

# THE ANGLICAN

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## HIGH APPROACH TO ISLAM GAINED, SAYS BISHOP

### "MUSLIM-CHRISTIAN" IN PERTH

FROM A CORRESPONDENT

Perth, March 13

The Bishop in Iran, the Right Reverend Hassan Dehgan-Tafti, said in Perth this month if the Christian Church had been more alive in the sixth century, Islam might never have occurred.

He was addressing the Board of the Anglican Missionary Council and the Diocesan Board of Missions.

Even today the Church knows very little and does very little about Islam. There has been an unfortunate relationship since Islam came on the scene, he said.

The prophet Mohammed travelled frequently. There were churches even in Arabia, but they spent their energy and their drive in persecuting quairds instead of evangelism.

Their desire for divisions brought about their death. It was from Christianity that Mohammed gained his inspiration, and the brotherhood of Islam was the inevitable creation which arose out of the quarrels among Christians.

Mohammed looked for something better than what he could find in Christianity.

So, from the first Islam and Christianity had a relationship of each other, but finally Islam conquered the Middle East and some Moslems were better than many Christians.

Later in history, there came the tragedy of the Crusades which has left a lasting bitter memory, but finally Islam ever since that time every single Moslem remembers the Crusades.

An additional unfortunate period in history was the colonial expansion of Western Powers in the nineteenth century. Missionary enterprise was left shoulder to shoulder with imperial expansion.

The Cross of Christ which is a symbol of meekness, humility and love was wrapped up with imperialistic advance.

Moslems would not have let Christian missionaries into their lands had it not been for the power of the imperial venture.

#### STUMBLING BLOCK

The manner in which the Church came to be established in many of these lands is still a stumbling block to the Moslem who believes Islam to be greater than Christianity because his religion has not needed the backing of an imperial power to establish it.

The time has come to find new ways and a new approach so that Moslems could understand Christianity better.

Some of the flaws which were found by the Church in the time of Mohammed still existed today.

#### GOOD FRIDAY PROCESSION

The Good Friday procession in Sydney will again assemble this year in Hyde Park opposite St. Mary's Cathedral at 4 p.m.

Led by the Archbishop of Sydney it will leave 11.5 p.m. via the Archibald Fountain and thence via S. James Road, Elizabeth, Market, George and Bathurst streets to the service area in Hyde Park Square.

Four large illustrated texts depicting scenes in Our Lord's life will be carried in the procession, and then will be placed in position for the service by witnesses.

The Archbishop will preach. Many choirs will lead the singing.

It was necessary to try to find a common ground. Islam has a high code of morality and doctrine. The Unity of God and the Holiness of God were fundamental in its core.

At least ten times a day every Muslim said "God is Great". Christians believed that too, so there was no common ground.

A better understanding could be obtained when a Christian sat down with a Moslem to define "greatness". Islam was a great idea of greatness was majesty and glory.

**GOOD SHEPHERD**

The Christian's idea of the greatness of God is to be seen in the gentleness of the Good Shepherd, the father of the prodigal and finally the God of Love who humbles Himself to take our flesh and to dwell among us.

The mistake made by many missionaries was that they wanted their converts to become like them—to become the dummies of a ventriloquist, the convert learning to speak like the missionary and to pray like him.

Bishop Dehgan-Tafti said of himself that he was a Muslim-Christian, which was a perfectly honest statement. Islam was part of his being and it was his culture.

Psychologically and religiously his outlook was Islamic and his thinking too was tempered in that way. He came to Christ with what he had and was. He was proud of his heritage. He valued rebelliousness of personality in a convert.

It was necessary for the foreign missionary to merge completely with the people to whom he went.

As a Muslim-Christian the bishop believed he could make a more wholesome impact on a Moslem in Iran than any foreign missionary could.

Good missionaries like good fathers paid more heed to the difficult task in the family, and Moslems in Iran were difficult to convert.

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## "MISSION IN UNITY" HELD FOR JAPANESE CHRISTIANS

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, who attended the consultation on Mission in Unity at the Y.M.C.A. Centre in the lovely mountain setting at Gotemba, Japan, this month, has given THE ANGLICAN some impressions of his journey.

There were 20 Japanese and 20 foreign delegates, most of them latter having worked in Japan for some years.

Most of the delegation were familiar with the language, most of the speeches were in Japanese.

However, earphones with a running translation by interpreters was provided for the other delegates.

"My first impression is of sorrow and repentance for the denominational differences and prejudices we have handed on to Japanese converts," says Bishop Housden.

"I think that we of the Anglican communion can be happy that we have given and encouraged complete autonomy in the Nippon Sei Ko Kai."

"Other worldwide church associations and confessions have not relinquished a measure of influence and still attach strings to their gifts."

**DESPERATE POSITION**

"The Japanese non-Roman churches are legion and complete and overlap. When all Christians are not more than one per cent, of the population this position is a desperate one."

"This consultation is designed to bring these divided elements together under the title of Mission in Unity."

"As I write a Japanese church leader is speaking in English because he speaks directly to overseas delegates begging them not to 'go it alone' in special projects but let the Japanese Christians work jointly together."

"The Australian Board of Missions gives a small grant to the Church in Japan but does not attach any strings and the money is used by the Bishop of Yokohama as he feels the need."

"A great deal of time is being spent in discussing re-organisation of the National Christian Council of Japan."

"There is a strong body of opinion which would wish to convert it to a National Council of Churches and there is some opposition to this."

"As we might well do in Australia they have appointed a committee to resolve the matter and report back."

"On departure back to the N.C.C.J. twenty different

committees and only four of them ever do anything worth while.

"I mention this not as a criticism of the Japanese but as a confession that we have given them some of the worst features of our own church life."

"Another of our faults passed on is that in the tiny Church here there are no less than 60 theological colleges."

"From these inherited complications the Japanese Christians here assembled say, 'Good Lord deliver us.'"

Bishop Housden says that although it was snowing outside the building was centrally heated. They caught a glimpse of the lovely snow-capped Fuji Yama but for most of the time it was covered by its own blanket.

After the consultation Bishop and Mrs. Housden spent a few days in Tokyo and a day in Kyoto, the ancient capital.

The train covered more than 300 miles in less than three hours.

**MIXED MARRIAGES DISCUSSIONS**

ANGELIAN NEWS SERVICE

Round March 13

Talks between representatives of the World Council of Churches and the Roman Catholic Church on mixed marriages finished here on March 4.

The exchange of views, according to the Vatican, was fruitful and permitted the shedding of light on points of agreement and on those that require further study."

The meeting, which lasted four days, took place at Nemi, in the Alban Hills.

