

RELIGION

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BY SIGMUND FREUD FOUND BY SIX CHURCHES

STONE TO BE SET AT THE A.N.U. ON SUNDAY

FROM A CORRESPONDENT

Canberra, March 25

The Minister for Education and Science, Mr Malcolm Fraser, will set the foundation stone for Burgmann College at the Australian National University here.

Representatives of the six churches sponsoring this residential college for undergraduate and post-graduate students will be present.

The churches are the Anglican, Baptist, Churches of Christ, Congregational, Methodist and Presbyterian.

The venture began in 1956 when the university agreed to affiliate Church-sponsored colleges in order to help with the acute shortage of student accommodation and to bring to the university traditions somewhat different from those developing in its own halls of residence.

In 1956 it made available ten acres on the campus, five for two Roman Catholic colleges and five for an inter-denominational college.

In 1963 informal conversations between representatives of the six churches conspired led to the formation of an inter-church committee, subsequently the federal bodies of these churches gave the official approval to the project, now known as Burgmann College.

Among the reason for founding the college are:

FAITH AND WORSHIP Religion while confined to compulsory religious services for university students the founders felt that many students, especially those living away from home, benefit greatly from living in an institution providing services and chaplains for those interested, and generally creating an atmosphere in which the Christian faith and worship will be a natural part of residential life.

Discipline. While recognizing that university students are beyond boarding-school type controls, the founders felt that they will benefit from wise guidance and training in student self-government, so reassuring parents that their sons and daughters are receiving reasonable supervision in both academic and personal matters.

Tuition. Though the university now provide many bursaries, students at some times, especially before year-end examinations, make heavy weather of university work and benefit greatly from college tuition.

Independence. Though the Federal Government has been very good in leaving it free to develop in its own way, the ANU inevitably bears the marks of a government institution; particularly as it operates in a town containing so many government personnel and organisations.

ADVANCED THEOLOGY

While being required to work within the terms of the University Advancement Statute the college has almost complete freedom to organize its own life and to help the spirit and traditions it feels important, train students in self-government, and generally foster sensible independence. The college has another major objective: to act as a centre for advanced theological studies. Though it has no Faculty of Theology the Australian National University even now has certain facilities for advanced work in

topics of common interest to theologians of several churches, notably in history, philosophy, language, sociology and psychology.

Students may enrol in such departments under present rules and may compete for the university's M.A. and Ph.D. scholarships.

Some members of the Ministry have already obtained higher degrees in this way but have likewise had a focal point for their wider interests; this the college would provide.

Moreover the college will enable students to cover wider fields than at present where university departments do not themselves give a full range of its resources. Services doing advanced work in subjects outside the university's present interests, pastoral theology and dogmatics, for instance.

High standards, in these, as well as in subjects now within the university's range, will enable the college to establish a reputation for sound scholarship and academic open-mindedness, so making the creation of a full Faculty of Theology much more feasible. This is a very long-range objective.

OTHER COLLEGES

The important point is that long before this, a well-staffed college can manage to foster high theological learning in Australia.

Other theological work, tuition and library collection the college will have in common with Urula College (Uruline Order) and John XXIII College (Dominican Fathers). The three colleges are also working together in a common project.

Originally the college intended to build eventually for 200 students, but at first stage of 100 students.

PERTH TELEVISION INVOLVES NINE CHURCHES

A new series of programmes, "Of Mice and Men", is being presented by the Christian Television Association of Western Australia.

Anglicans play a prominent part in the association which includes all denominations except the Baptists.

The interviewer is a Roman Catholic priest, the Reverend John D. Hodge. The other participants are the director, Mr Peter Duncan; the designer and graphics man is Graeme Quartly; and the producer and script-writer is an Anglican priest, the Reverend Fr. M. Moran.

This interesting series is being

The university's urgent need for accommodation, however, allowed it to lease a site only on condition the college build finally for 300 students, with a first stage preferably of 200-250. (Continued on page 11.)

OUR 1968 LENT APPEAL

OVER A THIRD OF THE WAY!

