





## THE SACRAMENTS OF THE CHURCH . 5

## THE HOLY EUCHARIST

IN the sacrament of Confirmation, God the Holy Ghost strengthens within us first, the Spirit of Wisdom or Spiritual Perception in order that we may see where God's glory lies; then, the Spirit of Understanding, that we may accept accordingly; the Spirit of Counsel that we may work in accordance and harmony with His purpose and power for the salvation of the world; and fourthly, the Spirit of Holy Strength, that we may be able to strive against and overcome in the strength that cometh from heaven, every force and power of evil which seeks to kill and hinder us.

The fifth gift which God the Holy Ghost strengthens within us is the Spirit of Knowledge. Knowledge has several meanings which will help us to understand this more clearly. It means assured belief; that which is known; instruction; enlightenment; and practical skill.

In the Primitive Church, the sacrament of Confirmation was administered immediately after the sacrament of Baptism and the Greek Church still follows this practice, though instruction is given afterwards.

In the time of the Middle Ages, the Church in the West had separated the sacrament of Confirmation from that of Baptism so that there the candidate was given at least some instruction before being confirmed. God the Holy Ghost then, strengthens within us all we have already learned to know of God and through the instruction we have received and the enlightenment we have been given so that we may be in Holy on which we may rely at all times, no matter what may come into our lives, but may put that assured belief into practice by the way we live our daily lives.

## THE FIG TREE

We see this more clearly if we consider three incidents. First, a few days before Our Lord's Crucifixion, He cured a fig tree upon which He had expected to find fruit but found none.

Secondly, when St. Peter committed upon the tree's withering so quickly, Our Lord said, "Satan hath left thee."

And thirdly, on the night in which He instituted His Most Blessed Sacrament, Our Lord said to St. Peter, "Satan hath left thee."

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sired to have you, that I may sift you as wheat; but he says to him that by faith he has not failed.

Our tree had been (as it were) instructed by nature in not putting forth fruit, but it did not know it; it was not aware that it knew into practice; the result was that it was barren despite all its fair looks.

Secondly, Our Lord was bidding St. Peter learn to have an assured faith in God through the instruction He Himself had given him, together with the other Apostles, and the enlightenment God had bestowed in showing him Our Lord was truly the Christ the Son of the Living God; and thirdly, in His prayer that the Spirit of Truth might not fail when Satan attacked, but that He might have the strength that cometh from heaven. Our Lord was bidding St. Peter put into practice all that he had learned through working with and living so close to Our Lord Himself.

## WITNESSES

God never leaves Himself without witnesses in any act regarding Himself in man.

He causes us to receive instruction that we may learn to believe in Him and when we are confirmed, His strength in us through His Holy Spirit, so that we have learned so that we may put into practice all that we receive. We then, should be able to witness.

At about a hundred years ago, an Englishman had charge of the St. Peter's school. One day, one of his stable boys found a tract on the sanctity of the Sabbath in the stable, read it, and then asked if he might have his Sundays free so that he could go to Church.

The boy, being misgaid, he left the stables to take an afternoon job where he was not required to work. Some months later, travelling in the South of France, he found a stranger sitting beside him on the Sabbath. He said that he had seen in all Austria was a stable boy who gave up his job to go to church, and he was required to work on Sundays.

His friend, who offered his job, which Baldwin opened on his return to Austria and found to be a Bible.

On reading it, he decided the stable boy had been right and asked the nobleman if he might have his Sundays free.

When his request too was refused, he left the stables, but it was not so easy for him to find another position.

His work had always been with horses but now his companion would not let him accept any position which meant working on Sundays or on racecourses. The years passed and his wife became poorer and poorer.

## SACRIFICE

At length he was offered a very well-paid position, but it was not the one he wanted. He was asked to leave his course and he, knowing so well the value of the racecourse, refused it.

That very week he was given a highly responsible position of a big carting stable where there were hundreds of men and horses.

It was not long before he had attracted the notice of the men to have alternate Sundays off and for some time he was able to attend only to the needs of the horses. God did not leave Himself without witnesses. The lightened Baldwin through the stability which he put all his life into the little knowledge he had gained through his training.

Then, he came to be further instructed through the reading of the Bible. He was a fellow traveller had given him the strength that cometh from heaven to keep his faith firm through all his adversities.

