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W.C.C. ASSEMBLY OPENS THIS WEEK

800 DELEGATES WILL MEET AT UPSALA

ECUMENICAL PRESS SERVICE

Geneva, July 1

Some 1,500 churchmen from all parts of the world will attend the Fourth Assembly of the World Council of Churches which opens at Upsala, Sweden, on July 4.

More than 800 of them will be delegates from the 232 Anglican, Protestant, Old Catholic, and Orthodox churches belonging to the W.C.C.

The theme of the Assembly, which will continue until July 19, is "Behold, I make all things new".

The last Assembly met at New Delhi, India, in 1961. Dr D. J. Niles of Ceylon, replacing the late Dr Martin Luther King, will give the sermon in the ancient Upsala Cathedral at the opening service on Thursday morning, on the Assembly theme.

The official Australian Anglican delegates are the Archbishop of Melbourne, the Bishop of Newcastle, the Bishop of Gippsland, Archdeacon G. R. Debridge, the Reverend F. L. Cullis, the Reverend J. S. Miller and Mrs Elizabeth Ogden.

Other Anglicans from this country who will attend are the Archbishop of Perth (consultant), Sir James Darling (consultant), Mr John H. G. (youth delegate) and Mr V. K. (youth delegate).

On Sunday afternoon, July 1, Lord Cardon, Great Britain's Representative to the United Nations, and James Baldwin, American Ambassador, will participate in a presentation entitled "White Racism or World Community".

Mr Baldwin, speaking from the perspective of an American Negro, will analyse the nature and origins of white racism, and its continuing influence on all areas of human relations locally and nationally.

C.M.S. PRESIDENT TO RETIRE

ANGLICAN NEWS SERVICE

London, July 1

Sir Kenneth Booth, President of the Church Missionary Society since 1964, is to retire in May, 1969.

Sir Kenneth, who is 67, said this decision is part of a pattern; over the past few years he intends to withdraw from his many church responsibilities. As well as being President of the C.M.S., Sir Kenneth is Chairman of the House of Laity of the Church Assembly and Chairman of the Churches Commission on International Affairs. For many years, in addition to his business and Civil Service commitments, Sir Kenneth has devoted much of his time to the Church, and is well known throughout the world in connection with Christian affairs.

SIR WALTER NASH SERVICE

ANGLICAN NEWS SERVICE

London, July 28

A memorial service for Sir Walter Nash, the former Prime Minister of New Zealand, will be held in St. Paul's Cathedral on Monday morning, July 29.

The Dean of St. Paul's, the Reverend Martin Sullivan, who is himself a New Zealander, will preach the sermon.

Sir Walter was a lay reader in New Zealand, and a prominent member of the Church of England Men's Society.

Lord Cardon, on the basis of his U.N. experience, will assess this important component of World Community. He has been one of the biggest obstacles to world community.

Another feature of the Assembly will be "A Pilgrimage of the Nations" to be staged by the W.C.C.'s Division of Inter-Religious and Dialogue and World Service.

Three addresses will be given: one by a representative of the developing world, Pastor Jean Koenig, a Swiss American, one by an Eastern European, Dr. Ulrich von Bruch; and a third by an Englishman, Mrs Janet Lucy.

People attending will pass through a gallery lined with photographs illustrating the primary needs of people in Africa, Asia, Latin America, the Middle East and elsewhere.

The six presidents of the W.C.C. and its member churches are arranging an outdoor exhibition of the different forms which material aid takes.

The delegates will study the Assembly theme within its sections: the Church's Unit in a World of Change, the Church's Mission; the Churches' Role in Society and Economic Development; and the Churches' Role in International Affairs, the Worship of God in a Secular Age and Towards a New Style of Living.

The six presidents of the World Council of Churches have called upon all member churches to pray for the Assembly; the necessary prayers are contained in the booklet "All Things New".

The Greek Church has modified its earlier decision not to send delegates to the Assembly, and has appointed four of its members to the delegation.

It has also appointed four of its members to the delegation to which it is entitled.

The motion asked that a thorough assessment be made of all theological training courses on a level of these new subjects.

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NAKURU APPEAL CLOSES WITH \$4,038

Our 1968 Lenten Appeal for the Northern Frontier Medical Mission in the Diocese of Nakuru, Kenya, is now closed after achieving a total of \$4,038.38.

A fine response by readers has resulted in the total of more than \$5,000 at which we stand; but we have every faith that friends of Bishop Langford-Smith and the Diocese will bring the total up to some way over \$6,000.

Last week, THE AUSTRALIAN had a letter from Bishop Langford-Smith, written in mid-June just before he left for London.

"I want you to know how greatly encouraged we all are by the splendid response to the appeal."

"Yesterday, we had a meeting of the Northern Frontier Medical Mission, and we were able to make plans for the first new medical recruit to Nairobi."

"We have hopes of a doctor early next year."

The Bishop asked us to hand on his heartfelt thanks to all

who have helped with the Appeal. Two gifts were especially delighted to receive.

In May, we acknowledged \$53.56 from the Diocese of Carpentaria. This sum represents the collection at the Lenten threnostion service of the new Bishop, the Right Reverend Eric Hawkey.