There were eight participants from the W.C.C. and ten from the Roman Catholic Church.

The co-chairmen were, Mgr. Willibrand, secretary of the Vatican Secretariat for Christian Unity, and Dr. Lukas Visser, Director of the Faith and Order Secretariat of the W.C.C.

## "THE ANGLICAN" LENTEN APEAL

The Church of England Information Trust acknowledges with gratitude the following gifts to our Lenten Appeal—

In accordance with readers' instructions, these gifts have been credited to specific funds, the totals in which now stand as follows:

Protestant acknowledged	£
K. Water	40.00
Parish of Brookfield	10.00
Mrs L. West	2.00
L. T. Petron	2.00
Miss L. West	4.00
Ann	20.00
Mrs J. Martin	2.00
Anna, Perth	1.00
Miss M. G. Clark	1.00
Mrs H. J. Smith	10.00
Allen	1.00
M. Milton Taylor	20.00
Miss O'Brien	1.00
C. J. Farrell	2.00
C. C. Campbell	2.00
TOTAL	1034.00

Cost of sending copies by air freight to London	£40.00
Printing	22.00
Postage	20.00
Free lunch	312.70
Stationery	10.00
Telephone Bill	24.00
Missions	1.00
TOTAL	459.70

Our targets for these appeals are—

Air Freight costs for the four missionary dioceses	£1,000.00
The Free Fund	1,000.00
Building Fund	8,000.00
Eastman Relief Fund	250.00
It will be appreciated if readers will use the form on page 2 when sending their gifts.	

## ABBEY STONE FOR GIRLS' SCHOOL

FROM A CORRESPONDENT

Lancesson, March 13  
Broadland House Girls' Grammar School, Lancesson, has received a piece of stone from Westminster Westminster Abbey.

The stone is in a three leaf shape and is about six inches wide. It will be placed in the school chapel.

Mr. Headmaster, Mr. M. Hill, said that it was a great honour to the school to have this relic of the Abbey as similar gifts were made to only six schools and 20 cathedrals in Australia.

The pieces of stone were given to mark the 900th anniversary celebrations of Westminster Abbey.

The stonework which came from the thirteenth and eighteenth century portions of the Abbey is mainly limestone.

It was cut for the presentation by the Master Mason, Mr. S. Green.

Each portion bears some relic of the elaborate carvings.

## DEATH OF BISHOP BURGMANN

We record with profound regret the death in Canberra last night, March 13, of the Right Reverend Ernest Leslie Burgmann, M.A., Th.D., one time Lord Bishop of Canberra and Goulburn, in his ninety-first year.

By any criterion, "Burgie" was one of Australia's greatest native sons.

His name was a household word not only throughout Australia, but far beyond its shores in places where men esteem Truth, Courage, Love, and the cause of Freedom.

The Funeral Service will be held on tomorrow, Friday, at St. Saviour's Cathedral, Goulburn, a noon, followed by cremation in Canberra.

He is survived by his widow, who was an English daughter.

An account of his life will appear in "The Anglican" next week.



Good Friday offering for work in the Holy Land



On Good Friday it is customary in many churches to make an offering for the Eastern Church. This is the poster used by the Episcopal Church in the U.S.A. at this time.







**LETTERS TO THE EDITOR**

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor reserves the right to accept for publication letters of any length, but to edit them for clarity, brevity and to delete any abusive or defamatory material. Letters are not returned unless accompanied for publication. The Editor reserves the right to delete any abusive or defamatory material.

**BASIS OF UNITY**

**ETERNAL TRUTHS**

**TO THE EDITOR OF THE ANGLICAN**  
 Sir.— Part of your quotation from the final report of the retiring General Secretary of the Australian Council of Churches reads:

"... the call to the Christian Church today is not to recover its faith, so to re-define the nature of its faith in terms of the needs of man and Christ's response, but that we are looked for as the glib acceptance of our confessions of Him."

Does this mean that we are a Christ and His Apostles, and are to be understood in the written Word of God and summed up in the Nicene symbol of our faith? If the details of our faith in the person of our Lord Jesus Christ are to be understood in the modern-day Christian to appreciate the cryptic old English of the A.C.C. Nicene Creed then we are grateful to you for publishing recently a fairly modern paraphrasing of the Nicene Creed (Bishop Ward and the Rev. R. Talbot). Centuries of Christian experience have taught the value of our crucifixion of ourselves for our neighbours" is possible in the present given us in response to the faith in the Trinity as revealed by Jesus Christ. This is our only faith can be the basis of our Unity.

Is this what is revering Harvey L. Perkins is trying to say, that we are to recover the margin of A.C.C. "ecumenism" like the margin of the answer. We hope that the new Secretary and President will be more direct and less in statements.

God guide them.  
**DEREK STONE.**  
 Hobart.

**ALL SCRIPTURE**

**TO THE EDITOR OF THE ANGLICAN**  
 Sir.— I am pleased to read another letter from D. C. Watt (March 9), which will give me an opportunity to reply. I was ashamed to reflect how, in my letter of February 9 I tried to hide under a cloak of femininity and also evaded a straight answer, by clouding the issue with "high" and "low" church, Catholic and Protestant. Of course, these churches profess the same faith; if I reject the faith of the Anglican Church, I reject the faith of Christ.

Your correspondent says I seem to have a "distinct" horror of the word "prophetic". Yes, it is repugnant to me. "Prophecy" is aligned with "apostrophe", "heresy", "prejudicing", "telling the palm". I do not know what "prophecy" is in the Gospels or the teaching of Jesus Christ. It is omitted in the New English Bible and the words "heresy" substituted.

How can we think of Christ's love "appearing" His Father's Creator, we have to realize the Father's "wrath and indignation against us". This was so grossly misunderstood by the Christians that He doomed them and the Christians to "eternal Hell". D. C. Watt compares this to imposing a fine—which was difficult to pay.

Jesus said, "love your enemies. Do good to those who hate you. But, seemingly, God the Father could not do this until He had given the moral agency of His Son. Is this logical? Is this just? Does such "propitiation" or "paying the fine", cause the removal of the law? God did not die? If we do not love it, why should twentieth century Christians pervert the theories of ancient heathens who

tried to propitiate angry gods by offering human sacrifices of all sorts?"

We may say a Mother sacrifice for her child, but this is not propitiation. It is a mother's love for her dependent mean when he says, "Man flounders in the sea of sin" referring to the pygmy parasite of Adam and Eve and the Fall. That was a metaphorical doctrine of a group of tribesmen in a tiny corner of the world, thousands of years ago. Because of this we inherit the doctrine of the Church which alleges that he has cut us off from His friends and friends to everlasting punishment. We women are the "babies" of the Church, "born in sin" because of the fall of Adam and Eve. Priests call us the "children of Original Sin". You recollect it was the priests of His own religion who condemned Jesus to death.