"Watch ye, stand fast in the

By FRANCIS JOHN BREXLEY

faith, quit you like men, be strong," wrote St. Paul to the Corinthians, and said, "Let all things be done with charity." He says, "Where love and charity are there is God."

He does not say nothing without love; whatever He sends or permits in our lives is done in love for our souls and so it is that God the Holy Ghost strengthens within us His gift of Knowledge that we may have an assured belief in God and know that because He is love He has an answer to our every question and a solution to our every problem.

To the strengthening of the Spirit of Knowledge, God the Holy Ghost adds the strengthening of the Spirit of Truth and of Peace.

True means agreeing with or worthy of belief. Godliness means being like God in character, or acting according to God's Law. So True Godliness means acting in accordance with God's Law in such a way that we shall grow like Him and by making His living law His law with the fact that He is Love, others will be of true confidence and belief in Him.

FAMOUS ANGLICAN SEES . . . 64

## WESTMINSTER ABBEY

By THE REVEREND EDWARD HUNT

QIMON LANGHAM, 1349, de- serves special mention for his study upon a new era, which won for the life of Westminster.

His jurisdiction included the whole of Middlesex (except Fulham) and the Diocese of London. He died in 1359.

Under Edward VI, the bishopric was suppressed, 1550, and the abbey church, with its dean and chapter, was united to the bishopric of London. Co. being

little damage was done to the church during the Reformation, but the Kings took the best of the abbey's treasures and the prebendaries

The chapter "suffered much from the Kings' greed, but were saved from further perils by the accession of Mary who re-established the monastery by licence from Cardinal Pole.

S. Francis of Assisi was called the Mirror of Christ because in all he sought to show God by acting in accordance with His will. He was without sin, living agree with that fact that God is Love.

When we are strengthened in our Confirmation with the Spirit of Love, we are being given the opportunity to be Mirrors of Christ showing God to the world in such a way that others will see and have a belief in the confidence in Him through how they see us live and what they see us do.

## BEHAVIOUR

There is a story of an Indian who went into the shop of his friend the goldsmith and told him he would never become a Christian because Christians say that God is love but do not live in accordance with that belief and fact.

His friend assured him that he, the Indian considered he could believe only what he saw in his behaviour.

He sat down in a corner of the shop and watched the goldsmith work. He saw that a true Christian is like

and how he makes his living agree with the fact that God is Love by living in accordance with that fact, for he watched the goldsmith complete and utter honesty, though it was to his own loss; saw him generous both in word and deed; and heard him soundly abused, refused steadfastly to work on Sunday.

When the day ended, the Indian remarked that he had seen a different kind of Christianity that day for he had seen a Christian whose living agreed with what he professed.

The goldsmith was a Mirror of Christ. By making his life agree with the fact that God is Love and by acting in accordance with God's Law it was to his own material hindrance. He showed the Spirit of True Godliness and was the means of bringing his friend to have such belief and confidence in God that he too became a Christian.

God the Holy Ghost, then, strengthens within us in our Confirmation the Spirit of True Godliness that we may become Mirrors of Christ, so that we do and God's best witnesses.

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# "NEWPOINT" ON VIET NAM

Archbishop, what would you say were the main principles that Anglicans should have in mind when they approach the question of what should be done to stop the bombing in Viet Nam?

The first thing that we must all have in mind as Christians is an absolute horror of the destruction and suffering which war is causing in Viet Nam, as it goes on. There have been occasions when we have been justified; when the motive has been justice, and when there is a chance of a just settlement. But in this case it does not seem that either side is winning, it does not seem that justice is on its way to the top, and our ardent desire is to bring the conflict to an end.

What should be done about the bombing in Viet Nam?

First let me say that we cannot exclusively blame one side only. We deplore the bombing, we also deplore the cruel things done on the other side, but there has to be a break-through, and I join those who long to see an end to the initiative by stopping the bombing.

What would like to see for the American stop bombing forthwith?

Yes, I would. Supposing, as a result of that, the North Viet Namese did not let the Americans say they might stop the bombing, in a situation, put in more men, more supplies, and destroyed hundreds of thousands of American soldiers.

From accounts that we have from the North, the flow goes on to the South irrespective of the bombing. But an initiative it really would be a good thing to make, and the Americans can make it.

Would you like to see our government telling the American government that?

I think our government did, in the past, tell the American government that. I would certainly like there to be a big volume of Christian opinion in all countries, in which our own government joined, putting this strongly to America.

