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RIGHT APPROACH TO ISLAM FREED, SAYS BISHOP

"MUSLIM-CHRISTIAN" IN PERTH

FROM A CORRESPONDENT

Perth, March 13

The Bishop in Iran, the Right Reverend Hassan Dehghani-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 energies and their drive in persecuting quakers instead of in 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 to each other, but finally Islam conquered the Middle East because Muslims were kinder than many Christians.

There is history, there came the tragedy of the Crusades which has left a lasting bitter memory. Christians have learned to fear Islam ever since that time every single Muslim remembers the Crusades.

An additional unfortunate period in history was the Muslim expansion of Western Powers in the nineteenth century. Missionary enterprises went hand in hand with imperial expansion.

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

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

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

The Muslims have come to find new ways and a new approach so that Christians could understand Christians better.

Some of the flaws which were found in 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 at 4.15 p.m. via the Archibald Fountain and dance via St. James Road, Elizabeth, Market, George and Bathurst streets to the service area in Hyde Park Square.

Four large illustrated texts depicting the service will be carried in the procession, and then will be placed in position for the service.

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 to Islam.

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 Muslim to define "greatness". The Muslim idea of greatness was majesty and power, 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 to be converts to become like them—to become the converts of a ventriloquist, the chimney learning to speak like the missionary and to play like him.

Bishop Dehghani-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 Muslim in Iran than any foreign missionary could.

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

"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 lately mounted setting at Gotenba, Japan, this month, has given THE ANGLICAN some impressions of his journey.

There were about 70 Japanese and 20 foreign delegates, most of the latter having worked in Japan for some years.

As most of the delegates were familiar with the language, most of the speeches were in Japanese.

However, earphones with a running translation by interpreter 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 Ka Kwai."

World-wide 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 compete and overlap. When all Christians are more than one per cent, of the population this position is a desperate one."

"This consultation is designed to bring these diverse 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 discussion of the reorganisation 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."

"One delegate said that the N.C.C. has 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 in that the tiny Church here there are no less than 60 theological colleges."

"From these inherited complications the Japanese Christians have 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 snow 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

Talks between representatives of the World Council of Churches and the Roman Catholic Church on mixed marriages finished here on March 13.

The exchange of views, according to the Vatican, was fruitful and permitted the shedding of light on points of agreement and 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 of Christian Unity, and Dr. Lukas Visser, Director of the Department of the 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 Appeals—

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

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It will be appreciated if readers could send the foregoing on 12th when sending their gifts.

ABBEY STONE FOR GIRLS' SCHOOL

FROM A CORRESPONDENT

Launceston, March 13
Broadland House Girls' Christian School, Launceston, has received a piece of stone from the Westminster Abbey.

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

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

The pieces of stone were given to mark the 500th anniversary celebrations of Westminster Abbey.

The stone-work which came from the thirteenth and eighteenth century portions of the Abbey is mainly ironstone.

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

Each portion bears some example of the elaborate carvings.

DEATH OF BISHOP BURGMANN

We record with profound regret the death in Canberra last night of the Right Reverend Emeritus Henry Burmann, M.A., Th.D., one time Lord Bishop of Canberra and Goulburn, in his sixties.

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 where his name was known in esteem Truth, Courage, Love, and the cause of Freedom.

The Funeral Service will be held tomorrow morning at St. Paul's Cathedral, Goulburn, at noon, followed by cremation at Canberra. He is survived by his widow, sons and daughters.

A statement of his life will appear in "The Anglican" next week.

Good Friday Offering for Work in the Holy Land



GOD FRIDAY PROCESSION AT HONIARA, MELANESIA

By THE REVEREND D. T. FERGUSON

THE season of Lent nowadays seems to bring forth frequently some eccumenical venture on the parish level in many parts of the Province of New Zealand. In Honiara, 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 combined 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, were soon able to begin 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 Honiara, and to 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 speak, 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 in what the crowd joined in.

First, outside the Roman Catholic Cathedral on the garden slope, 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 Judas with the soldiers, priests and the crowd.

The part of Jesus was taken by Luke, a boy from the Western Islands, of whom (as of all the actors) one was not conscious of 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.

Jesus was then led away from Bethanien led in prayer to the garden, and as we moved to the Methodist Church for the next scene, we sang the hymn "O Sacred Head, once wounded."

As we crowded in the road in front of the church Pillar was called out to try Jesus.