Your correspondent asks for alternative teaching. Yes. At the top of page 8, March 9, on the same page as D. C. Watt's letter, we see the Weekly Question Book concerning the Reverend A. V. Maddick. There is a quote concerning Teilhard de Chardin. "I have received tremendous inspiration from Teilhard de Chardin, this of this Christian. His great book, 'The Phenomenon of Man', is very difficult for non-Christians to understand, but I have read it with interest. It is a masterpiece of thought, which, by the way, is dedicated to the Mother of the Holy Temple, makes for easier reading than the usual Catholicism. Teilhard de Chardin, Scientist and Saint."

"Thank you, Teilhard was a French priest exiled by the Roman Catholic Church because of his death in 1955, his works have been hundreds of thousands. He debunks the doctrine of Adam and Eve and the Fall. He says, 'The doctrine of M. J. Laurentie (February 23) is a masterpiece of thought, which should have, by the Bible used by Protestants,' as I know there are many who read a Protestant Bible."

Yours, etc.  
**ROSALIE BLANCHE.**  
 Chateau de la Roche, France.  
 N.S.W.

**BOOKS WANTED**

**TO THE EDITOR OF THE ANGLICAN**  
 Sir.— I am doing detailed research on the episcopacy of the Anglican Communion. I would appreciate the help of your readers in obtaining two books:

- "Short Biographies of Bishops of the Anglican Communion", 1936.
- "A Dictionary of English Church History", edited by S. L. Ottley, Gordon Cross and Maurice F. Bond (Mowbray, 3rd edition revised 1948).

I am willing to buy two volumes if their present owners are willing to sell them.

Yours sincerely,  
**A. J. BROADFIELD.**  
 Ulverston.

**PROBLEMS OF REUNION**

**TO THE EDITOR OF THE ANGLICAN**  
 Sir.— It seems that now, with the withdrawal of the Anglican union question and with future hopes and prospects in the Anglican Church, the word "reunion" has emerged what at this time is a term termed a "movement", but certain individuals, priests and laymen, who are in favour of the Protestant merger render the Church of England a "reunionist Hell". D. C. Watt compares this to imposing a fine—which was difficult to pay.

Jesus said, "love your enemies. Do good to those who hate you. But, seemingly, God the Father could not do this until He had given the moral agency of His Son. Is this logical? Is this just? Does such "propitiation" or "paying the fine", cause the removal of the law? God did not die? If we do not love it, why should twentieth century Christians pervert the theories of ancient heathens who

loyalty to Catholic truth on the part of those engaged in reunion discussions who have officially representing the Church. Any reunion discussions based on sound doctrine of the Catholic Church. The Council of the Gospels of the Faith, are tempted to water down the essential claims of our branch of the Church. Catholic in the hope of ushering in a new era of unity. The Church let them powder the fact of our reunion with the Anglican of Niclecia Anglican will throw in their lot with the Anglican Church and their right of their spiritual heritage. Yours etc.

**"LOYALIST".**  
 Sydney.

**CHURCH PAMPHLET ON RHODESIA**

**ECUMENICAL PRESS SERVICE**  
 London, March 13  
 The issues at stake in Rhodesia and opinions about them expressed by churches in Rhodesia, plus a full and complete list of contributors, is contained in a pamphlet published by the Ecumenical Press Service, a department of the British Council of Churches and the British Methodist Church. Entitled "Rhodesia and Our Church: A Study of the Developments before and after the unilateral declaration of independence, plus appendices on statistics and background."

In accordance with a resolution passed at the British Council's meeting last October, the pamphlet is to be distributed by member churches to local congregations and councils.

**JEW'S WORSHIP WITH ROMAN CATHOLICS IN MADRID**

**ANGLICAN NEWS SERVICE**

Madrid, March 13  
 Jews and Roman Catholics in Spain, have prayed and sung together in the Church of Santa Rita.

Madrid, praised Pope John XXIII. He would go down in history, for the first time in the world, he inspired and provided. "Thanks to him, said: "We are pleased that the Lord is more in our synagogue here. All that we need is to be more important and more transcendent than what may separate us." Fr. Jesus Alvarez, of the Santa Rita Church, also mentioned common interests that exist between Roman Catholics and Jews in the light of the Second Vatican Council and said they must turn to live together. A prayer for peace was sung in Hebrew.

**M.U. OVERSEAS GRANTS**

**ANGLICAN NEWS SERVICE**  
 London, March 13  
 Support for the Mothers' Union Overseas Fund in 1966 exceeded the previous year's figures by 68.77, reaching a total of £84,277.

The fund pays salaries and travelling expenses for women general support for most of the 100,000 members.

It also gives grants for the Marriage and Family Life programmes, for long term study of Ghana, the Overseas Students' Union, and the Overseas Communications Centre, C.M.S., U.S.P.O., and the Central African Railway Mission. This year's overseas grants total £100,000. Grants have also been allocated for leadership-training courses and for the training of the wives of clergy and ordinands.

These grants are going to finance dioceses in West, Central, East and South Africa, India and Pakistan.

**CYCLONE RELIEF FUND**

The following donations have been received for the Solomon Islands Cyclone Relief Fund:

- Previously acknowledged — 1,904.61
  - Anglo-Saxon — 110.00
  - Miss E. H. Merris — 40.00
  - S. Phillips, Haver — 10.00
  - Anonymous — 4.50
- Total: £1,979.11

**'D LIKE TO KNOW...**

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

**Can you tell me when the Three Hours' Service is first observed? Are there any alternatives are there to this kind of service on Good Friday?**

Although "Three Hours' Service" is a devotional exercise, with appropriate prayers and periods of guided meditation. The "Three Hours' Service" is a service to most of the beginning of the Christian era. Before our Church popularized the service, with its modification upon the seven last words of our Saviour from the Cross, the Jesuits used these words as the basis of seven addresses, with appropriate prayers and periods of guided meditation.

