

THE AUSTRALIAN

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ARCHBISHOPS OBJECT TO ABORTION BILL STATEMENT CALLS FOR TWO AMENDMENTS

ANGLICAN NEWS SERVICE

London, May 29

The Archbishops of Canterbury and York have stated that there should be one and only one lawful ground for abortion.

They were commenting on the Medical Termination of Pregnancy Bill, now before Parliament, which will reach the crucial Third Reading in the House of Commons on Friday, June 2.

The statement by the two Primate together with the Bishops of London and Durham was made in a letter published in "The Times" on Wednesday, May 24.

The ground for termination of pregnancy was where "a continuance of the right of the foetus to develop may be shown to conflict with another right — the right of the mother in life and health, both mental and physical."

"While the plea that the risk of the birth of a deformed child should be a ground for abortion cannot fail to evoke compassion, we would wish cases of this kind to be dealt with within the category of risk to the mother," the letter stated.

The letter emphasized the sanctity of the human foetus, but suggested that, if additional amendments were incorporated into the Bill, it could become a reform of the law.

The four bishops agreed that the Bill, as it now stands "contains some considerable 'provisions', in the disappearance of some of the grounds for abortion included in other Bills in the provision regarding the

consent of two registered medical practitioners, and recognised hospitals and in the conscience clause which states that no doctor can be required to perform an abortion to which he has a conscientious objection."

However, the Bishops are calling for changes in two "very unsatisfactory provisions" in the Bill.

The first is the clause which would obligate local studies to the prognosis of the patient's health not only as well as and in relation to the patient herself, but even as an alternative.

The Bishops regard this extension as unjustified.

Secondly, they object to the clause in the Bill dealing with the abortion of a defective or deformed foetus.

RISK CLAUSE

This clause centres the decision of whether or not to perform an abortion on the foetus in isolation and further makes the decision depend not upon the actual diagnosis of deformity or defect, but upon the statistical risk.

"It is this follows," the letter states, "not only that in order to destroy one defective foetus there is the risk of destroying healthy foetuses as well, but also that the decision would be made without diagnosis of the particular foetus, and indeed without any particular diagnosis at all."

"We think this is too large an invasion of the principle of the value of life to be justified, and we are driven to the view that the case of the risk to the foetus is the case of the risk to the mother."

the mother and the foetus in this way being treated together. If amendments are made to meet these two objections, the Archbishops and the Bishops are ready to welcome the passage of the Bill.

Without them, they stated, the Bill would certainly meet opposition from those who, like themselves, valued the principles involved.

BISHOP CRITICISES M.R.I. RESPONSE IN AUSTRALIA

The Bishop of Newcastle, the Right Reverend J. A. Housden, criticised Australian action in obedience to M.R.I., when he delivered the presidential address to Synod on Sunday, May 28.

The Bishop referred to two aspects of the M.R.I. — its implementation of M.R.I. and its mission.

The first, he said, was that we had jumped almost immediately from local studies to the fulfilling of specific projects overseas before we had really looked at our own national Church.

"Our own resources are so unevenly distributed, as for example between the Diocese of Sydney with nearly 400 clergy and the Diocese of Kalbarri with five."

"The material resources are correspondingly disproportionate, yet there is no official way for one diocese to help another."

The Bishop pointed out that our common project, however, had been accepted by the whole Church. This was the provision of a bishop for the Northern Territory, to which the Diocese of Newcastle was making a contribution.

Even if father is uncertain of his role in the family, youth has definite ideas where he fits in. Their opinions were revealed in the essay entered in a National Maritime and Family Week competition sponsored by A.N.Z. Bank, where 3rd prize, Michele Wilding, 17, 1st prize winner and Ross Langmead, a first year student at Melbourne University, who won 2nd prize. Jennifer and Michelle are students at Sacred Heart College, Geelong.

On the topic of liturgical revision the Bishop said that there were advantages and disadvantages in the Australian method of revision, which was one of almost universal experimentation. Congregations from varying communities would have an opportunity of expressing their reactions, but on the other hand, he said, it might be difficult to restore order again out of the apparent chaos of the experimental period. Speaking of the problem of marriage and divorce the Bishop said:

"The Church in England and the Church in Canada have both pressed for a complete revision on divorce laws in the substitution of marriage breakdown for the existing grounds, while providing marriage assistance before declaring the marriage null and void. It seems that there is a new approach which both Church and State may find acceptable."

The Bishop went on to report on events within the diocese. He reported that the Reverend Ken Child, Anglican Chaplain in Sydney, had stimulated in Newcastle a group of laymen and clergy to study at first hand the association between the churches and modern industry, with a view to assisting people caught up in the industrial complex. This was being approached on an ecumenical basis, but the initiative sprang from Anglican sources.

He also reported a revival of interest in Sunday schools, youth leadership, teaching of religion in public schools, and in pastoral missions.

