run the distance.

RICKSHAW

- Trinity Grammar School, Somers Hill, which is unable to enter walkers, wishes to support a C.A.A. project as a school project.

The Junior Chamber of Commerce, Ryde, intend to take a rickshaw along the route, 25 men will pull the rickshaw, which will carry a St. Vincent de Paul project.

8-starman Mr. S. Fish is president of Sydney C.A.A. Among members are Sir John Crawford, Warwick and Sir John Crawford.

Ofiam, a similar organisation with members including the Prime Minister, Mr. Lester Pearson raised \$4,600,000.

C.A.A. is an Australian organisation.

CHURCH ARMY'S NEW PROJECT

The Right Reverend F. O. Hulme-Moff will unveil a project at the Church Army new training college and administrative centre at Belmore, Sydney, on Saturday, April 6, at 3 p.m.

The Rev. is chairman of the executive board of the Church Army.

The plaque will mark the commencement of construction of the Church Army's new buildings on the site of land at Belmore purchased for the purpose.

The first stage will provide accommodation for twelve students with facilities for study and worship.

It will include a chapel, indoor-outdoor, dining-room and kitchen, library and lecture room, lounge and recreation centre, office suite and twelve study-bedrooms.

It is estimated that this first stage, with the cost of the land, will cost \$50,000.

The site is in Wyatt Avenue, half way between Mona Vale Road and the Arncliffe Shopping Centre, on Forest Way, Belmore. (See Gregory map, page 105.)

LITURGICAL CONVENTION FOR HOBART

FROM A CORRESPONDENT

Hobart, March 18

The second Tasmanian Liturgical Convention, arranged by the Roman Catholic diocese and under the patronage of Archbishop Young, will be held at the University of Tasmania from January 19 to 26.

The recent National Liturgical Convention in Melbourne called for more conferences to be held at the diocesan level. Anglicans will find much of interest in this convention which is intended to have an ecumenical orientation.

Liturgical accommodation will be provided at St. John Fisher and Christ College for approximately 100 delegates.

Although the convention is intended to be small in numbers in order to achieve a sense of close community, numbers of delegates from other States will be welcomed.

In keeping with the aims of the liturgical movement, the convention will be pastoral in its emphasis and will be designed to

promote and activate pastoral thinking on the Liturgy.

There will also be a strong emphasis on the role of a true community of believers formed in the presence of Christ as a necessary basis for a living and meaningful Liturgy.

It is hoped to lend an ecumenical flavour by looking at the Christian practices of other Christian communities and if possible a talk on this subject will be given by a representative of one of these communities.

The programme of the convention will be given to the attention of the Liturgical Commission and its members by discussion.

Further information may be obtained by writing to Box 10751, G.P.O., Hobart.

In England and Canada, has conducted several highly successful walks.

One in Canada with 4,000 interest which carries out practices of 23 miles in India, Ceylon, Pakistan, Indonesia, South Korea, Papua-New Guinea, Kenya, Uganda, Tanzania and Nigeria.

These projects include the establishment of irrigation wells, the provision of seeds and fertilisers, materials for education, medical help, several scholarships for rural youth to go to universities, and funds for the purchase of quality milk goats and other farm produce.

More than 1,000 Australians are members of C.A.A., and a number have visited projects in Asia which they have personally supported with donations.

A few are actually working on Asian schemes sponsored in Australia.



A Christian Life and Witness class at St. Philip's, Church Hill, Sydney, on March 11.

INTER-CHURCH SURVEY TEAM FOR SYDNEY AREA

FROM A CORRESPONDENT

The proposed development of the Macquarie area in Sydney has given rise to an exciting ecumenical movement.

Churches of many denominations are combining to form the Macquarie Inter-Church Council. Member churches include the Anglican, Methodist, Presbyterian, Anglican and Congregational.

The council has organised a team of 200 visitors to call at the churches in the area. They will be led by Terry's Creek, Lane Cove River, Buffalo Road and Blackwood Road to Terry's Creek.

The object of the survey is to discover the needs of the church in the area, to issue an invitation to the churches to join the survey, and to determine the denomination and particular needs of the churches in the area.