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**Readers are invited to submit questions for answer in this weekly column. The Editor reserves the right to edit questions for clarity and brevity. Questions marked "D" are published in this column if a stamped and addressed envelope is enclosed.**

**Cross, whether it be in rain or in heat, the place being open to the air, as it were, a court of great size, and very beautiful, between the Cross and the Anastasis; here all the people assemble in such great numbers that there is no thoroughfare.**

**The chair is placed for the Bishop before the Cross, and from the sixth to the ninth hour, the service is done, but if nothing else is done, but the reading of lessons which are read there first from the palms wherever the Passion is spoken of, then from the Apostles, either by the Epistles of the Apostles or their Acts, wherever they have spoken of the Lord's Passion, then the passages from the Gospels which were read at the time when the Lord was crucified.**

**Then the readings from the prophets where they foretold that the Lord should suffer, and from the Gospels where He mentions His Passion.**

**THE PASSION**

"Thus from the sixth to the ninth hour, the lessons are read and the Gospels are read. It may be shown to all the people that whatsoever the prophetic foretold of the Lord's Passion is proved from the Gospels and from the writings of the Apostles to have been fulfilled.

"And so through all these three hours the people are taught that nothing was done which had not been foretold, and that nothing was foretold which was not wholly fulfilled, and that nothing suitable to the day is interposed."

**CONFERENCE FOR WALSHINGAM**

**ANGLICAN NEWS SERVICE**  
 London, March 13  
 A "Mariological" conference will be held at the Shrine of Our Lady of Walshingham from August 21 to 25.

Speakers will include Anglicans of both Catholic and Evangelical traditions, Roman Catholics, Orthodox and Methodists.

The conference will examine beliefs about the Blessed Virgin Mary in Christianity today.

**MODERN BALETT AT SERVICE**

**FROM OUR OWN CORRESPONDENT**  
 Melbourne, March 13  
 temporary Dance Theatre will present the ballet "From Service in the Church of St. Silla" in the theatre of St. Silla.

This will form part of Evening, following the success of a presentation of "From Service in the Church of St. Silla" last year.

An evening of religious ballet, quite apart from services, will be presented at St. Silla's on March 29.

**ASSIST YOUR CHURCH MISSIONS**

**BUY WHERE YOU CAN**  
**WOMEN HELP THE CHURCH**

**CANTERBURY BOOK DEPOT**  
 22 LEIGH STREET, ADELAIDE, SOUTH AUSTRALIA

that passage from the Gospel according to Matthew, where he gave up the ghost. This, prayer and the dismissal follow. The Three Hours' Service can be quite a remarkable experience for those who are able to stay for the entire service.

Obviously for the conductor it demands the most careful and thorough preparation, both mental and spiritual.

For the congregation it is testing concentration, particularly at a time when we are used to short services and sermons. Where the periods of silence are gradually lengthened, however, this can ease the concentration demanded, and allow for quiet undisturbed meditation.

"An alternative which has much to commend it, and which has been quite widely adopted is one which the former Bishop of Adelaide, His Grace, drew attention some years ago.

"An alternative which has much to commend it, and which has been quite widely adopted is one which the former Bishop of Adelaide, His Grace, drew attention some years ago. This was the liturgical service of Matins, Litany, Ante-Communion, and Evensong, and has the virtue of being done in the ordered structure of the Holy Mass, so that the congregation to hear the Holy Mass, the Old Testament predictions and the Gospel narratives of the Passion. Addressed at suitable places can preserve both the continuity and the unity of the service, without demanding that the congregation should stay for the whole time, or for that matter, require as much of the conductor."

**A.B.C. SERIES ON SEX**

The changing attitudes regarding sex, and the problems of religion and love outside marriage are among the subjects covered in the A.B.C. programmes to be broadcast by two doctors, one an Anglican and the other a Roman Catholic, on the series on April 9, when they discuss birth control and the purpose of marriage. The first programme is entitled "A New Look."

The second programme in the series, which has the general title "Sex: Delight or Deceit?" is contributed by another doctor who speaks about pre-marital and extra-marital intercourse and whether children are to be thought of as the fulfillment of marriage. His talk, which has the title "The Servant of Love", will be broadcast on April 16.

The third programme, "Men's Dilemma" two studies of one of whom is a humanist, consider the present state of moral standards, the predicament of a young man, and the moral and sexual deviations and morality without religion.

The fourth series on April 30 a minister who is engaged in a year's work takes up the suggestion that every person needs relationships, and considers what the present state of moral standards, the predicament of a young man, and the moral and sexual deviations and morality without religion.

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# GOOD FRIDAY PROCESSION AT HONARA, MELANESIA

By the Reverend D. T. FERGUSON

THE season of Lent nowadays seems to bring forth frequently some ecclesiological venture on the parish level in the Province of New Zealand. In Honara, capital of the British Solomon Islands, and centre of the Diocese of Melanesia, last year had a most moving experience, culminating upon Good Friday in a combination service of witness and worship.

Members of the local Roman Catholic, Methodist and Anglican Churches joined together in what was called "A Pilgrimage of the Passion", in which a crowd of approximately 4,000 Melanesians, Europeans, Chinese and Fijians took part.

It all began, through the encouragement of our Bishop, the Right Reverend Alfred Hill, and with the co-operation of the local Methodist minister and the Roman Catholic bishop, when some of us began practising a kind of acted stations of the Cross and procession of witness.

We were able to have the help of the Teachers' Training College here in Honara, and so students attending the college, coming from the three churches taking part, were asked to take the parts of the principal actors in the drama of Good Friday.

**CROWD JOINS**  
They were not required to say anything but to act while the appropriate reading from the Bible was spoken.

The idea was strange to some of them, but they soon caught on, and when Good Friday dawned this is what the crowd joined in. First, outside the Roman Catholic Cathedral on the garden side, we entered the Garden of Gethsemane.

There came Jesus in a flowing white robe with his disciples in order to pray, and then, also, creeping through the trees came Jesus with the soldiers, priests and the crowd.

The part of Jesus was taken by Luke, a boy from the West-Canton, of whom (as was not one of all the actors) one was not conscious that he was acting. He became Jesus that day.

Jesus then came forth to meet Judas with a quiet dignity, and when the soldiers arrested him, after a tussle, the disciples fled trying to a picture of their bright robes scattering in all directions through the gardens.

Jesus was then led away by Fr Bellanotti led us in prayer together, and as we moved to the Methodist Church for the next scene, we sang the hymn, "O Sacred Head, once Wounded."

As we proceeded in the lead in front of the church Ploude was called out to try Jesus.

We saw him endeavouring to withstand the crowd shouting and jeering before him, but soon we saw him call for a basin and washing his hands, commanding that Jesus be whipped.

The soldiers tore off the long white robe and whipped Jesus and then putting on a brilliant robe and twisted crown, they mocked him.

**TWO ROBBERS**  
Then they gave both he and the two robbers, their crosses made of heavy 6" x 6" rough timber and the procession moved off to All Saints' Anglican Cathedral after a prayer led by the Methodist minister.

