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DR 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 sincerely do not know, and I wonder very much if any of you know either. I think it is the weight of intrinsic truth which will commend this to the hearts, consciences and judgments of our people everywhere."

"What does the document aim at? It aims at generalizing 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: there is our Church and here are the problems and, of course, we have always had an obligation and a priority to be looking after and helping this or that somewhere else in the world."

"This is the picture that must disappear for two reasons: partly because the idea of looking after and helping elsewhere, since it 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 considerable more resources of every kind, including men and women, or else there must be a real recession of Christian work, a retreating out to nothing, then the concern of all, and not just the concern of a few."

Mentioning the proposed regional officers, Archbishop Ramsey said they would be an special charge to be working with non-Anglican Churches in their areas in a conciliatory 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 spiritual health.

"It is a victorious way," he said. "It is Christ's way, and, what is so terrific, it is our way."

The Bishop of Napier, India, the Right Reverend J. W. Sadler, said that since Lambeth 1962, 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 we have not been 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 world inaugurates 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, we had before us 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 interrelated objectives, useful only as they arm us to take our part in what we plan together in interdependence and mutual responsibility for a common task."

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

NEW DIMENSION

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

"Whereas before, the 50,000 members of the Anglican Church in Japan were to face their task of bringing Christ to 100 million Japanese, now I believe we can do even this, if we join with all of you in the task facing the whole world together, of which our 100 million are a small part."

The Bishop of Accra, the Right Reverend R. K. Rowe, said aid given by one province to another must help and not hinder the movement of any part of the Anglican Executive Office.

"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.

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.

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 were learning more about how to share together their responsibility for it.

"When we look at our own Churches we become more ready to ask ourselves what is really the task of our own Church and country, and also what we ought to do 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 henceforth meet "not every blue moon" but every two years.

"We hope that that fact will be among other factors in developing our common service 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.

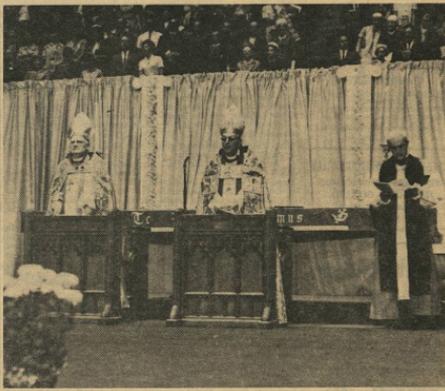
"There is one reason which overrides all others, why we should help manfully that we have and they have not. To-day, more than ever before, a conflict is being waged for the minds and souls of men."

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

The Bishop said men could not hope to flourish if he failed to realize that divisions based on overt colour 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 sold about the Premier and the Mayor were loyal Anglicans.

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



The Archbishop of Canterbury, the Archbishop of Papua, the Land and the Archbishop of Wales at the opening service of the Anglican Congress in the Metropolitan Conference, Toronto, on August 13.

ARCHBISHOP SPEAKS ON SERVICE TO ALL RACES

FROM OUR OWN CORRESPONDENT

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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 John's 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 scholastic 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 responsibilities has been the organising of successful Refresher Schools for Clergy, which, through their efforts, to keep parish clergy in touch with new developments in theological studies.

While we 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, as Mr. Sharp said, that it is independent of the Bishop of Newcastle, that we could ill afford the loss of any able leader, and not least, that the Premier and the Mayor who have such academic distinction as Mr. Griffith.

AN UNUSUAL CEREMONY

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

The project, a new church for the parish of S. Barnabas, was launched towards the end of 1943 by the then incumbent, the late the Reverend A. E. James.

His wife, the late Mrs. E. James (Harpy) J. James, organist and played the piano at a series of special 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 (now £20,000) had been 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, and his daughter, Mrs. B. James, who is a director of Church Publishing Company, and Mrs. B. S. James.

His four brothers were prisoners of war in Germany and Japan, respectively, at the time the war had started.

