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RAMSEY EXPLAINS THE "NEW STRATEGY" SUPPORT FROM MANY BISHOPS

FROM OUR OWN CORRESPONDENT

Toronto, Canada, August 23

The document on new strategy in the Church's mission must be the concern of all, and not just the concern of a few, the Archbishop of Canterbury, the Most Reverend Michael Ramsey, said this week.

The document, which was placed before the Anglican Congress here after being approved by the heads of all Churches in the Anglican communion, outlines a plan for the priority of the needs of developing Churches to be considered together with those of local Churches before they plan their budgets. The document, "Mutual Responsibility and Interdependence in the Body of Christ," was explained in detail in last week's issue of "The Anglican."

The Archbishop said the document technically had no authority, but morally had considerable authority.

"I believe the real authority in this document is in asking the question, 'Is it true?'" he said.

"And if this isn't true, what is true? I simply do not know, and I wonder very much if any of you know either. I think it is the weight of intrinsic truth that will commend this to the hearts, consciences and judgments of our people everywhere."

"The question is: what does the document aim at? It aims at generating the sharing of common responsibility by all our Churches with one another, so that each picture gives place to another picture."

"The picture that must go is: here is our Church and here are its priorities and, of course, we have always had an obligation and a priority to be looking after and looking this or that somewhere else in the world."

"It is the picture that must disappear for two reasons: partly because the idea of looking after this or that somewhere else means really stagnation; but partly because this concept of looking after people and areas is a concept that has to go."

"And it really means this: that if in some part of the world where our Anglican communion is doing its work there is a situation where there must be considerably more resources of every kind, including men and women, else there must be a real recession of Christian work, a retreating out to nothingness, the concern of all, and not just the concern of a few."

Mentioning the proposed regional offices, Archbishop Ramsey said they would have a special charge to be working with non-Anglican Churches in their areas in an ecumenical method and spirit.

NO OTHER WAY

He said the principle, "None liveth to himself and none dieth to himself," was a way, and it was the very essence of spirituality.

"It is a victorious way," he said. "It is Christ's own way. And, what is so terrible, there is no other way."

The Bishop of Papua, India, the Right Reverend J. W. Sadiq, said that since Lambeth, 1958, the Church had been under the pressure of the Spirit of God.

"I can assure you, my Grace, that in India, Pakistan, Burma and Ceylon will more than welcome the proposals contained in this significant document, and will do our bit to give it reality in accordance with our ability and the strength which God supplies," he said.

The Chairman of the Committee on External Affairs, Bishop Goto, of Tokyo, said the Church would inaugurate a new era in our common life.

"It shows a flood of new light upon our common situation

where before we were groping in the dark; it gives us hope and encouragement where we were often near despair; it stirs us to new and exciting ventures where we did not even dare to dream."

"Formerly a give and only the sterile and dreary goal of autonomy and self-support, often forgetting what this self-support was for."

"Now we can see self-support and interdependence as worthy immediate objectives, useful only as they arm us to take our part in the plan together in interdependence and mutual responsibility for a common task."

"Formerly a give and a receiver faced each other, each preoccupied with the reactions of each to the other, each ashamed, both with anxious eyes fastened on the gift."

NEW DIMENSION

"Now we are released from this, for we are to stand hand in hand facing one great missionary task. Our whole relationship in giving and receiving will be lifted up to a new dimension."

"Just before, 50,000 members of the Anglican Church in Japan were given the symbol of a history and the symbol of a present brotherhood throughout the world, with Churches of equal dignity and privilege."

"This was the dignity and privilege of serving one another and trying to serve men everywhere in a brotherhood."

The work in the past few years of the Anglican Executive Office,

of the Anglican communion into emerging United Churches in India, Ceylon and Africa, and continue to help them when they had gone forward into a wider to episcopal fellowships."

The Executive Officer, the Right Reverend Stephen Bayne, said there was now a hope that it might be possible to assign areas of relative priority to Churches."

It would be a great help in the Church in the U.S.A. or in Australia or Great Britain to be told where the Anglican communion should be of relative priority to Churches."

