

BETWEEN GENEVA AND UPPSALA

THE recent meeting of the World Council of Churches' Central Committee meeting at Heraklion in Crete took place between two major events in current church history—one past and one to come—the Church and Society Conference in Geneva last year and the Fourth Assembly of the World Council in Uppsala, Sweden, next July. It therefore, felt within itself the challenges, overt and implicit, of the one and the other.

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tunities and responsibilities of preparing for the other. It was a study of the Church in relation to both. "Out of its many concerns and problems, many subjects, I chose three subjects for this study."

First, Development. One of the strongest and most persistent of the Church's concerns is the Church and Society conference was the urgent need of two-thirds of the world's population of economic and social development.

And this must be a major concern of the World Council, for no longer can any Christian Assembly ignore the continuing gap between food production and the need of hungry people when we know that today probably 10,000 children die of hunger as each 10,000 yesterday, as will 10,000 to-morrow.

The Central Committee expressed its dismay at the recent United Nations report that there are over 200 million children who, for lack of sufficient protein and calories, suffer grossly retarded physical growth and development.

It called on member churches to be aware of the paradox of such malnutrition and hunger "in an age of unparalleled scientific, technological and material resources" and to face its moral challenge and political implications.

The enterprise of the W.C.C.'s Department of World Council for Refugees and World Service which resulted last year, in a grant of \$1,000,000 was commended. The total contribution of member churches through mission boards and other agencies would be in excess of \$100,000,000.

The long-term planning of the Food and Agriculture Organization and the World Food Programme, and W.C.C. involvement in them, were encouraged. Christian people were urged to "do all in their power by their words and actions, and by representation to their governments, to bring about better relations between rich and poor nations, and between rich and poor people by their own initiatives, national co-operation which will improve the living standards, development and economic co-operation."

Second, RACIAL PLANNING
In this connection it may be noted that 500 Christian hospitals in India are involved in a large scale family planning programme and that this is due largely to ecclesiastical initiatives taken by the World Council and the N.C.C. of India.

An aspect of economic development is the race problem for it is the non-white races which suffer poverty, hunger and the escalation of exploitation as the white race grows richer and the rest poorer.
There are added the psychological and political evils of racial discrimination, the dignity of man not only in the United States and Southern Africa, but also shared at hand in relation to the peoples of the world. The Aborigines.
The World Council of Churches has made strong statements in favour of the non-white people, for example, "racial discrimination... as an unutterable offence against God".
Some of these, together with the statement of the Church and

This article is written by the Reverend Frank Engel, an Australian Presbyterian minister and member of the Council of the Australian Central Committee. He is also Secretary of the Australian Council of Churches' Division of Mission and Evangelism and Secretary of the Council.

Conference were re-drafted by the Central Committee sought to give added emphasis to them by this resolution.

The Central Committee requests each member church to examine what it is now doing concretely in the present situation to eliminate racial discrimination and to bring about interracial fellowship, justice and reconciliation in its own and in its nation's life; and to report its findings to the Central Committee.

Second, Evangelism: At this Central Committee meeting we were strongly reminded by the Reverend Philip Potter, Director of the Division of World Missions, that the Church's evangelism has been a major concern of the World Council from its beginning.

WEST AFRICA

Significantly, his address on "Evangelism and the W.C.C." (which will be available in "The Ecumenical Review" in due course) was the key note address.

It is he made an impressive historical survey of the last 20 years which showed the great extent to which the W.C.C. has been active in both study and action, as the servant of the churches, in relation to evangelism.

One major contribution is the "Evangelism for Others" published recently. Another was the survey of Africa which disclosed large areas which have not been evangelized. Nine member churches have taken up the challenge together.

It is interesting to note to show that there is a general consensus on the nature of evangelism, its urgency, its goal and the relation of the church and church activities to it.

He described it, in the words of the Evanston Statement, as "a dimension of the total activity of the Church"—not a special-ized or separable or periodic activity".

He quoted from a major W.C.C. document on evangelism: "The truth is not that the Church has a mission to the world but that it is God's mission to the world. It bears the Gospel of Jesus Christ and lives by its calling to belong to His continuing ministry".

EVANGELISM

There remain, of course, points of debate and disagreement, for example, on evangelism to, or for, people who are already Christians, church unity and so on. We must press on with the study of these issues.
But even more important is "to engage in a dialogue with those theologians and writers who raise questions about the relevance of the very content of the Good News... Most of these theologians belong to member churches."

The combination of the demythologising of the Gospel, "Honest to God" and "Death of God" theories which are responses to the secular challenge and also of the new hesitancy about the uniqueness of Christ vis-a-vis non-Christian religions has brought about a failure of nerve among Christians concerning their evangelistic witness.

"While we have reached a consensus on the nature of evangelism, the very content of evangelism is under fire. We can no longer shirk the challenge to a new effort to create with and declare to men of to-day the faith which is the Good News of the crucified, crucified humanity in Christ."

"A major Biblical study, called "Conversion to God and Service to Man", have been prepared by the W.C.C. as a basic document for the Uppsala Assembly, where "Renewal in Mission" will be one of the six main concerns.

Third, Relations with the Roman Catholic Church and with Conservative Evangelicals Since 1965, a Joint Working Group of the W.C.C. and the Roman Catholic Church has been meeting to explore common concerns and

The second report of the Group was received and approved by the Central Committee, as also by the authorities of the Roman Catholic Church.

It showed that much progress had been achieved in mutual understanding and in actual co-operation.

PROGRESS

This report is to be given wide publicity so that member churches may be fully aware of developments.

Co-operation has been particularly notable in relation to food for India, Bible translations, unity and women's work, and in the fields of international justice and peace, religious liberty and prayer for Christian unity.

The problem of mixed marriages has been tackled and some preliminary progress made, although the basic difficulties remain and are an obstacle to ecumenical relations.

Similarly, there has been little progress yet on the theological and practical problems of common evangelistic witness.

The Central Committee reiterated its conviction of the fundamental importance of progress in these areas.

Of prime significance, however, is the fact that there is this regular meeting of minds and wills over a wide range of common concerns and problems.

It was perhaps an indication of Roman Catholic interest in similar developments in Australia and New Guinea that, at a Vatican initiative, I was given a private audience by Pope Paul VI. My capacity as Associate Secretary of the Australian Council of Churches.

At the same time, the international Joint Working Group has been working, conversations have also been held between the World Council of Churches and those Christians who regard themselves as conservative evangelicals.

These are regarded as highly important discussions, even although, in the nature of the case, they are less structured in organisational form and are more informal. Still, understanding grows.

RENEWED HUMANITY

The World Council is as committed to this exploration as to that with Rome. A five-day conference is planned for next year at Bossey.

In close connection with the concluding words of Philip Potter's address: "Now we are preparing for the Fourth Assembly when we shall proclaim the great promise: 'Behold, I make all things new.' Let us hope, as we prepare ourselves, that we shall bear what the Spirit is saying to the churches, and hence shall obey and be the means of calling men and nations to acknowledge the Lord God Almighty and the Lamb and to share a common renewed humanity as his one people."

CHRISTMAS BAN ON JEWS

ANGLICAN NEWS SERVICE

Tel Aviv, November 20
The Israel Government will ban Jews from Bethlehem on Christmas Eve when the Church of the Nativity is the focal point of Christian worship.

Church authorities will themselves control admission to the traditional midnight Mass, but the Israelis plan to exclude non-Christians from the entire city to avoid a crush.

There has been occasional turmoil in Bethlehem on Christmas Eve down the years, and the Israelis are keen to demonstrate that they are capable of administering the holy places effectively.

In previous years, Israelis, including many Hebrew University students, have crowded churches in the Israel sector of Jerusalem at Christmas, leaving no room for Christian worshippers.