After consultation with the sub-Dean and Diocesan Secretary, Bishop Hawkey felt that the amount should not be used for a special appeal, but for the threnostion service of the new Bishop, the Right Reverend Eric Hawkey.

Bishop Hawkey was actually at school with Bishop Langford-Smith, and he expressed the hope when sending the cheque that it would be a sign of fellowship in the Gospel from the first day until now (Philippians 1:5-7).

The other gift which delighted us was \$200 in Malaysian cur-

rency from the congregation of St. Michael and All Angels', Sandakan, in the missionary diocese of Borneo.

Sandakan is one of the centres to which our readers' generosity enables us to dispatch copies of THE AUSTRALIAN each week by air freight. The parish decided to devote the offering on Pentecost to the Birthday of the Church.

— to mission in other parts of the world, and Nakuru was the world, with causes in the Dioceses of N. Queensland, C. Queensland, and Mauritius. The gift of \$10 which brought the total to \$4,038.38 came from the Women's Association of St. John's, Gordon.

The sisters of the Marathi project, of course, on our finding qualified doctors. There have been some enquiries in Australia and in England, and we shall report progress about the Bishop's recruiting drive as soon as possible.

Some of the members of the official party at the combined churchmen's dinner held at Cessnock, Diocese of Newcastle, last week. Left to right: Mr Stan Teggins, Fr M. Cahill, Bishop I. Stubbard, Judge Clapin, the Reverend W. H. S. Childs and Mr Force O'Neill.

THEOLOGICAL TRAINING NOT GOOD ENOUGH, SAYS BISHOP

FROM OUR OWN CORRESPONDENT

Goulburn, June 28

"New courses of theological training should be devised to take full account of the demands of teaching and pastoral care which form so large a part of the responsibility of parish clergymen."

This was included in a notice of the Anglican Synod of the Diocese of Goulburn held at Goulburn this month by the Assistant Bishop, Bishop C. A. Warren.

He said the existing preparation for parish clergy on a theological level was just not good enough.

"There are nineteen universities in England which include theology as part of their general curriculum, but none in Australia," said Bishop Warren.

"New courses should be devised which could be acceptable to all denominations."

"If this cannot be done in the Australian universities then we should see whether colleges can find a co-ordinated system where they could make use of the existing facilities, and raise them on a level of these new subjects."

The motion asked that a thorough assessment be made of all theological training courses on a level of these new subjects.

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account being taken of the efforts and resources of the A.C.C. Division of Studies, and the General Synod committee on theological education.

Also, that the courses of theological and allied studies at universities should be investigated and encouraged by the whole Church acting together.

Colleges should be encouraged

to diversify their courses to coincide with the wider needs of pastoral care and teaching.

The recommendation that Standing Committee of General Synod be asked to encourage the formation of an Inter-Church Commission at the highest practicable level to investigate these questions as a matter of urgency, was adopted.

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COMBINED DINNER

ANNUAL EVENT GROWS

FROM A CORRESPONDENT

Cessnock, July 1

The annual combined dinner of the Catholic Men's Dinner Club and the Church of England Men's Society which started here in a small way four years ago, has become a very important function.

More than 200 churchmen of various denominations attended this year's dinner held last week at the Country Club.

Mr Force O'Neill of the C.M.D.C. said in his address, that the idea of the combined dinner had started when a number of Anglicans attended a Catholic dinner in 1964 and heard an address by Bishop Troby of Maitland.

"We all agreed that it was to be a division among Christians and from that thought this dinner became a reality," said Mr O'Neill.

"The first dinner was held at the Lyceum Hall and the next two at Corruha House."

"This year we outgrew Corruha House and moved to the Country Club."

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LETTERS
TO THE
EDITOR

The following letters to the editor do not necessarily reflect the editorial policy. The Editor is not responsible for the publication of important or controversial material. Letters should be signed, brief and to the point, and correspondence to which writers' names are appended for publication. Parts of some of the following letters may have been edited.

FUND-RAISING
METHODS

PARISH FINANCES

To the Editor of The Anglican Star. — I refer to the letter of Adrian Archibald published June 20.

The energy of the writer and the strength of his argument are most compelling. I am appalled however, to read his condemnation of a type of fund-raising canvass that I had hoped was long dead.

Surely people are not being asked to give to support the Church. Public declaration of pledges to gather with suggested giving amounts, although certainly a means of achieving some quite spectacular results in giving, did not mean that the Church was engaged in the kind of harm, but surely these and other such "hook tactics" were abandoned long ago by the proper Stewardship programme.

Neither does it need new building projects, etc. to provide motivation.

Christ is the only reason a Church needs. Our experience over the past ten years, during which time we have worked with hundreds of churches who have raised nearly many millions of dollars, clearly shows that when people understand to Whom they are giving and WHY, their giving becomes part of their worship and has real meaning.

It is to be expected that a Stewardship programme ought to be more than a mere list of parish finances and increase in income.

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(ed or more importantly (b) we fail in our obligation to mission, just because we are too busy paying off our mortgage.

There seems to be no sense of this "Grand Injunction" from our Vicar. What then is the point of the sermon?

Disenchanted PARISHIONER Melbourne.