Dear Readers,

It is a well-known fact of newspaper life that everyone prefers to read about other people, rather than ideas or things. Here are two stories about two people who have helped Bishop Langford-Smith, which we think will interest you.

The first is a lady who lives in the actual City of Sydney. We would not be a youth/college as she is not so young, but she is not exactly a young lady, and she lives in fact largely on an Age Pension.

She came on foot, just over two miles to our office last week, bringing her contribution, which is listed among the list of donors. This is the essence of what she said: "I've had a contract operation. They did it for me without charge at the Eye Hospital. When I read about these people in Northern Kenya going without proper medical attention, I thought it was not fair. "If they live in such a country, they need good health and eyesight, just like everyone else. So a few nights, and here is what I took over after I paid my fare."

It's not an especially spectacular story, to be sure. But it appeared to us as typifying the sense of human kindness that concerns to do something about the needs of the underprivileged, in practice, which lies behind all these gifts, large and small.

The second story is about a group of private letters — in Victoria. He holds certain political views, which he often puts in private letters — but never, also for publication.

Here is what he wrote last week: "As you know, I consider your views on Viet Nam and as regrettable as I am sure you are, but I feel this places upon me the moral obligation to support your appeal for the Bishop of Nakuru."

"This may not seem logical at first sight. However, it is one way I can show that though we disagree in some things, there are more things that unite us. I hope I can always be big enough to act on the latter."

Our 1968 Lent Appeal, some details of which have appeared in recent issues, is for a medical project in the wild Northern Frontier Area of Kenya, known as the Marsabit Project. We seek:

● Six doctors to work there for 2½ years; and ● \$2400 to enable Bishop Neville Langford-Smith to cover their fares and cover sundry expenses — salaries will be paid by the Government of Kenya.

Gifts may be sent either to THE ANGLICAN or to the Bishop's commissary, Archbishop G. R. Debridge, Diocesan Church House, George Street, Sydney.

We acknowledge with deep gratitude the following further gifts received up to last Tuesday: **Presiding Bishop-elect** — \$241.00 **R. Ramsey** — 5.00 **St. James' School** — 5.00 **St. Mary's** — 5.00 **St. Peter's** — 5.00 **St. Paul's** — 5.00 **St. John's** — 5.00 **St. Andrew's** — 5.00 **St. George's** — 5.00 **St. David's** — 5.00 **St. Elizabeth's** — 5.00 **St. Raphael's** — 5.00 **St. Nicholas** — 5.00 **St. Basil's** — 5.00 **St. Ignace's** — 5.00 **St. Francis's** — 5.00 **St. Vincent's** — 5.00 **St. John's** — 5.00 **St. Peter's** — 5.00 **St. Paul's** — 5.00 **St. Andrew's** — 5.00 **St. George's** — 5.00 **St. David's** — 5.00 **St. Elizabeth's** — 5.00 **St. Raphael's** — 5.00 **St. Nicholas** — 5.00 **St. Basil's** — 5.00 **St. Ignace's** — 5.00 **St. Francis's** — 5.00 **St. Vincent's** — 5.00 **St. John's** — 5.00 **St. Peter's** — 5.00 **St. Paul's** — 5.00 **St. Andrew's** — 5.00 **St. George's** — 5.00 **St. David's** — 5.00 **St. Elizabeth's** — 5.00 **St. Raphael's** — 5.00 **St. Nicholas** — 5.00 **St. Basil's** — 5.00 **St. Ignace's** — 5.00 **St. Francis's** — 5.00 **St. Vincent's** — 5.00 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PARISH MISSION HELD AT GOONDIWINDI

ENTHUSIASTIC RESPONSE AND LIVELY QUESTIONS

FROM A CORRESPONDENT

Goondiwindi, March 25
Two Newcastle priests, the Reverend W. H. S. Childs, Rector of Cessnock, and the Reverend P. L. Rushton, Assistant Priest at Wyong, travelled to the Queensland border town of Goondiwindi where they were commissioned for a week's mission on March 10 by the Coadjutor Bishop of Brisbane, the Right Reverend John Hudson.

