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SYDNEY CHURCHMEN SPEAK OUT ON VIET NAM

RECTORS JOIN IN NORTH SHORE PROTEST

A number of well-known churchmen are among the signatories of a letter on Viet Nam which is being distributed to homes in the North Shore suburbs of Sydney.

The four Anglican priests include the Rectors of Gordon, Killara and S. Andrew's, Wahroonga; among the laymen is a churchwarden, Mr Noel Bell of Turramurra.

The letter, "Dear Neighbour", calls on people who are not convinced that military action in Viet Nam is justifiable to speak out against it.

The other clergymen are the Reverend John Walters (Anglican), the Reverend Andrew Hill and the Reverend Edmund Walker (Methodist) and Dr E. V. Colloff.

The three rectors are the Reverend Roy Wotton (Gordon), the Reverend Norman Fox (Killara) and the Reverend K. L. Walker (Wahroonga).

The remainder of the signatories, all residents of the upper North Shore, are: Professor Peter Mason, Professor John Ward, Professor B. Mills, Professor G. C. Donovan, Mr Allan Ashbird, Dr L. H. Fienberg, Alderman N. Curdham, Dr J. W. Wroughton, Professor J. R. Phillips, Mr Hugh Griffin and Mr E. B. Mowbray.

The text of the letter is: "The burden of guilt we have to bear as a result of our actions in Viet Nam is a heavy one. It is suffering that is being inflicted upon Viet Namese people. It is possibly the most horrible of any war in history. The United States and we, her allies, are the direct cause of much of that suffering. We have witnessed the deaths in nine different countries, wrote the American journalist Martha Gellhorn, referring to the effect on Viet Namese villages of U.S. napalm, white phosphorus and splinter bombs, 'but I have never seen a war like the one being fought in South Viet Nam'."

BISHOP SHEEN ON VIET NAM

The Most Reverend Father J. Sheen, Bishop of the Roman Catholic Diocese of Rochester, has called on President Johnson to withdraw U.S. troops from Viet Nam immediately "for the sake of reconciliation".

Bishop Sheen made his call in a sermon at Sacred Heart Cathedral in response to the President's plea that July 29 be a national day of prayer for peace and reconciliation and end the current racial strife in the U.S. This reconciliation to be limited only to our citizens," the bishop added. "Could we not also be reconciled with our brothers in Viet Nam?"

The bishop said: "May I speak only to Christian and humble call the President to announce: 'In the name of God, who made us love our neighbour with our heart and soul, I call on you for the sake of reconciliation I shall withdraw our forces immediately from southern Viet Nam'."

Bishop Sheen's stand on the Viet Nam war is in opposition to that of Francis Cardinal Spellman, Archbishop of New York. Bishop Sheen served for 15 years, auxiliary bishop of New York. He was transferred to Rochester in December, 1966.

Nam." (*Ladies Home Journal*, January, 1967).

"The bomb tonnage now being dropped in Viet Nam each week is larger than that dropped on Germany at the peak of World War II," (*New York Times*, August 21, 1966).

Our neighbours in Japan, the largest democracy in Eastern Asia, are opposed to this war. "A poll showed that only 4 per cent of the Japanese supported our bombing of North Viet Nam. A majority not only opposed the war, but left the United States Government," (*The Atlantic*, Boston, Dr J. W. Wroughton).

Professor J. R. Phillips, Mr Hugh Griffin and Mr E. B. Mowbray.

Even if we could "win" the war there is no responsible democratic government in South Viet Nam to undertake the gigantic task of reconstruction that will require the aid of the United States. "The political chiefs of the 44 provinces of South Viet Nam are a motley crew of dictators... every minister, every deputy minister and every principal functionary of the Government is chosen by the army," (*Australian*, July 5, 1967).

DEMORALISED

"Our commitment was to a legitimate government" and what we now have in Saigon is neither "legitimate" nor a government," our premise was to help South Viet Nam, not to destroy it" (*Times Review*, Assistant Editor, New York Times, May 18, 1966).

We are not creating a free and democratic state between us and China, but a demoralised and desperate one. "All wars are terrible, but if justice is NOT upon our side, we are lost."

VIET NAMESE PEOPLE "CONFUSED AND PERPLEXED", SAYS BAPTIST MINISTER

A Baptist minister, the Reverend Arthur Davidson, says that the majority of people in South Viet Nam are "confused and perplexed" over the issues at stake in the war in Viet Nam.

Mr Davidson, who is general secretary of the *Worldwide Evangelisation Crusade*, returned to Sydney at the end of last month after a tour of inspection of the work of the church in South Viet Nam.

He is quoted in the *Australian Baptist* as saying that despite the distressing conditions in South Viet Nam, he found a "thrilling" acceptance of the Gospel by an increasing number of people of various classes.

He was actually in Da Nang for the last two weeks of his tour, being welcomed by the National Liberation Front last month. "I had the opportunity to dis-

cuss the war situation and to hear the opinions of a considerable number of people—British, American and Viet Namese; missionaries, chaplains, military personnel, and ordinary walks of life," he said.