PARTISANSHIP
IN THE CHURCH

TO THE EDITOR OF THE ANGLICAN STAR. — All sincere Anglicans will have doubts as to whether the recent examples of parish partisanship, the Diocese of Armidale. Those who find themselves in the Diocese of Sydney are all too well aware of the sorrowful state of affairs caused by such "Grand Injunctions".

It is indeed sad that the holy cross, the very central sign of our faith is not even apparent in St. Andrew's Cathedral; it is sad that a "Grand Injunction" is not pointing to see that candles, a banner and a cross are the symbols of the faith.

Christians of the joy which we bring to our Christian behaviour. It is indeed sad that the holy cross, the very central sign of our faith is not even apparent in St. Andrew's Cathedral; it is sad that a "Grand Injunction" is not pointing to see that candles, a banner and a cross are the symbols of the faith.

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says that the first bishops of Melbourne, Gippsland and Gould were all pronounced Evangelical. His claim about Sydney's early character is untrue.

The first bishop — William Broughton — was a pronounced Evangelical. For instance, Christ Church, Sydney, was founded by the first bishop of New South Wales, Sir John Hunter.

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IT'D LIKE TO KNOW...

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick.

I read recently that many people like Margaret Maguire and others are attracted by the charm of the Gospel.

It is the appeal of Christ, and even the pull of religion, but they totally reject the Church. I'd like your comments on this.

It is perfectly true that many religious outsiders are inclined to say, "Religion, yes; Christianity, yes; but the Church, no."

T. E. Elliot, writes of the attitude of many in one of his poems: "I journeyed to London, to the smoke city."

Where the river flows, with foreign fountains, and there I was told; we have too many churches, too many chapels. And too few chop-houses.

There I was told: Let the years retire, Men do not need the Church. In the place they live, but where they spend their Sundays.

In the city, we need no bells: Let them taken the suburbs, I journeyed to the suburbs, and the Father do not need the Church as his Mother."

The Church, rooted in history, concise sketch of our own times brought to the notice of Anglicans. The Prayer Book, at least once in every year, is a diagnosis of our ills: it is God we must thank that the Prayer Book also clearly points to its cure.

Yours etc. (The Reverend) R. H. ALPHARD OGDEN, Concord, N.S.W.

FILMS WANTED FOR NEW GUINEA

TO THE EDITOR OF THE ANGLICAN STAR. — One of the difficulties associated with education in the Territory of Papua-New Guinea is the complete lack of any appreciation of anything outside the experience of the indigenous people. This could be greatly overcome by the use of a standard and super films of our own people.

Many of our people are keen amateur photographers in this field, would be interested in lending their films on any subject — places, people or occupations — for showing by those missionaries who have the necessary equipment.

Any who are interested in helping in this way could contact me here at the address below.

Thanking you in anticipation, A. N. Haley, Organising Secretary, Qld. Church House, 417 Ann Street, (More correspondence on p. 11)

M.R.I. VILLAGE

Solomon Islanders at Levuka, Fiji, are building themselves a new village with \$45,000 from the Diocese of Waikato, New Zealand, as a M.R.I. project.

Eighteen houses have been completed, and the village is now the old village of Walliala.

When people live in the reality of this, they can make headway in the adventure of living and the Church truly becomes the Church of our future.

Men and women may totally reject the Church for a variety of reasons, but the Church and ground of the truth."

Prayer Book, at least once in every year, is a diagnosis of our ills: it is God we must thank that the Prayer Book also clearly points to its cure.

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M.R.I. VILLAGE

Solomon Islanders at Levuka, Fiji, are building themselves a new village with \$45,000 from the Diocese of Waikato, New Zealand, as a M.R.I. project.

Eighteen houses have been completed, and the village is now the old village of Walliala.

When people live in the reality of this, they can make headway in the adventure of living and the Church truly becomes the Church of our future.

Prayer Book, at least once in every year, is a diagnosis of our ills: it is God we must thank that the Prayer Book also clearly points to its cure.

Yours etc. (The Reverend) R. H. ALPHARD OGDEN, Concord, N.S.W.

FILMS WANTED FOR NEW GUINEA

TO THE EDITOR OF THE ANGLICAN STAR. — One of the difficulties associated with education in the Territory of Papua-New Guinea is the complete lack of any appreciation of anything outside the experience of the indigenous people. This could be greatly overcome by the use of a standard and super films of our own people.

Many of our people are keen amateur photographers in this field, would be interested in lending their films on any subject — places, people or occupations — for showing by those missionaries who have the necessary equipment.

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BOOK REVIEWS

WAR IN THE PACIFIC

THE WAR WITH JAPAN A Concise History, Charles Bateson. E. W. Smith. 417, 75s.

MYTHS a plenty continue to day, a quarter of a century later, to fog the understanding of most Australians about the most important aspects of the Second World War in our own hemisphere.

They should all have been dispelled by the official War Histories; many were, but some were not and anyway, only recalcitrants tend to read their times.

Not least among the merits of Mr Bateson's splendid book is that he has demolished one or two myths in a way that may percolate at last through to the general public.

In two in particular should be mentioned: that there was ever a Japanese plan for the occupation of the Australian mainland or any part of it, and that the Battle of the Coral Sea was the "critical turning point" in the Pacific War.