Bishop Hudson travelled more than 200 miles to be present.

The mission came after a year's intensive preparation by the Rector of Holy Trinity, Goondiwindi, the Reverend R. Smith and his people.

Prayers for the mission were said regularly by all Anglican Religious Communities in the Australian Church, parishes made use of mission prayer cards in their daily devotions and intensive visitation, especially by the laity, was carried out, to involve all in the mission.

They went armed with a letter from the Archbishop commending the work.

The Holy Communion began each day's mission activities, and was led to the Children's services in the afternoons and the children's services each evening.

A special service for women and a morgue for the men proved popular.

"POP" TUNES

Modern hymns, sang to the piano, and many old favourites with interesting "pop" tunes led the singing, led by Father Peter. Father Bill displayed his musical talents at the organ.

A topical and lively array of questions were submitted and answered with.

Fr. Rushton gave instructional addresses on the Church's sacraments and led the children's services.

The main address, based on the fundamental doctrines of the Faith, was given by Fr. Childs.

The children's response was exciting, with the Church crowded every afternoon.

The children were enthusiastic as they received teaching from the Creed, the Bible and the Prayer Book and their participation was nothing less than fantastic.

At the final service for the children, more than 200 children process around the church grounds, after which they received devotional cards as mementos.

Visitation of children newly baptised by the mission will be undertaken by parish Sunday school staff.

Well stocked bookstalls provided popular, and most of the books were sold.

The evening mission services maintained good numbers in the church being full each night.

Some parishioners travelled many miles to attend the mission, one covering eight hundred miles during the course of the week.

Patrol visits to schools, hospitals and business people were carried out and a feature of the success of the mission was the visit by the missionaries and the rector to four of the local hotels.

LOCAL HOTELS

The men were addressed in the final evening, when the church was full, and they were invited to attend.

After mission services the local parish groups provided supper when the missionaries were able to mix with and meet the people.

The climax of the mission on the final night, when the church was packed, came with the challenge from the missionaries to the people.

Worship every Sunday with His Church, to hear faith-

ful witness to our Lord and Saviour Jesus Christ; and to work, pray and give for the spread of the Gospel; will be the essence of the challenge which was taken up by the members of the congregation, as they took lesson cards and committed themselves to greater service.

BALLARAT W.A. REPORTS A VERY SUCCESSFUL YEAR

FROM OUR OWN CORRESPONDENT

The Australian Board of Missions was a servant of the Church in Australia, so that the Church could be a servant to others, the Victorian State secretary of A.B.M., the Reverend R. L. Butters, told a gathering of women at Colac on March 19.

He said that A.B.M. in its role as a non-political service to the Body, the Church," he said.

"Our work is so much a matter of supporting missionaries over seas by sharing together a common vision, that we have had organised more than \$1000 of direct giving through the diocese during the year.

"Mission boxes are a lot of work, and some people think they are out of date, but they have proved how very important they are," he said.

NEW GUINEA GUESTS
At the afternoon session, Fr. Butters introduced three good speakers, all from the mission field—Tapa-New Guinea. They were:

● Miss Margaret Wain, who has been teaching at Pirol, and who spoke about patrols she had undertaken to remote outposts in the highlands, of the difficulties presented by the terrain and many languages; and the self-support programme at Elwo.

● Miss Joan Blackman, who has been a secretary with the Diocese of New Guinea at Enthi, Samari and Lae, and who spoke of the administrative work of the Church and the problems caused by the increasing urbanisation of Papua, and

● Brother Andrew, S.S.F., of the Franciscan Friary at Jagarua, who described the life and work of his community.

Members had made 12 further sets of vestments for priests in the work of his community.

RECTORY GARDEN WINS FIRST PRIZE

FROM OUR OWN CORRESPONDENT

Camberra, March 25
The Reverend J. and Mrs Tetlow of St. Paul's Rectory, Adelaide, Diocese of Canberra and Goulburn, have gained first prize for their garden in the "Sydney Morning Herald" competition.