We saw him endeavouring to withstand the crowd shouting and jostling 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 whiplashed 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 sang "Jesus full under the 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 do bear a cross of suffering, we left this station singing the hymn "Take up thy cross."

And now as the whole crowd literally carried one along, and as the crosses bobbed about the sea of people before and behind, I felt completely a part of it all—a part of that crowd of men and women who, on Good Friday, and there was a feeling of the ghastly inevitability of it all, as we were pushed to the scene of the Crucifixion.

The crowd were everywhere in Mendana Gardens, hundreds in the trees, but as the soldiers put the men on their crosses and lifted them into place, a tremendous hubbub fell on these 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, first used at the service during the Vatican Council, held in St. Peter's, Rome, was a bold initiative 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—must be healed and must rise to unity once more, and that it will be healed only where we stood.

TO GOLOTHA
The crowd quietly 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 burning.

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 bold initiative, 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 Gethsemane 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 too, 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 not left before.

Can we refuse them and Our Lord in this?



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

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

ANGIkan NEWS SERVICE

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.

House of Laity were warned that all attempts to use the service of the Liturgical Commission, before it was properly authorised, 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 was 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 either of the Ten Command-

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

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

These three amendments, all debated at length, will now have to be referred to the Liturgical Steering Committee and, if approved, be incorporated in a new draft which will go first to the Conventions for their consideration and then back to the House of Laity.

CONFERENCE ON EDUCATING FOR CHURCH UNITY

ECUMENICAL 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.

Then 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 clear, simple, such things as obstacles to church unity, decisions involved and that they will mean for the individual churches," said Mr. Handspieker.

"Literature is not enough. We need plays, film strips, picture books that will 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 of the mountains above Nakuru, near the little county centre of Solai, lies Berea Farm, so named by its former owner.

To look down on this lush little farm from the hill slopes above the comfortable old stone farmhouse is a pleasure to the cloud that floats 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 agriculturist, 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 pasture land 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 the 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 Lloyd Bakerwell of Melbourne. The last article will appear next week.

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

For this 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 14 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 of sugar beet and other crops for cattle fodder. Ten acres are under timber which is needed for building purposes, for producing charcoal for the pyrethrum drier, and for firewood.

There are 70 acres of grazing



Dairy land at Berea Farm.

for 60 head of stock, and the rest is occupied by the farm house and garden, the housing school and playground, and most of the Evangelists' School and Captain Mwangi's house, which is the plot for the local primary school.

A visitor looking at this well-cared-for 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 have made little progress and is now making vigorous growth, the rider cutting clean rows of black fertile soil between the rows of pyrethrum and the hillside, the cattle grazing contentedly on the well-grazed slopes above the pyrethrum and potatoes, all speak of good husbandry of the land.

Near the house are the essential pyrethrum drier, a newly installed coffee-hulling 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 these, and the cream goes daily to Nakuru, bringing a small but steady income to the farm.

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 petitions.

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 organised 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.

Attendance fluctuates, the cost of 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 hardworking 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, until the arrival of the Management Board and said he now saw it as a fine and worthwhile Christian activity with a productive future ahead of it.

It would lift a load of care from the shoulders of this enthusiastic young Christian farmer, and not least from those of the Bishop of the Diocese if, in 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, of 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 about it 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.

DISTRIBUTION ARRANGEMENTS

REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, is now to be reprinted in view of the heavy demand. It will be available during April.

Orders for this complete book should be placed NOW.

The separate forms of Service will be available for despatch direct from the printers after April 7.

Orders for these forms MUST in the first instance be placed with Diocesan Registrars. This enables each diocesan bishop to give the required authority under the Constitution for parishes to use these forms of Service.

Diocesan Registrars will forward orders for the time being to the Primate's office, to make it possible to estimate the total quantities required, and their cost.

The Third Edition of the Report, containing all the Services, will be available direct from THE ANGUCAN, G.P.O. Box 7002, Sydney, N.S.W. at \$1.00 plus postage. 5 cents.

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—East Africa Venture picture.

C.M.S. missionary, John Fowler, dealing with coffee at Berea Farm.

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 of Australia moved its main office to the bishop's residence and university city of Trujillo in Northern Peru. So opened a new chapter in the history of Anglican Mission to South America.

Their work will be partly of an experimental nature. There is to be gain from the listening to the aspirations of South American students, and by winning some of them to Christianity.

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.