His visit was a special appreciation of American aid in their distress and contribution to their defence, they are very offended by the behaviour of some of the American military personnel and lead the way in blatant immorality."

Mr Davidson said that the Viet Namese had expected deliverance

from war long hence, and they are deeply discouraged when more and more of their people are uprooted from their villages, and transferred to refugee camps.

Their bitterness, he said, is beyond description when death and grievous wounds come to so many either through the callous assaults of the Viet Cong or the misadventure of American bombs.

They cannot reconcile the painful pattern of many of the U.S. personnel with the freedoms (so-called) of Western civilisation.

Mr Davidson said many informed people believed Hanoi would be forced to the conference table within three years.

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The Australian Board of Missions Sydney Women's Auxiliary held a most successful garage party and art exhibition at the House of the Epiphany, Stanmore, last Saturday afternoon, August 5. Talking in the grounds are (left to right): the Sydney chairman, Miss D. Mitchell; the Principal of the House, Mr Philip Macfarlane; and the President of the Federal Council, Mrs K. H. Bright-Parker of Melbourne. Mrs Macfarlane arranged the exhibition of Asian paintings and wall plaques.

FAITH AND ORDER ISSUES ARE DEBATED AT BRISTOL

ECUMENICAL PRESS SERVICE

Bristol, August 7

"Christian leaders should not pretend that the road to church unity is simple and straightforward", said the Bishop of Bristol, the Right Reverend Oliver Tomkins, at the opening session of the World Council of Churches' Faith and Order Commission which met here on July 30.

Addressing delegates, observers, and guests from 48 countries at a special ecumenical service in Bristol Cathedral, Bishop Tomkins said: "The road to church unity is not simple and straightforward. It is a long and difficult journey, and it requires the cooperation of all who are committed to the Christian faith."

Knowledge and insight are two keys to progress in Christian understanding, he said. The Faith and Order Commission is an important vehicle for bringing fresh insights and interpretations to the W.C.C.'s 223 Provinces.

Radical challenges face the Church today from some theologians who seem intent, on "composing God's requiem", as well as from hostility and apathy. Dr Lukas Vischer, director of the Secretariat for Faith and Order, stated in addressing the opening plenary session.

In one way these challenges drive the churches together, he said. But new tensions arise within the churches themselves as people differ on how to meet these challenges and engage in God's mission today, according to Vischer.

The Faith and Order movement, in seeking to serve the unity of the Church, has the pastoral responsibility of preventing new divisions from developing, he stressed.

The mere comparison of differences separating the churches is no longer sufficient, he said.

NEW METHODS

And earlier ecumenical attempts to discover a single, agreed upon starting-point in the doctrine of Christ or the Church are challenged by contemporary biblical scholarship. Thus new methods of work must be found, he said.

He underscored the centrality of the spiritual life in seeking unity. Since Vatican II, "spiritual ecumenism", as unity is prayed, is stressed, even as its very possibility is challenged and questioned by the world and therefore, another responsibility of the Faith and Order movement, was to serve the spiritual life in seeking unity, he said.

Dr Vischer said that within the Church there must be room for great divergence in theological viewpoints, and even conflict.

HOW THE MONEY IS SPENT

FROM OUR OWN CORRESPONDENT

Melbourne, August 7

A free booklet of matches (with the compliments of the Diocesan Booklet Fund) set off a striking note for a Rural Deansery Dinner organised by the Department of Home Missions on August 4.

Following the success of similar functions last year, a series of twelve dinners, for clergy and two representatives of each Vestry, has been arranged throughout the diocese.

The aim of these gatherings is to make Vestries familiar with the real nature of mission in the life of the Church, and the responsibility of every parish.

A typical dinner was one held in Leith for the Rural Deansery of Heidelberg, on August 4, where some forty men (and two ladies) sat down to the meal. In addition to the booklet of matches, at each place was a well produced brochure, asking "All the Church Spends is on Mission?"

CHARTS, GRAPHS

Inside, a series of charts gave a clear picture of parish and diocesan income and expenditure, and were also equally divided between diocesan voluntary assessments, overseas missions, and other causes.

Griffs showed trends in expenditure, and the needs of diocese, A.B.M., and C.M.S. clearly indicated.

In a few minutes, Archdeacon Daint explained the booklet, and the concept of total mission as including parish, diocese, and overseas, while the A.B.M. and C.M.S. budgets were explained by the Reverend K. Perry, Victorian Secretary of C.M.S.

Questions followed, and Mr Cyril Smith, of Diamond Creek, spoke of the challenge to each Vestry from the encouragements of the mission field.

LORD RITCHIE-CLARKE

We regret that production difficulties have compelled us to publish this edition edited by Lord Ritchie-Clarke scheduled for this edition.

It will appear next week.