In the cathedral grounds, we saw Jesus fall under his cross and the soldiers pushing through the tremendous crowd to get hold of Simon, whom they forced to take the cross for Jesus.

Then after prayers for the people of the world who had had a cross of suffering, we left this station singing the hymn, "Take up thy cross."

And now as the whole crowd lined up, carrying one along, and as the crosses bobbed about the sea of people before and behind me, I felt completely a part of it all—a part of that crowd of people on Good Friday; and there was a feeling of the ghostly invisibility of it all, as we were pushed to the scene of the Crucifixion.

The crowd were everywhere in the Mendana Gardens, hundreds in the trees, but as the soldiers put the men on their crosses and lifted them into place, a tremendous hush fell on those 4,000 people—there was hardly a sound as the drama moved to its close.

The women had been told to weep as they stood by the cross, but they did not need to remember, they could not help weeping.

When Jesus' head fell, and as the centurion knelt before him, Bishop Stuyvenberg led us in a most moving meditation, and the huge crowd joined in the hymn, "When I survey the wondrous Cross."

The service concluded with a prayer for the unity of the Christian Church, read at the service during the Vatican Council, held in St. Peter's Basilica, which representatives of many churches, including our own, attended.

The thought of Church unity has always been linked with Good Friday for me, but now as never before while we all stood beneath the cross, that huge crowd prayed, and I'm sure many of those present had a vision for the first time of what must come—that the crucified Body of Christ—his Church—will be healed and must rise to unity once more, and that it will be healed only where we stood.

**TO GOLGOTHA**  
The crowd quickly dispersed, some reluctantly, as though wanting to hold the moment for its preciousness and its vision. The men came down from their crosses and we gave them a drink. They were parched and the film had been too long.

It was all over—but is it? When the Roman priest, the Methodist minister and I first started working together on this project, there was a holding back, a shyness of the unknown between us, of what each one of

us was thinking; but at the close of this Lent, we were not just calling each other by our Christian names, we had been to Golgotha together, and things will never be quite the same as before in consequence.

We have a long way to go, I would be the first to admit, but we have started, and at the right place.

Has there been too much thinking and planning upon Church unity in the past around the conference table instead of uniting beneath the cross? I think so, as many of those student teachers felt, that the European Church barriers are coming down in the Solomon Islands, and these people are looking to the unity of the Christian Church to unite the scattered people of this British Protectorate, in the same way as that college of 66 pupils knows its unity has been left before.

Can we refuse them and our Lord in this?

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The Crucifixion scene re-enacted in the Mendana Gardens, Honara.

## THE HOUSE OF LAITY MAKES NO DECISION ON "SECOND SERIES"

ANGLICAN NEWS SERVICE

London, March 13

The House of Laity of the Church Assembly on February 17 failed to reach a decision on the "Second Series" of the Holy Communion service.

This service was unanimously approved by all four Houses of Convocation last October for three years' experimental use.

Many parishes had been hoping to begin using the "Second Series" in the near future.

After a discussion lasting nearly all day, however, the debate was adjourned.

Members of the House of Laity were warned that all attempts to use the service of the Liturgical Commission before it was properly authorized must be discouraged.

Professor J. N. D. Anderson (London) attempted to solve the controversy over the use of prayers for the dead.

He proposed an alternative form of wording: "We remember before thee, Lord, the faithful departed who are partakers in thy eternal Kingdom."

**LONG DELAY**  
The whole process of approving the service for experimental use has now been delayed for several months.

Three amendments were carried. The Liturgical Commission will be asked to reconsider: 1. Securing the use of the Collect for Purity at the opening of the service as obligatory instead of optional. 2. Making obligatory the use of the Ten Command-

ments, the Summary of the Law or the Kyrie (in English or Greek).

"A Prayer for the Queen be included in the Intercession.

These three amendments, all debated at length, will now have

## CONFERENCE ON EDUCATING FOR CHURCH UNITY

ECCLLESIASTICAL PRESS SERVICE

Bombay, March 13

How to dramatise the meaning and implications of church unity so that people in local churches can understand it, was the subject of several discussions led by the Reverend M. B. Handspieker of the W.C.C. staff during a visit to Bombay.

In consultation with members of the Inter-Church Study Conference on Church Unity during the week-end of February 11 to 13 Mr. Handspieker, assistant secretary of the Commission on Faith and Order, described what had been done for church unity.

The group turned their attention to North India to see what methods might be effective there. The possibility of employing a person full time to direct in-

terpretation in the churches was also discussed. "Even when materials are available," said Mr. Handspieker, "the terminology is so complicated that it is very difficult to understand."

"The problem is to translate into very elementary terms such things as obstacles to church unity, decisions involved and what they mean for individuals churches," said Mr. Handspieker.

"Literature is not enough. We need plays, film strips, picture books that reach into the very depths of the churches."

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# NAKURU...MISSION TO FARMS

By CHRISTABEL M. BAKERWELL

ON the lovely, fertile slopes above Nakuru, near the little county centre of Solai, lies Berea Farm, named by its first owner.

To look down on this lush little farm from the hill slopes above the comfortable old stone farmhouse is a pleasure to the eyes, and a treat to the senses in the warm African sunshine or under a great soft mass of clouds that float over these magnificent highlands.

Here the ideals and visions of a little group of Christian farmers, inspired by a missionary Bishop, the Right Reverend Neville Langford-Smith, and some of his fellow-workers, are being worked out with courage, determination, and hard, faithful work, by a young missionary agriculturalist, John Fowler, helped by his warm-hearted wife and a small African labour force.

The farm was bought by the Diocese for two main reasons. First, the Bishop and his colleagues were deeply concerned about the lack of adequate pastoral care for the many thousands of Africans working on European-owned farms throughout the Rift Valley and beyond. Secondly, it was felt that for the Church to be involved in the agricultural life of an agricultural community would be a real witness to sharing and caring, and a help in understanding one another's needs and points of view.

For a long time many of the farmers had been asking the Church to take some interest in their farm labour, and such a work was long overdue. It was felt that the farm would become a headquarters for Mission to Farms, and a place where Christian farm labourers might come for training as lay evangelists, and return to their work prepared to make them-

This is the third of four articles on the Diocese of Nakuru, Kenya, East Africa, written for "The Anglican" by Mrs. C. M. Bakerwell, wife of Canon Lionel Bakerwell of Melbourne. The last article will appear next week.

benefit to the community, while together groups among the laity at the same time commending to the Gospel and the Christian way of life.

For to reason Berea has started to train a few men; this year there were 30 applicants and only 4 vacancies.