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

CONNECTIONS

The Archdeacon of Tamworth, the Venérable R. D. Dainton-Ferr, blessed the stone and gave the first address, his predecessor, the Venérable F. S. Young (who was welcomed by Mrs. E. James when they were children in Uralia), pronounced the benediction.

The visiting clergy included A. Baker (West Tamworth) and Canon Walter Best (now retired), the Reverend R. G. Barrabie, C. M. Barrett, A. A. Lancaster (Werris Creek), the late Vicar of Bogazzi, Mr. B. Burrows (Werris Creek), and the Rev. (Canon) W. A. Peck (Armidale).

Other visitors included the Rev. Members of the Parish of the Sacred Heart, the Rev. Canon of the Sacred Heart, Mr. and Mrs. W. Gerken, Mrs. A. V. Spiller, the late vicar's family (a incumbency of 12 years was Bogazzi).

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-General, Sir Robert Delacour, who read one lesson, and the other lessons were read by the Minister for Education, Mr. Blomfield.

Representatives of officials and members of the Anglican Teaching Council were also present. The address was given by the Hon. Mr. A. V. Spiller, Minister for Education, and the Rector of the Victorian Council for Christian Education.

Taking his text from Exodus 4:10, "You shall be to him as a God," the director mentioned an "expression" which represented a quality that has infested Australian life, in the refusal to accept responsibility.

"There is no real problem. It was when Moses tried to escape responsibility that Aaron was appointed as spokesman."

Education calls us to be spokesmen for God, and the Aaron, we need not only our own guidance.

Whose responsibility, it education? Early lessons come from parents, indeed called to be as parents for their children.

But heavy and increasing responsibility rests on society and the teacher's task made difficult. Not only that, but the noblest and most educationally sound is his direct influence, for he is forbidden to speak of religion in our schools, and speaks, too, through the Religious In-

struction, and so often this is the child's only knowledge of God. Such a task cannot be treated lightly, and it is a heavy responsibility. All this means that the responsibility for education is a joint responsibility, and a responsibility under the leadership of God. The address was given by the Hon. Mr. A. V. Spiller, Minister for Education, and the Rector of the Victorian Council for Christian Education.

The prayer was the Headmaster of Cullinstown, Mr. W. Kurle.

The Archbishop of Rangoon, R. D. Dainton-Ferr (right) speaking at the setting of the foundation-stone of the new S. Barnabas' Church, Bogazzi, Diocese of Armidale, last Saturday afternoon. With him are the Venérable F. S. Young and Mr. Francis James.

STONE FROM IONA IN NEW CHURCH

FROM OUR OWN CORRESPONDENT

Melbourne, August 26

Worldwide 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 Abbe of Iona.

Fitly, greetings came from the Archbishop of Canterbury, the Archbishop of Scotland, for the stone is apparently a much weathered keystone from an archway, 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 a few months ago. Other greetings came from the Moderator of the ancient Waldensian Church of Italy, the President of India, the Didi 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 Dr. Matthias, President of the Victorian Methodist Conference, and the Right Reverend Donald Baker, Trumpeters of the R.A.N., under the direction of a Lieutenant-Commander G. Hooker, Director

of Music for the Navy, provided the fanfare and for the unveiling, 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 landed at Iona, which became a base for his missions, and is now one of the holy places of the Christian world.

Over the last thirty years, his cross again became a centre of Christian revival, Christian

CHAPLAIN ON

EDUCATION

FROM A CORRESPONDENT
Melbourne, August 19

A very large congregation of about 1,000 children attended a special Communion service to mark the beginning of Education Week at All Saints', Clayton, on Sunday morning. The colours of the various school uniforms made a brilliant display against the melon-blossom of the stained glass windows.

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

Mr. R. P. Representatives from local technical and grammar schools acted as side-men.

The Rev. Robin spoke of his work as a chaplain to students in the United States, and of his work as the vicar.

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

It was announced last week that it was hoped to complete a Eucharist chapel at S. Peter's Girls' School, within twelve months.