The Bishop concluded his address by commenting on the war in Viet Nam, saying that the best and most positive contribution that Christians could make was that of continuously urging the putting out of peace feelers, and to respond to overtures from opposing forces, to refrain from indiscriminate bombing, and from taking actions steps towards further escalation.

He had lectured, and undertaken research during the last year in Thailand, Russia, Germany, England and South Africa, and spent some time in the Middle East, more especially the Holy Land, during his tour.

He told THE ANGLICAN at Sydney Airport that he was convinced from what he had seen on his tour that it was more seriously its role as an ecumenical movement, and that there was an urgent need for it to develop the teaching of Original Languages and History.

Mr MacLaurin saw much of the life of the Orthodox Church in Soviet Central Asia, where he attended celebrations of the Divine Liturgy, weddings and baptisms. He has agreed to write on his impressions of religion in Russia for THE ANGLICAN.

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NEW LEADER FOR LADS

ANGLICAN NEWS SERVICE

London, May 29

A new director of training, Mr Ken Mathers, has been appointed by the Church Lads Brigade as a result of the Bishop of Exeter's recent report on the brigade.

Mr Mathers, who is 38 and is married with three children, has a wide knowledge of the youth service and has been regional training officer for the National Association of Youth Clubs in Scotland and subsequently director of Queen's University in Belfast.

He has recently carried out an extensive study tour of the land, where he was given an opportunity to view at close quarters one of the most progressive youth services in Europe.

"WAR REQUIEM" AT COVENTRY

ANGLICAN NEWS SERVICE

London, May 29

Benjamin Britten's War Requiem, commissioned for the consecration of Coventry Cathedral in 1962, will cause be heard there on Friday, June 2 and Saturday, June 3.

The cause of international reconciliation and meeting, which is central to the ministry of the new Coventry Cathedral, is enshrined in the War Requiem, the purpose of which is to speak with these words by Wilfred Owen:

"My subject is War, and the pity. My War. The poetry is in the pity. All a poet can do is to warn."

EXPO-NEW GUINEA TO OPEN SOON

FROM A CORRESPONDENT

A lively discussion is expected when the varied Labour, Church and the academic community are brought together for a symposium on New Guinea at All Saints' Church, Footscray, on Tuesday, June 6.

The symposium is one of the events being held during "Expo-New Guinea" between June 4 and 12 at All Saints'. The Archbishop of Melbourne, the Most Reverend Frank Woods will chair the symposium.

Other participants will be Mr Max Fox, Liberal M.H.R. for Footscray, and Mr Gordon Bryant, M.H.R. for Werribee, and an authority on New Guinea, Miss Vivienne Kinnear, who is a government missionary teacher in New Guinea; and Mr Harni Warmen, who worked in Dutch New Guinea before the Indonesian Revolution.

Focal point of the "Expo" will be an exhibition depicting New Guinea as it is today, emphasising the contrast between culture and the many difficulties accompanying its emergence as a nation.

The Archbishop will perform in the presence of civic representatives, district parliamentarians, representatives of the armed forces, district churches and other government and missionary churches in New Guinea affairs.

The exhibition will then remain open daily from 11 a.m. to 9 p.m. until June 12.

Melbourne, May 29

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for his efforts during rescue operations will speak at the beginning of "Expo-New Guinea" on Sunday 4.

Archdeacon Porter is a hard member of the Australian Board of Missions, which is responsible for supplying manpower and finance in New Guinea.

An unusual approach will be introduced on Sunday, June 11, with the weekly parish. Each artist will be celebrated in a New Guinea parish, Oakeville, with appropriate music.

A screening of specially chosen film and slides dealing with various aspects of New Guinea life and affairs will take place on Friday, June 9.

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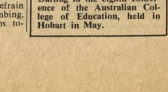
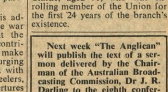
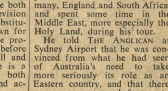
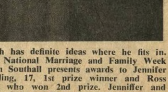
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"OPERATION ONSLOW" IS SUCCESSFUL

CLERGY BEAT THE RAIN

FROM OUR OWN CORRESPONDENT

A conference of the priests of the Diocese of North West Australia was held during the week of following Whitsunday, at Onslow, a small town of about 300 people.

Attending the conference were the Bishop and rectors of all the parishes in the diocese.

Also attending were the assistant clergy at the cathedral and Port Hedland, and the principal of the Forrest River Mission, Mr Dick Jessup.

They had travelled a total of 15,990 road miles and 3,500 air miles to be present, so it was no mere pleasure jaunt.

No sooner had the south-bound clergy reached home than the roads were closed due to rain.

The town of Onslow was repeatedly hit by some of the worst cyclones ever experienced in the history of the North West.

The conference was held in the C.W.A. Cottage at Onslow, and one of the priests, the Reverend Bernard Buckland, of the Murchison parish, was the cook.

So efficient was he, that some of the brethren were certain that even the Dean had put on weight.

Everyone took turns in the household chores, and some were waiting for their breakfast. The local people were most helpful in providing bedding, utensils, and food, and the geniality of the landladies added much to the enjoyment of the week.