The farm is of 250 acres and is worked in 18 eight-acre plots in arable rotation, with 40 acres of coffee, 40 acres of pyrethrum, 8 acres of potatoes; and some 50 acres of maize, for the staff and labourers.

There is also a small area for sugar beet and other crops for the cattle fodder. Ten acres are under timber which is needed for charcoal for the pyrethrum drier, and for firewood.

There are 70 acres of grazing



—East Africa Venture picture.

## Dairy land at Berea Farm.

for 60 head of stock, and the rest is occupied by the farmhouse and garden, the housing for the labourers, a nursery school and playground, and plot for the Evangelists' School and Captain Mwangi's house, and also the land for the local primary school.

A visitor looking at this well-ordered and orderly little farm cannot but be impressed. The men busy on the hillside spraying the potatoes, the women working in the maize field and among the pyrethrum, some men expertly pruning the coffee trees, many of which are heavy with berry, the new young shade trees planted and flourishing in another area of coffee which for some years had made little progress and is now making vigorous growth, the ridge cutting clean rows of black fertile soil between the rows of pyrethrum round the hillsides, the cattle grazing contentedly on the well-grassed slopes above the pyrethrum arid potatoes, all speak of good stewardship of the land.

Near the house are the essential pyrethrum drier, a newly installed coffee-bulling unit with its big concrete water runways and the wide benches for drying the coffee, the farm office and the buildings where tractors and farm machinery are housed.

The dairy is not far beyond because this farm is planned to be a Christian witness and training ground, each morning the staff and labourers meet for a few moments of prayer commending all their efforts to God.

The foreman and one or two others are true Christians, and there is a note of simplicity and sincerity running through their positions.

Every morning the farmer's young wife, leaving her own small children in the care of a competent and trusted ayah, goes down to the nursery school for an hour or so, to spend time and love and thought on the 50 or more small children of the labourers who play there in the morning and are given a hot meal at midday, all for a shilling per month per child.

The mothers of some of these children work on the farm when work is available, or must be out cultivating their own food plots. Sometimes the homes of these women are visited, and Mrs Fowler has also organized a teenage group of girls who meet with her each week for Bible Study and games.

There is a big classroom in the primary school which is used as a church on Sundays, and there have been some who have found new life in Christ there.

Attending church, a newly-converted being a Christian in a materialistic world where poverty and need are always at one's elbow, is not light. This little farm, which had been allowed to run back rather badly under its former owner, who had other business interests, is now a model of careful and hard-working agriculture, and is beginning to pay back its debts.

In a few years there should be a substantial profit, to be used for the Mission to Farms.

The farm was bought by borrowing money from the Land Bank, the Diocese, and from private donors, and has since had to borrow a further £2,000 from the Diocese to buy equipment needed to bring it up to good maintenance level.

The immediate and pressing need is to repay these loans.

Recently, an Open Day was held at the farm, and many visitors came to see its progress.

One who had regarded this venture as a piece of diocesan folly, and had been a member of the Management Board and said he now saw it as a fine and worthwhile venture, and that with a productive future ahead of it.

It would lift a load of care from the shoulders of the enthusiastic young Christian farmer, and not least from those of the Bishop of the Diocese, if this year that debt to the Diocese could be paid.

To enter into the hopes and visions, and even the fears, of John and Sally Fowler, on Berea Farm, for Christ's sake, is something well worth doing, for this is a piece of Christian activity which speaks plainly to the world and it is of the fact that God is involved in every aspect of our human life.

Berea Farm is a witness to Christ in the new Kenya, and is worthy of support.

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## LETTER FROM PERU

BY CANON RONALD W. PICKARD, ANGLICAN CHAPLAIN, CHURCH OF THE GOOD SHEPHERD, LIMA, PERU

QUIETLY, without fanfare of trumpets, on St. Matthias' Day, 1967, the Church of the Good Shepherd in Lima joined the Anglican Society of Australia world-wide team into the Anglican and university city of Trujillo in Northern Peru. So opened a chapter in the history of Anglican Mission to South America.

Their work will be partly an experimental nature. Their aim is to gain fresh insights into the aspirations of South American students and by witnessing and by witnessing a Spanish-language Anglican Church in Peru among the important, developing professional and middle class.

In Peru as elsewhere in South America, it is from this class that the future leaders are likely to emerge.

Relatively speaking, very little has been done by the churches in South America to penetrate university campuses.

Leaders in most religious groups including the Roman Catholics are ready to agree that this is a marked weakness of the Church's mission.

Some believe that Anglicans are better equipped than most for this kind of work and likely to succeed where others have failed.

Nothing in the way of spectacular news can be expected from Trujillo, at least in the near future.

Many months, perhaps more than a year, must pass with the teaching team doing little more (seemingly) than living quietly, absorbing atmosphere, winning confidence and exploring methods by which it can serve in a given situation.

During this period the Reverend Norman and Mrs. Bissett, Miss Gave Mercer and Miss Levetst showed frequently by their own prayers.

All are now reasonably fluent in the Spanish language after a year at the Inter-Church Language School, established to assist students of all denominations, in Cochabamba, Bolivia.

Cochabamba is the second largest town in Bolivia, situated at a topographically strategic point midway between the hot, humid (and often polluted) lowlands of the Amazon region and the highlands of central Bolivia.

It too has a university and Norman Bissett was able to make a notable contribution to Christian work on its campus and gain valuable experience even while engaged on language study itself.

In the second half of 1966, amid Bolivia's uncertain, revolutionary political environment, no less than 80 students, who previously professed no faith in religion, were converted and brought into the small but growing local evangelical churches of the town.

The spiritual poverty of the students of South America can not be better illustrated.

**BOLIVIA**  
That the Australian C.M.S. means business in Peru was clear when within a matter of time journeying via Antofagasta (Chile) to Lima (Peru) met邂逅 with the second flight of missionaries headed for the language school in Bolivia.

This consisted of the Reverend and Mrs. Geoffrey Butler, from Adelaide and Sydney, and Miss Anne Bishop.

Also available at any time, but temporarily following up on the student work in Bolivia, is the Reverend Colin Troubridge.

Australian C.M.S. have undertaken this new venture in Peru as a direct result of M.R.L. and the Toronto Congress, and the request of the Archbishops of the Anglican Communion.

In selecting their team they have chosen those equipped with both missionary experience and academic attainment. In view of the nature of their task this is doubly important.

They will be prepared to meet

(the students on their own ground, and they will be wise enough to be prepared to accept ministry in a predominantly Roman Catholic country.

The Anglican Chaplain, Roman Catholic Archbishop of Trujillo and the Anglican relations matter, ecumenically minded prelates in Lima, is no less than ultra-ultra-orthodox as was once the case.