The truth is, of course, that there never was a Japanese plan to occupy any part of Australia; and that the importance of the Battle of the Coral Sea was grossly exaggerated for propaganda purposes: it was the Midway engagement which was decisive.

This is not to deny that the Coral Sea battle was significant. It was, highly so, and not least because of its effect on the course of events laid out at Midway.

Mr Bateson makes this clear.

The sub-title "A Concise History," plainly the author's intention.

The official and biographical accounts of this War run into some hundreds of volumes, covering everything from the warm-eye minutiae of lowly-echelon private soldiers to the broad grand strategic sweeps of the high command. Most would doubt the practicability of writing a single volume like this, in which balance were to be maintained.

THERE were so very many individual small tears in the course of such different shapes and sizes, covering so enormous a theatre, that no view of the forest as a whole might seem possible. Mr Bateson has somehow achieved the impossible.

One can disagree with the author on some details of his selection of facts — this reviewer regrets, for example, the scant amount of relative space given to the fighting by Chinese in China, where one-half of Japan's land forces were tied down through the war, and that Wangpa's exploits have been spectacularly noted as militarily valueless — but there can be no criticism of the actual facts presented, whether they concern the war in the widest sense or tactical detail.

The last chapter, headed "Concluding Thoughts," contains stimulating propositions which should be more widely discussed. It would the war in the Pacific have been ended six months earlier?

Was the "unconditional surrender" formula a grave error?

CARE OF ELDERLY PEOPLE

OLD PEOPLE AT HOME. Compiled by the Staff Committee for Mental Health of the A.M.E. (Australasian Medical Education) Society. Pp. 27, 2s.

This most useful book has been compiled by a group of professional people closely associated with the care of the elderly. It contains a mint of information on mental health, drug, home nursing, programmes for the handicapped, and legal matters, to mention but a few.

Although primarily designed for nurses, social workers, occupational therapists it will interest those who have any responsibility for the care of the elderly.

—J.T.

SURVEY OF OUR LITERATURE

AUSLANDER, R. W. 1965. Pp. 245, 52s.

Mr Blake has produced a most useful book which surveys Australian writing from 1788 until the present. It is written effectively with novelist, historical biographers, poets, and short story writers.

He picks the bubble of the Australian and the English. He dismisses the need for a double standard for what is acceptable to Australian and overseas levels.

He found it a most informative account of Australian literature written with that authoritative insight that comes from a thorough knowledge of the subject.

If one can cavil I am not certain what it means by "epitaphological studies" when he discusses the works of Gordon Childs on page thirty.

Mr Blake is well qualified to write such a survey. He is fortunate to have him as an Inspector of Schools. His book should appear in every school library.

—J.T.

CHRISTIAN POEMS AND BELIEF

J. B. ROSEN OF THE CROSS POEMS. Translated by Roy Campbell. Penguin Books. Pp. 185, 80c.

IT is axiomatic that Penguin reprints have already proved their worth, and these two are no exceptions.

Both of them delve deeply into the motives of inter-religious conflict, and are to be found in the Christian Faith.

S. John of the Cross, the Spanish mystic, whose writings deserve to be better known to all Christians, explores and expresses profound personal experiences of God's love in almost perfect poetry.

His words glow with intense vitality, and who is a spiritual communicator exalted experiences of deep spiritual communion.

Translator Roy Campbell has captured both the thought and the feeling of these poems, without loss of their lyrical quality.

His message is not for the casual or unimaginative reader, but for those who are in a state of detachment, will pause to consider the profound insights which surpass the ordinary levels of human thought and knowledge.

Thus the author writes:

If you would ask what this is, its essence—

This summit of all time and knowing—

It comes from the Divine Presence—

The sudden sense of His out-flowing—

In His great eternity, bestowing

The gift that leaves men knowing

Nothing.

THE HEART OF THE MATTER. By J. B. ROSEN. Pp. 185, 80c.

This book is basically a translation of Dr Pollak's "Die Jünger des Hiphopok." Der Weg des Arztes durchs Judentum.

It was a sociological medical profession over a period of six thousand years.

The German original was closely tied to a German background and was underlining as amended this to give it a British background while altering the text too radically.

In this he has succeeded in providing a readable account of doctors over this vast period of time, and a most interesting compass much information that is not readily available elsewhere.

He deals with the training as doctors, their dress and status, and the social and religious recompense.

He is discreet but does not fail to mention the quacks and well as the genuine healers and the great medical advances.

His book, for example, has a total of every 420 of the population. Australia has 850 to one, Great Britain 115, and Nigeria 96,000.

—J.T.

POWER RE-PRINTED

POWER WITHOUT GLORY. Frank Sheppard. Pp. 275, 52s.

This novel was first printed under the title "The Power" twenty years ago and became the cause celebre of the decade involving the author in an action for criminal libel in the Supreme Court of Victoria.

Hardy won his case and his novel enjoyed such publicity that it has been printed many times since in Australia, Britain, and other countries.

It is a long novel, rough in parts, lacking badly the pruning of the novelists, but yet it is so compelling the reader to the bitter end.