FIRST RECTOR FOR TWELVE YEARS INDUCTION AT MULLEWA

FROM A CORRESPONDENT

The presence of eight visiting clergymen at the induction of one of their brother priests would arouse little comment in most of the dioceses of the Australian Church, but for a bush diocese it is a most noteworthy event.

At the induction on July 28 the Reverend W. J. Lawton to the parish of Mullewa and Talgoe by the Bishop of North West Australia every priest within a radius of 400 miles was present.

It was a great day for the people of the parish as they hadn't had a resident priest for more than twelve years, but thanks to further support from the Bush Church Aid Society yet another gap in the ranks of the North West clergy has been filled, the sixth in this diocese alone.

Mr. Lawton had a busy few days before his induction. He had flown with his wife and three young daughters from Sydney to Perth, picked up his new car and driven the 300 miles to Mullewa where he was to stay with the Bishop and Mrs Witt, spending the day selecting furniture for the rectory.

But of the Geraldton stores was to hold a "Monster Furniture Sale" the next day and the Bishop offered to take Mr. and Mrs. Lawton a special preview, the evening of their arrival.

By 11 p.m. that same night the furniture was selected and bought, and two days later the Lawtons had moved in.

The rectory which had been empty for some time had been recently redecorated and was a welcome both at the induction itself and the supper which followed showed with what aid the people of this small North West town now received their new rector.

FORCE TEN GAINS SUPPORT

A.C.C. SERVICE

The Force Ten project of Australia Inter-Church Aid which was launched last month, has aroused interest and attracted response.

Mr. J. R. Chambers of Panora, South Australia, was the one hundredth person in Australia to join Force Ten. To date, 222 people and groups have joined Force Ten; of these, 138 are in New South Wales.

Enquiries about Force Ten and how it helps people in need overseas to achieve a better life may be made at Australian Council of Churches, 51 Kent Street, Sydney, telephone 26-7189.

SYDNEY GLEBE BOARD CHANGES

The Standing Committee of the Diocese of Sydney at its meeting on July 31 received with regret the resignation of Mr. W. S. Gee as a member of the Glebe Administration Board, following 33 years of service.

Mr. Gee, who was a chairman of the Glebe Board for twenty years did not seek re-election to that position some time ago, whereupon the Archbishop made chairman and the Reverend C. A. Goodwin became chairman.

Commenting on Mr. Gee's resignation, the Archbishop said, "Both Standing Committee and the Glebe Board acknowledge outstanding contributions Mr. Gee has made to the work of the Glebe Board and that the diocese as a whole owes a great debt of gratitude for his long and faithful service."

Mr. Gee remains Chancellor of the diocese and a member of Standing Committee.

In his letter in the August issue of "Southern Cross" the Archbishop also announced some administrative changes to the Glebe Board.

"During recent years many of the original 99-year leases have expired and the number of tenants is now in excess of 1500."

"Board members who have a much increased responsibility or

Before the induction, which took place within the Holy Communion, the Bishop said that the service was designed to include one man with a single-handed job but rather to challenge every person present to accept faithfully his share in Christ's ministry to the towns and the people of the bush.

The Reverend W. M. Devitt who had lived and worked in Mullewa read the Epistle and the Gospel.

After the induction Mr. George Eves, churchwarden and President of the Shire of Mullewa, welcomed the Lawton family to the town.

THE MUSIC AND LITURGY COMMISSION BEGINS WORK

The Music Advisory Committee to the Standing Liturgical Commission has begun to meet regularly in Melbourne.

For convenience, its membership is drawn at this stage from those who live in Melbourne or reasonably close at hand.

In its first meetings have been held at the Warden's Lodge, Trinity College (the Warden, Dr. Robert Brown, is a member of the commission).

Members of the committee are: Geoffrey Ward, Ian Lipson, David W. Brown, James Michin, and Messrs. Lanier, Michael, Brimer, Mervyn Callahan, and Arthur Baston.

In these early meetings, it has been necessary for the committee to engage in a good deal of general discussion on the whole matter of Church music, for its charter from the commission is very much at large.

But it has also begun to consider actual settings of the "Venite" from Colin Brumby and of the "Sanctus" from Nigel Butterley.

Music by John Barrett, Leslie Howard and Michael Wentzlie

have also been studied. Actual performances have been tape-recorded.

The committee hopes that it may soon be possible to make some of this music available for wider consideration and experimental use.

As announced previously in these columns, it is anxious to receive suggestions, criticisms and general comments on the subject of Church music from any interested persons; these should reach the committee.

CONCERT VERSION OF MOZART OPERA IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, August 7

Some members of St. John's Cathedral choir organised a concert version of the Mozart opera "Così Fan Tutte" which was presented at the Queensland Conservatorium of Music on July 27, 28 and 29, proceeds going to the Cathedral Building Fund.

The nine artists involved, besides giving their talents to help forward the cathedral building, made a very valuable contribution to the cultural life of the city, and received very favourable notice in the Press.

The conductor was Max Olding, and the accompaniment was provided by Rhonda Vickers (piano) and John Stephens (harpsichord).