The prize has been awarded in the section covering Tumut to the north, and in the southern zone for country gardens.

St. Paul's Rectory group also gained a high commendation in the section covering other than private gardens.

In their published comments the Rectory at Adelaide is a mixture of new layout and several giant mature plants.

The Reverend J. and Mrs Tetlow are making an excellent transformation.

For the preceding decade or more, they have designed several artistic rock gardens and retaining walls.

New Guinea and about \$300 worth of clothing had been sent to various missions through the diocese channel.

The financial statement by the treasurer, Mrs F. Wilson, showed a total receipt of \$2241 for the year, of which \$2097 had been paid into A.B.M. General Funds.

Fr. Butters also commended the work done by the Mission Relief Society, Mrs K. Clayton, who had organised more than \$1000 of direct giving through the diocese during the year.

"Mission boxes are a lot of work, and some people think they are out of date, but they have proved how very important they are," he said.

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Members had made 12 further sets of vestments for priests in the work of his community.

"A lot of rock is natural outcroppings, and to this has been added a rock mound on property, giving perfect blend.

The developed borders include a water feature, small pools and a bird bath, which have been incorporated into the plan.

Barbecue has a nice back ground of shrubs, planted far enough away to stop any change of colour.

"It has a flagged area for the cook, which has traversed the tired wall nearby, and extended around the flagged portion.

"The plants, trees and shrubs, has created some nice views.

During the business meeting, letters of thanks for special gifts were sent from the Bishop of Carpentaria, and from missions in New Guinea and Sarawak.

Delegates decided unanimously to adopt the Commonwealth proposal, "Operation Bumper Budget" for 1968 and to aim at a target 20 per cent. higher than last year's giving. The additional money will be used to help the Church in New Guinea to meet rising costs.

Officers-beers for 1968 are: President, Mrs G. Barge; Treasurer, Mrs E. Wilson; Book Reviewer, Mrs C. Clayton; Secretary, Mrs E. Wilson; Book Reviewer, Mrs C. Clayton; J. Chamberlain, W. Lockhart.



The representatives of the six Anglican religious communities in Australia and New Zealand who attended the conference at the Retreat House, Cheltenham, from March 15 to 18. (See story below.)

PERTH PLANNING MISSION

FROM OUR OWN CORRESPONDENT

Melbourne, March 25
The Perth Diocese has appointed a committee to investigate the possibility of a Mission to the Diocese of Perth in 1969.

The Archbishop, the Most Reverend George Appleton, said this week he hoped some new approaches might be found to provide a stimulus to the life of the Church.

It has been suggested in some circles that Perth would benefit greatly from a visit by Anglican Church leaders from Australia.

There are also firm indications that the Perth diocese may link up with the Eastern State diocese in this venture.

B.G.S. HOUSE PARTY

FROM OUR CORRESPONDENT

Melbourne, March 25
Brother George Parsons and Brother Alex. Hembell spoke at the house party at the home of Mr and Mrs H. Hoeking East Brunswick, on March 16, to aid funds for the Melbourne committee of the Brotherhood of the Good Shepherd.

Films of the outbreak were shown and there was a trading stall. Mrs. Hembell's party, East Brunswick, \$60 were real.

On one or two evenings Bro. Williams, S.S.F., entertained members with folk hymns, accompanying himself on his guitar, and one, Sister Clara Maxine, C.S.N., a Tongan sister, performed a dignified Tongan dance to Bro. William's guitar music.

The Archbishop of Melbourne visited the conference on the Sunday morning to celebrate Sunday.

Superiors were visiting the Australian Provinces of their communities.

The Reverend Brother Geoffrey, Father Minister of the Pacific Province of the Society of St. Francis; the Reverend Mother Mary, Superior of the Holy Name; the Reverend Mother Lou, the Society of the Sacred Advent; the Reverend Mother Zoe, the community of the Sacred Name (New Zealand); and the Provincials of C.S.C. and S.S.M. attended.