DIFFERENT RITES

Services were held in the little church of St. Nicholas, which has weathered every cyclone since its erection in 1927.

Each day the Holy Communion was celebrated according to a different rite: the African Liturgy, the new English Liturgy, and the Mozarabic Liturgy of the Australian Church.

For better was the first time that the service has been used, as far as we know, in the Province of Western Australia, and three modern hymns were sung loudly by the large congregation present.

The conference was delightfully informal, as things can be in the North West, and the discussions were very worthwhile.

Subjects dealt with included the problems of Infant Baptism and Confirmation, the overall pattern of ministry within the diocese, Diocesan Stewardship, Worship and Prayer Book revision, Forrest River Mission and its future well being, the National Pipe Organ, and the future of the diocese.

CURATE WINS COMPETITION

FROM OUR OWN CORRESPONDENT
Melbourne, May 29
A Melbourne priest has won the declared the winner of the first National Pipe Organ competition.

He is the Reverend Michael Westwell, of the Assistant Curate in the parish of St. Faith's, Brunswick.

The competition was of three days' duration, and took place at the St. Kilda Town hall, where it ended on Wednesday evening.

First prize of \$500, was presented to the winning team, the St. Kilda Town Hall on Sunday afternoon, May 28, followed by a recital by Mr Westwell.

Second prize went to Miss Judith, and third prize to Miss Barbara McRae.

ARCHDEACON TO BE DEAN

ANGELICAN NEWS SERVICE
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Third network, regional stations, will continue to broadcast this programme at 9.15 p.m. (8.45 p.m. in South Australia).

Supplementary material of workers' priests and deacons, and many other matters of interest.

Bible Studies were led, and these set the tone of each day's discussions in that they served to remind the brethren that their ministry was that of Christ Himself.

The vastness of this large diocese (700,000 square miles) has shrunk considerably in the minds of the clergy after their time of fellowship together and their sharing of problems all have to face.

Guests inspect the spacious new refectory at St. Michael's House, Crafers. The new building was dedicated by the Bishop of Adelaide, Dr. T. T. Reed, on Saturday, May 26.

BISHOP DEDICATES A NEW BLOCK AT S. MICHAEL'S

FROM A CORRESPONDENT

Crafers, May 29

Speaking at the dedication of the new refectory and kitchen at St. Michael's House, Crafers, Saturday, May 20, Father John Lewis (prior of St. Michael's and Australian provincial of S.S.M.) spoke of four things which the dedication meant for members of the House.

It was first, Father John said, a time of deep gratitude to the many people who have helped in the building of the Society in this venture.

It was a great joy to the House that so many of these were able to be present for the first time.

Then it was a time of sincere appreciation of the quality of the workmanship which the contractors had put into the building, and the courtesy and friendliness of all who had worked on the building.

Thirdly, it was a time of rejoicing in the effectiveness and appropriateness of the architect's planning and supervision of the building.

The building was most happily "married" to the old refectory and took the best possible advantage of the grounds and view.

Lastly, Father John said that the building of the new refectory and refectory marked a time of adjustment for the members of the House.

He also spoke of the way in which the House had carried on its work, and the difficulties which building was in progress and equipment was gradually moved from the old to the new kitchen.

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"In this," Father John said, "we have recently been helped by one of the Passionist brothers to see more clearly how the preparation of food must be regarded as a dignified and enjoyable as well as a necessary part of Christian service."

"The refectory, too," he went on, "is a most important place in a religious community, and it is here that the family eat together as equal members of the community, as brothers in a Christian fellowship."

More than these hundred guests, together with members of the House, crowded into the refectory, the building again dedicated by the Bishop of Adelaide, Dr. T. T. Reed.

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St. Michael's has not recently acquired two efficient permanent departments, where formerly makeshift arrangements had obtained: a library and a refectory and kitchen block.

As the provincial remarked at the close of his address, the society of St. Michael's can now face a future policy based on the certain, efficient and permanent plan in two vital departments.

The response to the building appeal for these two major projects, together with members of the House, crowded into the refectory, the building again dedicated by the Bishop of Adelaide, Dr. T. T. Reed.

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ORDINATION IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, May 29

On Sunday, June 25, in St. Peter's Cathedral, Adelaide, the Bishop of Adelaide, the Right Reverend T. T. Reed, will ordain Mr Robert W. Duffield to the diaconate.

After his ordination Mr Duffield will be licensed as Assistant Curate to the Reverend T. G. Drought, who is priest-in-charge of Lockleys and Kidman Park. Mr Duffield completed two years at St. Barnabas' Theological College at the end of 1966, and gained the Th.L. diploma with second-class honours.

He had been senior student of the college in 1965.

His ordination to the diaconate was deferred from February to June 1967, in order to allow him to study at Moore Theological College, Sydney, for a B.D. of London University.

Mr Duffield will be presented to the Bishop on ordination by the Archdeacon of Adelaide, the Venerable E. A. Code.