PRAYER BOOK IN TWO LANGUAGES

The Anglican Church of Canada has published a French version of the Book of Common Prayer to meet the needs of French-speaking Anglicans.

Five thousand copies of "Le Recueil des Prières de la Communauté Chrétienne", the work of the Reverend A.C. Kirby of Montreal Diocesan Theological College and J. H. Bieler, former deputy minister of finance for the province of Quebec, have been printed.

Also soon to be published is a translation of the Prayer Book into Japanese, for Japanese-speaking Canadians on the West Coast.

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MEMORIAL DEDICATED AT PORT MORESBY

ARMY INTRODUCES NEW COURSE AND SERVICE

FROM A CORRESPONDENT

Port Moresby, November 20

An impressive memorial was unveiled at 3 Mile Hill, Port Moresby, on November 3 at sunset by Lieutenant-General Sir Edmund Herring, in the presence of the Administrator of the Territory, the Army Commander P.N.G. Command, the Commissioner of Police, and other distinguished visitors and local officials.

The memorial is inscribed "This monument honours those Papua New Guinea Servicemen, Police and Carriers who served their country during the Campaign in Papua New Guinea 1942-45."

The unveiling and dedication was part of the twenty-first anniversary of the Kokoda and other New Guinea Campaigns.

The Reverend D. C. Abbott, senior Regular Army Chaplain, who is attached to P.N.G. Command, and Augustus Herring, Hospital 1967, dedicated the memorial on behalf of the Church of England. Chaplains of the Roman Catholic and Protestant (Lutheran) Churches took part.

Soldiers of the Pacific Islands Regiment followed the catechism band and police of the Royal P.N.G. Constabulary police who accompanied the ceremony.

The first Character Guidance course for indigenous soldiers undergoing recruit training at P.N.G. Training Depot was held at Goldie River, Port Moresby, from November 1 to 3.

Three hundred soldiers attended the course, and twelve chaplains and other clergy of the Roman Catholic, Protestant, Lutheran and other Protestant Churches, comprised the lecturing panel.

Instruction was given in both English and Tok Pisin. The Church of England group was led by Chaplain D. C. Abbott, assisted by Reverend D. G. McCraw, C.M.F. Chaplain of Madang.

FAMILY SERVICE

A thorough assessment of lecture content, methods of instruction and films was made by the lecturing panel to ensure even greater effectiveness in future courses.

Before this course, the Anglican chaplain visited Units at Wewak and Vanimo, and other Territory centres, for ministry to troops and familiarisation.

Murray Barracks Chapel at H.Q.P.N.G. Command was filled at 100 per cent capacity for the service on November 5 at 10 a.m.

This service was additional to the weekly celebration of Holy Communion at 7 a.m.

The Anglican chaplain conducted the service and gave the address, and the Protestant Deaconesses chaplain, the Reverend D. Donald, read the prayers. Ed Lumadisa, Missionary Aviation Fellowship pilot for the Port Moresby Mission, was the organist.

Response to the idea of a

AWARD FOR YOUNG ORGANIST

The Sydney Conservatorium of Music has awarded the A. A. Morgan of the Australian Music Examinations Board to Queen Mary, who is aged only 16 years.

Quentia is a Fifth Form pupil at St. King's School, Parramatta.

He says the organ and trains the choir for Sunday morning services at Holy Trinity, Convent West, where his father, the Reverend R. S. Walker, is rector.

Family Service for European and Indigenous families was very enthusiastic, and it is hoped that this will become a regular feature of worship at Murray Barracks chapel.

The five chaplains at the Reverend P. Thellach, the Presbyterian, the Reverend G. R. George, the Roman Catholic, the Reverend J. Shanahan, and the Church of England, the Reverend F. A. S. Shaw, each read a lesson from Holy Scripture.

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Miss I. McIntosh then unveiled the Matron Dickson memorial window, after which the congregation sang Psalm 23 in setting of pine trees, overlooking the ocean.

When the procession reached the entrance of the chapel, the president of the association, Mrs E. E. Deane, and members of the Trained Nurses' Association of Papua and members of the singing of "Christ is made the true foundation".

The procession, consisting of the other three representatives of the Heads of the General Education, the choir from St. E. Deane, Sister S. E. Deane unveiled the memorial cross outside the chapel.

Wraths were then laid by nurses representing the Navy.

COAST CHAPEL DEDICATED

PLANS AND PROGRESS

FROM OUR OWN CORRESPONDENT

Dodoma, November 20

Proposals to conduct nine-month courses for evangelists at the Masalato Bible School were favourably received by the delegates of the Synod of the Diocese of Central Tanganyika at the meetings held here on November 6 and 7.

In his report to the Synod, the Reverend Peter Dawson, speaker of the progress made since the previous synod in January, 1966.

During that period 252 students have passed through school, taking courses through three months duration.

As well as class lectures, practical experience has been gained by the students in regular Sunday preaching activity and Village work to the Bible School.

MISSION TEAMS

Week-end mission teams have also been to 12 parishes during this period.

During this year, eight former students of St. Philip's Theological College, Kongwa, for training for the ministry and nine others have made application to enter in the coming year.

Plans will now go ahead for seeking financial assistance to build a new dormitory block and classroom which will be needed for students attending the nine-month course. Additional staff will also be required.

The Principal of St. Philip's Theological College, in his report to the synod, mentioned his hopes for commencing a new



The Reverend D. C. Abbott dedicating the memorial at Port Moresby on November 3.

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WORKING TOGETHER AT BELCONNEN

FROM A CORRESPONDENT

Brisbane, November 20

The churches are co-operating closely in their support of the new area of Belconnen, Canberra, where the first six families have already moved in.

Following the Last Post, Mrs. M. Addicott recited the ode, "To the Fallen".

A bugle and flag party from Randwick Boys' High School then sounded the Reveille, after which the hymn, "Glorious things of thee are spoken" was sung.

Following the blessing, the foundation president of the association, Mrs P. C. Cordia, presented the chapel to the hospital. This was accepted by Mr J. W. Goodsell on behalf of the board of directors.

Eighty trained nurses attended the united service on Sunday afternoon, and the Rev. J. Shanahan, the presiding chaplain was the Reverend F. A. S. Shaw.

The five chaplains also took part, the address being given by Fr J. Shanahan.

The building and consecration of the chapel completes at Hamilton, replacing the old city building that was "knew" to seamen visiting Brisbane for more than 75 years.

To continue the tradition begun in the old Club at Petrie Ridge most of the chapel furniture and all the memorial plaques are incorporated in the new chapel.

The chapel built in triangular form symbolises the forward thrusting bow of a ship.

In place of the usual bell tower a light house has been erected with a pure white light tower and a memorial to Mrs Amy Proctor who began the welfare work among seamen in Brisbane by using her own home as a centre before becoming the first superintendent of the Missions to Seamen in Brisbane, which position she filled in an honorary capacity.

Many old friends were present at the consecration service which was attended by approximately 175 persons, and the expression "Do you remember?" was heard

LEADERS' COUNCIL

It is likely that the first clergyman to be appointed in the area, as Anglicans, will move in about next April.

The general oversight of a Belconnen Church development will be in the hands of Leaders' Council.

This is expected to have representatives from the Roman Catholic and Baptist churches as well as the five others.

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A.B.M. HOUSE IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, November 20

At its October meeting the Australian Board of Missions decided to purchase a house in Brisbane for use as a centre of missionaries in transit to and from the field and as a centre for missionaries on furlough.

This has been made possible chiefly by the sale of the "Family Adams House" in the Dandenong area, Melbourne.