(Continued on page 12)

ARCHBISHOP SPEAKS ON SERVICE TO ALL RACES

FROM OUR OWN CORRESPONDENT

Toronto, August 23

The Archbishop of Canterbury, the Most Reverend Michael Ramsey, said here this week that it was only by drawing near to God Himself that Christians would draw nearer to one another in serving Him and the human race.

Speaking on the text, "None is able to himself and none dieth to himself," the Archbishop said that the text was the symbol of a history and the symbol of a present brotherhood throughout the world, with Churches of equal dignity and privilege.

"This was the dignity and privilege of serving one another and trying to serve men everywhere in a brotherhood."

The work in the past few years of the Anglican Executive Office,

Bishop Stephen Bayne, had been a great aid in the growing together of the Anglican Churches. Archbishop Ramsey said that during the congress the Churches were realising that the task of world evangelism was one task and was learning more about how to share together their responsibility for it.

"When we look at our own Churches we become more ready to seek ourselves what is really the task of our own Church and country, and also what we ought to put first in view of serving

the total Anglican communion," he said.

He announced that to enable more planning together by the various Anglican Churches, it had been agreed that the Metro politans would benefit more "not every blue moon" but every two years.

"We hope that that fact will be among other factors in developing our common task to serve men everywhere," he added. "This will take some of the weight of the Lambeth Conference, the next being planned for 1968."

The Bishop of Toronto, the Right Reverend F. H. Wilkinson, told the congress that Christians had a duty to help those who lived in poorer countries.

"Surely no Christian can regard with any easy conscience the millions oppressed by poverty, disease, and hunger," he said.

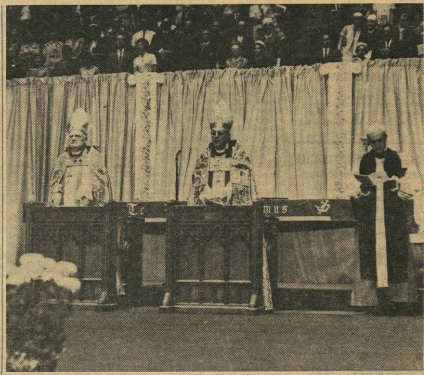
THE CONFLICT

"There is one reason which overrides all others, why we should help manly that we have and they have not. To-day, more than ever before, a conflict is being waged for the minds and souls of men."

"On one hand materialism is combating the Christian standards, and on the other, communism is promoting the underdeveloped countries paradise on this earth."

The Bishop said men could not hope to flourish if he failed to realise that divisions based on colour, race or race in a world which was becoming increasingly smaller were increasingly illogical.

Delegates were welcomed to the congress at a formal reception by the Minister for Trade and Commerce for Canada, Mr. M. Sharp, the Premier of Ontario, Mr. J. Robarts, and the Mayor of Toronto, Mr. D. Somerville. The congress was told that the Premier and the Mayor were loyal Anglicans.



The Archbishop of Canterbury, the Archbishop of Rupert's Land and the Archbishop of Wales at the opening service of the Anglican Congress in the Maple Leaf Gardens Stadium, Toronto, on August 13.

FROM MORPETH TO THE U.S.

APPOINTMENT FOR VICE-WARDEN

The Dean of Newcastle, the Very Reverend J. N. Falkingham, in the absence of the Bishop of Newcastle, who is attending the Anglican Congress in Toronto, announced on Friday last the resignation of the Vice-Warden of the Lambeth College, Morpeth, the Right Reverend G. D. Griffith.

Mr Griffith has been appointed as Associate-Rector of Trinity Parish, San Jose, California, U.S.A.

He has accepted the appointment for two years, in a field that will give scope for his abilities, both scholarly and pastoral. Mr and Mrs Griffith and their family will sail from Sydney on September 20.

The dean said that Mr Griffith would be greatly missed in the Diocese of Newcastle and at St. John's College.

Since his return to this diocese, in 1960, Mr Griffith had exerted a deep influence upon the students under his care, both through his stimulating teaching and his great understanding of the needs of students.

He has also been active as a teacher and preacher throughout the diocese.