Information collected will be used to assess the future role of the Church in the area.

UNIVERSITY CENTRE

The survey will assist in assessing the need for a Community Centre which could be required to serve the Macquarie University and the proposed residential development of adjacent areas.

Chaplaincy facilities are needed in close proximity to the campus.

An ecumenical community cen-

tre would be a place to which students could come for counselling, personal services and group activities, which may not be provided within the university.

Specialised services in the form of marriage guidance, community aid and social services information could be provided for the community in general.

Congregations of all churches in the Macquarie Inter-Church Council will combine in a unique

act of faith and worship on Sunday, March 24.

The service will be held in the North Ryde High School hall and minister of all churches will participate.

The guest speaker will be Professor Hugh Professor of Mathematics at Macquarie University.

The opening of the survey which will take place during the week period March 24 to April 7.

ARCHDEACON OF THE WEST COLLATED IN TOWNVILLE

FROM OUR OWN CORRESPONDENT

Townsville, March 18

In succession to the Reverend Peter Mayhew, now Rector of St. John the Divine, Kennington, England, and the Reverend Bernard Tringham, now Dean of Townsville, the Bishop of North Queensland has appointed the Reverend Eric Hampson to be the new Archdeacon of the West and Rector of Mount Isa.

The new archdeacon was collated at St. James' Cathedral on March 11 and will be inducted into the parish of Mount Isa on Sunday, March 24.

The Reverend Eric Hampson is a South African, who served in the ranks in the Second World War, and was ordained Assistant at the Cathedral of St. Saviour, Pietermaritzburg.

Returning to Grahamstown he gained his Arts degree at the Rhodes University, and was later ordained as a minister in the Anglican Church of St. Saviour, Pietermaritzburg.

IN ENGLAND

In 1954 he proceeded to England where he served as Senior Curate at Holy Cross, Greenford, and later became secretary for the Fellowship of St. Alban and St. Benedict, London, under St. S. Sergius, and Warden of St. Saviour, London.

He came to North Queensland in 1960 as a member of the Brotherhood of St. Barnabas, and served in the district of Richmond, North Queensland, and was intimately associated with the production of the Brotherhood film, "Nothing Ever Happens Here".

At the end of his Brotherhood term he was offered a scholarship at Queen's College, Birmingham, where he has been doing research into the spirituality of the Bush and the Desert.

In his role of Rector of St. John's, Fremantle, coming to the Diocese of Perth after serving in the Diocese of Bathurst where he was Rector of Albany.

HOUSE MEETINGS IN WANGARATTA

FROM A CORRESPONDENT

Wangaratta, March 18

The Father Minister of the Society of St. Francis in the Pacific, the Reverend Brother Geoffrey, will be conducting a series of house meetings in the cathedral parish of the Holy Trinity, Wangaratta, Victoria, from March 20 to 27.

The meetings will commence with a celebration of the Holy Eucharist at the dining-room of the home, and will be followed by a meal and then general discussion on "What does it mean to be a Christian?"

Similar house meetings have been held in the parish during the last two years and it has been found that such meetings assist considerably in the growing realisation of the Christian community.

The visit of Brother Geoffrey to Wangaratta Cathedral parish is a forerunner to the evangelistic mission to be held in the near future.

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CRUSADE CLASSES

12,000 ATTEND IN SYDNEY

FROM A CORRESPONDENT

Twelve thousand people attended ten Graham Crusade Christian Life and Witness classes in Sydney last week. A large proportion had to be accommodated in many of the centres.

The Christian Life and Witness classes were being conducted by Graham team members, Dan Platt and Henry Holley.

A large proportion of the meetings were young people between 25, but men and women of all ages were there.

At one of the meetings, Mr. Platt summarised the reasons for holding the Crusade as threefold, namely, that the city concerned would become God-conscious, that the Church would be strengthened and that individual people would come to know Christ.

He pointed out that the training classes open to everyone and attendance did not necessarily involve being a counsellor.