This house although delightfully situated has not been used to its full extent by missionaries on furlough, chiefly because of its isolation. It is felt that a house closer to a city centre is a greater asset.

After careful inspection of a number of houses within the range of the money available, a house has been purchased at 74 Mareeba Road, Ashgrove.

While the primary purpose of the house is for the use of missionaries, it is believed that a centre will be of great value to the members of "The A.B.M. Family" and will be a great asset to develop the property to its full potential. Small residential conferences of, say, up to 20 members.

It may be too that other groups will find this a convenient place for small gatherings, and a centre will be of great help in reducing the over-crowding of the Queensland Hotel.

The property is vested in Australian Board of Missions Trust Ltd. but on the spot management will be the responsibility of the Queensland Committee of A.B.M. who have appointed a house committee to deal with details of management.

Mrs Minnie Turner has been invited to be the first housewife and it is hoped that negotiations will be completed so that the house may be in operation before the New Year.

FIRST HOSTESS HELPED

FROM A CORRESPONDENT

Melbourne, November 20

Fifty families at St. David's, Moorabbin, are assisting in the education of a six-year-old South Vietamese girl, Le Thi My.

She is attending the Gospel Light School at Con. The parish, through World Vision, is sponsoring in all four Viet Namese children, two boys and two girls, all of whom are attending the Con. The school in the extreme south of South Viet Nam.

S. David's began last May with one child and since then, under the guidance of Mrs Judy Simpson, the parish has extended its assistance to four children.

The cost to the contributing families is \$10 per month for each child.

S. MATTHIAS' DAY CONSECRATION

The Primate, the Most Reverend Philip Strong, announced this week that he had provisionally set S. Matthias, Sydney, as the only consecration of the Reverend K. B. Mason to be consecrated by the Northern Territory.

The Chapel of St. Nicholas which was consecrated at the Missions to Seamen, Brisbane, on November 4.

The Chapel of St. Nicholas which was consecrated at the Missions to Seamen, Brisbane, on November 4.

BOOK REVIEWS

FIRST AUSTRALIANS
AT LORD'S

CRICKET WALKABOUT, The Australia Aborigine Cricket on Tour 1867-68, by J. J. Mather, Melbourne, 1967.

SOME of the brightest cricket ever played by an Australian touring side was played in England in 1868 by one composed entirely of Aborigines.

Such a team has never been repeated. Occasional even then frowned on such a venture and a few years later had implemented its policy of taking the Aborigines from their tribal territories to reserves and missions.

Whatever good this did elsewhere I didn't work with cricket. This book is a fascinating story of lively personalities who played cricket with an élan reminiscent of the West Indians.

The Aborigines were the greatest exponent of brighter cricket in the history of the game," says the author.

Not only their colourful costumes—red Garibaldi shirts, blue sashes and neckties, and white flannels—nor their customary cheering cheers as they took the field, but the added athletic activities they provided all gave their matches an exciting atmosphere.

The latter included throwing the cricket ball, the water bucket race, and Dick-a-Dick dodging the cricket ball. On one occasion sixty balls were aimed at him while he sheltered nimbly behind a shield and a club.

THE team of Aborigines, recruited from the Western District of Victoria, played at Lord's ten years before the first white Australian team.

It was no circus act but a pioneering tour which played the English teams as equals at a time, it should be remembered, when cricket rules had not hardened to modern practice and a man such as G. L. S. S. was considered an exceptional and expensive extra attraction.

They attracted good crowds even by contemporary standards: 7,000 at the Oval, 5,000 at the Oval and even 3,000 Wethamstons at Swansea.

SPLENDID
N.T. BOOK

NEW WORLD: The Heart of the New Testament in Plain English, Alan T. Dale, Oxford University Press, 1967.

Mr Dale is an educationist with a passion for getting the message of the New Testament to secondary school students.

He does this superbly by selecting passages from the New Testament and presenting them in modern colloquial English with suitable introductions and explanations.

What we have in effect is a free translation of these passages in basic English, and it is amazing how he is able to cast new light on biblical passages that we know so well.

The arrangement of the book is ingenious. He starts with the insights of modern New Testament scholarship but unobtrusively and skilfully.

The material is handled in five general sections—the Markan outline of the ministry, the sayings of Jesus, the Luke-Acts material, Pauline writings, and some Pastoral and Johannine material gathered together.

The book is beautifully produced and abounds in fine photographs and interesting reproductions of modern art.

It is not the sort of book that one wants to sit down and read, but for parish of all ages will enjoy browsing through it.

For people eager seeking help in presenting New Testament lessons to high school students this book is a mine of excellent information.

It would make a splendid Christmas gift for a teenage son or daughter. The price is very reasonable and the reviewer really enthusiastic.

—J.L.R.

Aboriginal Cricket on Tour 1867-68, by J. J. Mather, Melbourne, 1967.

They were well received by the Press, not being patronized to the extent that the Australian newspapers were.

Even W. G. Grace approved. Everyone cheered when Two-penny hit his record-making "innings" at Sheffield. (There were no boundaries then.)

There seems to have been little discrimination on the basis of colour; certainly much less than the Aborigines found in their own homeland.

Certainly they were called "blacks" but no one worried about over-tones then.

All cricket-lovers will want to read this book. Mr Mulvaney has added much to the lore of the game in this country, where cricket literature has tended to be topical accounts of a season's matches.

It is unmistakably Australian. The books published on the other side of the world are written by Englishmen.

The book contains some excellent photographs and an appendix giving full details of all the matches.

It is sure to be a best-seller at Christmas.

—J.S.

VATICAN COUNCIL:
FOR AMERICANS

VATICAN OBSERVER, An Anglist Interpretation of Vatican II, John Muckenip, Bishop of New Orleans, Louisiana and Ford, N.Y., 1967.

The subtitle on the dust jacket reads simply "for Anglicans", and this is what the book is: its title is to offer such comments on the whole course of the Council as the four-volume series wish to consider. The Bishop was an official Observer of all four sessions, and writes throughout with Anglican readers in view.

This determines the structure of the book, as well as the detailed comments on the procedure and the Documents accepted by the Council. The Bishop is not attempting to repeat more concisely what has been done in the four-volume report by "Xavier Rymne", but he has succeeded admirably in the aim he has set himself.

The first chapter assesses the situation in respect to reunion in which the Council met; and the second describes the position of the official Observers and the private members of the Council.

The main bulk of the book deals in separate chapters with the four annual sessions, and the final one gives an Anglican view of the results, hopes, and lessons.

An Appendix traces the Pope's speech to the Observers at the Joint Service held for them at the Bishop's own church. This is no index after the service. There is no index.

The book is both instructive and entertaining. The theological comments manage very skilfully to be careful and informative without ever becoming technical; and the author's style is so close to what will show that they are in fact very judicious and accurate.

We are given in one coherent view a clear impression of the same time of the situation the Council was facing, of the reactions of the Observers, of the personalities of the chief participants, and of the actual course of the debates and conclusions arrived at.

The influence of the two Popes, John for the first session and Paul for the three later ones, is particularly well described and distinguished.

Anecdotes are not too many, and are all revealing and entertaining; and the description of the proceedings never becomes in any way dry or uninteresting. It must have been very difficult to avoid it without oversimplification.

It is hard to see how the particular views of any one writer set himself could have been better presented with more competence and knowledge of the Council. The author is in every respect unusually attractive.

—A.S.

RUSSIAN CLOSE-UP

LETTERS TO A FRIEND, Svetlana Alliluyeva, Hutchinson, pp. 256, \$4.00.

AT a time when attention is focused on the fiftieth anniversary of the Russian Revolution these letters by Stalin's daughter will hold deep interest for many people.

The author writes simply into the "private" files of Stalin and describes how her parents helped to create modern Russia. We are told that "a man's a man for a' that."