Hardy took the figure of the Melbourne power-politician John Wren and wrote a story about a period of Australian history and about a man who was almost wholly malign in his influence.

In the fabric of the novel he introduced clearly recognizable characters, Victorian Melbourne who is Archbishop Mannix; Thurgood who is the famous lawyer; and the villain of the piece, John Wren.

It is a novel of the past, but it is a novel of the present.

It is a novel of the future.

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ON MARRIAGE

GUIDANCE

FIRST AID IN MARRIAGE. Edited by C. L. Mims, T. T. Oak, P. 25s.

This is quite one of the best books that has been produced on Marriage Guidance and the readers owe a debt of gratitude to the Editor of the Expository Times (who is the editor of this book) for arranging it.

The "Six Form Agreements" of the Pragma-Sigma Club and her Parents: "The Deserved Wife, Husband or Children," "The Reserved," "The Surgical Emergency" to "The Church and the Immigrant" to mention but a few.

The treatment is far from pragmatic and the contributors display a real deftness in exposing the root causes of many disorders.

I hope it will become a "must" for both theological students and the parochial clergy.

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NO DICHOLOGY IN EAST AFRICA

By ETHEL RUTH GANDY

GEOGRAPHICALLY the Church of the Province of East Africa includes the two countries of Kenya and Tanzania. In these countries, about 20 per cent of the people are Christian, approximately 15 per cent are Moslem, some are Hindu and the majority (55 per cent) continue in their traditional religions.

One of the most striking characteristics of the Anglican Church in East Africa is its involvement in the socio-economic changes taking place in these newly independent countries. In meeting the opportunities for economic development, the Church has opened Christian Industrial Training Centres in several towns and cities to give all kind of training—from carpentry to electronics—to young men who are unable to find places in the crowded school system.

Since 1958, in the Nairobi Centre, over 500 young men have received a two-year training course and successful job placement, in an institution which started in an old building with an outlay of £100.

The Anglican Church, along with the National Christian Council of Kenya, has a Church and Industry Team who strive to enable people in government, industry, and business, to develop a greater awareness of their role as Christians in their work. This work is done on a personal basis as well as through Industrial Life Conferences, with labour and management representatives, and National Representations.

TOWN PROBLEM

As young people, both men and women, move into the cities and towns hoping to enter secondary school or to obtain employment, this creates a problem of where these people will live under some supervision and guidance.

The Church is attempting to alleviate the situation to some extent with the establishment of hostels for students.

For example, in Dar es Salaam, Tanzania, the Anglican Church and the Y.W.C.A. have jointly undertaken the ownership and management of a hostel which will house 99 girls. Other hostels exist and more are needed in the rapidly growing cities and towns in East Africa.

The Anglican Church opened the first Community Centres in East Africa. To-day the Government of Kenya has opened Community Centres also.

In these Community Centres maintained by the Church, the destitute are fed, the only Home for the Aged in all of East Africa is maintained, a Nursery School-Kindergarten provides instruction for pre-school children, many kinds of family care-work are aided by an African counsellor, literacy classes for young people and adults, and various courses preparing young people for secondary and tertiary school certification take place. Day camps and day schools provide literature, reading rooms provide a quiet place for reading and studying for people living in crowded housing areas, Sunday schools provide Christian education for several thousand children, and a tea shop is operated for community use.

SOCIAL WORKERS

The Church, through the Council of Social Workers, is providing the first professional training of social workers in East Africa. Notwithstanding the fact that there is no demand for social workers in East Africa, which is probably typical of the developing nations of the world.

In one diocese in the Province of East Africa, the Church has more than 200 adult literacy classes involving over 7,000 people.

Before independence, the Church owned and operated most of the schools in East Africa. Now the teaching service and the educational system are entirely within the hands of the State.

However, the Church still "sponsors" the educational sys-

The author, who is attached to the Social Science Faculty of the University of Tennessee, Martin, U.S.A., spent three months last year visiting eight dioceses of the Province of East Africa, at the invitation of the Archbishop, the Most Reverend J. L. Beecher.

tem with representation on the Board of Governors of former Church-supported schools and is responsible for religious instruction in government schools at the present time.

One of the exciting areas in which the Church in East Africa involves Anglicans and Roman Catholics jointly producing religious education syllabi used by all churches in East Africa in Religious Knowledge instruction in the schools.

Anglican and Roman Catholic jointly participate in training sessions for teachers providing religious instruction in the schools, the expenses for such training being paid by the State.

In connection with education generally, mention should be made that much translation work as well as creative writing is being done in East Africa.

Well over a million copies of the Bible or parts of the Bible are sold in East Africa each year. The Church's book shops and book mobiles make the Bible and other publications, printed in East Africa abroad, available to the people.

Since the vast majority of the people in East Africa are poor, the Church has taken on the role on their farms for a livelihood. The Church tries to raise the level of farming and cattle raising to improve the living standard.

Of the various farm projects throughout Kenya, the most extensive single project is the Million Acre Settlement Scheme in Kenya.

The Government of Kenya launched a bold plan to purchase 36,000 African families (involving more than 200,000 persons) on land purchased by

the Government from Europeans in what had been known as the "White Highlands".