CLERGY SCHOOLS

One of his greatest services had been the organising of successful Refresher Schools for Clergy, which have enabled him to keep parish clergy in touch with new developments in theological studies.

While he congratulated him, the dean said, upon his new appointment and wished him every success in it, many churchmen would feel great sorrow that his abilities were being lost, at least temporarily, to the Church of England in Australia.

There were so many tasks to be done in the Church here, it shapes itself to its independent life under the leadership of the Bishop that we could ill afford the loss of any able leader, and not least, that the Premier and the Mayor were loyal Anglicans.

Archdeacon C. A. Goodwin, speaking at the opening, on August 18, of "Adda Pepper House," in Cooper Street, Paddington. The cottage, given by Mrs Ada Taber to the Diocese of Sydney, will provide self-contained accommodation for seven elderly people. ("The Anglican," August 15)

AN UNUSUAL CEREMONY

A project which started nearly twenty years ago took concrete shape last Saturday, August 24, in the township of Bogghazi, set in the fertile plains of New England, Diocese of Armidale.

The project, a new church for Parish of S. Barnabas, was launched towards the end of the War II by the then incumbent, the late the Reverend A. E. James.

His wife, the late Mrs. Beatrice (Hanny) James, organised and played the piano at a series of social dances to raise the initial money.

At the invitation of the parish council and the present vicar, the Reverend H. Taylor (during his incumbency half the required total sum of some £16,000 was raised), the Reverend A. E. James' eldest son, Mr. Francis James, Chairman of Church Publishing Company, set the foundation stone.

Mr. James travelled from Sydney for the ceremony with his wife, Mrs. Joyce James, Editor of THE ANGLICAN, his daughter, Mrs. S. James, who is a director of Church Publishing Company, and Mrs. B. S. James.

The two brothers were prisoners of war in Germany and Japan, respectively, at the time the church was founded.

As always on these occasions, the parish turned out in force, supported by lay and clerical visitors from neighbouring parishes.

CONCESSIONS

The Archbishop of Tamworth, the Venerable R. D. Dainton-Fair, blessed the stone and gave his address, his predecessor, the Venerable F. S. Young (who was succeeded by Mrs. E. E. Young when they were children in Uralla), pronounced the benediction.

The visiting clergy included Canon A. Baker (Canon of the Cathedral) and Canon Walter Best (now retired), the Reverend R. C. O'Connell (Narrabri), C. Martelli, A. A. Lancaster (Werris Creek), and the Reverend W. C. B. Burrows (Wauja), and P. C. Jones (Armidale).

Other visitors included the Rev. Canon J. M. B. Smith, President of the Shrine Council, Mr. and Mrs. W. Gerken, Mrs. A. V. Young, wife of the late husband's incumbent of 12 years was Bog-

ghazi's longest, Mrs. Dickens and Mrs. Battarbee, on August 25, when the Governor's.

The oldest parishioner, Mrs. M. Shaw, who in her 105th year, was unable to attend, but her daughter, Miss Joan Shaw, gave the spirit of the new church.

Bogghazi's famous claim was demonstrated forcefully by the words of each of the churchwardens, Messrs. E. N. (Benny) Vine and Owen Phillips, the two hundred-old parishioners, and visitors attending the traditional refreshment in the parish hall.

The new church, which is to seat 160 worshippers, was designed by Mr. L. Skinner, of Moirans, N.S.W. The builder, Mr. Stan Moore, expects it to be completed well before Christmas.

Archdeacon R. D. Dainton-Fair (right) speaking at the setting of the new S. Barnabas' Church, Bogghazi, Diocese of Armidale, last Saturday afternoon. With him are the Venerable F. S. Young and Mr. Francis James.

STONE FROM IONA IN NEW CHURCH

FROM OUR OWN CORRESPONDENT

World-wide greetings and messages of good will were received by the Vicar of S. Silas' Church, North Balwyn, on August 25, when the Governor of Victoria visited the parish to unveil a stone from the ancient Abbey of Iona.