These letters, twenty in number, were written over a short period and are really addressed to anyone who wants to read them.

They are dedicated to the author's mother, Stalin's second wife, who died when Svetlana was a young school girl, but who nevertheless made a lasting impression on her.

Stalin appears as a man whose one absorbing passion was Russia. It came before her relations with his family.

He kept himself remote from his family, but his wife's death, by her own hand, was a severe blow to him. One son tried to commit suicide, and Stalin never jeered at him.

It seems to have shared Hitler's dislike of the Jews, and so Svetlana, like her mother's, was hated because he became fond of their little son.

Svetlana maintains an affection for her father, though, why, it is hard to say. She claims that he had affection for her, and quoted letters to her from the "private" files of Stalin.

In some respects he is the father of Victorian fiction—his mother must stand in awe of him.

THE author gives a picture of her home life and the official apartment where her father spent his evenings and his family, but personal ambitions, and insisted that she study and for him, but the children had governesses, though they were called that.

In fact, when their families were evacuated from Moscow during the war a special school was set up for the children in their new abode. Svetlana says

that her father was furious when he heard of it. "Ah, you damned caste! Look at that," was his reply.

We are introduced to many interesting figures in some of the letters. The author writes of her mother's family. Some of them were higher than she and cultured, and were Bolsheviks of old ideals.

What then of the dreadful purges in which Stalin was ultimately responsible for the deaths of more of his people than Hitler sent to the gas chambers? Svetlana blames Stalin in the first place. To her he stood for

what she referred to as "him in the house. Her father, on the other hand trusted him. He had only to whisper that so-and-so was dangerous to the regime, and the

victim disappeared without a trial.

Her mother's family were marked persons and were liquidated. Svetlana wished to remove anyone who might rival his sway over Stalin, and this was the aim of it is that her father became prisoner of his own ambition.

Religion hardly enters in the course of the letters. We read of the great church in Leningrad, not used with any sense of "religious awe". Our author, however, confesses that while she had been taught from earliest days to be an atheist, she in the first 15 was already one of those who "live without God".

And she adds, "I am glad that it is so."

This is a fascinating book, and the author is fortunate in her English translator.

—C.M.G.

A PRESSING PROBLEM

LIVING WITH SUICIDE, Esther Clever, Hutchinson, pp. 152 and appendix, \$3.95.

OFFICIAL records disclose "that some 5,000 people in England die by suicide every year and every year that they desire their own total destruction, and that to eight times that number try to kill themselves and

The suicide death rates per 100,000 of the population are higher in most European countries than in Great Britain; higher in Protestant than in Roman Catholic countries (though Dr Clever thinks that "every official statistic underestimates the magnitude" in Roman Catholic countries) and higher in the more the well-to-do than among the desperately poor.

"Prosperous Sweden has a suicide rate of 16.9 whereas Norway has only 0.1 and the Negroes in the United States 12.7 (as against the U.S. White rate of 11.3).

But statistics do not reveal the full extent and range of the problem. Contrary to popular belief, as to Freudian teaching, Dr Clever believes that the basic cause of suicide is not "the will-to-live", but a lack of "the will-to-live", springing from the loss of a sense of purpose in life.

A study of the problem must take account not only of actual suicides, but also of partial suicides, including such forms of suicide as alcohol and drug addiction.

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—C.M.G.

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OVERSEAS MISSIONS

MIXED MARRIAGE
TALKS

Question: Why is it that the majority of church members are not interested in overseas missions?

Findings: Because only a small minority of church members are committed Christians.

Even fewer of these are sufficiently informed about overseas missions.

A.B.M. literature of good standard, but little reaches parishes unless except appeal envelopes. Those small factors criticized, but often unfairly. They are overlooked. Should they be delegate authority to and foster lay mission groups?

Do some parish clergy feel that A.B.M. is trying to invade their territory? Initiative for mission should ideally come from within the parish. A.B.M. should be primarily an information agency.

Little contact with visiting missionaries.

Basically, Australia is an affluent selfish nation where the Welfare State provides largely for the needy through taxes. This makes the Church at home seem less relevant. This attitude makes for fewer Christians caring about home and overseas aid.

Question: In what ways, apart from giving money, can we fur-

ther the Kingdom of Christ overseas?

Findings: By prayer, but prayer leads to action.

By publicizing and using literature, tapes and video.

By developing specific links between a parish and a mission station.

Abolish or revise outdated hymns—some good, some ones.

By an exchange of deacons and priests (3 to 12 months).

By visits to mission areas—schools, work groups.

By becoming missionaries ourselves. (Short or long term).

By a clear repeated explanation to parishes and parish councils of exact distribution of voluntary assessments (which is often impersonal, generalised and not understood).

Question: How can your own local church be made more missionary minded?

Findings: Develop a nucleus (a core group) of committed

Christians who will encourage and inform one another in all aspects of the Christian life, including overseas mission. They should join A.B.M. Fellowship.

This group will in turn influence other church members, church organisations and Parish Councils (in which committed Christians should predominate).

Try to arrange special weekend conference (such as Margate) when overseas missions will be seen in the right perspective. Such conferences greatly strengthen the whole Christian life of the parish.

Parish clergy are not to be blamed for lack of missionary activity. They should be assisted in the work. At the same time, pre- and post-ordination training should include a full study of missions in the life of the Church.

CONVOCATIONS

CANCELLED

ANGLICAN NEWS SERVICE

London, November 20

The Archbishops of Canterbury and York, as presidents of their respective convocations, have agreed that there is no sufficient business to justify meetings of the Convocations in January, 1968.

P.B.'s APARTMENT
DEDICATED

ANGLICAN NEWS SERVICE

New York, November 20

The Presiding Bishop's apartment, located on the eleventh floor of the Episcopal Church Centre, has been dedicated to the glory of God and in honour of the Right Reverend Beverly Dandridge Tucker, Bishop of Virginia. The Right Reverend Henry S. George Tucker, Bishop of Kyoto, Bishop of Virginia and Presiding Bishop; and the Right Reverend Dandridge Tucker, Bishop of Ohio.

The apartment, a gift from the Diocese of Ohio, was dedicated in a brief ceremony at which the former Bishop of Ohio and a number of members of the Tucker family were present.

WIDE CROSS SECTION AT
AMERICAN CONFERENCE

ANGLICAN NEWS SERVICE

New York, November 20

Confrontation with our rapidly changing technological society highlighted the experience of participants in the U.S. Conference on Church and Society held in Detroit from October 22 to 26.

Participants were harassed, during the opening session, with a cacophony of sounds from television, film and conversation, and with a variety of visual images.

They then spent much time in work groups and reported out suggested strategies for future action by the churches on a wide range of issues: from use of leisure time to chemical manipulation of man's mind, from private education for job-availability and from Southern Africa to the Middle East.

Policy recommendations or resolutions were, purposely, not forthcoming from the conference, which was a follow-up of the World Church and Society conference held in Geneva during the summer of 1966.

URBAN CRISIS

Those who attended acted as individuals and reports coming from work groups represented the consensus of that group. The outcome was a long list of questions and suggestions, with answers remaining for the future.

Of primary concern during the conference was American involvement in Viet Nam, the urban crisis, the Middle East and world hunger.

Viet Nam and the urban crisis, in particular, were kept before the attendees by the substantial number of students who attended.

MAN PROTESTS ON
CATHEDRAL STEPS

FROM OUR OWN CORRESPONDENT

Perth, November 20

The Cleric looked embarrassed. The Mayor, his face as scarlet as his robes, started angrily up and down the official dais at the foundation stone-setting ceremony in Cathedral Avenue, opposite Council House, Perth, W.A., on November 18.