The singers were Norma Knight (Fortin), Barbara Burton (Dorabella), Vera Tronky (Despina), Henry Howell (Ferrando), Edward Talbot (Craglietto), and Edward Keller (Don Alfonso).

The plot was narrated when necessary by Edward Talbot.

The Archbishop is now chairman and Archbishop C. A. Goodwin deputy chairman. Mr. G. B. V. King has been appointed executive secretary but, in addition, will retain several links with Church House affairs.

"During the past financial year approximately \$90,000 was made available and it is anticipated this will be an increasing amount."

"The Board expects to be operating from new premises at the Bank of Adelaide Building (opposite Hunter Street) early in September."

He sent to the Reverend Michael Wentzlie, 11 Bebeba Street, Burwood, Victoria.

In the near future the committee hopes to begin a study of modern psalmody, to consider proposals that it should organise a seminar on Church Music, and to prepare for publication under the auspices of the commission a select list of contemporary sacred music already in print which might be used without the Australian Church.

They are: H. C. Craft (St. Andrew's Cathedral School) and P. E. Koppstein (Shore), both placed first in the senior division.

L. A. Pollard (Shore) was placed equal first in the junior division.

The examination held earlier this year, and taken by 1,000 pupils from 187 N.S.W. schools, is designed to test mathematical insight and ingenuity.

The prizes, donated by I.B.M., will be presented by the Vice-Chancellor, Sir Philip Baxter, in the Science Hall of the university on Thursday, August 23, at 2 p.m.

NEW CHURCH FOR CHADSTONE EAST

From A. C. GARDNER'S REPORT

Melbourne, August 7

The Director of Evangelism and Extension, the Reverend R. W. Dunn, turned the first sod for the new Church of St. Mary, Chadstone East, Diocese of Melbourne, on Sunday morning, July 30.

A contract was signed last month for \$26,662 with M. Irvine, builder, of Surrey Hills. The Church, to be built of redface bricks, will feature a roof and spire of shingle tiles. It will seat 250 people. For larger services doors can be opened up into a spacious narthex.

The Vicar of St. Mary's is the Reverend A. L. Schroeder.

The architects for the building are Blyth and Josephine Johnson.

CANDLE LIT

ILLUMINATION provided by candles and classical columns of the wall overcame the lack of set and the music had such vigour that one was not even conscious of the lack of an orchestra.

In fact, it proved to be even more than a concert version, as Jones, Lang, Wootton, a member of the Glebe Board, has been appointed Development Executive in an honorary capacity.

"A recent meeting of the Glebe Board and Finance Committee of Standing Committee has agreed to seek an amendment to the ordinance so as to provide that approximately 75 per cent of the net surpluses of the Glebe Board should be distributed from diocesan purposes."

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CHURCH SCHOOL PRIZEWINNERS

Prize winners in the School Mathematics competition, conducted by the University of New South Wales, include pupils of Sydney Church schools.

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SYDNEY DAY OF PRAYER

ARCHBISHOP GIVES THREE PETITIONS

The Archbishop of Sydney, Most Reverend M. L. L. Lonne, has asked that the anniversary of his enthronement in St. Andrew's Cathedral, Sunday, August 13, be kept as a day of prayer and fasting in churches throughout the diocese.

Writing in this month's issue of "Southern Cross," he says:

"As this anniversary falls on a Sunday, I wonder if I may suggest to all clergy in the diocese that it would be suitably marked by arranging that at all services that day, special prayers should be offered for the early cessation of the Arab-Israeli conflict in the Middle East and of the prolonged war in Viet Nam."

"The declared policy of the British Government to withdraw its forces from the Middle East by the early 'seventies is an added and urgent reason why we should look for the early cessation of such hostilities."

"Let us unite to say especially for the peoples of Viet Nam that a stable government should be established on a basis of conscience and worship for all."

"For the Australian Servicemen who have been sent to bear the brunt of the constant and heavy fighting."

"For the leaders of our Commonwealth that they may have far-seeing wisdom and courage to develop their policies for the welfare of all concerned."

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THE CHURCH IN SOUTHWEST AFRICA MIXED MARRIAGE GUIDANCE

ECUMENICAL PRESS SERVICE

REPORTED

The Church in the southern Sudan is growing weaker and weaker due to a lack of leadership, Mr Ezekiel M. Kudi, Member of Parliament in the Sudan Government, told a reporter for the Uganda Anglican paper, "New Day", during a visit here last month.

A member of the Sudan African National Union party, Mr Kudi, was elected to Parliament at the recent by-election.

He had been visiting East African countries where refugees from southern Sudan have sought shelter to appraise them of the present situation.

At the same time he could offer little assurance that the safety of refugees would be guaranteed.

"The security situation is not very improved," he stated. "Emergency regulations are still in existence and curfews are imposed."

In places where the church buildings have not been destroyed, the former churches have been carried away. Some buildings are falling apart. Mr Kudi reported, due to lack of maintenance.