The school, which is conducted by the Community of the Sisters of the Church, is situated at Stonyfield in eastern suburb, in the Diocese of Adelaide.

The architect, Mr. W. L. Bruce, said it was hoped that the Mother Superior from England would set the foundation stone in October.

It is understood that the chapel will seat the whole school of 450 pupils, and will have stained glass windows of the Ilyan "O Holy Spirit, Lord of the Rites."

After a prayer by the vicar, the Governor unveiled the stone, and a Rite in the hands of the parishes, and the Archbishop of Adelaide, followed by a fanfare and this was followed by a fanfare.

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 opening of the service last week, Mr. Richards said that the seating accommodation at S. Thomas' had been doubted to cope with the anticipated record congregation.

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

Mr. F. H. Williams, who would be plenty of parking space and no difficulty should be experienced.

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

Many other rectors of S. Thomas' have accepted invitations to be present at this historic service. Bishop E. W. Milson, who was rector of the parish in 1838, will read the first lesson. The bishop is the oldest living past rector of S. Thomas'.

The foundation-stone was set on August 22, 1838, by Miss James' daughter of Sir John Jameson, of the first generation of the year was also marked by the consecration of Archdeacon Wollongong, Canon B. H. Williams, Bishop of Australia. Two years later, on September 18, 1840, Bishop Downer consecrated S. Thomas' B. H. Williams.

The first Rector of S. Thomas' was the Reverend Thomas Haslam, who commenced his ministry in the parish 11 years before the church was regularized. His vicars were regularly held by the Cottage at Mulgoa. "The Cot-

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 Ballarat, the Reverend A. O. Mott.

F.A.I.L. writes

He had only some two weeks beforehand, been induced into the charge of the Parish of Port Fairy, 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 which were evinced by the large number who attended the funeral service at Christ Church, Ballarat, 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 Deacon in 1944; priest at Ballarat in 1945, and served successively in the Parish of Alvie/Beece (1946-50), Condamine (1946-50), Condamine (1950-51), and Creswick/Condamine (1951-52).

He served longest in the Parish of Condamine/Macintyre and probably never fitting tributes have been paid than that of the Vicar of Ballarat, the Reverend A. O. Mott.

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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 treble 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 veneer is thin. Active Bible distribution campaigns by 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 Ceylon, Africa, Ceylon, the Dominican Republic, India, Japan—here, too, we find Bible Weeks, Scripture distribution campaigns, Bible Crusades, cost postage by voluntary Church, Bible.

The Bible is the spearhead of 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. Armed for these tasks, having the resources of experience, able to lay under contribution supplies of Scriptures in over 1,200 languages, the Bible Societies acquire 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 available.

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 last year met only 2 1/2 per cent of last year's need.

Before you have finished reading this sentence an child

ren will have been born. By now there is a million and a half population of the world is heading towards a disastrous catastrophe by the end of the century.

The Christian movement to improve the lot of the alienated of the world.

Not only is Scripture provided to alleviate the needs of to-day, but during every one of the next five years some three billion and a half 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 hating Him from their thoughts, they have created a kind of super-image of themselves, someone with magical powers who might come out of the unseen and set them free. As one playwright puts it, they are waiting for God, but He does not come.

The East has had its gods, too. But today their hold is gone; and for the most part these reigning 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, though they are far. 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 West, Anglicanism has a privileged role to fulfil.

The Anglicanisation 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.

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 to-day? Is the Church of England a glowing body, instinct with spiritual 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 people were spiritually alert and that a large share of the parish income was being used for the missionary work of the Church through the British and Foreign Bible Society and the Bible Society.

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, a brushing off of the obligation, on some plea of local, parochial need, or even worse, by recourses to 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 carried in any real sense evangelically.

The parishes of the Church of England in Australia have never seen to wealth. "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 L. Y. D. Ashley, will lecture in all States during September and October.