The classes will continue for four weeks until April 5 at ten centres in Sydney, on Mondays, Sundays, Thursdays, St. Giles' Presbyterian and Eastwood Baptist and Friday, Puntchubi Baptist and St. Luke's Church, City.

The classes begin at 7.30 p.m. and end at 9 p.m.

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SERMON
—

MR. CORTON'S NON-SPEECH

"Last, the Prisoner of War herself. Mr Speaker she was a woman in her thirties, the mother of four children, a devoted wife and a devoted mother. She was a peace-loving woman, a woman who had no personal conflict. So did her husband. She was our implacable enemy. Her viewpoint on many things was not ours. But, Sir, she was a woman of courage. She was tireless. She did not break down under threats or torture. May the day never come when the decent people of ordinary Australians, and the decent people of ordinary Americans, are so intimidated by the bitterness of war that we fail to recognise and salute the courage in an enemy. I salute her courage. I offer her on behalf of all of us, my warmest sympathy for the wrong done to her, and I beg her to look forward with her compatriots to the day when they and we, shall find the road to purposive co-operation and the end of destructive wars in which present struggle."

-Dr Geoffrey Fisher

"Beware the Ides of March," the soothsayer is reported to

"But Sermons Are Not Enough!"

CLERGY NEWS

BOOTH, the Reverend J. B., Assistant | **Diocese of Brisbane, to be Rector of**
 St. Luke's, within the same diocese.

S. Paul's, West Hampton, the Rev. Canon S. C. Cuthrell, Armistead.

HARLAND, the Reverend F. H. Trilby, Hobart, Diocese of Tasmania.

HUMPHRIES, the Reverend C. J. Curate of S. James', New Town, Diocese of Tasmania, on February 18.

JONES, the Reverend M. J., to be Assistant Curate of S. John's, Launceston, Diocese of Tasmania, on April 1.

NEALE, the Reverend C. A. F., Rector of S. Michael and All Angels, Kingsbury, Middlesex, on April 1.

NESTON, the Reverend Frank, formerly Curate of S. Augustine's, Underhill, New York, to be Curate of S. Paul's, New York, on April 1.

NESTON, the Reverend Frank, formerly Curate of S. David's, Brisbane, in the same diocese.

NESTON, the Reverend F. J., Assistant Federal Secretary of the Bush Church Aid Society, to be Curate-in-charge of S. John's, Sydney, on April 5.

WILSON, the Reverend A. D., Rector of S. John's, Sydney, Diocese of Goulburn, to be Rector of June, in the same diocese, from April 1.

In The Grim Grip

There is no doubt that both Federal and State Governments will unite to give financial aid to assist in the rehabilitation of men on the land in drought-stricken areas. One prays that the relief that only bountiful rain can begin will come soon.

—THE MAN IN THE STREET.

ITALIAN ARCHITECT
FOR DOMESTICITY

Professor Pier Luigi Nervi,

CHURCH CALENDAR
 March 24: Lent 4.
 Mothering Sunday.
 March 25: Annunciation of the
 Blessed Virgin Mary

March 24: Lent 4.

March 25: Annunciation of the Blessed Virgin Mary

BOOK REVIEWS

FULL-DRESS THESIS

PAULINE BAPTISM AND THE PAGAN MYSTERIES. Gaster Wagner. Oliver Boyd. Pp. xv + 248. \$5.50.

The subtitle of this book is "The Problem of the Pauline Doctrine of Baptism in Roman Times." In the Latin title, "Religio-Historical Parallels", it is more explicit.

It is a scholarly and rather formidable specimen of the full-dress German academic thesis, with many hundreds of footnotes and a detailed bibliography of relevant literature, and commentary on it.

The German method usually in the argument proceeds mainly by giving outlines and a discussion of what the scholars have maintained, with concessions and criticisms in succession.

At first sight it may seem rather unnecessary at this time of day to go all through the arguments of the writers of the "religio-historical" school, most of which carry little conviction nowadays.

But it may be as well to have a thoroughly competent post-mortem summary of this line of scholarship, as it bears upon one popular theme of St. Paul's doctrine of dying and rising again with Christ minus the degree dependent on the rites and beliefs of the Mystery religions.