At leaders in most religious groups including the Roman Catholics are ready to agree that this is a marked weakness in 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 student team doing little more (seemingly) than living quietly, absorbing atmosphere, winning confidence and exploring means by which it can serve in a given situation.

During this period the Reverend Norman and Mrs. Bissett, Mrs. Guye Mercer and Miss Levet have frequently been in the city.

All are now reasonably fluent in the Spanish language as well as 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 oil bearing) jungles of the Amazon region and the highlands of central Bolivia.

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DIALOGUE

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AS IT HAPPENS

Sunday

Our Church can always supply its securities.

During this period the Reverend Norman and Mrs. Bissett, Mrs. Guye Mercer and Miss Levet have frequently been in the city.

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"ENCOUNTER" TO BE REPEATED

Last year the A.B.C. broadcast an account of the friendship between Rev. Bernard Shaw and Dame Laurence MacLachlan, Abbess of Stan-

It aroused a degree of interest and a number of enquiries were received. It was repeated on April 2.

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RADIO AND TV REVIEW

OUR Sunday fare began at 7 a.m. on the A.B.C. with "Sacred Music" and "The Liturgy of St. John Chrysostom" reached its grand climax, followed by two short hymns and a Quete. Quite a varied diet.

Why is there an overlap with the "Secret of the Church" and the beginning of "With Faith and Voice" on B.L.T. Surely the religious public deserves better treatment than this.

Anyway, "With Faith and Voice" was a series of hymns and songs about the Bible — from the Bible Tells Me So to the Carol "Gabriel's Message."

"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 sound of the various activities of the mission. The pop song "Down-town" was intelligently used throughout. What spoiled all was the interview of the superintendent of the "Rev. Vov." Shame on the A.B.C. that such an unedifying way of referring to a minister.

I shouldn't have called it an "interview." Mr Vov merely answered a set of written questions. There was no interplay at all. Some of the questions were so useless that you never even been torn between the Protestant Church and the Anglican Church.

Some questions were too highbrow and irrelevant e.g. "Christian orthodoxy had its roots, and roots in the medieval conception that the earth is the centre of the universe." I wonder today that the earth is a tiny fragment of a vast galaxy, and that there are other numbers of other planets and other galaxies. Doesn't this completely destroy the theology of Christians?

The interviewer read off the questions as if he didn't really care anyway! Once again, not enough script support, and no explanation of the interview — and not enough of the "correct touch" in the kind of programme.

For a change I tried the 2 C.H. Divine Service. It came from the Ashfield Presbyterian Church, and was a badly produced. The singing was completely dominated by an organist who imitated 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 show, apparently the layman came and preached for twenty minutes, apart from a ten-minute children's talk.

HOW often have I heard this sort of a Protestant — "Peter was changed from an unstable sand to a rock" and so on. 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 the description of Peter as "invariable rock." Peter didn't remain leader of the Church for very long. Didn't the non-Anglican James call Peter over as "Bishop" fairly soon?

I think the evidence is that Peter's essential personality remained unchanged after the Resurrection and that he was a fairly ably but as unstable as all his myths non-withstanding.

At well — twenty minutes of sermon gets harder and harder to listen to on radio each week. I guess a few well-chosen historical discrepancies will get the economically-minded audience available for broadcast service!

"Ninth the Flag" from the "Sacred Friends" quite a hopeless programme. They used to have some good programmes but what happened to them?

Our friend Mr Pidgeon carried on his quest that he is in the name of "Missionary Magazine" and "The Bible." This time he had Dr I. Williams, principal of the Methodist theological college just out of Rabaul.

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. He is a good example of a type of formula that was used many years ago. A complete new format and host is needed.

THE funny part is that Mr Pidgeon's department has been the man to host and produce this programme for years.

"Church News" claimed that David Clayton of Scripture Union was a member of the "Church Fellowship Award." You can always bank on a few well-chosen mistakes on this programme these days. Responsible Christian Journalism!

The Temperance rant — how better would you describe it — of course suited on the Duke's little while "trying a little champagne." I prefer Paul's "try a little wine myself! Really! Can't you be a little more like me?"

Wouldn't Biblical scholars be the right ones to ask such questions? Had the lawyer devised

into the kind of evidence there is for the Resurrection, and the Resurrection, there would have been a lot of things to say on the show. Their answers were as the host, and not in format.