The presider will be the Reverend S. M. Smith, Rector of Comandale Valley.

YOUNG PEOPLE ATTEND B.C.A. RALLY

BY A STAFF CORRESPONDENT

The surprising thing about the Bush Church Aid Society rally last Friday, May 26, was that more than half the 350 people who attended it in the Sydney Chapter House were teenagers or in their early twenties.

Most missionary and other societies in the Church tend to lack, like many parishes, that their supporters are gradually growing older.

The B.C.A. has somehow hit upon a secret recipe for enlisting the support and enthusiasm of the young.

The star turn at the rally was of course the Bishop of North West Australia, the Right Reverend Howard Witt, whose role as a raconteur was so much in evidence that the Archbishop of Sydney, the Most Reverend M. L. Loeane, got a stitch from laughter.

Earlier, Bishop Witt had addressed the rally at St. Andrew's Cathedral.

He spoke on both occasions of the growing problem of Christian witness in the North West, particularly in the growing new industrial areas.

His discourse, he told the young people in the Chapter House, presented them with a special challenge to serve the Church.

New developments in agriculture and new processes for extracting mineral deposits on vast scale, were working doing in the North West.

As far as the men and women who did the work were concerned, however, life was incomplete unless that work was

related to humanity as a whole, and to God, he said.

It was announced at the rally that the Federal Secretary, Canon C. W. Rich, would be going on four months' sick leave, part of which he will spend on a fact-finding mission overseas.

The Reverend W. J. Wiggins will act as Canon Rich's place meanwhile.

FORMER DEAN INDUCTED

The Reverend William Bradbury, formerly Dean of Brisbane, was inducted into his new parish of St. James', Piccadilly by the Bishop of Kensington on Friday, May 19.

St. James' Church, built by Sir Christopher Wren in 1684, was severely damaged by enemy action in 1940.

The main building was magnificently restored in 1952, but the tower and steeple are in a bad state still.

War damage claims expire soon and apply to the steeple but not the tower.

One of the new rector's immediate tasks will be to raise at least £26,500 towards this restoration.

CONFRATERNITY MEETS

On Corpus Christi Day, May 25, a Solemn Eucharist was celebrated in Holy Trinity Church, Fortitude Valley, Brisbane, for associates of the Confraternity of the Blessed Sacrament.

The Bishop Co-adjutor of Brisbane, the Right Reverend John Hudson, was celebrant, and the Precursor of St. John's the Baptist, the Reverend L. E. Burdell, preached the sermon.

The preacher took the theme of the eucharistic sacrifice, and showed the use of the prophesy of Malachi 1:11 in the pre-Nicene Fathers.

With special emphasis on the writings of St. Irenaeus (who was instructed by St. Polycarp who himself knew John the Apostle), he demonstrated that there is a patristic doctrine of the eucharistic sacrifice which is essential doctrine.

Medieval corruptions and reformations, mis-understandings are seen in new light by modern research, so much so that the Lambeth Conference of 1958 averred that controversy on the matter would be resolved.

At the annual meeting which followed the eucharist, a sum of money was voted for general funds for the Reverend D. Hudson of Pain Court.

He was seeking assistance to provide his church with a tabernacle.

On June 8, at 7.30 p.m. also in Holy Trinity, Fortitude Valley, members of the Confraternity in the parish hall.

The speaker at the convention in the parish hall was T. E. Peacock, who will take for his subject, "The Liturgies and Catholic Eucharist." The speaker will be T. E. Peacock, who will take for his subject, "The Liturgies and Catholic Eucharist."

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THURSDAY JUNE 1 1967

"Everything which touches the life of the nation touches the Christian."

If the politicians, as a class, "get the message" from the firm "No" which most Australians gave to the first question at last week's Referendum, they will defer for a long time their proposed salary increases. Their first task should be to tidy up the electoral boundaries which mean that, at present, the votes of some of us are worth those of three others. A lot of people will share our feelings if action here is not given priority over salary increases.

During the past few months, to judge by his appearance, he has aged quickly. It looks as though

[illegible]

Mr E. St John became very widely known in Church circles when he appeared for the late Reverend H. W. Baker in the famous King's School Chaplain case. Among the best known examples of his sense of public duty are his support of the South Africa Defence and Aid Fund, of which he is President in Australia, and his work on the International Commission of Jurists.

GRIMSHAW, the Reverend A., Precentor of S. George's Cathedral, Perth, to be Acting Chairman of the Royal School of Church Music in Western Australia.

LOMAS, the Reverend P., formerly Assistant Chaplain at S. Thomas's Hospital, London, to be Chaplain to the Mental Health Institutions of the Diocese of Perth.

Let the Jews destroy the shrine of His Word made flesh in a short time He will raise it up! Any other sign such as they are looking for, He refuses. If by their unbelief they bring about the sign He offers, it will be their judgment and their condemnation.