Do you think it would be a good thing for the Church in Britain to make a formal expression to that effect?

Of course, you say the resolution of the relevant committee of the World Council of Churches only a short time ago, which was on the same lines as the resolution of the World Council of Churches. So there has been no lack of strongly backed expression of views from the Churches to the government.

Many American Christians regard Communism as an evil which must be fought at all times and at all places. Do you have that view?

## NOT HOLY WAR

I certainly believe that Communism is a great evil. I believe that a Christian believe Communism to be a great evil, but Communism is not a single military bloc. When Communism gets into a country, there is a lot of mixture of Communism and sheer nationalism. Communism is not a religion, it is also partly a nationalistic movement, and there is strong nationalistic feeling in Viet Nam that wants to get rid of foreigners. There is a great deal of that sentiment about it. My fear is that by having a sort of holy war against Communism, you are confusing those distinctions, and in fact making it more likely that people whose motives are mainly nationalistic become more and more firmly committed to Communism in outlook.

Would you say, then, that whatever grounds a Christian would adduce for his being in Viet Nam at the moment he should not bring forward the fact that he is there to fight Communism?

It is a little more complicated than that. It is possible, that if in the end the whole of Viet Nam was united in a single communist state, it might mean that

This is the text of Kenneth Harris' interview with the Archbishop of Canterbury, the Most Reverend Michael Ramsey, on B.B.C. Television on March 29.

the whole of that corner of Asia became communist; that is the point. But we do have to weigh against that the terrible dragging on of the suffering of this war, and I put that as the greater consideration.

But from the Christian point of view, it is a matter that that part of the world becomes wholly communist?

Christians certainly regret a part of the world going communist, but it has to be weighed against other factors, and of course a factor is the people of

the World Council of Churches, the British Council of Churches, and a lot of other Christians and Christian leaders concurring in certain things; that is, it is wrong to blame one side exclusively, where both are to blame; that an American initiative is ardently to be desired and that all Christians must by their prayers be helping the forces of human reconciliation. It is when on both sides it is seen that Communism is not winning through this method, and anti-Communism is not winning through this method, but that human lives are being ended, that the common humanity comes on top and it is that that Christian people have to be praying for.

We are warned of the need of the Christian to be able to lose face — to show humility in order to obtain reconciliation, that isn't there a danger that if that attitude were crystallized in Viet Nam, it might be misinterpreted on the other side as appeasement — giving in — and lead to the bad effect that appeasement had in the 'thirties'?

## CIVIL WAR

I don't think it is a real parallel, because in this case it is a country internally torn by the forces within itself. And of course the settlement would be well to stop fighting and to live together.

Many people would agree that Christianity has much to tell man about his relationship with another. But they say "Can Christianity say anything useful about relations between two nations?"

The relation between nations and another rests on the relations of persons—men, women, and children—to God, and towards one another. I would say that for all of us to be putting right our own moral relationships in every sphere, and in relation to God, was a supreme way of praying. They will be done in the kind of way that really can have a tremendous spiritual effect upon a vastly tragical life like Viet Nam.

The Archbishop of Canterbury

## CONDITIONS APPALLING IN VIET NAM REFUGEE HOSPITAL, SAYS A.C.C. WORKER

The appalling conditions in refugee camps in Viet Nam are described in a special report to the South Australian Roman Catholic paper, "The Southern Cross", by Miss Rosemary Taylor.

Miss Taylor, a school teacher and a former lay missionary, is the first Roman Catholic member of the Australian Council of Churches' Viet Nam.

Her report deals mainly with the hospital that serves the thousands of refugees at Tay Hoa, in the Phay Yen province, where she is working.

"By Western standards it is a noxious establishment," she says. "As we went from one sordid room to another I could not help the tears."

"There were young boys burnt into a pitiful deformity and the smell of rotting fish."

"There was a woman writing in agony on the operating table, she had a mangled foot, had left horribly from with thrapel holes. She had only a local anesthetic as forces and scalpel probed and cut deep into her flesh."

## FLIES BUZZED

"The surgical team was masked according to the rules; we held handkerchiefs over our mouths, and the flies buzzed around the victim in mockery of us all."

"There was a little eight-year-old boy stiffened on his bed-stall by tetanus, calling out to comfort him and cover him with the scraps of cloth that served as sheets and bedclothes."