Papers on topics which included stability, personal relationships, community discipline and documentation were presented by a member of each community, and time was made for discussion groups on questions arising from the address.

There were also seminars and panels on subjects which included novice training, and trends in work and the four-fold office.

Each community was represented by its Superior and several members and it was time for a general conference of its kind to be held in Australia.

Among those present were the Director of the Society of the Sacred Name, Fr. Gregory Williams, and the Reverend Mother Superior of the Community of the Sacred Name, Fr. Gregory Williams, and the Reverend Mother Superior of the Community of the Sacred Name, Fr. Gregory Williams.

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LADY DAY SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, March 25
Large congregations at St. Paul's Cathedral on many occasions for various special occasions, but one annual service that is noted for the number of people present is the celebration of Holy Communion arranged by the Mothers' Union in the afternoon of the Feast of the Annunciation of the B.V.M.

The presider at the service was Canon R. H. Clark, Vicar of St. John's, Camberwell, and the Dean of Chapter was the Mothers' Union.

A team of clergy assisted with the administration of Communion in the side chapels, as well as at the high altar, and communicants were directed expeditiously.

The Mothers' Union choir led the singing.

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GRAHAM CRUSADE PRAYER

FROM A CORRESPONDENT

The final half-night of the Graham Crusade will be held through-out New South Wales on April 16.

Thousands of Christians will be invited to participate in this last concentration of prayer before commencement of the Crusade on April 20.

There will be 12 major centres in the metropolitan area and many more in country areas.

Crusade preparation has been well on its way. Housewives have organised suburban prayer calls and their menfolk are attending early Saturday morning prayer meetings at suburban churches.

The Prayer Committee Chairmen, the Reverend D. C. Mill, and the Reverend C. Hill, are actively supporting the prayer programme. "If Christians are to see the blessing of God, they must pray for it."

BISHOP FRETWER
The Right Reverend John Fretwer, formerly Bishop of Perth, is to be installed at Mount Hospital, Perth, following a fall which ricked his leg.

The Bishop, who is 84, is otherwise an excellent health, apart from falls, owing, due to his age.

RELIGIOUS COMMUNITIES CONFER

FROM A CORRESPONDENT

Adelaide, March 25
Twenty-one Religious from Anglican communities in Australia and New Zealand gathered at the Retreat House, Cheltenham, Victoria, for a conference from March 15 to 18.

Each community was represented by its Superior and several members and it was time for a general conference of its kind to be held in Australia.

Among those present were the Director of the Society of the Sacred Name, Fr. Gregory Williams, and the Reverend Mother Superior of the Community of the Sacred Name, Fr. Gregory Williams.

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BOOK REVIEWS

A CHALLENGE TO ANGLICANISM

TRUTH, UNITY AND CONCORD:

THIS book gives us the fruit of Bishop Satterly's long and fruitful work for reconciliation and new life within the Anglican Communion.

The first concern began with the S.C.M. in Cambridge and was now directly expressed in the author's work as Secretary of the British Council of Anglicans.

The second concern, nourished by study at Westcott House where Canon B. K. Cunningham was his distinguished Principal, made notable his work as Warden of St. Augustine's, Canterbury.

There the job of interpreting to each other Catholic and Evangelical, European, Asian and African was obviously close to his heart.

As Bishop of Singapore and Malaya the minister of reconciliation was one of his main interests in that area of many races, many religions.

He offers this book as a contribution to the cause of unity and as a way of helping Anglicans to see their way forward in this secularized age.

He takes the four "sides" of the Lambeth Quadrilateral as his framework. The Thirty-nine Articles are not sufficiently relevant, central or dynamic to be a basis for the Church's approach to other communions or a springboard for renewal.

It is surely right in this attempt of the Articles, which treat them fairly, and shows some merits in them that I had not noticed before.

Yet, if we returned to the Articles, literally interpreted, as a test of orthodoxy we should move back towards the ice-age.

There should also become more over a contemporary Church, Church with a "platform", a clear denomination.

The Anglican communion must find this inspiration. We must remember and value the contribution made by many streams of thought.