Through the "M.R.I." relationship between the two dioceses theological student, David Wong has gone to New Hampshire to study and Hong Kong hopes to send the Secretary of the Diocesan Primary Schools Council, Mr Wong Cheong Kin on a study tour of New Hampshire later this year.

BOOK REVIEWS

INTERPRETING THE OLD TESTAMENT

THE LAWS IN THE PENTATEUCH AND OTHER STUDIES. Martin Noth. Oxford and Boyd, Pp. 256 and 280, 58.5s.

THIS is a volume of essays on the Old Testament by the very distinguished Professor of Old Testament Theology at the Protestant faculty at the University of Bonn, who is well known to English readers for his 'History of Israel', and more recently for his commentaries on Exodus and Leviticus.

This book contains first the long essay which gives the book its title, and is of over a hundred pages; and then ten others on specific topics in the interpretation of the Old Testament.

All the essays have been published in German, mostly during the nineteen-fifties, a few earlier, but none of them have been translated before into English.

Anyone to whom Professor Noth's name is familiar will know what his characteristic emphasis is the distinction between Israel as a religious confederation of twelve tribes and Israel as a political state.

This emphasis, with its implications about Jerusalem as the religious centre, is prominent in these essays, and is the drive of a powerful argument against the 'Myth and Ritual' view of the Old Testament.

Those readers associate with S. H. Hooke. Indeed, the polarity between the religious and the political organisation is the most prominent connecting thought throughout the whole set of essays, which in themselves were not written from a connected series of any kind.

They cohere because they are the work of one highly competent scholar with a known line of interest.

CATHOLICISM IN TODAY'S WORLD

CHRISTIAN THOUGHT AND ACTION. Don Aitken. Cassell, Marston Court & Co. Pp. 241, 55.5s.

IT is commonplace today to refer to 'pre-conciliar' and 'post-conciliar' mentalities in the Roman Catholic Church since Vatican II.

I've often felt that it is often forgotten that pre-Vatican II Catholics were not all 'big-brother-bound' in their thinking, nor that not all of today's Catholics 'bright-young-stars'.

With the coming to Australia of the Harcourt Brace catalogue come several Catholic works of pre-Vatican vintage that are worthy of a place in any thinker's library.

Don Graham, prior of the Benedictine Community in Rhode Island, writes on the role of Roman Catholicism in today's world.

He believes that 'genuine loyalty to Catholicism, as carried from mere parishianism, distorts the difference to truth where ever it may be found'.

Don Graham believes that 'the life of love is the only one that makes sense'.

The book is composed of lectures presented in a lifetime's work, together with some new papers.

The four main sections cover 'Principles of Catholic Thought', 'The Life of the Individual', 'The Meaning of Religion', and 'The Meaning of Religion', and concludes with three meditations on Prayer, Christmas and Easter.

Graham's breadth can be gauged from his quotations of Berkeley, Bergson, Brunner, Descartes, Dewey, Derrida, Eliot, Cox, Harbeck, Herberg, Luther, Niebuhr, Santayana etc.

A most refreshing pre-Vatican II approach to the kind of Catholicism we could all enjoy being friends with!

—R.H.S.

"GOING FORWARD TOGETHER"

PERSON AND COUNSELLOR. Fred E. Johnson. Abingdon, Pp. 238, 54.5s.

THIS book, written primarily for the clergyman as counsellor, reveals Dr Johnson as having a clear vision of the pastor's role both in the church and the community.

He is very much aware of those factors which might both hurt and enhance his effectiveness as counsellor.

He believes that the pastor-counsellor must be both theologian and psychologist and sees the need for him to enlarge his preparation to understand the emotional needs of the people he will be asked to help, without diminishing his preparation in theology and churchmanship.

The emphasis in this book is on response, the author as the outset expressing a desire that his book may be 'alive'—a dialogue of mutual response between author and reader, and not one-way communication.

This is the basis, too, of his responsive counselling technique as revealed in his chapter under this heading.

He sees in the counsellor's response to the troubled person, a positive activity, a dialogue of address and response, in contrast to the negative passive technique of non-directive counselling where the emphasis is on personal needs of the client.

Responsive counselling is interpersonal, not judicious, while he respects the honest

integrity of Dr Carl Rogers, he sees as just as good a freeing of the individual from close clinging to other persons, in contrast to his own goal to help the client to enter into ongoing and free relationships more effectively.

His technique is suitably illustrated by case studies.

Dr Johnson reveals himself as a sound scholar, theologian and psychologist, with a realistic understanding of human need in varying circumstances.

—F.D.M.

THE POWER OF TRADITION

ANATOMY OF FAITH. Steinberg. Harcourt Brace, Pp. 204, 53.5s.

THEY say they have a portion of a radio interview with a representative of a society of dissenting Jews.

It was very tempting to write and read the book, but I thought Jews needed converting, so sorry did he seem that Christianity was so superior to Judaism.

On my desk has arrived this new edition of a 1954 essay by Rabbi Milton Steinberg, until his death in 1950 the Rabbi of the New York Park Avenue Synagogue.