And, if this is a useful task, it is hard to imagine its being done more magisterially than this book does it.

The writer's own standpoint is very judicious; his answer is that the dependence is not at all necessary and he never attempts to the adoption of distinctive doctrine from the Mysteries. At the same time he never attempts to score points by treating the contrary view with contempt, as sneers at defective scholarship.

The long and elaborate discussion amounts to a full and dignified confrontation with the thesis of St. Paul borrowed from the Mysteries, which looks definitive.

The plan of the book is simple. There are three parts: the first a history of the interpretation of the passage in the Epistle to the Romans during the last two or three generations of scholarship; then a review of the supposed parallels in the various Mystery cults; one after another, and finally the author's own interpretation in the light of the evidence and the arguments given in the two earlier parts of the book.

Of these three parts, the second is much the longest; it takes nearly two hundred pages of the book.

This is also probably the most masterly survey part, since it amounts to a clear and up-to-date presentation of what the rival theories of the Mysteries actually were or may be supposed to have been.

And this is a thing which is often wanted, and not very easy to find in any one volume of at all recent date.

The translation seems to be admirable; it reads very pleasantly, and at the same time appears to be a very careful and faithful rendering of the original German text.

ART HISTORY BOOKLET

AUSTRALIAN IMPRESSIONISTS. The Arts in Australia Series, Book Four. Longman. Pp. 28. 35s.

These beautifully produced booklets are excellent value and contain many coloured as well as black and white illustrations. The school of painting flourished in the 1880s under the leadership of Tom Roberts.

Most of the originals are in the National Gallery of Victoria. The book list for further reading on this period is included in addition to the text which gives a splendid introduction to this nineteenth century movement in Australian art.

TWO "FRONTIER" REPORTS

THE PROVISION OF AN ADOPTED EDUCATION FOR HANDICAPPED CHILDREN. THE FRIL AGED. Australian Constitution. Report. 400, 400 each.

Both booklets also contain outlines of the discussion which followed, the legal position and the constitutional recommendations.

Both reports provide excellent introductions to these two urgent social problems. Churches, in particular, could well look into the needs of handicapped children and press their claims for more State Aid in that direction.

—A.S.

(Copies of these reports may be obtained from the Hon. Mr. J. G. L. Gordon, Clerk, Canberra, A.C.T., 2601, at 40c each per copy.)

OUTLINE OF RENAISSANCE

STRUCTURES FOR RENAISSANCE. B. N. Y. Vaughan. Heinemann. Pp. 156. 56s.

In the main this book by the Bishop of Honduras is quite readable, and should be of some use to those who are interested in the history, which have little time to read and think, and who are interested in renewal, and yet would like to keep abreast of the trends in this important field.

In the course of 156 pages the book, for the most part, is a series of the current themes in the process of renewal today, and it appeals to a wide range of authorities for its statements and views.

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His comments are shrewd and orderly, and he is to be commended for his attempt to bring together these things to say about the "changing scene" of the modern world, and the ways in which the Church should prepare to fulfill its mission in it.

There are some pitfalls for the unwary, and perhaps a few of the statements are not as good as they should be, but the book is a useful and timely contribution to the study of the Church's role in the modern world.

Our author is not uncritical about these two processes, but he is a little tireless to have read so many criticisms of the established Church in the book, and then to have the W.C.C. presented as the body that brings hope for the future.

The same can be said to read the bishop's tendency to run renewal and religion together.

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TWO "FRONTIER" REPORTS

THE PROVISION OF AN ADOPTED EDUCATION FOR HANDICAPPED CHILDREN. THE FRIL AGED. Australian Constitution. Report. 400, 400 each.

Both booklets also contain outlines of the discussion which followed, the legal position and the constitutional recommendations.

Both reports provide excellent introductions to these two urgent social problems. Churches, in particular, could well look into the needs of handicapped children and press their claims for more State Aid in that direction.

—A.S.

(Copies of these reports may be obtained from the Hon. Mr. J. G. L. Gordon, Clerk, Canberra, A.C.T., 2601, at 40c each per copy.)