Fittingly, greetings came from the Archbishop of Canterbury, the Archbishop of Scotland, for the stone is apparently a much weathered keystone of an archway doorway, and is a gift to S. Silas' from the trustees of Iona.

It was not possible for it to be ready in time for inclusion in the new church when it was dedicated five months ago. Other greetings came from the Moderator of the ancient Walden Church of Hully, the President of India, the Dalai Lama, and King Hussein.

Not only did our own clergy join in the procession, but it also included representatives from several branches of the Orthodox Church, and several Lutheran Churches, as well as Presbyterian and Methodist.

The lessons were read by the Reverend R. Matthews, President of the Victorian Methodist Conference, and the Right Reverend Donald Baker, Rumpeters of the R.A.N., under the direction of Lieutenant-Commander G. Hooker, Director

of Music for the Navy, provided the music, and the travelling played a fanfare composed by Sir Malcolm Sargent.

Dr. Alan C. Watson, of the Toorak Presbyterian Church, and Vice-President of the World Presbyterian Alliance, preached.

He spoke of meaning as being something only in minds, but which can be put into things by our own minds. The meaning of this stone from Iona is to be found in its associations.

REMINDER

It was 1,400 years ago, on June 2, 563, that Columba, who at Iona, which became a base for his missions, and is now one of the holy places of the Christian world.

Over 180 last thirty years, his place again worship, Christian

CHAPLAIN ON

EDUCATION

FROM A CORRESPONDENT

Melbourne, August 19 A very large congregation of about 400 children attended a special Communion service to mark the beginning of Education Week at All Saints' Church, on Sunday morning. The colours of the various school uniforms made a bright display against the red tones of the stained glass windows.

The celebrant and preacher was the Reverend E. K. Robins, chaplain to students at Melbourne University, chaplain to the Canterbury Fellowship, and tutor chaplain at Perry House.

He was assisted by the vicar, the Reverend W. J. Mitchell, and Mr. Clyde Wood, a theological student at Trinity College, who was the reader.

Mr. Robins spoke from technical and grammar schools acted as side-men.

Mr. Robins spoke of his work as a chaplain to students in Melbourne.

One of the certainties, however, is that when and where it is our responsibility to find out.

Melbourne, August 26

Church, and Christian mission.

Though it belongs to the Church of Scotland, it is for all Christians.

The stone, unveiled in the narthex of S. Silas', is a remnant of what Iona stands for, and seeing it, people must look to the future. Christians are called to be living stones, built into a spiritual structure.

The unveiling of the stone took place after the second lesson, which was read by the churchwardens to the hymn "O Holy Spirit, Lord of the harvest."

After a prayer by the vicar, the Governor unveiled the stone, and the hymn "O Holy Spirit, Lord of the harvest."

The hymn "O Holy Spirit, Lord of the harvest."

GOVERNOR TO ATTEND THE MULGOA CELEBRATIONS

FROM A CORRESPONDENT

Mulgoa, N.S.W., August 26 The Governor of N.S.W., Sir Eric Woodward, will attend the 125th anniversary of the consecration of S. Thomas', Mulgoa, Diocese of Sydney, on September 22, at 11 a.m. He will read the second lesson.

The Rector of S. Thomas' is the Reverend A. J. Richards. Speaking at the unveiling ceremony, he said that the church had been built to serve last week, Mr. Richards said that the seating accommodation at S. Thomas' had been doubled to cope with the anticipated recent congregation.

"Seating accommodation would be provided for 400 worshippers. A team of parking attendants will be available to handle the large volume of traffic expected."

Mr. Richards said that the church would be plenty of parking space and to difficulty should be caused.

The Rector of Wollongong, Canon I. H. Williams, will preach at the service.

The Holy vessels are of gold and were given as a memorial to the children in 1874. They are still used at each celebration of the Holy Communion.

The square bell tower rises 50 feet and looks like a bell weighing half a ton. Up until recently the bell was rung prior to each service, but on June 30 this year was rung before the consecration of the bell.

The makers of the bell (which was bought in London for £150) had advised that the bell would be needed to recast the bell and restore it to its original condition.