We must value the freedom we have inherited, and its perfect branch of the Universal Church we have no peculiarly Anglican doctrine.

We do not force one interpretation of Scripture, we needs Sacrament or Ministry on our members.

If the treatment of all four "sides" of the Quadrilateral is scholarly and critical, dynamic and fresh. Particularly valuable is his survey of the main trends in contemporary New Testament scholarship.

He uses the axe where necessary. "The Old Testament does not offer man salvation in Christ" (p. 23), but "A Christianity which ignores the Old Testament will seriously distort the New" (p. 27).

"The ordinary Christian ought not to be asked to recite the catechetical points" (p. 35). "Neither the Old Testament nor the New Testament" are static documents" (p. 47).

There are rough edges in the Scriptures and one book at least "got in by mistake" (p. 48) the reference is to 2 Peter.

Yet he agrees with Lambeth 1958 in saying that the Church is not "over" but "under" the Scriptures (p. 51).

I agree to say, but would go on to say that the Word of God is Christ and both Scripture and what says "under" him, his servants, his witnesses.

His study of Scripture, Tradition and Reason is careful, clear and constructive.

He quotes with approval the Report of the Ministry of Faith and Order Conference: "We exist as Christians by the Tradition of the Gospel . . . testified in Scripture, transmitted in and by the Church through the power of the Holy Spirit."

"By the Tradition is meant the God himself, transmitted by generation to generation in and by

the Church, Christ himself in the Holy Spirit" (p. 55).

The section of the Creeds includes a good assessment of the Holy Spirit. The Anglican Robinson's "Honest to God" and the debate that followed.

If the transcendent is only a dimension of depth in all life, it is possible for the transcendent to be the whole universe and is neither ultimate nor eternal.

Secondly, he obscures the personal by setting up Love as if it were a thing in itself. But Love does not exist on its own. It is a relationship between persons.

The treatment of the Atonement takes the conservative Evangelical position seriously, and sees that it contains deep insights.

We wisely warn us against taking any justice of the Atonement as a slogan.

"We need to do justice to both the objective and subjective views. The doctrine of reconciliation. The meaning of reconciliation. (pp. 71-74) is clear and helpful.

The same positive comprehension and honest criticism are shown in the treatment of the Eucharist.

He supports Infant Baptism, but agrees that the New Testament does not give us a clear and identifiable evidence for the practice (p. 130).

He discards two sub-Christian arguments for it, the notion that a new-born baby is already guilty of original sin, the notion of child, dying unbaptized, is in danger of eternal bliss. Our service of eternal bliss (p. 130).

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He quotes with approval the suggestion in the Report of the Commission on Church-Unity of the Congregationalist, Methodist, Presbyterian

and Episcopal Churches. "We must remember and value the contribution made by many streams of thought."

We must value the freedom we have inherited, and its perfect branch of the Universal Church we have no peculiarly Anglican doctrine.

We do not force one interpretation of Scripture, we needs Sacrament or Ministry on our members.

If the treatment of all four "sides" of the Quadrilateral is scholarly and critical, dynamic and fresh. Particularly valuable is his survey of the main trends in contemporary New Testament scholarship.

He uses the axe where necessary. "The Old Testament does not offer man salvation in Christ" (p. 23), but "A Christianity which ignores the Old Testament will seriously distort the New" (p. 27).

"The ordinary Christian ought not to be asked to recite the catechetical points" (p. 35). "Neither the Old Testament nor the New Testament" are static documents" (p. 47).

There are rough edges in the Scriptures and one book at least "got in by mistake" (p. 48) the reference is to 2 Peter.

Yet he agrees with Lambeth 1958 in saying that the Church is not "over" but "under" the Scriptures (p. 51).

I agree to say, but would go on to say that the Word of God is Christ and both Scripture and what says "under" him, his servants, his witnesses.

His study of Scripture, Tradition and Reason is careful, clear and constructive.

He quotes with approval the Report of the Ministry of Faith and Order Conference: "We exist as Christians by the Tradition of the Gospel . . . testified in Scripture, transmitted in and by the Church through the power of the Holy Spirit."