TEXT BOOK IN NEW FORM

THE NEWS FROM ALEXANDER TO HEROD. D. S. Russell. Oxford University Press. Pp. xv + 228. 22s.

The New Clarendon Bible series is progressively replacing the old one, and this book is No. 5 in it, replacing the old "Judaism in the Greek Period" by Dr. G. H. R. Horsley, which was published in 1932, and had a long and honourable career.

The new series comments on the text of the RSV, but the general method and layout is unchanged.

That is to say, the earlier part of the book consists of essays on the history and the religion, and the latter part consists of the relevant literature are introduced and shortly annotated.

There are maps, and illustrations reproduced from photographs.

Dr. Box's old book was perhaps the most satisfactory of all the old series on the Old Testament, but it had become outdated, partly owing to the discovery of the Dead Sea Scrolls, and to the alteration in our understanding of the whole period which that discovery has caused.

The new book has extended its period to the time of Herod the Great, and the proportion of it taken up by introductory essays is greater.

There are over a hundred pages on the history, and a further fifty on the religion, followed by about a hundred and twenty on the literature.

The writer was already well known as the author of a very good text book, "Between the Testaments" (1960), and of a full-scale monograph, "Method and Message of Jewish Apocalyptic" (1964), and this book bears out the expectations that the earlier ones have caused.

The literary style is crisp and entertaining, and also perfectly economical and lucid.

The choice of texts for comment is not quite the same as in the older book, and the treatment of them has course been altered, after thirty-five years.

There are now no texts from Proverbs, Job, Jonah or Habakkuk; but Apocalyptic gets fuller treatment (over thirty pages as against eighteen), and the Hymns from Qumran are dealt with in the new book, and the Psalms of Solomon.

The difference in the treatment of the literature is marked, but harder to describe.

In spite of the pitfalls, the book moves at a good pace, and gives one person's view of the trends in renewal.

The author's view is not original, and it is limited, but his survey is quite comprehensive, and it does provide a good introduction to the subject.

There is no index, but the footnotes are full and quite helpful.

—J.L.

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EARLY CHURCH DISCOVERIES

ARCHAEOLOGY OF THE NEW TESTAMENT. H. H. W. Harrison. Hodder & Stoughton. Pp. 138. 9s. 6d.

Many have already discovered about the early church, and the sociology of the early Church period.

One of the three works by Harrison, professor in a Canadian college, and first published in the "Teach Yourself" series has now been reprinted as a paperback.

Consideration is given to the period of the Gospels, the times of St. Paul and two chapters on the Christian community.

Of the discoveries from this country, Harrison writes, "for any who may have been disturbed about the implications of the Qumran discoveries for the Christian faith, it must be remembered that Christianity is the fulfilment of an historic faith which was rooted in the Old Testament."

—A.V.M.

LIMITED WAR

THE MEANING OF LIMITED WAR. The Literary style is crisp and entertaining, and also perfectly economical and lucid.

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ANGLICAN OF THE WEEK

Our Anglican of the Week is 33-year old Dr. the Reverend David Pope, who has just been elected unopposed as a member of the Richmond City Council, Victoria, in the A.L.P. interest.

The Archbishop of Melbourne, the Most Reverend Frank Woods, gave his approval to Mr. Pope's standing.

In the event, having been endorsed by the A.L.P., Mr. Pope was elected unopposed in succession to the former Mayor of Richmond, Mr. Tom Pearce.

Mr. Pope is Vicar of St. Martin's, North Richmond, where a combined Anglican-Metropolitan Presbyterian team carries on the ministry in the area. One of his fellow-members in the team, Dr. the Reverend Andrew McCulloch, is already a Councillor.

There is a thriving migrant community in Richmond, which includes growing numbers of settlers from Greece and Italy, who constitute nearly 40% of the population of the city.

Mr. Pope is well known in the Diocese of Melbourne for his radical views on the relevance of the Gospel in an industrialized society. He has taken an active part in most of the organizations and Committees concerned with the war in Viet Nam, and has energetically sought to improve housing conditions and to improve community service in his parish.

Although his family background is conservative, one of his closest political friends is the Federal Member for Yarra, Dr. J. F. Cairns.