"It's taken me fifteen years of hard work to get where I am today," he said. "I've walked the streets at election time, stayed awake during council meetings, and served on committee after committee."

"I've done these things willing or not—I could have it my way now."

"This town has been hav-

ing stone-setting ceremonies ever since I can remember, and you are not going to take them away from me now."

He jabbed his finger at the shoe-headed, brash young man who dared to interrupt the ceremony to ask: "What's it all for?"

PORCH PLAY

The young man (Cliff Holden) directed his question, not only to the Mayor (Alan Biggs) but to the pompous official (Anthony Haines) parading, overdressed, very important stone-setting personage in furs and bowsers (Eva Harris), and the cleric (Michael Ellis).

They were the cast of the porch play, "Here Today," by

Nevil Malin, presented by the S. George's Cathedral Drama. Devised and produced by the department's new stage-director, Wendy Watson, who has just returned from Bristol University where she attended a two-year post-graduate course in drama.

Well-known Perth actors appear in the department's productions, but this time, the cathedral drama director, Mr. Anthony Haines, decided that the part of the Mayor should be played by the cathedral's honorary deacon, the Reverend Alan Biggs.

"Here Today," the man-in-the-street's tongue-in-check view of petty officialdom and empty promises played to more than two hundred lunch-hour on-lookers.



Cliff Holden, Alan Biggs and Anthony Haines against a background of S. George's Cathedral and Perth's Council House.

CHRISTMAS
PLAYS

The Church of England Information Trust has pleasure in announcing the publication of two Christmas Plays, specially written by Nola Hayes, well known for her productions over the A.B.C.

"The First Christmas" is a play of four scenes. Props are few, and scene changes swift. It can be produced solely by children simply by omitting the choir and lighting effects which older actors would wish to maintain.

"Joseph" is a play in five scenes, the first of which is self-contained and may be produced as a separate sketch.

The two plays are contained in one booklet, which is now available.

Price: 50 cents (postage 5c).

SECOND
IMPRESSION!

The Trust has pleasure in announcing a second impression of "The World of Christ" by R. Minton Taylor.

First published in July, 1966, the first edition has been out of print for six months.

This booklet provides a graphic and accurate account of the "background" to Christianity, from the conquests of Pompey to the death of the Emperor Marcus Aurelius in 180 A.D. It is recommended for senior Sunday school children, Bible and Confirmation classes — AND the general reader.

Not the least remarkable tribute to the author's objectivity and skill is the way this excellent work has been received by teachers and clergymen of ALL shades of churchmanship.

The new impression is now on sale at these reduced prices:

\$1.00 (including postage) net.

75 cents (including postage) to members of the Trust.

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G.P.O. Box 7002, Sydney.

THE CHRISTIAN APPROACH
TO OTHER RELIGIONS

A new edition of this popular work by the Most Reverend George Appleton, Archbishop of Perth, is now available. Price: 40 cents (postage 5 cents).

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LETTERS TO THE EDITOR

(Continued from page 5)

SURPRISED!

TO THE EDITOR OF THE ANGLICAN
Sir,— I wonder whether I am the only reader to have noticed the piquant contrast between two leading Articles of November 16?

In the first (on V.I.P. aircraft) you self-proclaimingly say that you "are glad to reserve comment until all the truth emerges...". In the second (on Canon Knox) you say "the Methodist broadsheet you begin: 'On the facts that are known as we go to press... You then proceed to judge him on the basis of those facts plus various conjectures (eg. 'I understood that his resignation had not been by that time formally accepted?')"

Whereas this thumps! I, for one, am glad to reserve comment until all the truth emerges. But I shall be very surprised if, in the meantime, you publish this letter!

Yours etc. (The Reverend) G. S. CLARKE, Regents Park, N.S.W.

Incidentally, then, Mr Clarke will have to wait, but we cannot understand why... 'Presbyter' should ponder on the fact that all approaching his own retirement, I would admit him first for that attitude much more so than for his own resignation... As a retired clergyman, he could at least, relax on Monday morning after going 'full Sunday duties'.

MILK FOR INDIA

TO THE EDITOR OF THE ANGLICAN
Sir—I am shocked to hear that rumours are circulating in New South Wales alleging inefficiency, waste and misuse in India with regard to the milk powder gifted by the Australians for famine relief... I have just returned from a visit to the famine affected areas of India. In the State of Bihar alone a vast co-operative effort between Central and State Government agencies and voluntary organisations both Indian and international has provided relief feeding for over 20 million people for over 12 months.

Recently I have seen the arrival, unloading, transportation and the distribution of my company's gifts of milk powder. Scrupulous care is taken to ensure that the milk is used to maximum advantage and distributed without delay on a priority basis to needy babies, children and nursing mothers. Some of the milk powder is utilised in the preparation of the food provided under the relief feeding programmes created... All the evidence shows that the milk powder has saved countless lives and is combating malnutrition and protein deficiency diseases. In addition to these benefits, milk powder gifts are creating enormous goodwill for Australia.

It is representation as to the effectiveness of this form of aid to help to avert a tragedy. Of those who would deprive even one young child of this much needed milk powder, one can only say "Lord, forgive them—they know not what they do."

In New South Wales, donations for the purchase of milk powder can be sent to: Milk For India Sydney Division, Box 3255, P.O., Sydney, and to Waags Wagga Milk For India, c/o

E.S. & A. Bank, Wagga Wagga; and the paid up share funds of the Commonwealth Savings Bank. Official receipts are issued for all donations to the Appeal... The next consignment of milk powder will be shipped from Sydney in December per the vessel, 'Indiva Vibhani' and will be transported to India free of charge.

Yours sincerely, MOIRA DYSON, National President, Aid for India Campaign and Chairman, Milk For India Victorian Committee.

PAYING RETIRED CLERGYMEN

TO THE EDITOR OF THE ANGLICAN
Sir,— I would like to reply to the letter signed 'Presbyter' published in The Anglican of November 16.

Surely the last thing a retired clergyman could do for his own peace of mind is not to "help out" in a particular parish if his prime thoughts are on financial rewards.

'Presbyter' should ponder on the fact that all approaching his own retirement, I would admit him first for that attitude much more so than for his own resignation... As a retired clergyman, he could at least, relax on Monday morning after going 'full Sunday duties'.

My son, who is a busy school teacher, lives in a large country town in N.S.W. is also a member of the Anglican School Superintendent, Rector's Ward and a member of the Anglican Society. He is sent out to distant areas of the parish to conduct services for seven months of the year and never once has he been offered a room to sleep in. He uses, let alone the wear and tear on his car. I am proud to say that it never occurs to him to even consider asking for any remuneration.

With a non-working wife (who does her share of parish work), and no pension (except for his other day in December, I know he has to live on his own money, but I also know he considers it a privilege to do so).

Could I remind 'Presbyter' of the words of St Ignatius Loyola, 1491-1566, who was a good Lord, to serve the as those deservet: to give and not to count the cost; to fight and not to heed the wounds; to toll, and not to seek for rest; to labour, and not to ask for reward, save that of knowledge we do they will through Jesus Christ our Lord.

Yours sincerely, ANGLICAN LAYMAN, Canberra.

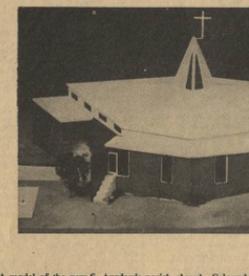
NO VISITS IN HOSPITAL

TO THE EDITOR OF THE ANGLICAN
Sir,— I am a member of the Anglican of November 16, I had the same experience in the Repatriation Hospital, Sydney, a year or so ago. I was in hospital for several weeks and did not see an Anglican minister come into the ward. I am an active member of the Church. About when I was leaving hospital I heard there was a padre attached to the hospital, evidently, I does not read the admissions, each day and visit Anglicans, like other denominations do.