While the Government provides agricultural extension advice, the Church is concerned with these people as persons in the Church. The Church provides Nutrition Clinics to deal with serious diet deficiencies, the needy receive food daily, and milk is given to children suffering from malnutrition.

A Farmers' Training Centre, under Church management and operating in co-operation with the Government, gives short courses to about 150 new settlers each year.

SMALL FARMS

Through proper stewardship of their own farms, local clergy set good examples of how to run a small farm.

Medical work in the area, provided by the Church, is through mobile dispensaries.

Such an extensive undertaking requires the building of churches and community centres as well as hostels and industrial training centres for young people in the larger towns.

The Million Acre Settlement Scheme is East Africa's priority project for young people in the work of the Church. It will need much financial assistance from outside East Africa if the mission continues to progress in this vital undertaking.

While the Christian hospital has a place in the mission of the Church, the excessive cost—20 times greater now than 30 years ago—of building, equipping, and maintaining hospitals has necessitated the Church travelling more lightly in this

LET'S GET MOVING

In the last few years I have been troubled. I see signs which I do not like.

For example, we have lost our zeal for personal evangelism. Some of our small churches, both clerical and lay members, are asking to be discontinued.

Again, there is a slackening of our Christian living. These are symptoms of some thing deeper.

I am convinced that this loss of zeal, this decline in missionary fervour, this lessening of stewardship can all be traced to a growing disillusionment on the part of so many of our people, both clerical and lay.

I would not say that it is a loss of faith, although this may sometimes be true.

But I see in some clergy and in many lay people a growing sense of indecision, frustration, and discouragement which somehow add up to a kind of mounting disillusionment.

What is behind this growing discouragement? The bitter truth is that in our times the Church has shied to definitive action when we ought to be leading the most dynamic change in all history.

We sit in our separate corners fretting over "what they in our Church, or our Church's, forgetting that it is God's Church, not ours."

CONFUSION

We grumble about the "image of the Church in the world"—embarrassed by overly active crusaders, angered by go-goodies who presume to speak in our name, shocked by the extraordinary and the "new morality", and confounded by a psychology which seems to demand change just for the sake of change.

We are swept by waves of directives from the efficiency experts and lulled by clichés which are already super-

Everything must be "viable", whatever that now means.

We no longer do the work of an evangelist; our programme must have "an evangelistic twist."

We are in an age of transition, and the Gospel must be made "relevant" to our changing times.

The impact of all this, month after month, year after year, leads first to confusion, then to frustration, and ultimately to despair.

TOO DRAB

That joy which is the hallmark of a Christian ceases to be a contagious and infectious thing. And what is left is too dry, too drab, too lacking in promise to attract anybody.

I tell you that it does not have to be like this. Whatever other things the Church may owe to Herself in to-day's world, it is its responsibility to lead the people to the power of faith and to recover the joy of the Spirit-filled Church.

Instead of dragging our feet we must get the pace.

Instead of fretting over what others are doing we could set an example which others might follow.

Instead of mumbling protests over "what they in our Church, or our Church's, forgetting that it is God's Church, not ours."

Let us drag our feet out of our trust in God could set us all free.

You and I know that persecution and despair are the by-products of idleness.

If we could only be caught up in the compelling aspect of the Lord's work all our disillusionment would disappear.

Christianity is not the special possession of armchair theologians. It is the possession of those who live for their Lord and who work for their Lord.

Our present stalemate in too much of our undertaking too much;

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Any number of sheets of stickers may be obtained at cost price — a mere 5 cents per perforated sheet of 40 stickers. If ordering fewer than 10 sheets, please enclose a stamped, addressed envelope.

EXTER CATHEDRAL CAMPAIGN

ANGLO-LEXIS SERVICE

London, June 21

A generous response to the publication of the second progress report of the Exter Cathedral campaign has brought the total of contributions so far received up to £18,500, which is nearly two-thirds of the target of £28,000 needed for structural repairs of the cathedral and maintenance of the fabric and the interior.

In addition to the list last of donations from firms, organisations and individuals, the group of Devon, gifts have come from Wales, Scotland, Northern Ireland and many English counties.

A further impetus to the campaign was given by a flag day in Exeter on June 14.

Mrs Lorraine Mosley,
"Pecan Grove"
Orchard Street, Warriewood, N.S.W. 2102

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SENIOR BIBLE STUDENT

THE BIBLE AS LITERATURE

By WINIFRED M. MCGRYTT
No. 12: THE PAULINE EPISTLES.

The surviving Epistles of S. Paul may be subdivided into four groups. In Group I, consisting of I and II Timothy and written from Corinth, 2:523 A.D., the Return of Christ is expected, during the Apostle's own lifetime. The second group, comprising Galatians, and I Corinthians and Romans, is concerned with the struggle for Paul's liberty and marked by Paul's emphasis on his Apostleship. The third group contains the Epistles of the First Roman Captivity, Ephesians, Philippians, Colossians and Philemon; and the fourth covers the so-called Pastoral Epistles, I and II Timothy and Titus.