His message is a well-known, redemptive for radical younger Roman Catholics, as well as Protestants, clergymen.

He is married, and has three children.

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JAMIESON HOUSE DEDICATION

This attitude is one which sets all three, religion, the sciences, the arts, against crude materialism, against above all that mean and disturbing philosophy which measures and values all things, including human beings, merely by the standards of utility, merely by the way in which they can

So the completed work of art, whether it be of words or music,

The bare eroded earth speaks of human greed and covetousness, the diseased rotten body

He is content that the work us

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SENIOR BIBLE STUDENT

N. T. LANDMARKS

By WINIFRED M. MERRITT

No. 10: TYRE.

The Tell-A-Murasa Letters (c. 1430 B.C.) reveal how a king of Tyre sent appeals for aid to Amenhotep IV, for assistance against the swarms of Khittites (i.e. Hittites) who were ravaging the land while the Egyptians were fighting on the islands off the coast. For the 430 years after the Conquest of Canaan by the Israelites, Tyre's history is a blank, and it was not until the monarchical period that the city rose to fame, when Huram, King of Tyre, supplied workmen and materials for the building of Solomon's Temple. The cedar wood for the Temple was taken in flocks from Tyre to Joppa, a distance of 74 miles, thence overland from Joppa to Jerusalem, another 32 miles. Hiram also gave Solomon sailors for his trading voyages to Ophir and India. About 140 years later, Tyre established the great colony of Carthage.

The island city's wealth was furnished largely from the trade in purple dye, the method of extraction of which was one of the varieties of shellfish being a Tyre secret. The Phoenicians were the first to use the supply of shellfish on their own shores led the Tyrians to become great exporters. Even island and coastline was searched for these molluscs. The Phoenicians followed Tyrian traders throughout the Nile as far as Memphis, worked the valuable copper mines in Cyprus and created trading stations across the world, established colonies in North Africa, Sicily, Sardinia and Marseilles, and exploited the mineral resources of Spain. Even the Atlantic was traversed, and Tyrians shipped the tin mines of Cornwall and had depots in the Scilly Isles and the Isle of Wight.

ASSYRIA

About 880 B.C., Assyria began to be troublesome. Tyre's history became bound up with the rise and fall of the great Assyrian powers. Assyria, Babylonia, Persia, Greece, Egypt and Rome. Tyre lost its early chance of independence when Alexander the Great besieged it and built a mole connecting the city with the mainland. The mole gradually widened by deposits of sand and in now a quarter of a mile across. The city's shortcomings were denounced by many of the Old Testament prophets, including Isaiah, Jeremiah, Ezekiel, Joel, Amos and Zachariah, the castle galled in its days of its greatness for its pride and luxury, its contempt for the rights of man, and its slave trading, forfeiting its destruction. Some of the prophetic Dome Songs on Tyre are no ancient literature.

A few of Tyre's citizens came out to hear the preaching of John the Baptist. Later, when a ship was wrecked off the coast, which Paul and Luke were passing, they found Christians there, with whom they stayed for a while. When they returned to the Tyrian Christians, with their wives and children, says Luke, "they brought us on our way till we were outside the city, and kneeling down on the beach we prayed and bade one another farewell." The Romans found refuge in Tyre, and died there. Jerome speaks of it as a most noble and beautiful city of Phoenicia. The city retained its importance down to the end of the 15th century A.D., falling eventually before the conquering armies of Islam. Today, a formidable little village stands upon the ruins of its ancient city, which has lost even its name, being known now as Es-Sur.

For Christians, the haunting story of Jesus who down the Alas for you, Bethsaida! If the miracles that were performed in you had been performed in Tyre I mention, they would have repented long ago, sitting in sackcloth and ashes."

BURLINGTON, Vermont. URSULA, a city of about 40,000 people, is located in the north of Lake Champlain.

It is the site of a suburban area on something of a high-ground ridge, and housing about 8,000 people. Until 1955, this middle income, predominantly residential area contained only one Roman Catholic church and one small evangelical church.