"OPERATION BREADBASKET"

PROJECT TO HELP NEGROES

ECUMENICAL PRESS SERVICE Chicago, August 7

"Operation Breadbasket" will be set up on a nationwide basis, according to a decision reached by the Negro clergyman leaders here under the leadership of Dr Martin Luther King.

Details of the "Operation Breadbasket" are employment and project work for Negroes on job training; location of new plants so they are accessible to Negro workers; and stimulation of Negro ownership and management.

The project had been so successful when it began in Chicago and Atlanta that the decision was made to launch a nation-wide campaign.

Methods used will be negotiation and, if necessary, boycotts against companies that sell large quantities of products in the Negro ghetto.

Dr King said five ministers will act as negotiators in each city. "We know that effective action for social change requires organization," he said, "so we built around clergyman, who were the natural leaders in the Negro community."

If boycotts are necessary, ministers will "make it clear" for their pulpits that the Negro community could unite in refusing to buy products of the company involved," said Dr King.

During the 15 months of the Chicago operation, 2,200 jobs and \$15 million annual income have been developed. Two hundred ministers worked in agreements with four large grocery chains. The State was also persuaded to close funds in Negro financial institutions.

ANOTHER POSSIBLE W.C.C. MEMBER

ECUMENICAL PRESS SERVICE New York, August 7

A study of possible leadership in the World Council of Churches was authorized by the Lutheran-Missouri Synod at its 47th general convention here this month.

The synod and the Southern Baptist Convention are the only U.S. Protestant denominations not affiliated with the W.C.C.

Delegates directed the synod's Commission on Theology and Church Relations to draw up guidelines for study and evaluation of the W.C.C. by circuit pastoral conferences and congregations.

In the provincial headquarters such as Juba, Wau and Malakal, church services are still held, but in other areas there are few pastors to provide leadership.

[Acts of murder, torture, looting and destruction by Khartoum government troops in 1965 forced whole villages to flee into the "bush" or across the borders to lands of other tribes. The violence was not directed exclusively against Christians, but because they represented the leadership potential of the southern Sudanese.]

RELIGIOUS FREEDOM

Asked by the "New Day" correspondent whether he saw any signs of the Sudan's problems, Mr Kudi said the Sudan African National Union and the South Court Party, which are the chief negotiators for the south, want a federal type of government based on four regions.

He stated that the government would have the country's constitution on Islam and make it the official religion. The Southerners find this unacceptable. They are seeking freedom of religion.

Acknowledging that other elements held different views on the appropriate role of religion in the problem, Mr Kudi denied that there was any religious conflict in the party organizations in the South.

Others felt he believed that federation would work in Sudan when it had failed in other African countries, and that it would come as a solution to their problems.

THE SWISS EVANGELICAL CHURCH FEDERATION, THE ROMAN CATHOLIC BISHOPS' CONFERENCE AND THE OLD CATHOLIC CHURCH OF SWITZERLAND HAVE PUBLISHED AN "ECUMENICAL STATEMENT ON THE PROBLEM OF MIXED MARRIAGES"

ECUMENICAL PRESS SERVICE

Geneva, August 7

The Swiss Evangelical Church Federation, the Roman Catholic Bishops' Conference and the Old Catholic Church of Switzerland have published an "ecumenical statement on the problem of mixed marriages".

This working document, the result of lengthy discussions, is intended to "help overcome one-sided, negative criticism by means of jointly prepared, constructive suggestions".

While not binding in a legal sense, it expresses the churches' willingness to co-operate in this most difficult area.

Attention is called to the growing number of mixed marriages and the resulting problems, including conflicts of conscience, alienation from the Church, and indifference. A warning is given against the false notion that all confessionally mixed marriages have the consent of Christians.

"Shaping a marriage partnership in a Christian manner is one thing," says the statement. "Fostering the solidarity of all Christians is quite another matter."

It is specifically stated that the admission against mixed marriages given by all churches is not an expression of intolerance.

FOR AND AGAINST

Rather than from the fact that a marriage is one of the most important acts of which the Church is built in, a mixed marriage brings division into the Church and leads to the loss of life together is affected, particularly in the religious upbringing of children.

The "positive side" of such a marriage, according to the document, might be that the spouses, despite religious differences, to live together in a Christian manner.

"If the Christian character of the marriage is not recognized, and taken seriously by the churches involved, the marriage does not need to lead to indifference."

The Swiss churches are frank to state that "essential progress has hardly been expected in the further changes in the present and often burdensome church regulations". Those rules make co-operation on the practical level difficult, they note.

"We consider it to be our common task to strive for reciprocal recognition of all marriages contracted in our churches, even those of partners of different confession," says the ecumenical statement.

Several suggestions are given as to "paths that can already be followed."

The "ecumenical aspects" should be considered quite early in the preparation for marriage, through classes and lectures and at study meetings but particularly during preparation for the wedding. It should be made abundantly clear, however, that churches have agreed upon a common position, as well as their reservations about such marriages.