In defending the Catholic faith against the serious intrusion of the Mormons and extreme, heretical sects from the U.S.A., the Anglicans are regarded as close allies.

A new attitude of mutual respect has emerged among the various churches in Peru in recent years and when seen publicly receives warm and wide spread approval.

The English language Anglican congregation in Lima has long carried out its social work in the orbit of the R.C. Mission to Lima. Interestingly enough, so has the Anglican Association of the Holy Ladies.

During the week of prayer given last Christmas at the Archbishop's Palace to mark the 25th anniversary of the Mission's work, Jun Cardinal Larraza Arce stated that the Anglican Chaplain stand beside him to assist those who provide social work in the slums and the depressed two-thirds who receive its benefits.

## Sunday

Our Church can always supply its securities.

Incidentally, a point which Alan Walker makes in his "A Matter of Faith" is that he says that "the flow from the teenage trickle into the Church is only a trickle".

What Archbishop Williams has said many years ago is still true.

The Church is the only co-operative society that exists for the benefit of non-members."

Recently I was introduced to the Frenchman, Michael Quins, "Preyers and I."

How vividly expressed they deep, for they do so in life's concrete situations, they have the ring of reality about them.

## Wednesday

As admirers of the exploits of the great Wesley are aware, Dorothy Sayers was an outstanding writer.

She was scarcely as well known for her theological statements, deeper than the "Man Born to be King."

Some years ago in a group of clergymen she said, "It is fatal to assume that everybody is going to get what he needs, and needs only a little encouragement to get it."

The brutal fact is that in this Christian country not one per-

During the January Week of Prayer for Christian Unity, regularly a preview of Christian solidarity have been held for the past nine years, sponsored and headed by the Cardinal with the presence of non-Roman Catholics.

This year, in Lima as in Rome, an effort to hold the principal services of the Week of Prayer was resisted, and a neutral and common theme was chosen.

The decision, however, did not please the lay members of Catholic Action, whom (including the Press and Propaganda Secretary) attended the Sunday services at the Anglican Church.

## DIALOGUE

Afterwards the sermon by the Roman Catholic was printed in full and circulated by Catholic Action's Roman Catholic clergy and interested lay, as well as to the Cardinal Archbishop.

During the Week of Prayer "Padre Vicenzo" (a north American priest-journalist) decried the loss of the Christian in Peru's largest newspaper to most of the Protestants of the English Reformation and the history of the Anglican Church.

Contributing considerably to this spirit of understanding and dialogue is a monthly round table gathering of clergy and lay, which has met with regularity for two and a half years.

## AS IT HAPPENS

son in a hundred has the faintest notion what the Church teaches about God or man or society or the world.

The parish priest who plans a sermon, the Church and State committee, the English Bible and provokes his people with a resource sheet and questions for group discussion, and makes his material relevant, may be satisfied to treat the need of the Church in this day of uncertainty and doubt.

## Thursday

I was interested to read in a newspaper that the subject of an interview that Professor William Barry was asked what single issue the voters would vote on in the Church during 1967.

He replied, "I would like to see preachers respect their congregations more. They should teach more than they do."

## Friday

The compiler of our weekly radio session bemoaned to-night the lack of expressed interest in, and constructive comments on

the programme, by Christian men and women.

Generally it was only those who have no preconceived opinions. The compiler was concerned that the programme receives, and the fairly high rating, there was so little evidence of deep thought. Managements, he indicated, are not convinced that such programmes are important if the moral continues to be slight.

"I wasn't sure what the urgency was, but there was a ring about it and I don't think I should have asked that. I should have asked, 'What do you think?'"

When I arranged a time tomorrow, she said she would send them along. "I think I mildly require."

"Yes, I can't come? I'm working for the weekend."

A pastoral call to ensure an on-familie package will precede this delayed baptism.

## N.C.C. BOARD SUPPORTS OBJECTORS

ECCLESIASTICAL PRESS SERVICE

The General Board of Churches in U.S.A. recommended here that the draft law exempt youths who are "consciously opposed to a particular war."

It also called for elimination of the requirement that a conscientious objector must show "a sincere and abiding conviction, in order to obtain deferment."

Adopted by a 75 to nine vote margin, the resolution made no specific reference to the Viet Nam war.

It follows similar stands taken by the United Presbyterian and American Baptist Conventions.

"Intensely objecting men and women who are conscientious to society should encourage them to live by conscience rather than compel them to violate it," the statement declared.

## SOCIAL SERVICE

In another action the General Board accepted the proposition that "church-related service agencies offering social, psychiatric, legal, housing and neighborhood development services

It began with a resolution of the Annual Conference of Methodist Church in Peru sponsored at great length by the lay delegates.

The Anglican Chaplain was asked to form the link between the conference's committee on inter-church relations and the Roman Catholic hierarchy.

Once this was done the principal members of the Anglican and other national evangelizing societies were drawn to a series of New Testament studies has been made.

A recently the Reverend James Brule, lately Anglican Chaplain at Vinn del Mar, Chile, contributed a paper on the Nature of the Church which attracted frequent attention.

It has been noticeable that the Anglican Church has gradually upgraded the rank of its representative clergy at these gatherings, and in addition a Minister of the Papal Nuncio's office has frequently attended.

Peru, as other South American countries, is in a state of on-going social revolution.

Unlike some of her neighbours, Peru has a recent history of surge of development, an economic boom, and (for the moment) stable currency.

The ferment here, therefore, perhaps as great as anywhere in South America, is the Church's opportunity. Religious leaders who are not more interesting or exciting area at the present time.

Generally it was only those who have no preconceived opinions. The compiler was concerned that the programme receives, and the fairly high rating, there was so little evidence of deep thought.

Managements, he indicated, are not convinced that such programmes are important if the moral continues to be slight.

"I wasn't sure what the urgency was, but there was a ring about it and I don't think I should have asked that. I should have asked, 'What do you think?'"

When I arranged a time tomorrow, she said she would send them along. "I think I mildly require."

"Yes, I can't come? I'm working for the weekend."

A pastoral call to ensure an on-familie package will precede this delayed baptism.

## "ENCOUNTER" TO BE REPEATED

Last year the A.B.C. broadcast an account of the friendship between Rev. Bernard Shaw and Dame Lauretta McLachlan, Abbess of Stanbrook.

It aroused a degree of interest and led to an "Encounter" programme, and it is in response to many requests that it will be presented again on April 16.

On the face of it, one would say that the friendship between Benedictine nun who had lived the age of eighteen in a convent withdrawal from the world.