"There was a young mother weeping silently as she squatted on the mat, nursing her aching and unconscious baby."

"There were bodies smashed by grenades or burnt by napalm."

There were victims of plague and infection.

Most pathetic of all were the men I saw in one room, squatting on the end of the bed.

I could not see the nature of their wounds. I saw only the handcuffs chaining them to the bed and the armed guard hovering in the door-ways. These were Viet Cong prisoners.

Miss Taylor said there was no sign of either in this miserable building, with its greasy furniture and rusty, tin cans.

"There is no picture, no toy,

no clean coverlet, not even a glass of water—nothing but a lonely pain, curled up in dirty straw mats."

The refugee camp was a town of bamboo houses, patched with scraps of salvaged iron and thatch.

There were no toilet facilities and water had to be carried, often long distances, from a well. There would be no toilet, no sign of any article of household furniture, no sign of life, no luxury in these circumstances," she wrote.

## CURIA APPOINTMENTS ARE SEEN AS "LIBERALISING"

ANGLICAN NEWS SERVICE

Rome, April 17

The Pope has named Cardinal Jean Villot of Lyons as Prefect of the Sacred Congregation of the Council, which is responsible for ecclesiastical administration, discipline and basic teaching.

The post, which is considered one of the Roman Curia's most important, had been vacant since the death of Cardinal Ciriaco De Tada, of Italy, in December.

The appointment was one of several changes announced this month that appeared to liberalise the Curia.

Cardinal Villot, who was appointed to the post of Secretary of State by Pope Paul in 1965, is the first non-Italian to be named to such an important post in the power structure of the Curia since the Second Vatican Council that was begun by Pope John XXIII.

The cardinal served as one of the under-secretaries of the Ecclesiastical Council and was considered one of the more liberal members of the Curia.

NON-ITALIANS  
His appointment is in line with the will of the council to "internationalise" the Curia, which has been the almost exclusive domain of the Italian hierarchy.

The Pope has already appointed several non-Italians to important curial posts, including Cardinals of Belgium, and Mgr Garrone, of France.

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## LETTERS TO THE EDITOR

## "A MODERN LITURGY"

TO THE EDITOR OF THE ANGLICAN  
Sir,—As one who is a member of the Liturgical Commission I am a former member of the Synod Commission appointed by General Synod to explore the possibilities of Revision of the Book of Common Prayer has already shared his views on "A Modern Liturgy" in your columns. I hope it will be helpful for another who is in the same position to do likewise.

If we are to be faithful to the Constitution of the Church of England in Australia, no variations in the orders of service in the Book of Common Prayer may be permitted (even for experimental purposes) if they contravene any principle of doctrine or worship contained in the Book of Common Prayer or the Thirty-nine Articles. One of these principles is clearly laid down in the preface to that book.

Your general aim therefore in this undertaking was, not to gratify this or that party in any of their unreasonable demands, but to do that, which to our best understanding would best maintain the peace and unity in the Church, the procedure of reverence, and existing of piety and devotion. In the preface to the Book of God; and the cutting off of any deviation from the tradition on occasion of civil or quarrel against the Liturgy of the Church.

One of the glories of the Book of Common Prayer is that it is capable of very widely differing interpretations. Those who adopt the Receptation view of the Blessed Sacrament may use with perfect honesty and belief the same words in the Real Presence as those who are originally of the line of Luther. It is truly catholic,—all-embracing—and any deviations from which are to be permitted under Clause 4 of the Constitution must be equally justified under that clause for all other such deviations and must contravene none of the principles of that book.

It would help all concerned if those who are originally responsible for "A Modern Liturgy" could give us a clear answer to the following questions: (1) Why were the words "by faith" added in the prayer for those who receive your gifts from bread and wine and blood? Our Saviour's word may share by faith in his body and blood.... (2) The equivalent passage in 1662 is "Grant that we receiving these thy creature bread and wine, according to thy Son our Saviour's holy institution, in remembrance of his death and passion, may be partakers of his Body and Blood." (Canon Robinson already explained this addition by reference to Article 28; Article 25 could call the Sacraments "effectual signs".)