THE P.S.A. from the Salvation Army Councils Hall in Sydney was a fairly bright affair, and the host, who was a very good, badly recorded. The piano behind the Eastwood songsters sounded as though it came from a tin wood-chest! One of these days the Council of Churches broadcasting committee will realise the value of an on-the-spot specialist producer for its outside broadcasts.

The Bible went back into its tired old one-man-tell-it-all. Here was a golden opportunity to give the listeners some excerpts from the special jubilee meetings — but no, we just heard the same old, same old.

Who's head is rolling at Two Sunday night's "Challenge" about Teilhard de Chardin? The "Heart of the Matter" is not an ancient fragment of "Men of Letters" but a modern one. I ask you, "What's the matter?"

—AGNOSTICS.

RELIGIOUS BROADCASTS

(Schedules which are conducted by Anglican are marked with an asterisk.)

SUNDAY, MARCH 19

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MAN ASPIRES

(Continued from page 9)

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

We need the "apprehension of a sacred mystery, the sense of communion with a divine reality." The words may stand for a definition of religion but they are not sufficient for life.

Christianity and the Bible do not speak of religion; they speak of faith. Faith is the love, the obedience and faith which is the revelation of Jesus Christ whose words we believe are words of life.

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

I have thought that we were the most theologically illiterate nation but I see that Miss Iris Menzies, the contemporary English novelist who also lectures at the University of London, has described her surprise at the ignorance of English students about the elementary facts of the Christian faith.

OPEN MIND

She has often to describe who St. Paul was. So with us, in a time of impressive achievement many of us do not advance this logically 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 St. Paul's appeal that in "understanding we should be simple?"

Professor Temperley may help again. Perhaps, he suggests, we have at sometime engaged 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 the production of the Bible?

I do not attempt here to prove or disprove the case for the Bible, to keep an open mind and above all to resist the temptation to fall away.

THE SEVEN WORSHIPS. S. 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W.C.C. CENTRAL COMMITTEE MEETS IN CRETE

EVANGELISM SET AS THEME

ECUMENICAL PRESS SERVICE

Accepting an invitation from the Ecumenical Institute through the autonomous Church of Crete, making Central Committee of the World Council of Churches will hold its annual meeting from August 15-26 on the Greek Island of Crete.

Sessions will take place in S. Mark's Hall in Heraklion (formerly Candia). It will be the Committee's second meeting on Greek territory. The first took place in 1959 on the island of Rhodes.

The Committee represents the W.C.C.'s 221 full member and eight "associate member" churches of the Protestant, Anglican, Orthodox and Old Catholic communions around the world.

Associate churches are those with less than 10,000 members. The theme of the meeting is Evangelism, and it will be introduced in a speech by the Reverend Philip Peter, director of the W.C.C.'s Division of World Mission and Evangelism.

NATURE OF FAITH

The nature of the Christian faith and the possibility of proclaiming it today, whether in secularised countries or in lands where non-Christian religions are dominant, will be considered.

In view of criticisms levelled at the W.C.C. as not being sufficiently concerned about evangelism, the meetings offer a chance to review what has been done in this area since the Amsterdam Assembly in 1948.

This will be the last full-length Central Committee meeting before the W.C.C.'s 4th Assembly at Uppsala, Sweden, in 1968. Thus a review of the committee's time will be devoted to planning the Assembly programme.

Discussions will centre on the main theme, "Behold, I make all things new," and on the six Assembly sessions.

"These deal with 'The Church's Unity in a Shaking World', 'The Church in Mission', 'The Churches' Role in Social and Economic Development', 'The Churches' Role in International Affairs', 'The Worship of God in a Secular Age', and 'Towards a New Style of Living'.

The Central Committee will also discuss possible consequences of last year's World Conference on Church and Society for the future life and

orientation of W.C.C. member churches and first reactions to them.

A report on conference findings will be presented by the Central Committee, together with plans for a more elaborate evaluation and special recommendations to go to the 4th Assembly at Uppsala in 1968.

The report will also show trends in the field of social ethics stimulated by the World Conference.

While the W.C.C. is not bound by the findings of the Conference, the Executive Committee decided immediately afterwards that they must be taken seriously.

Dr Leslie E. Cooke, late director of the Division of Inter-Church Aid, Refuge and World Service, had called attention to the report on "Economic and Social Development in a World Perspective" which, he said, challenged the churches' ministries of compassion as such, and urged new concern for social and economic justice.

Questions concerning the future orientation of the W.C.C.'s Commission of the Churches on International Affairs are expected.