The story of their friendship is told in their letters and in the account of it given in the book "In a Great Tradition" by the Nuns of Stanbrook Abbey.

## PASSION MUSIC IN ADELAIDE

FROM OUR OWN CORRESPONDENT  
Adelaide, March 13

There will be two performances of Passion Music of different types at St. John's Peter's Cathedral, Adelaide, in the near future.

On Passion Sunday, March 12, at 3 p.m., the Adelaide University Madrigal Singers will present the Lamentations by Tallis.

This group of singers has performed other works in Adelaide from time to time, usually of music of the Tudor period.

Their performances of the Lamentations is awaited with interest because of the high quality of their voices.

On Wednesday in Holy Week Bach's Passion according to St. John will be performed at 8 p.m. by the University Bach Choir and the Cathedral Choir.

The University Bach Choir will be known for its moving performance of Bach's work in Adelaide is fortunate in being able to hear the St. John Passion in such excellent surroundings as the cathedral auditorium.

THE CORELLA CHRISTIAN HOMES TRUST  
A Christian Village for Aged Citizens, consisting of seventeen units of modern and comfortable design in pleasant surroundings, is under construction at Kirrawee, near Cronulla, Sydney.

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The Corella Christian Homes Trust  
P.O. Box 174, Caringbah, N.S.W.

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# RADIO AND TV REVIEW

**OUR** Sunday fare began at 7 a.m. on the A.B.C., with a series of hymns and songs about the Bible — "Liturgy of St. John Chrysostom" reached its grand climax, followed by two short plays. A complete Quete a varied diet.

Why is there an overlap with the "Voice" on the P.C. and the beginning of "With Heart" on the B.L.T.? Surely the religious public deserves better treatment than this!

Anyhow, "With Heart" was a series of hymns and songs about the Bible — "Encounter" at 8 a.m. on B.L.T. was a documentary about the Adelaide Central Methodist Mission. It began very imaginatively, creating an impression in some of the various activities of the mission. The pop song "Down-town" was intelligently used throughout. What spoiled all was the "Did I ever" interview with the superintendent the "Rev. Rev." Shame on the A.B.C. that such an unedifying way be used in referring to a clergyman.

I shouldn't have called it an "interview." Mr. Vogt merely answered a set of written questions there was no real interview at all. Some of the questions were a little "Did I ever" type you ever been torn between the Church and the world?

Some questions were too high-brow and irrelevant e.g. "Christian orthodoxy had its roots, and its centre in the medievall conception that the earth is the centre of the universe."

Today that the earth is a tiny fragment of a vast galaxy, and that there is this number of other and greater galaxies. Doesn't this completely demolish the theology of Christianity?

The interviewer read the questions in a delectable, friendly manner. Once again, not enough script supervision. The complaint of the reviewer — and not enough of "script touch" in the line of programme.

For a change I tried the 2 C.F.H. Religious Service. It came from the Ashford Presbyterian Church, Generally badly broadcast. The singing was completely dominated by an organist who insisted on playing the whole of a tune as an intro, to a hymn. The pace of the singing was funeral. The minister did a typical one-man-band — apparently the hymn came out and preached for twenty minutes, apart from a few minute children's talks.

**HOW** often have I heard this sermon from a Protestant — "Peter was changed from an unlearned sinner to an invincible rock." Apart from the fact that the good minister took the Roman Catholic interpretation of "upon this rock" the statement is inherently false. I don't think Paul would have liked any description of Peter as "invincible rock." Peter didn't lead the Church any more. He was very, very long. Didn't the non-Peteric James take over as "Bishop" fairly soon?

I think the evidence is that Peter's essential personality remained unchanged after his Resurrection, and that he was probably just as unstable as all his life, myths notwithstanding.

As well — twenty minutes of sermon gets harder and harder to listen to on radio each week. I guess a few well-edited historical discrepancies will give us some ecclesiastical audience available for broadcast service.

"Neath The Flag" from our Salvation Friends is quite a hopeless programme. They used to have some good programmes in the past — what happened to them? Our friend Mr. Pidgeon carried on in the past that hides under the name of "Missionary Magazine Club." This is the hand of Dr. I. Williams, principal of the Methodist theological college in Hahalu.

The problem with Mr Pidgeon is that he is the expert in the

field of his work, so he can't stop himself adding to the information. "The Resurrection of Christ" This programme is a good example of a tired formula that has been used a few times. A completely new format and host is needed.

**THE** funny part is that Mr J. Pidgeon's department has a "radio station officer" but he is the man to host and produce this programme?

"Church News" claimed that David Clayton of Scripture Union was a series of hymns and songs about the Bible — "Encounter" at 8 a.m. on B.L.T. was a documentary about the Adelaide Central Methodist Mission. It began very imaginatively, creating an impression in some of the various activities of the mission. The pop song "Down-town" was intelligently used throughout. What spoiled all was the "Did I ever" interview with the superintendent the "Rev. Rev." Shame on the A.B.C. that such an unedifying way be used in referring to a clergyman.

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The problem with Mr Pidgeon is that he is the expert in the

about the face of sin and had known the "Heart of darkness". To see him steadily then and whole, we still need not only science but also the philosophy.

We need the "apprehension of a sacred mystery, the sense of communion with a divine presence." Damper's words may stand for a definition of religion but they are not sufficient for us. Christianity and the Bible do not speak of religion; they speak of faith to whom we offer worship and obedience. And faith is not mediated through the revelation of Jesus Christ whose words we believe are words of life.

We hope then that you may read these as students to read the four Gospels.

I have thought that by the way the most theologically illiterate nation but I see that Miss Fris Montefiore, the contemporary English novelist who also lectures at the University of London, has described her surprise at the ignorance of English people about the elementary facts of the Christian faith.

**OPEN MIND**

She has often to describe who S. Paul was. So with us. In a number of impressive achievement many of us do not advance theologically beyond our Sunday school days.

Do we forget the words of Christ? "Be ye as harmless as doves, but as wise as serpents." Have we forgotten S. Paul's appeal that in understanding we should be men.

Professor Temperley may help again. Perhaps, he suggests, we have at sometime given the Bible but have been affronted by what appeared unintelligible or even provocative.

What would you say of the reader who took one of your two textbooks and finding there the reservations, loose ends, and interim judgments that abound in our country would like to keep an open mind and above all to resist the temptation to fall away.

**WOMEN'S RETREAT**

Sister Elizabeth Owen, a Sister of the Community of the Holy Name conducted a women's retreat at Morphett on March 14 and 15. The retreat began at 10 a.m. on March 14 and finished at 3 p.m. on March 15.

**SUNDAY**

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