The wardens of S. Thomas' would gratefully acknowledge any donations towards the restoration of the bell in this historic parish church. Donations should be sent to the treasurer, C/- The Rectory, Mulgoa, N.S.W.

OBITUARY

THE REVEREND A. O. MOTT

We record with regret the death on August 8, in St. John of God Hospital, Ballarat, of the Vicar of St. John's, Geelong, and A. O. Mott.

EARLY WRITES

He had only some two weeks beforehand, been inducted into the charge of the Parish of Port Phillip, and had been looking forward in happy anticipation to his ministry there.

The warm esteem and affection which he had won in the hearts of many of his former worshippers and friends were evident by the large number who attended the funeral service at Christ Church Cathedral on Friday, August 9, when the bishop gave the address.

Arnold Mott served in the Diocese of Ballarat for almost 20 years. He was made Domestic Prelate in 1944; priested at Ballarat in 1945, and was subsequently in the Parish of Alvie/Beebe (1946-50), Condamine (1950-58), and Crewick/Adelaide (1958).

He served long in the Parish of Condamine/MacArthur and probably more fitting tribute could have been paid than that of the warm esteem and affection which he had won in the hearts of many of his former worshippers and friends were evident by the large number who attended the funeral service at Christ Church Cathedral on Friday, August 9, when the bishop gave the address.

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EDUCATION WEEK SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, August 19 In Victoria, Education Week began on Sunday, August 18, and the official Education Week service took place at St. John's Church, Toorak, at 11 a.m.

It was attended by the Governor of Victoria, Sir Robert Delacombe, who read one lesson, and the other lesson was read by the Minister for Education, Mr. Blomfield.

Departmental officers and members of the Anglican Teaching Council were also present. The address was given by the Reverend A. V. Macdonald, Vicar of the Victorian Council for Christian Education.

Taking his text from Exodus 19: "You shall be to him as God," the director mentioned "passing the buck" as an expression which represented a quality that has infected Australian life, in the refusal to accept responsibility.

"It is not to be noted problem. It was when Moses tried to escape responsibility that Aaron was appointed as spokesman."

Education calls us to be the spokesman for God, and like Aaron, we need not only encourage but also defend.

Those responsibility is education. Early lessons come from parents, indeed called to be as parents for their children.

But heavy and increasing responsibility rests on the shoulders of teachers in society tend to make the teacher's task more difficult.

Not only that, but the nobles of education are not only his direct influence, for he is forbidden to speak of religion.

Our schools, and speaks, too, through the Religious In-

S. Thomas' Church, Mulgoa, N.S.W.

NEW GOAL FOR THE BIBLE SOCIETY

By THE REVEREND R. A. HICKIN, DEPUTY GENERAL SECRETARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY IN AUSTRALIA

THE call to trouble world Bible distribution by 1966 comes just when a new climate of opinion about the Bible exists in the countries of the West.

Traditionally Christian for centuries, there is nevertheless a growing awareness that the venerated is thin. Active Bible distribution campaigns by the Churches and the attempt to win people to a personal confrontation with Christian truth and a personal commitment to Christ are significant marks of the new day.

In Belgium, Holland, England, France, Germany, the story is the same. But there is also a world of meaning in the striking fact that the phenomenon is not confined to such countries as Paraguay, Africa, Ceylon, the Dominican Republic, India, Japan—here, too, we find Bible Weeks, Scripture distribution campaigns, Bible Crusades, colportage by voluntary Church teams.

The Bible is the spiritual advance in Christian and non-Christian countries alike.

To serve such a movement of the Spirit of God is the function of the Bible Societies. Glazed for these tasks, having the resources of experience, able to lay under contribution supplies of Scriptures in over 1,200 languages, the Bible Societies are quite naturally the source of inspiration and of patterns of organisation.

Created by the Churches for these special purposes, the Bible Society movement continues to give leadership where it is looked for and resources that the evangelising Churches need.

LITERACY INCREASE

Behind the society in Australia and every other Christian country stand the pledged Christian public who know "the certainty of these things." It is they who make the work possible. It is only as their belief in the creative Word of God fills them with the missionary impulse that the work is furnished with the financial resources it needs.