When the Gentile Church had come into being (Group 1), the prevailing controversy was that with the Judaizing Christians (Group 2). This having been settled, attention began to be concentrated on the Person of Christ and on the nature of the Church as a whole (Group 3). Then, as

Christian communities continued to grow, it was their organisation which occupied Paul's mind (Group 4). This, a steady and readily recognisable historical development characterised by Pauline literature, a development accompanied by considerable variations in presentation as between the individual groups. The latter fact has evoked the opinion that Paul has evolved the type of literary investment of scholars, of whom few have felt the solution is to be sought in the maturing of Paul's character, education, broadening knowledge and experience; while others have insisted themselves with the belief that it is the diversity of circumstances, the changing nature of the recipients which inspired the form of approach. Still others suggest Paul's native gift as a writer.

One of the most interesting of the points of view was that of the late Dr. Deissmann. Deissmann, one of the founders of the New Testament, no less than thirteen are attributed to Paul, and the eighth which he sees as a portrait of the author. He refuses to regard them as literature at all, in the normal technical sense. "Beside the Paul who has been turned into a Western scholastic philosophy," he writes in fine literary style, "beside the casual, errant lawyer, beside the conventionalised and modernised Paul, now suffering his eighth imprisonment in the paper bonds of Paulinism, I find a Paul who set the Paul whom I think I have seen at Tarsus, Iherusalem and Damascus, in Antioch, Lycarnia, Galatia, Ephesus and Corinth, and whose words became known to myself at least on the decks of the Levant shipping... alive in their passionate emotion, the force of their popular appeal, their prophetic depth, and the Paul the Jew, who in the days of the Caesars bridged the gap of the Mediterranean and ate the bread which he had earned by the labour of his own hands."

Deissmann understands the nature of the modern student of S. Paul as being to come back from the paper S. Paul of Western libraries, "Germanised, dogmatised and modernised", to the Paul of S. Paul, to penetrate through the Paulinism of the New Testament through the Paul of physical reality. Paul's letters, he says, have been read as treatises, as pamphlets in letter form, or at any rate as literary productions, and not as the logical works of the primitive Christian dogmatist; but in the age of the Apostle to the Gentiles, the letter was rarely employed in the regions of the cultural arts as we must, if we have to do justice to the Epistles of S. Paul, seek to comprehend them as non-literary as letters distinct from literary compositions, letters dictated in haste in the stress and tension of his busy days.

HELP FOR THE HOLY

By GEOFFREY MURRAY, W.C.C. STAFF WRITER

It did not take the doctor long to diagnose nephritis, a serious kidney disease, when fifteen-year-old Naima was seen to him at the Family Service Centre run by the Anglican Council of Churches at Yamon, an Arab village on the south coast of the Holy Land. He promptly passed her off to hospital.

But the doctor and the nurse who would be care for Mariam's five brothers and sisters, all young, but the youngest, only three. Their father had been killed in the June War of 1967, and when their mother had deserted her children to live with another man.

The N.E.C.C.'s Family Service Centre at Yamon, like others it operates at Emmaus and elsewhere, is not merely a clinic of an advice bureau.

In purpose to promote the welfare of the whole family when one member goes to it for medical attention, dressing changes or courses in home economics.

So when Mariam was sent off to hospital, a caseworker from the Centre visited her home to see how the family was getting on.

Not only was the room used by the family to sleep and eat, but also by the goats, chickens and other livestock they owned.

But the room was not used by the family to sleep and eat, but also by the goats, chickens and other livestock they owned. It was an aged grandmother, but she was too old to be effective. It was Mariam on whom they all depended.

Staff from the Centre were mustered. They chased out the animals, removed the clutter and tidied the room, provided clean bedding, found clothes for the children, and arranged for the family to be supplied regularly with food.

Mariam is home now, and is still bedridden, lying on the floor. But the room, though appalling, is not worse than Western eyes, it is not as bad as the one they regularly by a nurse from the Centre.

There is enough to eat. The family is living at bedrock, but it is not as bad as the one they regularly by a nurse from the Centre.

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them better housewives and mothers.

At the Yamon Centre, one room has been furnished with imagination and ingenuity as a place for the girls to make their own things, to do their own sewing, to make their own clothes, to make their own furniture, to make their own house.

It is all arranged in the Arab style to suit the conditions that the girls will be under. The daily lives, scraps of cloth, orange boxes, cardboard cartons, and similar unvalued materials have been used to show how, simply and cheaply, they can be made bright, neat, and attractive.

To provide work for the unemployed and to raise social pride, 17 village development projects in 15 communities are currently being operated by the N.E.C.C. in the Holy Land.

These projects are mainly the building of roads because these offer the chance to employ most workers.

An average of 400 labourers a day are employed on these projects and are paid in cash.

Wherever possible, a contribution is looked for from the village, but the Centre is a centre of community participation in all its work.

One of the villages where a road is being built has long been torn by a blood feud that has set against family and led to seven deaths in the last year.

By means of N.E.C.C. contributions for shoes, school uniforms, and other things, the Centre has helped to keep going.

For young people, the N.E.C.C. is helping to set up a vocational training school near Jerusalem.

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Here it is hoped that by getting the whole village to take part in the project and work together, the feud will be ended.

Many Arab villages are still isolated because of the lack of access roads.

This has meant that they cannot be reached by cars, buses and ambulances, and they are isolated by the transport of people to one village leader died recently while being taken to hospital by donkey.