Yours faithfully, —J.S. Young, N.S.W.

ORGANIST FOR BIRMINGHAM

THE ANGLICAN NEWS SERVICE
London, November 20
Mr Roy Massey, Warden of the Church of the Holy Trinity Music at Adington Place, is returning to Birmingham to be succeeded by T. M. T. Nunnard.



A model of the new S. Andrew's parish church, Caloundra, Diocese of Brisbane, which will be dedicated on December 8. (See story below.)

LIGHTEN OUR DARKNESS... 10

BY WAY OF GRACE

BY THE REVEREND EDWARD HUNT

EVENSONG is on the way out! According to some having attended Holy Communion and partaken of the Blessed Sacrament in the morning, Evening Prayer is redundant and unnecessary.

It is good to be a sacramentalist, but surely that implies that all life is sacramental. To restrict sacramental grace to the service of the Lord's Supper alone, as regards public worship at least, would seem to be a contradiction of terms.

Gale Webbe is right in giving praise to the service of the Eucharist, but would seem to exaggerate matters when he remarks that without the offering of bread and wine there is no Sacramental Presence.

Stephen Smalley in his recent book "The Eucharist (The Holy Eucharist)" would seem to be correct in saying that the pure preaching of the Word is as much a mark of the true Church as the right administration of the sacraments. He adds that the starting point of Anglican doctrine is the Bible itself, and that the theological inheritance of the Reformation is embodied in the English Prayer Book.

These, are, or should be, the basis of Anglican belief and worship anywhere in the Anglican Communion.

In such a sense as this we may say that Evening Prayer may be regarded as a service alive with the life of God in all His fulness, creating, redempting, sanctifying, that God who is Lord, and who indeed is worthy to be worshipped.

Surely this implies a Sacramental Presence of God. As Colin Buchanan has said in a recent article on the New Communion Service, modern doctrines imply that we have something to offer God which is peculiar to a Communion service. Certainly there are responsive sacrifices we should offer.

Thanksgiving is one offering of our whole selves to God is another. But such sacrifices are in no way peculiar to the Eucharist.

By way of sacramental teaching we find confession and absolution, which in turn ease the mind and give peace to the soul. The reminder that God shall save and help us then impels us to praise the Name of the Lord and leads us to the sacramental Throne of Grace.

The pure reading of God's Word further enriches our faith and by means of the Creed, the Lord's Prayer and our responsive offerings of adoration, worship and petition, we enter into the glorious fulness of the presence of God.

UNUSUAL NEW CHURCH BUILT AT CALOUNDRA

FROM A CORRESPONDENT
Caloundra, November 20
An unusual new church will be dedicated by the Archbishop of Brisbane, the Most Reverend Philip Strong, in the tourist resort of Caloundra, Diocese of Brisbane, during a Solemn Eucharist on Friday evening, December 8.

For the congregation of S. Andrew's will be a much-looking book, "Building for Worship", which is a help to the architect in the design of the church. It is a book which is a help to the architect in the design of the church. It is a book which is a help to the architect in the design of the church.

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MORE AID FOR ASIA ADVOCATED N.S.W. CHURCH STATEMENT

Increased Federal taxation to enable Australia to provide more development aid was advocated by the N.S.W. State Committee of the Australian Council of Churches following its annual meeting last week.

The full text of its statement issued on November 16 says: "The greatest menace to Australia is not from without but from within ourselves. So long as we feign content with the developed industrialised nations of the 'West', continue to think that 'international Communism' is the major threat, there will be no easing of world tension and no peace. Today illiteracy, malnutrition, disease and despair mar and cut short the lives of millions. There are few signs that the western democracies have the moral concern to rise to the demands of the disadvantaged. The peoples of Latin America, Africa and unfavourable climates within western nations know that things could be done for them; they see the technological achievements of our nations. They observe the growing gap between themselves and us. Our responsibility lies primarily in the social and economic development of the Asian region."

POSITIVE AID
We call on our countrymen and politicians to give more positive leadership to the rest of the world before it is too late. We must find ways, for example, (a) to rapidly increasing capital investment on long, easy to repay, and profitable investment countries so that they can — but without external interference — increase and improve their living conditions and production; (b) to develop a comprehensive system of guaranteed prices for the main primary products on which these countries

depend; (c) increasing grants in aid; (d) giving positive incentives to encourage service overseas by qualified people. It is not our task to prescribe the precise economic and technical ways and means, but it is the task of the Church to warn people of those present attitudes and minimal policies which are leading men to destruction. Men, money and materials are being consumed in Viet Nam, but even if a military victory is achieved, none of the basic problems that area will have been solved.

WAR ALTERNATIVE
We fall completely to understand the current situation if we see the creation of a new world against the ideology of communism. Because war can no longer, for the safety of humanity be an instrument of international justice, we call for the adoption of a creative alternative: massive assistance to the underdeveloped nations to remove the causes of exploitation, malnutrition and degradation.

Such assistance must be very carefully offered so as to respect the independence of these nations and the integrity of their people. We call for immediate steps to increase the percentage of the total income which is applied to such development. The only course which offers hope is that the present practical terms steeply increased taxation and a slowing down of the rate of our rising standards of living.

ECONOMIC ISSUES FOR A JOINT CONFERENCE

ECUMENICAL PRESS SERVICE

The first conference on world economic development to be sponsored jointly by the World Council of Churches and the Roman Catholic Commission on Justice and Peace will be held from April 22 to 28, 1968, probably on the continent of Africa.

Plans for the conference were announced simultaneously in Rome by officers of the R.C.C.W.C.C. Exploratory Committee on Society, Development and Peace. W.C.C. Associate General Secretary Philip Potter, who is the responsible W.C.C. staff member in the exploratory committee, said: "This is an exciting and important step in the relations between the World Council and the Roman Catholic Church. Vatican decrees and recent Papal encyclicals have stressed in terms similar to those conveyed in our documents over the past twenty years, the need to seek justice and peace. 'All we are attempting to do is to obey together God's call to minister to the desperate needs of the world and to seek justice and peace. This year this conference will be the beginning of a fruitful collaboration in terms of the Church's concern for the total development of peoples.'"

The members of the R.C.C.W.C.C. Exploratory Committee have held several private sessions in recent months, the forthcoming conference on Programme for World Development will be the first public collaboration in the field of international justice and peace. The W.C.C.'s policy-making Central Committee gave approval

for the conference at its August meeting in Crete. A two-part agenda for the April conference is announced. First, participants will take a look at the human and economic factors concerning the gap between rich and poor nations. To make sure they have the latest information, the meeting of Christian experts has been scheduled to precede the United Nations Conference on Trade and Development (UNCTAD) in New York. Also the experience accumulated by bodies such as the World Bank will be brought to the discussion.

MOST CRITICAL
This will make it possible to pin-point the most critical economic and social issues. Conference participants will assess these findings from a Christian viewpoint in this area.

Then they hope to produce a joint statement of convictions about economic development. A list of issues for immediate joint study, and an indication of actions that Roman Catholic, Orthodox and other churches should be taking in this area. The Exploratory Committee first met in Rome in 1964. Geneva under the co-chairmanship of Eugene Grimmonin, secretary of Justice and Peace; and Mr. Peter Bannister, president of the Action Committee for the United States of

PATRIARCH AT LAMBETH

ANGLICAN NEWS SERVICE
London, November 20
In a joint statement last week, the Archbishop of Canterbury, Dr A. M. Ramsey, and the Ecumenical Patriarch of Constantinople, Archbishop I, said their discussions have been a distinct force in Anglican-Orthodox relations and a contribution to Christian unity.