When the United Bible Societies announced the new campaign they had facts before them that made such a challenge inevitable.

The total Bible Societies' distribution of Scriptures in 1962 was impressive. Fifty million Scriptures distributed in a world of exploding populations and literacy look small, however. After all, such things are relative.

The tremendous flow of Scriptures out of London Bible House has year met only 24 per cent of last year's need.

Before you have finished reading this sentence ten children

ren will have been born. By more than a million a week, the population of the world is heading towards a disastrous collision with the end of the century.

The Christian movement to lose the battle for the allegiance of the world.

Not only is Scripture production inadequate to meet the needs of to-day, but during every one of the next five years somewhere between seventy and a hundred million more people will be born.

Their reading matter will be supplied, certainly, by the commercial and political interests, but we are equally certain that every one of them will have the means of purchasing a Bible?

Over the Western world, men have stopped believing in God and have created a myth as an alternative. Desperately needing what God alone can supply, yet banishing Him from their thought, they have created a kind of super-magic of themselves, persons with magical powers who might come out of the unseen and set them free. As one playwright puts it, they are waiting for Godot. But He does not come.

The East has had its gods, too. But today their hold is gone; and for the most part these retiring millions have never heard that God took flesh, that love breathes through Him, that his love is for all the world. We have never told them.

East and West—they meet here. One great human agony envelops them both. They wait for Godot, while God waits for them. And we have Him in our hearts and in our Churches.

To declare the Deliverer of mankind is the task of the Christian Church. And as the church of a large part of the race, Anglicanism has a privileged role to fulfil.

The Anglicanism of Cranmer and the Reformers showed its peculiar genius in singling out the Scripture as the sole determinant of doctrine, and in allowing the voice of the Scriptures to be heard so dominantly in the Book of Common Prayer.

The Church of England is a Bible-centred Church.

And is it not a remarkable portent of our times that the ancient Church of Rome, in this present decade, is itself becoming, four hundred years after the Reformation, a Bible-reading Church, too?

But is the missionary implication of this evangelic note being felt and expressed in an abundant measure today? Is the Church of England a glowing body, instinct with scriptural truth and holding it aloft at great cost throughout the world?

This question would be answered differently in different parishes. In some, there would be a grateful acceptance of the accusation that little was being done, because so far it hadn't seemed possible.

In some parishes there would be a regretful acceptance of the accusation that little was being done, because so far it hadn't seemed possible.

THIS SUNDAY

But in a third type of parish there would be a side-stepping of the question, on some plea of the obligation, on some plea of local, parochial need, or even worse, by reciting the excuse that there is so much we need at home.

Yet it is so often in this type of parish that nothing is done on the local level either, that could be called in any real sense evangelistic.

The parishes of the Church of England in Australia have never been so wealthy. "Stewardship," like a fairy godmother, has dropped hundreds of thousands of pounds into the Churches' money-bags.

MRS ASHLEY TO LECTURE FOR BIBLE SOCIETY

FROM A CORRESPONDENT

Mrs Joan Ashley, the wife of the Bible Society's Secretary in East Africa, the Reverend S. Y. D. Ashley, will lecture in all States during September and October.

Mrs Ashley was born at Reading, England, of a family noted for its service to the churches at home and abroad. Trained at the University of Reading, she qualified as a teacher.

In her husband's pastorate in England, and later in his work as a district secretary of the Bible Society, she gained valuable experience in work among women.

Soon after the war, in which Mr Ashley was an R.A.F. chaplain, joining active service with Australian and New Zealand squadrons in England and Western Europe, the association with the Bible Society began.

Two years later came the appointment to Addis Ababa, where Mr Ashley took charge of the society's Ethiopian Agency.

Here they saw the publication of the "Leaves of the Tree," which Mr Ashley is now preparing the Amharic Bible.

Then to Nairobi in 1960.

Yet never was there a more difficult task before the missionary forces than to-day, in trying to meet budgets from the meagre offerings of most of the local Churches.

The work of world Bible distribution is done through the Bible Society. It is the one organisation which reaches the Churches for this very purpose.