KOREAN APPEAL NEARS TARGET

ANGELICAN NEWS SERVICE

London, March 13

The appeal launched last year on behalf of Miss Suite Younger and her work in Korea has raised a total of over £26,000.

The target is £35,000 by the end of 1967.

During the months that Miss Younger was in England, a wide range of denominational and non-denominational audiences heard her talks about her work of teaching ex-convicts to learn trades and raising cattle to make her venture pay.

Now that she is on her way back to Korea the members of her committee are planning new appeals to raise the full sum that she needs.

Geneva, March 13

Participation of Constantinian, the 100-member policy-making Central Committee of Churches will hold its annual meeting from August 15-26 on the Greek Island of Crete.

The consultation has been called to review aims, functions, and organisation of the Commission, and will report directly to the General Secretary of the World Council of Churches.

The Central Committee will also hear reports on the activities of the various W.C.C. divisions and departments, relations with Roman Catholicism and recent developments in international affairs.

E.A.C.C. OFFICE IN BANGKOK

ECUMENICAL PRESS SERVICE

Bangkok, March 13

The headquarters of the Church of Christ in Thailand which also houses offices of the East Asian Christian Conference were opened at an informal ceremony on February 17.

While some 20 full and part-time members of the E.A.C.C. secretariat are scattered throughout Asia, the Bangkok office will be a clearing-house for coordinating programme and administration.

The associate general secretary, U. Kyaw Thun, is in charge.

ABBOT TO SPEAK AT CANTERBURY

ANGELICAN NEWS SERVICE

London, March 13

The Abbot of Nabbodon (Don Augustine Morris, O.S.B.) will give three Holy Week addresses in Canterbury Cathedral, and also conduct the three hours devotion on Good Friday.

On Monday, March 20, he will speak on the subject "He Humbled Himself".

On the following two nights, the Council went in record in favour of:

- a national housing policy prohibiting all forms of discrimination in the purchase, sale and rental of residential property;
- substantial Congressional appropriations to "turn a skirmish into a full-scale war against poverty," including adequate appropriations for community action programmes;
- efforts by all Episcopalians, including leaders in finance, industry and business.



Members of the Navy Army Character Leadership Course held in H.M.A.S. PENGUIN, Balmoral from February 26 to March 3. With them are the Rector of St. Barnabas' Church, Broadway, Sydney, the Reverend B. W. J. Gook, one of the lecturers for the course, and Senior Chaplain, the Reverend J. O. Werr, Mr. Gook is Anglican Chaplain to Sydney University.

CHURCH STUDY OF LIVING STANDARD BILLS URGED

ECUMENICAL PRESS SERVICE

New York, March 13

Legislation providing a guaranteed standard of living for those who cannot be employed and supplemental allowances for the under-employed should be studied by church people, according to the Executive Council of the Episcopal Church.

This recommendation was contained in a document entitled "Negro Americans and Mutual Responsibility and Interdependence" adopted by the Executive Council without dissent at its February 17 meeting here.

The document, the result of a four-month study authorized by the Council, was introduced by the Right Reverend William Marrison, Bishop of Southwestern, and was adopted by the Department of Christian Social Relations.

Approving other recommendations made in the report, the Council went in record in favour of:

● a national housing policy prohibiting all forms of discrimination in the purchase, sale and rental of residential property;

● substantial Congressional appropriations to "turn a skirmish into a full-scale war against poverty," including adequate appropriations for community action programmes;

● efforts by all Episcopalians, including leaders in finance, industry and business.

The first Tamil New Testament was published by Bartholomew Ziegenbalg, a German Lutheran missionary, in 1716.

In a special message issued in connection with the celebration, Bishop Leslie Newbigh of the Diocese of Madras of the Church of South India, wrote: "This is a very significant event in the history not only of South India, but of the whole of Asia."

"I believe this was the first full translation of the Bible into any non-European language with very early translations made in the first century of the church. The Tamil people have had the Bible in their own tongue longer than any other people of Asia."

"This is surely a very great responsibility for us. To whom much is given, of him much will be required."

"This anniversary is an occasion both to congratulate the Tamil Society on its achievement and also to commit ourselves to a much more vigorous effort to build on the foundation laid 250 years ago."

Set up and composed for the publishers by the Tamil Society, 11, Rector's Street, Madras 1, India.

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THE ANGLICAN LENTEN APPEAL, 1967

The Hon. Treasurer,
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