Mrs Ashley was born at Reading, England, of a family noted for her 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, seeing 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 Tigrinya Bible, seen in the film "Leaves of the Tree," and saw a student in preparing the Amharic Bible.

Then to Nairobi in 1960.

Yet never was there a more unshakable faith in 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 created by the Churches for this very purpose.

The British and Foreign Bible Society sees its tasks as lying wherever the Word of God should have entry. "It knows what must be done, and how to do it. It only needs the degree and quality of never-sustained 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 expanding 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 to be launched in all the Churches this Sunday. Its success will depend upon every Church member's cooperation and willing sacrifice.

SHELLEY'S Famous Drinks

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KOLA — OLD STYLE STONEY GINGER BEER — FRUITFRESH
For All Occasions — Phone LA 5461 (six lines)

DURHAM RESTAURANT

87 Belmont Road, Randwick — 39-4470

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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 accepts it on behalf of her husband, the Hon. Job Lindsale.

THE CHURCH'S MISSION TO THE WORLD: ON THE CULTURAL FRONTIER

THESE things come to me to-day in "The Church's Mission on the Cultural Frontier." In order to do this, I must first of all take some bearings.

What is the Church for? The Church, as Archbishop Temple used to remind us, is the only society whose chief purpose is to serve those who for the most part are not her members.

I should like to see every part of our Church whatever religion is in the light of that principle, our liturgy, the training of the clergy, the training we give, or don't give, to the laity or our parish life, and our social and industrial life. How should we come out of such an examination?

The Church is God's chosen instrument for the transformation—or re-translation if I prefer—to say—of the whole of life. And the Church is in and for other people like the God's choosing is mysterious. But these things are facts and we must accept them.

The calling of the Church is a calling of the whole people of God, laity as much as clergy. We are called to be holy, not just to be good, but to be holy to the uttermost.

Indeed, it may be that goodness, like happiness, is a by-product. That is a part of what St. Paul seems to be saying in his doctrine of faith in Christ.

At any rate the calling which the Bible puts before us is a calling to be holy, to lead a life that is irradiated through and through with the light of God on the holy mountain on the day of the Transfiguration. It is the knowledge of the glory of God in the face of Jesus Christ. (II Cor. 4.6.)

In the nature of things only one ministry can be called to the ordained ministry of the Church, or to be ministers of the sacraments of religious communities. It follows that the rest of us, supposing that we do not mistake our vocation—are called to be what we are, to be people, butchers and bakers and candlestick makers, housewives, accountants and civil servants.

And it follows that we are to find fulfillment of our calling in those lay occupations which are ours. That is not the occasion to examine the implications of that for the way we should lead our lives.

At this moment I need only to remind you, and to remind myself, that holiness concerns every part of human life and therefore the whole of human culture.

In this context meaning must be taken in its widest meaning. It is the whole of life. To speak of "the American way of life" or "the English way of life" is to look at one and the same thing from two slightly differing viewpoints.

The use of the word culture emphasizes both the element of inherited tradition and also the element of conscious adaptation to circumstances which are found in every way of life.

WIDER TERM

Culture in this sense includes the narrower use of culture for the world of books and the arts, and it means something much wider than that.

There are many national cultures. Some of them are Christian in a recognizable sense, and some are not.

There is, for instance, a Hindu culture, an Islamic culture, and a number of different, non-Christian cultures.

All these are ancient non-Christian religious cultures. A knowledge of these are also at least two secular cultures, the Communist culture, which is by definition anti-religious, and the universal culture of the modern world, which appears to be indifferent to religion.

And, of course, these cultures influence each other and in the modern world they interpenetrate to an increasing extent.

Indeed, from ground level it looks as if the culture of the modern age was much the strongest influence on modern

civilization, which this culture has grown up, is very young and very unsteady in perspective.

It seems likely that the city lights and all that goes with them are in the long run the most powerful influence on the Church than all the attacks of the secular world.

Ever since the industrial revolution, we have known from experience that the working class of the great cities have ceased to be a part of the culture which had before the great cities of the Middle Ages supported.