The British and Foreign Bible Society sees its task as lying wherever the Word of God should have priority. It knows what must be done and how to do it. It only needs the degree and quality of prayer support that will produce a far greater volume of income.

Bible Society income must at least double in the next three years if the present great world-wide campaign to treble Scripture distribution are to be reached.

The task is to overtake exponential population and growing literacy. It is the task of all those who love the Bible. It will be costly in the extreme.

In Australia the campaign is being run by all the Churches, this year. Its success will depend upon co-operation of all Churches, co-operation and willing sacrifice.

The joint meeting to be addressed by Mrs Ashley in Sydney will be a rally arranged by the Women's World Day of Prayer organisation at the Chapter House, St. Andrew's Cathedral, on Thursday, September 12, at 11 a.m.

This will be followed by combined meetings at Bible Society branches in the suburbs and country areas.

Detailed information is available from the Bible Society.

OBSERVERS INVITED
ECUMENICAL PRESS SERVICE

Geneva, August 26

Two Roman Catholic observers will be invited to attend the nineteenth General Assembly of the World Alliance of Reformed and Presbyterian Churches (World Presbyterian Alliance) at Frankfurt, Germany, from August 3 to 13, 1962.

Members of the Alliance Executive Committee, meeting in the U.S.A. to map plans for the world meeting of representatives of 92 Churches with a total constituency of 44 million, voted unanimously to invite Roman Catholic observers.

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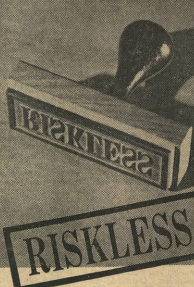
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The Bishop of Central Tanganyika, the Right Reverend A. Stanway, presents a copy of the Chicago Bible to Mrs Job Lindsale, who is here on behalf of her husband, the Hon. Job Lindsale.

THE CHURCH ON THE RELIGIOUS FRONTIER

(Continued from page 8)

words no longer do justice to our experience.

This is a far profounder source of spiritual and spiritual vitality than is generally recognized. The Church there runs through the heart of man, at least in our Western world, and at an increasing extent, through our technical civilization has penetrated.

And what is true of the language of the Bible, the classical language of the Christian religion, is true of our worship.

The wholesale revolt, within the Church of England, for instance, against rubrical loyalty to the Book of Common Prayer, the widespread experimentation in the rendering of the Prayer Book services, which is the case of all schools of thought within the Church of England, does not, I believe, represent any disloyalty to our fundamental Anglican insights, except on the part of a few at both extremes.

Fundamentally what we are concerned about in England is the need to relate worship to life-life today, not in the Middle Ages or in the first century.

The real religious significance of the tremendous movement towards experiments in worship, a significance too often obscured today by the controversy of liturgists, is that many of our statutory services "fall down and worship God," crying "God is infinitely-remote."

Allow even a fraction of truth to this I have just said: make allowance for an individual's natural capacity for speaking in hymns, then consider the hypothesis that much more is the scene confused when we use religious language to the man for whom it carries no religious content, however else a wholly wrong content, because it either means nothing to him or it means the wrong thing.

"We can, of course, shift ourselves up in a closed world of our own. As I was preparing to deliver a course across an article in the 'Church Times' describing an unusual gathering of Christian publishers who had spent a week-end together at the invitation of the Dominicans of Hawkesbury Priory.

The article quoted one of those present as having said that 'The Church is asleep at talking to itself'.

Can we but see it that we are asleep to far too great an extent living in a world of our own, talking to ourselves.

The great promise that this congress holds is that those planners were deeply aware that what the Church ought to be doing is talking to the world.

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to the Church in its Mission to the world. But the full complexity of our task will only become visible when we recognize the other frontiers on which we stand.

Between the world of modern Western man, as the last four centuries have revealed him, and the world of Asia and Africa.

More than a century ago a psychological one dividing two different attitudes to life. Let me be clear that regarding the other frontiers, the two different attitudes to life, the meaning of the present moment.

Tremendous changes in psychological attitudes are taking place before our eyes. What may be true now need not be significant in ten years' time.