At that time, the Burlington Council of Churches invited the United Presbyterian Church in the U.S.A., which had no church at all in the Burlington area, to consider the area for a new church development.

The Presbyterian conducted a survey and determined that the neighbourhood had "high potential" and that a new church building there should be self-supporting within three years.

Christ Church Presbyterian started normally enough with some 100 members. The congregation purchased plus a house for a Manse, and a TV store which was soon being used for the church.

Jumping the intervening eleven years, we find that Christ Church still has about fifty or sixty members. The congregation is still meeting for worship in the TV chapel every Sunday morning.

Each Monday night, men of Christ Church visit prisons in the County Gaol and at other times during the week, the same men are called on by nurses, officers, judges or wives of inmates.

Tuesday nights, prospective members of the church meet with the Teaching Elder (pastor) with the twelve week required membership course.

At other times in the week, the church is open to the public. The Lund Home for unwed mothers, and still other members meet at the new artesian for such "ad hoc" activities as plan the circulating of petitions for love-income public housing, sponsoring political debates, of meeting with the mayor to talk about need for teenage recreation facilities in the city.

And once a month, the entire congregation gathers for a rousing, all-day period of worship, study, celebration and strategy planning.

Over the years, the church's life has been punctuated by periods of intense controversy.

(Many will argue that the church grew during the periods of crisis, and remained constant during the times of tranquility.)

In the early years, debate raged over such issues as whether or not a church building should be built, the need for membership, and whether or not it should be an American flag in the chapel, the pastor's dislike for calling on persons at their homes in order to increase the church's membership, and whether the church should be involved in a variety of social issues.

More recently, the issues have been more or not to sell all the property, whether or not the pastor should run for political office again and whether or not the church should hold weekly worship services.

Out of these controversies have come a series of session strategy papers which represent milestones in the life of Christ Church.

For example, in 1962, during the debate over the building issue, it was decided not to assume final ownership of the coffee

house, the following was adopted in June of 1963:

"We believe that God is at work in the world to-day in many ways and in many places. We actually came into the world in the human form of Jesus Christ, and through His love, death and resurrection, we know that His mission in the world will continue until He Kingdom is complete."

"We believe that God is at work in Burlington. He is in our homes, our places of work, our schools, our courts, our city hall, our stadiums, our playgrounds, our schools and our churches."

"He's at work in urban renewal, transportation, race relations and wherever there is social extension."

"And we believe that Christ Church Presbyterian exists in order to join God in His work in Burlington and beyond."

"To this end, we must boldly set a course of action that will enable us to do what He would have us be, and to do what He would have us do."

"We believe that parish organization and activity must be centered in the church itself."

"It must be flexible and responsive to the needs of the location and the nature of the community."

"And it must be free to

NOT W.C.C., BUT MEMBER CHURCHES TO BLAME: FRENCH THEOLOGIAN

ECUMENICAL PRESS SERVICE

Many of the criticisms levelled against the World Council of Churches are the fault of its member churches, "few of which have attained an ecumenical outlook," says the dean of the Theological Faculty at Strasbourg, France.

Writing in the Paris daily "Le Monde," Professor Roger Malet says of the World Council:

"Admittedly, after 20 years of existence the first generation of members of the W.C.C. has worn off, few practical achievements in church unity have been effected, and the W.C.C.'s efforts to help underdeveloped countries look weak owing to its concern to maintain a balance between evangelism and social action."

But, maintains Professor Malet, it is not the W.C.C. but its member churches which are to blame.

They still cling rigidly to their traditions, and are paralysed by their institutions.

"The W.C.C. can try to arouse their consciences, but it cannot have more than their consensus permits. And this consensus often takes the form of a bare minimum, which offers little hope for the future."

"If there is a crisis in the W.C.C., which will only come after the year 1970, it is because the churches have changed very little."

"They are satisfied if they obtain a worldwide hearing and in the W.C.C., if they are on friendly terms with the other member churches, and if they can set up instruments for action and can revert to the same position for discussion, in which progress is practically impossible."