In the ceremony itself "everything should be avoided that might lead to misunderstanding and confusion", especially two statements: that the participation of ministers of two different churches can only be justified on the basis of the common agreement on the meaning of the sacraments.

The religious education of the children should be according to the faith of the mother, but must be open to the teaching of the other faith.

The spouse, though of a different confession, should be brought into the parish in a brotherly fashion, the pastor should be able to help the partners to freedom of belief and help the child to find a personal connection with his Church "by giving him real ecclesial experience."

As a service to our readers, the Book Department of THE ANGLICAN is glad to accept subscriptions to the following overseas periodicals which have briefly been described in "Church and Nation" in recent editions. Orders should be accompanied by the appropriate remittance.

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INTERNATIONAL AFFAIRS, London, Quarterly, Royal Institute of International Affairs, \$6.00 p.a.

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THE WORLD TO-DAY, London, Monthly, Royal Institute of International Affairs, \$3.50 p.a.

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NEW STATESMAN, London, Weekly, \$19.50 p.a. (air mail).

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MIKAN, London, Six issues p.a. \$7.50 p.a.

JOURNAL OF CONFLICT RESOLUTION, Michigan, Quarterly, \$8.00 p.a.

SURVEY, London, Quarterly, \$6.00 p.a.

INDIA QUARTERLY, Delhi, India Council of World Affairs, Quarterly, \$4.50 p.a.

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BOOK BARGAINS

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WHITTAKER'S ALMANAC — 1967. Only one copy left in stock. \$4.25 plus postage 23 cents.

THE POPE VISITS EPHESUS

ANGELIC NEWS SERVICE

Rome, August 7

Pope Paul left Turkey on July 26, saying his two-day visit had increased his desire to work for the "great cause of Christian unity".

On his departure for Rome from the early Christian shrine at Ephesus, Pope Paul said he asked for God's blessing on his journey, and on peace and justice and on the world.

He said he left Turkey "with the spirit of our meeting with the Patriarch of Constantinople, in the great cause of Christian unity and for the rapprochement between the two Churches."

Earlier the Pope pledged renewed efforts towards world Christian unity in a message sent to the Patriarch.

CATHOLIC

ECUMENICAL PRESS SERVICE New York, August 7

The first American Apostolic (Orthodox) in the Catholic U.S.A. is expected to be completed in the near future.

The American Church has proclaimed 1968 as "Catholic North America Year" in honor of the structure's formal consecration. The Patriarch of Moscow, Alexei Vazken I, Supreme Catholicos of all the Armenians, who is expected to come here from his residence in Echmiadzin, Soviet Armenia, will preside.

Two dioceses with 300,000 members make up the American Church of North America. The Eastern diocese includes all of the United States except Arizona and also embraces Canada and Mexico. The Western diocese comprises California and Arizona.

to church leaders during a tour of ancient Christian shrines at Ephesus.

Addressing himself to Patriarch and leaders of the Orthodox Church, he said:

"The Pope and unity in the faith preached and proclaimed by those pastors and doctors who are common to us."

"With full respect for your traditions and legitimate traditions, we would wish, on our part, to declare our readiness to enter the dialogue of truth in love to you."

"With Christian love, we likewise greet our dear brother, His Grace the Archbishop of Ephesus, and the pastors of the other churches and ecclesiastical communities."

FIRST COUNCIL

Referring to the work of St. Paul at Ephesus and the First Ecumenical Council, held according to tradition in 431, he continued:

"Meditating on the teaching of the Apostle and of the First Ecumenical Council, we feel ourselves drawn to the prayer of the Lord, that all may be perfectly one and that there be no further re-establishment among us of the unity of the spirit in the bond of peace."

St. John, erected in the sixth century, by the Emperor Justinian on the site of the Apostle's tomb. St. John wrote his Gospel in Ephesus, according to tradition, in A.D. 95.

He also toured the ruins of the church where the Ecumenical Council of 431 was held to have taken place and the area where St. Paul preached in this three-year stay at Ephesus.

He discussed Christian unity with Patriarch Shenk Shalouk, Roman Catholic and the Orthodox will worship together in a historic meeting of Christian unity.

Among the other church leaders present on September 14 at the International Amphitheatre will be the Patriarch of the Roman Catholic Archbishop of Chicago, Archbishop of Los Angeles, Primate of the Greek Orthodox Archbishop of North America, and the Patriarch of the Church Federation of the United States.

He visited the area where the Virgin Mary is said to have spent her last years and the Basilica of St. John.

SENIOR BIBLE STUDENT

WHAT DO WE BELIEVE?

By WINIFRED M. MERRITT
STUDY No. XV: DISBELIEF.