About 'Faith' is that Steinberg believes Judaism, rightly understood, forms a corrective to the gloom and despair about man's capacity for spiritual health—even now still current in much Christian theology.

He analyses the philosophies of Kierkegaard, Barth, Brunner, Hegel, Sartre, Niebuhr, Tillich, Dewey, James and others to great effect.

To travel this intellectual pilgrimage with Steinberg is to appreciate the depth and power of the Rabbinic tradition.

He quotes from the end of the book.

Reasoning from the deliberation of non-Orthodoxy to the delirium of rabbinic literature, one becomes aware again of the balance, the astuteness, the penetration, and the enduring topicalness of the rabbis.

They recognise full well the depth and intensity of evil in man.

By denying that man is totally depraved, the rabbis are not without realism, for they recognise and extend the insight of the Book of Genesis: 'If thou doest not well, sin lieth in wait at the door; and unto thee is the desire, but thou must master it.' (Gen. 4:6, 7).

Evil there is and sin is intense, but man is not a creature of evil. There is hope for grace, but the initiative must be man's. 'Open unto me,' the Rabbi says, 'in the name of God, the door of a hair, and I will open unto you so that the darkness of sin may be dispelled.' 'Religion is more than the ethic. Although religion is an ideology, to be sure, it is also comprehensive the entire array of culture.

The enterprise of faith however, not an enterprise of reason or of faith alone.

'True to the heart of Jewish religious belief, above all faith and reason, the Jew believes supreme. The spirit which must invest the modern Jew to take us to the future is the spirit of hope.

'We are indeed all of us imperfectly but we hope, and hope may be of two kinds: hope may be of a kind which is unrealistic and hope may also release and



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A SPUR TO STUDY

GOD AND WORLD IN EARLY CHRISTIAN THEOLOGY. Richard A. Norris.

Black, Pp. 145, 14.5s.

DR NORRIS is a Patristic scholar of some note, a Catholic and non-conformist professor at the Philadelphia Divinity School.

The admirable bibliography which he appends shows the range and distinctiveness of his own reading and will be a spur to those who wish to study the early fathers at greater length.

In this book he surveys the views of Justin Martyr, Irenaeus, Tertullian and Origen on certain basic issues of the relationship between Christianity and the world. He tantalises us with his debt of the relationship between Christian thought and Hellenistic thought and shows that these four representative Christian writers of the second and third centuries were agreed on one point.

This was that human speculation was at best an uncertain guide to seek in matters concerning the knowledge of God and the end of man.

In effect they rejected Greek philosophy and claimed that truth must ultimately be found in the Scriptures.

This does not mean that they denied the resources of the philosophy when they dealt with the 'Unity of God, The Logos, the origin of evil, and the end of man.' But when they resorted to the early fathers refused to compromise on the basis of the thought forms of the contemporary culture.

TEN RULES FOR SPEAKERS

LEARNING TO SPEAK EFFECTIVELY. James W. Cox. Hodder and Stoughton, Pp. 90 cents.

THE Baptist Forum of Homelites in Louisville, Kentucky, details ten simple rules for those who aspire to be effective speech makers.

His treatment is first class. He has not only packed a wealth of material into a small space, but he has so presented it that it is easy to pick up and speak in public, cannot but benefit from studying it.

These ten rules could well be recommended to all who study this book to the end of books for compulsory reading.

Most warmly commended.

—A.V.M.

It is the particular value of Dr Norris' book that he has drawn attention to the fact that the present 'agonising writhing' in theological writing has its background and history in the second and third centuries.

We may indeed seek light and guidance from this book if we step into the present debate with the help of these ancient and perceptive thinkers.

—J.T.

SIX ESSAYS ON BELIEF

THEOLOGY FOR CHRISTIAN BELIEF. Edited by R. C. G. Hanson. Macmillan, Pp. 140, 13.5s.

This is a symposium contributed by the staff of the Department of Theology of the University of Nottingham.

There are six essays on Belief in the God, the Divinity of Jesus Christ, the Resurrection of Jesus Christ, God and Gull, the Sacraments and the Church, as well as an introductory essay by the editor.

When the editor writes of the English Church 'Its leaders appear to be obsessed with administration and either uninterested in doctrine or afraid of it,' he might have been commenting on the Australian Church.

The outstanding contribution to the book is the editor's essay on the Divinity of Jesus Christ. This is a penetrating attempt to investigate the consciousness of Jesus of his divinity and is well worth a thorough reading.

A. R. C. Leary's essay on the Resurrection of Christ adds little to the discussion of this topic.

H. M. Richards combines the essays on God and Gull. He suggests that there is a need in the modern world to present the Atonement in non-mythological terms.

While not underestimating the difficulties of such a project, he well worth a thorough reading of this very thing and succeeds in doing so.

The final essay on the Church by J. S. Bowden contains a plea for the Church to take its theology more seriously, which will not go unnoted by those who do not go unnoted.

The quality of the essays show a good deal of variation.

—J.L.R.