To enable businessmen and professional people get on their feet again after the disruption of war, which has often led to their savings being blocked in banks in other countries, the N.E.C.C. operates a Small Business Loan Fund.

Two FACTORIES Applications for loans are vetted by case-workers and there is close consultation between the N.E.C.C. and Lutheran and Roman Catholic organisations doing similar work.

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Here more than 50 young men, many of whom would ordinarily have been going on to university, are being taught leatherwork, furniture making, upholstery, and metalwork to give them skills that will enable them to earn their living.

It is hoped presently to expand this school which is attracting students from all parts of the Holy Land.

In Gaza, secretarial training is being given by the Y.M.C. to 28 young women, and 40 women and girls, including one blind girl, are being taught to knit clothes by machine.

Another 30 girls are being taught dressmaking. Also in Gaza, 50 apprentices are being trained in upholstery, carpentry, grain polishing, and metalwork.

The Idham demonstration farm, north of Jenin, where the N.E.C.C. grows fruit and vegetables, 20 acres, opened in 1966 and 18, are being trained in horticulture in a two-year course.

A boys' home in Jerusalem, known as Dar el Awdal, is providing shelter for 210 underprivileged boys, of whom 150 are being trained in various trades.

It is helped by the N.E.C.C., Norway, and Sweden, but is extremely difficult conditions.

Seventy-five boys have to use one classroom, and sometimes

are being taught dressmaking. Also in Gaza, 50 apprentices are being trained in upholstery, carpentry, grain polishing, and metalwork.

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two brothers have to share the same bed.

Nevertheless, the school is well run, clean, and tidy, and is a real home to these deprived boys who, by their own efforts, are learning to make their own living.

For 83 underprivileged girls aged seven to fourteen, living in the same poor homes in and around Jerusalem, the Rawdat al-Khayan school is teaching them to make, housework instruction, and other skills.

The girls are recommended by their visitors.

The only punishment ever inflicted is to deprive a child of the right to work.

They can play and do whatever they please, but to them work is a privilege to be prized.

This, then, is the outline of the diverse programme of the N.E.C.C. to meet the challenges of post-war needs of Arabs in the Holy Land.

More than a year after the cease-fire, the future is still uncertain.

The economy of the whole area is in a state of confusion.

No one can foresee when a peace settlement will be made, nor what form it will take.

Sporadic fighting breaks out from time to time.

Those who live in Gaza and the West Bank, the River Jordan, are naturally restless to return to their homes, and they regard as an occupying power that they hope will be brought to an end.

In Jordan, Syria, and Lebanon, the N.E.C.C. is carrying out intensive work among the "new" refugee population—persons who have fled from, or since the 1948 War, last year—estimated at more than 1 million.

UTILITY HOUSES Mattresses, clothing and household necessities are being distributed, medical and child welfare services are in operation, and in Amman and Damascus, the work of the operation of the Red Cross, there are some hundreds of utility houses are being built to relieve the intense overcrowding.

All this is being done on an eccumenical basis and with the help of church people around the world.

In addition, the on-going work of N.E.C.C. projects began before the war is being continued.

To finance relief and emergency work among refugees and victims of the war, irrespective of race, nationality, or politics, the W.C.C.'s Division of International Church Aid, Refugee, and World Service has appealed for \$2,000,000 of funds from churches.

VARIETY OF TALENT AT DEACONESS HOUSE

FROM A CORRESPONDENT

While the students used various methods to tell the inside story of Deaconess House, Sydney, the Principal, Head Deaconess Mary Andrews, and the staff, told them of the Parents and Friends' evening on June 14.

She showed the way in which students have come from overseas, and the staff, told them of the Parents and Friends' evening on June 14.

As a Principal spoke of the challenge of a world work, especially of the Women's Ecumenical International Conference at Tazze in France, where the represented Australian Church Women.

The choir, rendered Negro spirituals, having been trained by Miss Julie Johnson from Adelaide. Julie was one of the participants in the Adelaide Festival. She delighted the audience with her playing of Scottish ballads on the violin.

St. Peter's produced an "How a message is produced" by Miss Julie Johnson from Adelaide. Julie was one of the participants in the Adelaide Festival. She delighted the audience with her playing of Scottish ballads on the violin.

Another musical skill evoked much mirth as it displayed the reasons why people should stop smoking, cooking and eating. The health of the children is rapidly declining, and the staff, told them of the Parents and Friends' evening on June 14.

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PRIEST TO BE LIAISON

ECUMENICAL PRESS SERVICE

A liaison between the Ecumenical Council of Churches (E.C.C.) and the U.S. Catholic Church has been established by Dr. David Brown, a Jesuit priest who is assistant director of the E.C.C. Faith and Order Department.

Dr. Brown will be working closely with the U.S. Catholic Department of the U.S. Catholic Church.

Commenting on the appointment, Fr. John McCarthy, assistant director of the U.S.C. Social Action Department, said: "This is a very important step in the U.S.C. Social Action Department's programme of the National Council of Churches, have counterparts in Roman Catholic efforts, and Mr. Brown's assistance will be extremely helpful in seeing that the efforts of these two bodies do not overlap, but rather complement each other."

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