(3) In the prayer of thanksgiving, why was it necessary to add the words "who believe in Jesus and...."? Canon Robison has stated that "there is not the slightest difference between these two prayers in regard to the effectiveness of the sacrament which they express." But there is this very important difference, 1662 says, "Thou dost vouchsafest to feed us with thy most precious Body and Blood of thy Son our Saviour Jesus Christ." "A Modern Liturgy" says "because you graciously feed us with thy Body and Blood, we believe in Jesus and...." and have received these pledges of his love, and the spiritual food of his most precious Body and blood.

(4) Why were the capital letters for "Body" and "blood" used in "A Modern Liturgy" if it is possible to eat the Body and Blood? (5) What is the scriptural authority for the statement "the man of the Eucharist"? Superfluous we have a right reason for one another? This dissertation is obviously based on Cor. xi, and I find no justification there for the phrase "it is not possible". Indeed, we are told that those who eat and drink unworthily are profaning the Body and Blood of the Lord. They are not merely profaning bread and wine.

(5) Why was it necessary to make it so clear that this was the true fruit of the vine? The words "who believe in Jesus" are entirely different and separate from the true and living Body and Blood of Christ.

(6) Why is there no equivalent in the 1662 rite of the words "who believe in Jesus" as a prayer for those who receive the sacraments of the gospel, thus making it clear that the sacraments of Baptism and Holy Communion in 1662 did not require it necessary to make this statement?

(7) Why do the words "thy servants" now place the face and serve him? The words "all thy servants" depict this life in the faith and fear? This was done to rule out possibility of interpreting the phrase "we may...." share with them the fulness of life as a prayer for the departed?

It would appear that all these alterations and additions to the equivalent portions of the 1662 rite have a slant in the opposite direction. So my final question is—

(8) Are there any alterations or additions in "A Modern Liturgy" which have a slant in the opposite direction to those mentioned above?

Yours faithfully,  
(The Venerable)  
FRANK R. BLEBY,  
Burnside, S.A.

TO THE EDITOR OF THE ANGLICAN  
Sir,—The "Zwinglian Rite" interpreted as a "New Liturgy" is not so easily interpreted as that belonging to what many of us would recognise as the Anglican Rite. It is not either of these interpretations. It is an expression of the tradition of sixteenth and seventeenth century England, which will always remain one of the basic arguments of the Anglican Rite. The protestant wings of the Church will be gained by going further and further from ground again and again.

The new Liturgy there have been a large number of clergy all over the world, who have been illegally using the authorised liturgy and legal rights of the Anglican Rite. They remain. In spite of this, they remain convinced that it is imperative that the catholic heritage of the Church of England be preserved, and that the most obvious expression of this concern was to be found in the celebration of the Holy Communion.

The rite contained in the Book of Common Prayer was rearranged into what has been called the "interim" rite and added to the collects and other prayers were taken from the rubrics in the Eucharist came from the same source, e.g., the words "in better order" from the "A Modern Liturgy" and the words "in better order" from the "A Modern Liturgy".

BEVERLEY PATTERSON,  
Toowoomba, Q.

TO THE EDITOR OF THE ANGLICAN  
Sir,—In your issue of 19 April, using Article "The Value of Open Discussion" (April 13), and assuming that you were stating what you said, I would suggest that the lives of ecclesiastical journalists' and the lives of the clergy (the journalists) should still be "compelled" to resist to the temptation of the only to ascertain what went on at meetings of the House of Bishops mission — or, more specifically, whether there was a full attendance of the community to vent their opinions.

One idea that such opinions as Archbishop Bley says should not be emerged, and not have been seen by other members of the Commission be the House of Bishops, or at least aired at that much

larger and more representative body, the General Synod, which will be able to give a further design for experimental use.

It seems, however, that the House of Bishops has been out of their learned opinions from their Eastern Rite brethren, and that the House of Bishops is in contradiction from your Editorial, these other members of the House of Bishops seem to agree upon acquiring the House of Bishops, the Canon Robinson in particular, of any hypothetical charge of holding the heretical views of the House of Bishops in connection with "A Modern Liturgy".

Regrettably, as my clerical opinion, and learned opinions, there is a tendency to stop to mud-slinging and name calling when we run out of more scholarly ammunition. It is all too easy to band accusations and/or accolades, and both can be misleading.

Thus those of us who call ourselves Anglican-Catholics often never find a sound learning which would have shocked Paul and Peter into a more serious examining the members of an Evangelical College which year after year is personally and honourably in T.H.L. examinations.

TO THE EDITOR OF THE ANGLICAN  
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(Continued from page 5)

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