INTRODUCTION TO VIET NAM

SAIGON, by day, a khaki jungle of military men and motor cycles, jeeps, tanks, trucks and taxis, teeming about in a business haste that borders on the burlesque.

By night, the neon lights and gaudy cinema fronts blare over the motley displays of the street markets and the sidewalk cafes.

The homeless children of the districts, darting in and out of the shadows, squatted, tattered, sprawled on doorsteps, intent on some deep and phantom commerce.

Along the river, 1,000 unit households hide their squalor under the merciful blanket of the night.

Hundreds of acres of warfare paraphernalia skirt the city—army encampments, automobile graveyards, supply depots, rusting iron and rotting tyres.

The roads are patrolled and access and exit strictly controlled and overhead night duty sky skiers are a-swarm with helicopters and other gracefully functional aircraft.

Bombing and gunfire punctuate the night and the entire city shakes in a hopeless resonance.

The results of these restricted operations might be the modest handful of blindfolded Viet Cong prisoners that one glimpses covering in the back of an army truck as it rushes through the morning traffic, guards alert, sirens blaring.

LIVING COSTS

The cost of living is immoral. The influx of the U.S. dollar has caused an inflation that has sent prices up as high as 1,000 per cent.

While the homeless of the city dwellers go unnoticed, unrelieved, a refugee camp, half beyond the city limits, shows the possibilities of temporary relief for the war victims.

A priest, with student help and little financial aid, is erecting brick dwellings—shelter of the most elementary nature for his large refugee family.

We were greeted with a hospitality that was truly royal and full of cheer by the occupants of this camp, from the border of ragged children to the aged matrons grinning at us with their beak-blackened teeth.

The camp at Phu Cuong, 15 miles from the city, provided temporary residence for 5,000 refugees. It consisted of regimental rows of housing units, tarpaulins strung on bamboo frames, 1,450 families were exiled over the first years of homelessness by the benevolence of Uncle Sam, with gratuitous medical and dental treatment, provisions and international humanitarian aid.

For desert, there was that delicate, almost whimsical touch in the television sets erected at intervals throughout the camp and birdhouse-like constructions.

A few hundred yards away, in

This is the substance of a letter from Miss Rosemary Taylor, a social worker from Adelaide sent to Viet Nam by Australian Inter-Church Relief Committee in a refugee service team.

striking contrast to the grimness of the temporary camp, was set up a small village of white-washed clinic and school-houses.

A banner out in front proudly proclaimed that this village was made possible through the generous contributions of a certain American town. The clinic had been financed by their branch of the Lions Club.

Back in Saigon I was to see other instances where money contributed by a specific group had been used to finance specific projects.

The women's group who made possible the home for under-nourished babies would see enormous satisfaction could they see the very tangible results of their generosity.

After a week in Saigon, and to taste of the language, we flew the 250 miles to Tuy Hoa for a preview of our working conditions.

The Australian Inter-Church Aid team, ten in all, is camped in a derelict house where water is supplied by a backyard well distributed by means of bucket and tin cans.

The refugee camp, a few miles from the town, is spread in rows over the treeless dunes. The housing units, with a framework of bamboo, are patched scrap of galvanised iron or bamboo and thatch—common building materials in this part of the country.

There are no toilet facilities and water must be fetched from a well, and often carried long distances.

INGENUITY

The camp is alive with hundreds of children—grubby, barefooted walls with black, laughing eyes and dazzling smiles. Take a few ducks or pigs, a scattering of cack and a coarse brown sand mercifully covering a multitude of evils—and the scene is set.

The poverty is absolute and yet one cannot but admire their ingenuity of the improvisations which, every scrap of wood or piece of string is valued in the circumstances. Food, clothing, milk and tools are available from the Catholic Relief Service.

The nurses in the team conduct a clinic in a fly-infested shack, knocked together from a few packing crates.

This service is full time and intervals, aimed in reducing the infection that breeds in these hot, unhygienic conditions.

Dr John Whitehall, of Sydney, in two days, has found himself a vast and demanding practice from meningitis to plague, through a host of lesser complaints. When necessary, patients are referred to a hospital in the city.

The hospital is, by Western standards, a notorious establishment and as we proceeded from one ward room to another, I found I could not hold back the tears.

SUFFERING

I was overcome not only by the suffering of the patients, but by the deep anguish in the faces of a mother or father or a child who stood by and cared for them.

There were young girls burnt into a pitiful deformity and the smell of rotting flesh. There was the woman writhing in agony on the table of the operating theatre, with a mangled foot, and back and legs blasted with shrapnel holes.

She had only a local anaesthetic as forceps and cautery probed and cut deep into her flesh.

The surgical team were masked according to the rules. We held hankies over our mouths and the flies buzzed around the table in mockery of us all.

There was the little eight-year-old boy stiffened on his bed-mattress by tetanus, calling out half deliriously through locked jaws, while a grief-stricken father tried to comfort him and cover him with the scraps of cloth that served as sheets and bed clothes.