The statement said that the two leaders, deeply moved by the world problem of refugees, had resolved to do all they could to help those distressed, and urged their people to support them in their endeavor.

Dr Ramsey said he was to plan a special effort in his diocese for the support of refugees.

UNIQUE SHARING
On the patriarch's visit to Britain, Dr Ramsey said the most valuable and significant thing he had been sharing in acts of worship of an unique kind.

On November 13, the Orthodox liturgy was celebrated for the first time in the chapel of Lambeth Palace. Dr Ramsey said their discussions have been a distinct force in Anglican-Orthodox relations and a contribution to Christian unity.

BURWOOD HOMES
The Archbishop of Sydney, the Most Reverend M. L. Loane, will inaugurate the foundation stone of a new boys' hostel at the Church of England Children's Homes, Wilden Street, Burwood, Sydney, on Sunday, December 3, at 2 p.m.

For many years the old weatherboard building housing the boys has been inadequate both for staff and children. A number of bequests from the past few years have made the new house possible.

NEW BOUNDARIES CRITICISED

ANGLICAN NEWS SERVICE

London, November 20
The reshaping of diocesan boundaries recommended in a report by an Archbishop's Commission accepted when it came before the Church Assembly on November 6.

The report recommended the creation of the diocese of Aston, the abolition of the diocese of Hereford, and alteration in the present area covered by that of Oxford, and the creation of new dioceses of Barking, Croydon, and Kensington, in the Greater London areas.

The commission's findings were summarised in THE ANGLICAN of October 5. One member of the Church Assembly pointed out that new proposals would mean an increase of £90,000 a year in stipends and expenses. He also pointed out that by leaving things as they were the cost to the Church would remain the same. There would have to be more bishops suffragan in the Church.

The Church should take one more long look at this before reaching a decision. He believed that there was a viable alternative. "Let us keep the large dioceses but let us have within them districts or sub-dioceses in the 'outlying areas'." The report recommended the division of London diocese into five.

TEAM OF BISHOPS
"We need it, if we are willing to make a decision. If we think of the present Diocese of London as still one whole of the five episcopal sees, we have inadequate staff together forming a team of bishops, and we need a chairman, we do not need any staff at all. We must meet so many of the difficulties."

The debate was continued on November 6 when the Archbishop of Southwark, the Right Reverend Murray Strickland, proposed a procedure as "dainty and hamfisted."

He said that the people of his diocese were not ready to be pushed around. The Bishop received much support when he said that the reports received have been submitted to the dioceses concerned before coming to the assembly. How could the assembly have an informed debate on such a highly technical matter as the division of dioceses until the dioceses were asked?

WALK AGAINST WANT

FROM A CORRESPONDENT
Melbourne, November 20
A 35-mile walk from Melbourne to Frankston is being undertaken by a group of 100 men, women and children. The walk is being organised by the Victorian Campaign of Inter-Church Aid. Called "A Walk against Want", it will take place during the week of Friday, December 8, and will be a protest for development projects in the Third World. The walk is being organised by the Victorian Campaign of Inter-Church Aid. Called "A Walk against Want", it will take place during the week of Friday, December 8, and will be a protest for development projects in the Third World. The walk is being organised by the Victorian Campaign of Inter-Church Aid. Called "A Walk against Want", it will take place during the week of Friday, December 8, and will be a protest for development projects in the Third World.

The walk will commence at the intersection of the main road and route will be down St. Kilda Road to the junction, along Dandenong Road to Dandenong and thence to Frankston. People may start any time between 7.30 p.m. and 10 p.m. and there is no compulsion to complete the walk.

Those interested are asked to contact the organiser, Mr Peter Bowes, C.A.A., 25 Brunswick Street, Fitzroy.

N.Z. DIOCESE ON RE-MARRIAGE

ANGLICAN NEWS SERVICE

Wellington, November 20
The Diocese of Christchurch, New Zealand, at its synod last month decided to recommend that the General Synod to authorise in special circumstances the remarriage of divorced persons.

Only one delegate voted against this proposal. The committee on the marriage of divorced persons had submitted that Christ had taught that marriage was sacramental but not necessarily indissoluble.

The committee doubted the concept of the innocent party who would be established was not in accordance in relation to the breakdown of the previous marriage but penitence for past failures and a sincere intention to do better in the future.

Canon J. O. Rymor said the Church must oscillate between the law tied with love and love tied with law. "We cannot allow people to rot in the hell of a broken marriage," he said, "nor weakly acquiesce to divorce and re-marriage."

"There should be a reference group in the diocese to assure that the Church that is indeed penitent."

MEMORIAL PLAQUES

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Plan Your Holiday Study Now

The period December to February is a time which provides many people with greater opportunities for study than any other part of the year. School, work, and university go into winter holidays and many church activities and organisations are in recess for part of the period. Holidays allow additional leisure time. Have you thought how you can use this coming December as your best advantage, as a Christian? We suggest for your preliminary consideration enroll in a course of Christian correspondence study which will make you more effective in Christ's service.

The following subjects are available:
Christian Ethics Christian Missions
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Preaching & Sermon Construction Principles & Methods of Evangelical Religious Education Youth Leadership
Course fees (including printed notes for the term lessons, and examination in February) are only \$150 per subject. Write now for your copy of the Fourth Term information pamphlet to The Secretary for External Studies, Moore Theological College, King Street, Newtown, N.S.W. 2042.

ACCOUNTANT required for BARKER COLLEGE HORNSBY

1968
A qualified and experienced accountant is required to administer the financial affairs of this large independent boys' school. Duties will include maintenance of all financial records and preparation of monthly trading statements and budgets. Salary will be commensurate with qualifications and experience. Superannuation will be available. Applications setting out personal particulars and experience, with the names of two referees, will be treated in strict confidence and should be addressed to:
M. L. Barnett Esq.,
Messrs Little, Chester & Barnett,
109 Pitt Street,
Sydney.

CRUSADE FOLLOW-UP

Crooks: Mr Riggs—Director of Counseling and Follow-Up—what does this mean?

Riggs: Well, one thing that is unique about Dr Graham's Crusade is the ministry of counseling and follow-up.

Many evangelists through the years have been criticised for the fact that they have taken place after an evangelistic meeting has been held and have been largely due to the fact that they have had very little, if any, follow-up at all.

So in our work we have thought of the need to endeavour to link people who make commitments in the Billy Graham Crusade to local churches.

We have not only endeavoured to link them to local churches, we have provided for them literature and helps that will assist in solidifying the Christian interest and that will help them in their Christian walk.

BIBLE STUDY

Crooks: How forcibly is this follow-up done? Would you, for instance, go to these people in their homes without their invitation?

Riggs: No. Each person who makes a commitment openly in the Crusade is followed up first of all by letters from Dr Graham.

On other words, Dr Graham will write to them at least twice encouraging them to go on in Christ and get into the local group.

Crooks: This is a point that I would like to take up. When you say a letter from Dr Graham is physically difficult, Dr Graham actually writing the letters implies that they are printed in some form.

Riggs: This is true. It is a printed letter that has certain meaning to it and in addition it, and its signature is printed and signed, but nevertheless it is a letter of instruction.

Crooks: The point about this is that one of the accusations sometimes made against such crusades as Dr Graham's is that they are so large they become impersonal, at least in the sense of a printed form letter.

Riggs: This is certainly a possibility though the idea is that we do give these people a personal study at the time of their commitment.

The Bible study is completed by the individual and sent to the local office where it is graded personally with personal attention given to the individual.

In fact we even have little personal notes which the grader will send out to the person to let them know that they are personally interested in them.

In addition, each individual who makes a commitment (and there may be a thousand to two thousand people coming out at a meeting) is channelled individually to a church.