Why is it that those who do not believe? The Christians of England were inclined to the conclusion that human reason could never have any serious grounds for rejecting any of the articles of Christian belief, declaring that such attitude could arise only from a wilful refusal to believe, or from a culpable blindness of intellect, or from pride which will not submit its judgments to the rule of faith. But surely we may admit in these days the good sense of those who find it difficult, in the light of modern discoveries, to believe things which were not questioned in the distant past. Faith is acceptance of Augustine declared categorically that if you believe what you like in the Gospel and reject what you do not like, it is not the Gospel you believe but yourself. The object of faith is the divine revelation as a whole, not merely those parts of it which are congenial or which we think we understand.

Yet faith is a "reasonable" thing, and there is always a tension, as Professor Mortimer expresses it, between that conscious expression of the reason which searches for truth in a clear understanding of the mysteries of God, which tries to purge the revealed doctrine of all merely human and transient associations, and that consideration of reason which consists in the submission of the human understanding to the divine wisdom, and which sees its nearest activity in the acceptance of the content of revelation for no other reason than that it is revealed.

Kenneth Kirk expresses the problem of faith very clearly in his book, "Ignorance, Faith and Conformity." Because the Christian loves God, he is not desirous to believe about Him all the good that can be believed. He searches for more and more "truths" to be apprehended by faith, and though his respect for reason as a God-given quality makes him apply the test of reason to whatever may be propounded to him as being "of faith," he adopts this precaution simply because he aims at finding a creed worthy in all respects of the God of whom it is asserted.

BEYOND REASON

But since neither the grounds for belief or disbelief, nor the revelation itself, are "proved," there are open to doubt and question of mingling. It is this which gives to faith its "quality." It commands a movement of the Faith, though based on reason, transcends reason. It clings to God in spite of doubt and failure to understand. It is a heroic fidelity, a firm tenacity, which holds on to belief in God's goodness and truth in the face of disappointment, suffering and bereavement. The true heroism of faith, as Professor Mortimer understands it, is manifested in those times when a recognition of the reasonableness of its attitude is hard to recognize in the face of existing experience, when it holds on in spite of crowding clouds of doubt and uncertainty.

Now, two vital questions propounded by the Professor: if we hold that the exercise and development of faith are not necessary for the maintenance of the spiritual life, why are men not created in immediate possession of the "beatific vision" of God? What is the purpose of this earthly life if it is not that here we should learn to live by faith, and by growth in faith become fitter for the higher life? It is by faith and faith alone that man is first brought into living contact with God.

LYTLE CAREY, situated two miles from the village of Charlton in Somerset, England, was the home of the Lytle family from the thirteenth century till the entailment was cut off.

In 1907 it came into the possession of the late Sir Walter Jenner who died in 1948.

On his death he left his property to the National Trust to be held for the nation. The home is situated amongst green fields and enclosed in magnificent lime and elm trees.

The Lytle Jewel, presented by James I as a mark of his royal esteem to Thomas Lytle has been bequeathed to the British Museum.

On November 16, 1947, descendants of Henry Francis Lytle died at Matine in Westminster Abbey when a tablet to his memory was unveiled in the Poets' Corner close to those of John and Charles Wesley. It was unveiled by Sir William Maxwell Lytle, Keeper of the Rolls, and great grandson of the author of "Abide With Me".

After the anthem there was a procession of clergy to the twenty-five male descendants of Lytle, who were being led by his great grandson, Peter Maxwell Lytle, aged seven months.

As the hymn was being sung in the crowded Abbey, people in the street joined in the singing. The tablet which is plain alabaster bears the simple inscription:

POETRY PRIZES

"In memory of Henry Francis Lytle 1793-1847, Abide with me, my fast faith the evenside."

No doubt that when Lytle looked at life, his own life, and cast his mind back to his birth-place and thought with little satisfaction of his father, an Army captain who, when Henry Francis was seven years old had forsaken his mother.

He must have thought of the kindly schoolmaster who helped him on the way to Trinity College, Dublin, and of his own success there, and how three years in succession he wrote a prize poem.

And then the decision to abandon the idea of a career in medicine to take Holy Orders.

And at the age of 22 years at Wexford he had his first curacy which through ill-health he had to resign.

He certainly thought with pleasure of his meeting at Marazion, Cornwall, with Mr. Maxwell and of their wedding. For theirs was a happy married life.

His tolerance in religious matters is shown by the pleasant visit to Brighton to see him take his wife in a pony chase to her mother's house, and to return for her later when both services were ended.

His wife at Charlton, Devonshire, was studying husband of Wilberforce in his fight against the slave trade, his creation of the

first Sunday school for the children of Brighton.

Across the street where Lytle Drake had sailed when he was a young man, the waters of the "Armada," that borne William of Orange to Britain, and on which he had far away from a British ship had anchored with the captured Napoleon aboard.

And at the sun Lytle made his way back to his study at the house at Berry Head. His beloved wife and family thought he was resting, but he was not resting, he was writing in his study "Abide With Me" fast falls the evenside."

He preached his last sermon at Brighton on September 5, 1847, and left for Nice on October 1 and died there on November 20, aged 55 years.