RENEWAL

Professor Malet also believes it is unfortunate that the churches are not more united. Theologians of a traditional style represent them on ecumenical commissions, rather than those "whose studies border on heresy, but whose faith is more open to the renewal of theological thinking."

The fact that the W.C.C. has a Trinitarian basis of membership does not mean that a theological orthodoxy has been formulated one for all, and he believes that the W.C.C. must be renewed.

Dr. Blake's report to the Central Committee at Heraklion has been well received, according to Professor Malet.

In talking about the trans-

change, open to criticism and willing to fail.

"We believe that faithfulness to God is the only criterion by which we can make our decisions."

And finally, after a complete review of the W.C.C. and Christ Church, came the following "proposals, which has since been adopted."

"It is proposed that the representative institutional structure of Christ Church Presbyterian be defined by the pragmatic forms in which the church finds itself in mission. In other words, The Left, Lund Home, Gaol, Occupational and other groups are Christ Church Presbyterian."

"We have only to grant them the freedom (time, for example) to authentically carry out the liturgical functions of service, worship, and study."

MAJOR CHANGES

"In order that they may be freed, we propose that the Sunday exercises presently practiced be abandoned."

"Instead of weekly worship at 10.30 a.m., we propose that each mission group should meet once a form and time of worship appropriate to that particular mission."

"Instead of a standard period of study each Sunday night for all, we propose that each mission group consider and carry out a form of study that is necessary for that group."

and appropriate to that particular mission.

"And instead of an hour of church school for our children each week, we propose that religious education be structured around and orientated to the real-life centres of home and school, and to the extent possible, to the church where it is in mission."

"Because we remain one Body in Christ, it is proposed that all members and participants gather together on the first Sunday of each month for an open-ended and relatively unstructured meeting."

The purpose of the monthly meeting will be for communication, strategy, redirection, study, and celebration."

It is exceedingly important in reviewing the life of Christ Church Presbyterian to bear in mind that the church speaks only of and for itself.

It's our strong conviction that each church must work out its own life and ministry in the context of its own particular situation. If our experience is interesting and helpful to others, then fine.

But we are by no means suggesting that the ways of Christ Church are "right" or that we have any answers or formulas for others who, like us, are doing nothing more than trying to be faithful to God's will.

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Paris, March 11

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R.S.C.M. NEWS

The Secretary of the R.S.C.M. in Australia, Mr John Barclay, reports several items of news. The next annual Synod of the R.S.C.M. will be held at Cromwell College in the University of Queensland, during the week of 6, 12, 1969. Further details will be announced during the year.

There have been some changes in the organization and eligibility for membership of the R.S.C.M. of Queensland. The District of Cabernah and Goulburn, which has been declared the basis for a new Southern NSW branch of the school. The Sydney and Bathurst Districts will form the area for a new R.S.C.M. branch.

In keeping with the ecumenical spirit, full membership of the R.S.C.M. is now available to all member churches of the World Council of Churches, and the Roman Catholic Church.

TENSION INCREASES

INDONESIAN PRESS SERVICE

Djakarta, March 18

Indonesian government officials here, with increasing a campaign of appeals to religious tolerance between the nation's Moslems and Christians.

Clashes between Moslems and Christians have been occurring with growing frequency since the first incident in Makassar.

At least 100 Moslems and Christians have been killed in the clashes, and many more injured.

Later, a Christian cemetery in Palembang was damaged and coffins dug up. Elsewhere churches have been damaged and Christians clergy have been stoned.

QUESTION ON W.C.C. THEOLOGY

ECUMENICAL PRESS SERVICE

Geneva, March 18

The president of the Youth Department of the French Protestant Federation, Daniel Galland, has questioned the theological position expressed in the statement of the W.C.C. secretary in his report to the Central Committee last August.

In an open letter Mr Galland criticised particularly the concept of God's "transcendence" and Dr Blake's affirmation that rejection of a transcendent God constitutes a threat to the ecumenical movement.

By adopting such a categorical attitude, says Mr Galland, the general secretary "runs the risk of leading the church to all further inquiry... and if this were to be the theological line adopted by the W.C.C., many people in France would feel that they were in a place where research on theological issues is still possible!"

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