GROUP DYNAMICS

The minister is sent copies of the commitment form and we ask him to make a personal visit and return to us a report indicating that he has visited them personally.

In addition, we organise Bible study groups for these people and they are personally invited to come and sit in a group of about ten to others who are given personal attention.

They are encouraged to express their own heart and share their own faith with others in a small group, in group dynamics.

Crooks: How long will you keep this up in the case of an individual who has made a commitment and expressed enough interest to continue with these courses?

Riggs: If they complete the entire correspondence course from our office they will receive six sessions from us and that will take them about two months.

In the Bible study programme we sort of throw the ball over to the local church as soon as we can and the minister then takes over.

He has Bible study material in hand to take these "inquiring" through thirty weeks of Bible study if they're interested. We have steps that will follow.

The first series has six sessions, then for those interested, there is a second series, and after that we have another type of series for the next two weeks.

Crooks: Is there any fee charged for this?

Riggs: As far as the individual is concerned—nothing.

Crooks: How successful are these Crusades in the long run when you follow people up, how long does it take before they drop out?

Riggs: Well, this would be a bit hard to analyse or give a direct answer—I mentioned that part of the follow-up is to direct these people into the local church and we leave it up to the minister to get his own people to keep in touch with whom they have made commitments.

So I wouldn't have a fair report to give you as to the percentage of people who stay with it or drop away.

I do know that we have thousands, multiplied thousands, of case histories of people who have been in the Crusade through the years and who to-day are in the mission field and in the ministry or in business.

For example—on Friday night we are training at Gibbulla Conference Centre where we are training a total of 100 men in a programme for ten businessmen.

They are trained to lead Bible study nature groups after the Crusade.

FALLING AWAY

Out of the ten men, two of them made their commitments in 1959—businessmen of today who are making their own impact in their own community, and that is the result of the Crusade.

The reason I ask you my question about the sort of study, if I may say it this way, is in time to time Dr.

AMNESTY INTERNATIONAL CHRISTMAS CARDS READY

AMONG the Christmas cards is now offered for sale there is one that does not compete with any others, because it is not intended for anyone the sender knows or from whom he expects a Christmas greeting.

The greeting cards of Amnesty International are sent with an enclosed list of Prisoners of Conscience; these are people in many different parts of the world who have committed no crime but are behind bars because the government of their country is afraid of the spread of their ideas.

The buyer of the cards is asked to send a greeting to each of the prisoners listed.

Sending of greeting cards at Christmas and New Year has been an integral part of Amnesty International for over 20 years past, supplementing the appeals to the authorities and the material assistance given by the politically neutral humanitarian organisations.

CARING

Numerous replies have shown what an immense spiritual uplift and encouragement these cards bring to the persecuted, proving to them that they are not so important parts of the world care about their fate.

The many cards that probably fail to reach the prisoners are sent to the authorities and to all-rough police and prison authorities of totalitarian countries cannot ignore the concern expressed in hundreds of men but are behind bars because the government of their country is afraid of the spread of their ideas.

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This is the text of the interview with Mr Phil Crooks of the Macquarie Broadcast Centre, Sydney, who is Mr Charles Riggs, Director of Counseling and Follow-Up, and Mr Billy Graham team; broadcast in the "Newsmakers" programme.

Graham has visited various cities in which he has preached before and the results have been various remarks about the degree of sinfulness of the city concerned, and the implication here is that the previous crusade in the city has been off and in fact it is something that needs to be boosted from time to time. Do you think that this is so?

Riggs: In the parable of the Sower which the Lord Jesus gave in the Bible, the seed that falls on the soil and is sown and some fall by the wayside, some fall among thorns, and so on.

FOUR TYPES

And He said that the seed is the Word of God, and the Word is sown and sometimes it falls on shallow ground, and it dries up, some fall among thorns—in other words, they will have some fruit—some thirty and some one hundredfold.

Only you can see this principle in statistics in any church or denomination—through the years they will take in 50,000 people, but maybe they will lose 40,000 and there is this shifting line of people staying and others going.

Crooks: Some people, not only critics of the Crusade organisation, would say that the message preached by Dr Graham is falling on shallow soil—to use an expression from the text of the atmosphere of the crusades has been likened to a kind of mass hysteria.

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Riggs: On the contrary, I think if you talk to people who have been in our movement you will hear things such as—"This great Crusade was turned into a cathedral."

And it is true, because our desire is to make a meeting place a worship place, a place of God. We are concerned entirely on God's Spirit to do the work. The power of God is preached in prayer.

Dr Graham uses no gimmicks, he is not using the name of his artist people—he simply presents to them the simple Gospel of Jesus Christ; how man is a sinner in need of a Saviour; how, if we are willing to admit we are sinners and come in repentance, that is, turning from our sins to a willingness to receive Christ by faith and receive Him into our lives, that God will give us the forgiveness of sin and the promise of everlasting life.

And without any great emotional stirring he invites people to come.

You see, here's the important issue—when they do come, they are met by personal counsellors.

These are local people trained from the churches and these counsellors will talk to these people as to why they have come. "None have come with a real need; others aren't so sure... "I was curious". These people are not interested in me and then if that is all they have come for, obviously nothing happens.

COMMITMENT

Even after the counsellor talks with these people to determine how genuine they are and tries to meet their need, if there is one, then these "inquiring" are given a commitment card by an adviser—only a minister satisfied in his own heart that this person is sincere in his faith and his need has been met.

Should the person be given the conclusion that is not real commitment.

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ment has been made by the inquirer he has the privilege of writing "no decision"—and so it is checked out all along the line.

Every one of those who come are talked to personally as to why they have come, and it is only those who really are business that we are interested in as far as the counselling and follow-up programme of a Crusade is concerned.

UNITED SERVICE IN INSTANBUL

ECUMENICAL SERVICE

Istanbul, November 20

The 100th anniversary of the Crimean Memorial (Anglican) Church here was marked by an ecumenical service on the evening of October 22 in which 15 priests and pastors from Roman Catholic, Orthodox, Armenian, German, Evangelical, Syrian and Armenian Catholic churches took part.

The Bishop of Gibraltar preached on unity, and prayers for unity were offered by each of the leading clergymen in his own language.

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BAPTISTS IN RUSSIA

ECUMENICAL SERVICE

Geneva, November 20

A document addressed to U.N. Secretary-General U Thant and high authorities in the Soviet Union and signed by several Russian Baptists claims that more than 200 Baptists are imprisoned in the Soviet Union.

The document, which has recently been made public outside the U.S.S.R., purports to emanate from parents and relatives of those who have been arrested and arrested before the dissolution of the Baptist Union of the U.S.S.R.

Both the signers and those arrested belong to the dissolved group of Baptists called the Initiative Group, which opposes the officially recognised All Union Council of Evangelical Christian Baptists.

The World Council of Churches is studying the document closely.

Because of its concern for both religious liberty and unity with its member churches, it is seeking direct contact with the competent authorities in the U.S.S.R., particularly with leaders of the Baptist Church, who have been asked to comment on the document and evaluate it.



CHURCH OF ENGLAND IN AUSTRALIA
DIOCESE OF SYDNEY
Archbishop of Sydney's

COMMISSION OF ENQUIRY

into all aspects of the Church of England's work in the

INNER CITY

Notice is hereby given that sittings have commenced of the Commission of Enquiry into all aspects of the Church of England's work in the Inner City of Sydney. Any person or organisations wishing to place before the Commission any facts which they feel may be of assistance are requested to do so in writing to the Secretary of the Commission, Mr W. Gotley, Diocesan Church House, George Street, Sydney, 2000.

(Rt Rev.) A. J. Dain, Chairman.

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