There are and have been many different cultures, and the Church finds herself in a varying relation to various cultures. That is as it should be. There is no one formula applicable to all situations, but the Church's relation to any given culture or way of life must always be an integral relation. It will not do if the Church touches only a part of life.

OPPORTUNITY

In one way or another the people of God ought to be in touch with all situations, but every culture, and this may encompass radical transformations of our most cherished values.

Ever live in a secular age; and we ought to welcome secularization, for it gives us opportunity to be in touch with previous generations of Christians. It is a chance to be in touch with every culture, and this may encompass radical transformations of our most cherished values.

Religion was for Sundays and Saturdays, and for prayer, or were set apart.

Religion was for prayer, or were set apart. It often affected how people conducted their lives at other times, but it was not a part of their daily lives. It was a part of their lives at other times, but it was not a part of their daily lives.

Then the secular world began to be a part of their lives. Science asserted its independence of theology, and Galileo and Darwin were right and those churchmen who opposed them were wrong.

The arts, too, declared their independence, and by degrees the sovereignty of God must seem to diminish. At present it seems that religion is left with a tiny corner of the world, and that children, in their own right, reign supreme over all their parents.

It is hopeless to try to get the clock back and to retoss the old superstructure of religion. It is not possible to do this. It is not possible to do this. It is not possible to do this.

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This is the keynote address on **Theme Three** of the Anglican Conference on Faith and Order, given by Mr. John Laurence, Editor of "Frontier," on August 27.

Ecumenical control and the integrity of God.

In the last of the Church in the light to proclaim that the Church has the right to their revolt, but wrong in the conclusions that they draw from it.

The Church, herself, should proclaim the autonomy from secularism, politics, business and other secular concerns; as the same time she should proclaim the sovereignty of God over these concerns. The sovereignty that is exercised in more ways than we can expect to know.

The Church controls nothing of our own right, but she prescribes to train and sustain the people look for their part. This task is overwhelmingly important, but it is not a kind of partnership between clergy and laity.

There is a call for the laity to be in touch with their own lives and only they can find the answers to their own lives.

Here it is the person who is called to be in touch with the knowledge this explicitly before the laity and persuade them that he knows what he means when he speaks of the calling of the laity.

There is only one true faith but this one faith has been and will be expressed in a great variety of religious forms at different times and places.

MANY FORMS

It is always dangerous and it is always foolish to put particular religious forms as if they were the only embodiment of the Christian faith.

I do not see how there can ever be Christian faith rooted in industry or in bringing people into religion by endorsement in accepted forms of worship and ministry. The only way to witness Christianity is to be in touch with ourselves continually that particular forms of Christianity are under a question mark.

Our Anglican religious forms, like those of the Roman Church and our Church ways, grew up in a particular time and place.

That they have spread and that they have been brought to fruit in every continent shows that they are a valid embodiment of the universal faith of the Church.

Our Anglican spiritual qualities which first received their shape in the Middle Ages, and in this way spread very nearly throughout the world.

We may not say that they will permanently enrich the soil where they are planted, but we can be sure that Anglicanism, itself, needs to be enriched by the life of other cultures.

I find it impossible to believe that the universal faith of Christianity, when once we begin to take it seriously that the Church

does not exist for herself but for the world.

And those innovations will be the Church's own. The Church of England in her original home. We are none of us to be made perfect without each other.

The adaptation of the Church's needs of one society will also help her adaptation to the needs of other societies.

Religion will not play its traditional role in a secularized world, but it would be a mistake to suppose that religion will play no part at all.

Therefore, religion in a secular society must be turned outward towards the world and inward towards the members of the Church.

I repeat what I said at the beginning. We need in the light of this principle to take stock of everything that we do.

Our own public worship and private prayers support the mission of the Church in this secularized world.

Are we training our priests to minister to this world, or to some imaginary world?

How far are our parishes and synods organized to keep their own machinery going? How far are they designed to aid in the transformation of the world?

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