There was the young mother, suffering silently as she squatted on the mat nursing her athen and unconscious baby.

There were many instances of bodies smashed by grenades or burnt with napalm, of plague and infection.

Most pathetic of all were the four men I saw in one room, squaring on the end of the bed, I could not see the nature of their wounds.

I saw only the handcuffs chaining them to the bedpost and the armed guard hovering in the doorway. These were Viet Cong prisoners.

This hospital was serviced by a team of Roman doctors and nurses. Conditions are improved since their arrival, I am assured, but how much room for further improvement?

I can only conclude that the women in the theatre was not fully anaesthetised for this excruciating operation through a lack of sufficient equipment, skilled personnel and necessary drugs.

What a far cry from sterile hospitals with white bed linen and occasional vase of flowers, was this miserable establishment of cheer—no picture, no toy, no clean coat and not the slightest ray of God they should be. Dr. Vaughan, who said I might take 10 years to bring to fruition.

"It is my personal hope that within two decades, denominational labels may become as meaningless as it is the apparent will of God they should be," said Dr. Vaughan, who is secretary of the Board of Colleges and Secondary Schools.



This little Viet Nam boy smiles happily despite the poverty and squalor in which he lives. Thousands of children live in refugee camps under similar conditions.

pain curled up on dirty straw mats.

Back in Saigon we will spend a further period studying the language, then we will return to Tuy Hoa and the camp.

At present there is the empty shell of a school, four "well ventilated" bamboo and grass classrooms.

We have no equipment yet, but there is absolutely nothing that would not be welcome—all the bi-c-a-brac that one usually

associates with kindergarten, with a special emphasis on toilet equipment, hygiene, and an important item on the curriculum.

We have on hand a small box of toys which were supposed to be distributed during the Chinese New Year celebrations, but among 100 toys would cause more strife than pleasure, so we must wait until our store increases.

—A.C.C. Service

UNIFIED TRAINING SOON

ECUMENICAL PRESS SERVICE

Vancouver, May 29

The United Church of Canada's Board of Colleges and Secondary Schools has unanimously approved a plan calling for establishment of five major ecumenical training centres "to sweep away dead denominationalism."

The plan calls for Roman Catholic priests and Protestant pastors to be trained side by side in the same seminaries.

The proposal is the result of six years' study by Dr. Harold W. Vaughan, who said I might take 10 years to bring to fruition.

"It is my personal hope that within two decades, denominational labels may become as meaningless as it is the apparent will of God they should be," said Dr. Vaughan, who is secretary of the Board of Colleges and Secondary Schools.

The General Council of the United Church will be asked to authorise such a conference.

There are 26 major Protestant seminaries and schools related to others, Dr. Vaughan said.

FAMILIES GO TO CONVENTION

FROM OUR OWN CORRESPONDENT

Melbourne, May 29

Forty-four families from the parish churches of May St and St Alfred, Fitzroy, will be at a week-end convention at the Belgrave Hills fellowship centre from May 2 to 7.

Activities featured group discussions and Bible studies led by Reverend Jeffrey Roper of Kensington.

Discussions dealt with conversion, and how as a Church we neither faithfully proclaim the Scriptures nor clearly relate Christ to modern man's personal needs.

Appointment

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INTERNATIONAL ART CONTEST

ANGLICAN NEWS SERVICE

Melbourne, May 29

Over 15,000 orphans and needy children between the ages of 12 and 18 have the opportunity to enter the International Art Talent Contest sponsored by World Vision International.

The children, helped by people in Australia, Canada and the United States through World Vision's sponsorship programme will be representing 19 countries including Viet Nam.

The Reverend Bernard Barron, director of World Vision of Australia, stated that to his knowledge this is the first contest of its kind ever held and will give children a chance to display abilities which otherwise might not be recognised.

The children will be using whatever media is available in their country, from oils to charcoal. Accompanying each picture will be a personal letter, explaining the child's explanation of what their entry depicts.

Prizes include citations, plaques and for the international winners, scholarships at leading art institutes.

Some of the suggested themes include "My Country," "Life in Other Lands," "Christmas," "Happiness," "Bible" and "Peace."

World Vision International is best known for its sponsorship of the Roman Catholic Orphan. The organisation, founded in 1959 by its president, Dr. Robert Pierce, ministers around the world in Christian leadership development, evangelism, social welfare, emergency aid, and missionary education.

CONGO BIBLE CLUB

ECUMENICAL PRESS SERVICE

Geneva, May 29

Officials of the Bible Society in Kinshasa, Congo, have sent a letter to the Anglican bishops inviting them to co-operate in the translation of the Bible.

Specially they were asked to contribute members to the translation of the Bible Society.

According to the Bible Society officials, such collaboration is particularly needed because of the many requests in all the dioceses for copies of the Scriptures in the local language.

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NATIONAL BIBLE SOCIETY WEEK

AUG. 27-SEPT. 3 1967

This row of open tents is typical of the refugee camps which shelter many Viet Namese families.