Archdeacon Manning, later Cardinal Manning, was there at the time and conducted the funeral service.

It was at Brighton, Devonshire, that Lytle spent most of his days in his last years. He was buried in the "Abide With Me" went to London, a condemned prisoner, who refused to speak or read his Bible.

The sacred song has been famous by Madam Clara Butt whose touching description of her visit to Lottinham Goad, where at the request of the chaplain she sang "Abide With Me" as a condemned prisoner, who refused to speak or read his Bible.

A few hours before Nurse Edith Cavel was executed in Brussels she was visited by the British chaplain and joined him in repeating Lytle's hymn.

As she said good-bye she smiled back and said, "We shall meet again. Heaven's morning breaks and earth's vain shadows flee."

FAMOUS OCCASIONS

King George V has a special record made by the hymn as he often played it as evening fell upon his own life of duty.

At Queen Elizabeth's wedding in the Abbey on the anniversary of the Lytle's death another of his hymns sung was "Praise my Soul the King of Heaven." "Abide With Me" is sung at the Wembury Cup Final by the vast crowd of some 60,000 and the massed choir sing it at the close of the Aldershot Tattoo.

It was sung by Kitchener's Army at Khartoum and rose on thankful voices in Jerusalem when the sacred city had been liberated by Lord Allenby. British soldiers used to sing it in the trenches in France at night, so regularly that the enemy listened and then sang it too.

At the Little Church of St. Mary Magdalene in the grounds of Sandringham it was sung at the funeral service of the late King George V.

Lytle is further remembered at his old school Portora in Ireland;

his hymn is always sung at the close of each term to remind the scholars that Henry Francis Lytle was once a pupil there.

Today in St. Paul's Church, Brighton, long since restored, they will show you many links with Lytle's day. There is the pulpit and the small marble font and the barge paintings of Christ, which had a British man as a model—all were part of the old church and they will show you the tablet which reads "Keep in mind Henry Francis Lytle, M.A. first Vicar of this Parish."

In later years Miss Hogg, a grand-daughter of Lytle, lived in the old home at Berry Head. A friend visiting her said, "I could trace the features of her famous grandfather as I have seen them in his portrait. Miss Hogg was sitting in a room which was Lytle's library and his books still cover the walls.

"I remember," she said, "that the importance of my grandfather used to be impressed upon me when I was a child. He was regarded as a remarkable man and I suppose he was. I remember hearing that he occupied himself with his most beautiful hymns."

C.E.B.S. INDOOR GAMES

FROM A CORRESPONDENT

More than 100 boys from seven branches of C.E.B.S. in Gippaland competed for the diocesan executive cup at Koro-mo Hall, Yallourn, during the Indoors games night on July 21.

In eleven teams the boys progressed from game to game, amassing points as they went until each team had finished all the activities.

The programme was organised and most efficiently conducted by the branch governor of St. Aidan's, Newborough, Mr. Bill Louch, with the aid of members of the Moe Baseball Club.

In the new style of the presentation of the games in Gippaland, the executive cup for the branch with the best average score was shared by St. Luke's, Moe; and St. Philip-on-the-Hill, Morwell; third place went to St. James', Traralgon.

The cup, which had been held by St. John's, Yallourn, was presented by the provincial chairman of C.E.B.S., the Reverend Geoffrey Browne, who came from Melbourne for the occasion.

PATRIARCH DIES

ECUMENICAL PRESS SERVICE

GENEVA, August 7
The Great Orthodox Patriarch Christoforos of Alexandria died in Athens on July 23, at the age of 91.

He had been ill for several years and was received at the arch of Alexandria since 1939.

with many things, politics included."

Brixham still retains memories and mementoes of this all-sparsely built clergyman, who was as much at home among St. Peter's fish folk as amongst the rich "business" men of the town. His home, Berry Head was originally used as a military hospital.

Francis Lytle received the building as a gift from William IV in appreciation of a most successful reception which Lytle arranged when the King visited the port.

An augmented choir from All Saints Church greeted His Majesty on the quay side and the gesture earned royal recognition for Berry Head House as the Port Hospital came to be called was turned into a comfortable rectory surrounded by delightful gardens.

CENTENARY

His memory was very warm in the hearts of all Brixham folk and at the centenary celebration they in common with people in church and chapel throughout Great Britain commemorated the anniversary of his death by singing his most beautiful hymn.

Eventide homes for aged clergy of all denominations were founded, the first at Torquay. There is also a movement on foot to purchase Berry Head, the bold sweeping forehead to the south of Brixham Harbour and give it to the National Trust as a memorial to Henry Francis Lytle.

Up in the tall many pillared Church of All Saints many parishioners have gathered from time to time to hear the story of Lytle's life from the lips of his successors. Among the parishioners who attend are scores of fishermen whose boats lie gently riding in the water. There are many fishermen in the choir.

Every night at eight o'clock the bells of All Saints ring out the notes of "Abide With Me" to follow the hymns in Brixham when they put out to sea.

—E.M.J.R.

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