Consider, then, the pattern of events in the last four centuries, a pattern which still influences the thinking of everyone of us.

During those four centuries Western man has been exploring the world. He has been probing outwards from his homelands, he has been forcing himself and his ideas upon the peoples of Asia and Africa.

In Australasia, in North America and in Latin America, the great rebellion of the last century has been forcing itself upon the peoples of Asia and Africa.

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and grapple with the economic issues of our world.

In Britain there is a body known as "The Institute of Strategic Studies." Inspired by Christian men it has as a major aspect of its task a study of the ethical implications of the nuclear age, an age in which nuclear power is still primarily envisaged as an instrument of war.

Is there anywhere a comparable "Institute of Christian Studies" in which some of the experts of its task, all the explosion are being studied by Christian men who are concerned with the ethical implications of economic policies?

Such an institute could be quite invaluable not only to enable Christians to be intelligently concerned about economic problems, and thus to take an intelligent part in forming a responsible public opinion.

It would, I believe, be of immense value, incidentally, in affording guidance to the Church in its outward-looking Mission to the world.

Is there anyone here who doubts that there is a superabundance of ecclesiastical problems which will only yield to a correct economic analysis?

No great effort of imagination is required to wish that the economic frontier merges imperceptibly into the religious frontier of power politics.

This frontier runs between those who believe that there is no limit to the means you may use to get your ends and those who firmly believe that the means you choose will finally decide the ends.

For the great ethical realisation of our age is that the ends are not the means.

If this is, as we Christians believe, a moral universe, then the problem of power is a religious problem.

(2) The second is the challenge of co-existence.

This calls for a revaluation of the actual task of Mission, as being a far more long-term one than was envisaged in the nineteenth century.

The world of Jericho are not falling down at the blast of the trumpet. The great ethical realisation of our age is that the ends are not the means.

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Perhaps it is because Christians stand in such an ambiguous attitude, sometimes on one side of the frontier and sometimes on the other; because as pious of Churches, which are so full of life, and because they are more interested in preserving their links with Churches in discipline than finding effective unity with the other Churches within the nation.

To arrive at the right balance between the local and the universal has always been one of the most testing tasks facing the Church down the centuries. It represents one of the most urgent tasks facing the Church today.

(3) The third challenge is to be found in our attitude to the evangelistic enterprise in relation to men of other faiths or of no religious faith at all, and our willingness to explore new ways by which we can be present with such men, "sitting down with them," rather than seeing ourselves as the spiritual "leaves" and them as the spiritual "have-nots."

This will be a difficult challenge to meet, if it is to be met with complete spiritual integrity, and with utter loyalty to Our Lord. Those who are accepting the challenge are finding it infinitely rewarding.

I leave you, then, with the challenge, the all-absorbing, infinitely exciting challenge of today's religious frontier.

Note the word "today's" - "today's religious frontier." Tomorrow's frontier, if we are faithful, will be somewhere else.

And, if Ephesians 1:10 is true, then we have the great hope that our labour is not in vain in the Lord.

One day, in a far profounder sense than what was once upon a time, there will be no religious frontier, because God will be all in all.

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But if we are to talk to the world, so that what we say is understood, we must look at our religious language. The pictures that language conjures up in our contemporaries who do not accept our Faith, and ask ourselves whether we are not burdened on men's minds burden too heavy to be borne.

There is a tremendous frontier task to which some are being called. If we are not among those, at least let us be honest and pray for those who recognise their calling. For this is a difficult and dangerous frontier.

For example, I have, will already have read that deeply sincere and profoundly courageous words by the Bishop of Woolwich, "Honest to God."

He would be the first to say that he has not found the answer to the problems posed in the translation of religious language, but no one who has read his book will have any shadow of doubt that he is actively engaged on this frontier.

And, so, I have, indicated the two frontier situations—the two religious frontiers—which present the most radical challenge

to the Church in its Mission to the world. But the full complexity of our task will only become visible when we recognize the other frontiers on which we stand.

Between the world of modern Western man, as the last four centuries have revealed him, and the world of Asia and Africa.</

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