"By the Tradition is meant the God himself, transmitted by generation to generation in and by

CHURCH UNITY

THE COMING CHRIST AND THE COMING CHURCH. Edmund Schlink.

EVERYBODY who participates in ecumenical conversations in view of the temptation to become sceptical, to withdraw to the existing traditions, of his own church or to accept the view of enthusiasts who continue to believe in the invisible unity of the Church."

So says Professor Schlink, but he is nevertheless convinced of the ecumenical quest is the major task confronting twentieth century Christianity.

The contents of this book are taken from conversations among the divided churches since World War II, members of the World Council of Churches, as well as the Roman and Russian Orthodox Churches.

The Second Vatican Council is given a thirty-page section towards the end of the book.

Professor Schlink, who is professor of Dogmatics at the University of Heidelberg, is scholarly and refreshingly approachable to the problems of ecumenical relations.

He sees the difficulty of doctrinal restatement in ecumenical relations as a necessary one and as involving cultural backgrounds as well as Christian being.

He has no easy solutions to the irreconcilable differences between Christians face in this field, but he insists that nothing short of visible unity is to be aimed at.

The architect will be led by Harry Curry; other artists will be Dorothy White (Barraburgh canon), Nigel Butterley (organist), David Barlow (organist) and Don Andrews (guitar).

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GOSPEL PREACHING

OUR GUILTY SILENCE. John B. Stott. Holder and Staughton. P. 125.

THE first responsibility laid upon the Church and its members is that of evangelism. It is the Editors say in their foreword to the twenty-second in the series of "Christian Foundations," it seems that the Church's evangelistic enterprise is never more lacking or ineffective.

Worship, therefore, they have called upon one of England's foremost evangelists, John Stott, who during his twenty years as the sole pastor of the City Church, has given a major place to fulfilling his responsibility.

Stott believes that there are four main causes for "our guilty silence" and every one of us do not believe that it would do any good, we have forgotten the power of the Gospel. In expounding these, he makes the substance of it to four points with our chapters.

With Archbishop Temple, Stott believes that "The Gospel is true for all ages, and everywhere, but not a Gospel at all, or true at all."

Salvation is therefore "a comprehensive deliverance from all of its four points with our chapters, and our reconciliation to God."

"It continues with our progressive liberation from the dominion of sin and with our transformation into the image of Christ."

"It will be consummated at Christ's return when we are given new bodies in a new world from which all sin has been forever removed."

Recognizing that the Church today tends to dilute this message, Stott asks if we

considered — that man has come of age and does not need the Gospel, and that a man does not see himself as the Scriptures do.

He cites with approval the seventeenth century mission of the Jesuits to China with their exclusion of the crucifixion, and Professor Trevor Roper's comment that "we do not learn that they made many lasting converts by the unobjectionable residue of the story."

Particularly interesting is his analysis of the impact of the Graham Crusades (page 61) and the modern radio identification of the Gospel.

Of practical value is his exposition of the Church's activity in evangelism, with his plea for a "missionary household" and "evangelistic 'street services'."

These are Churches on their own activity at all Souls, and provides material in three appendices.

This is not a comfortable book to read, and as one reads the closing two pages, one's conscientious doubts have been discarded and that all the voices combine to achieve true pipe organ tone.

How it does it. Careful planning has ensured that all but the essential sounds have been discarded and that all the voices combine to achieve true pipe organ tone.

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EDITH BOHNEFFER

By BARBARA THIERNING

TWENTY years ago, the early writings of Dietrich Bonhoeffer were recommended to spiritually ambitious students who earnestly desired "sanctification." Now, his later writings are recommended to people who are interested in abandoning religion altogether.

In Bonhoeffer a notable example of a backslider who changed his opinions about religion during the hostilities of his confinement in a Gestapo prison? Or is there no change in his doctrine from first to last, as with some of his supporters claim?

The truth lies somewhere between the two. He never changed his temperament. He was, from the beginning, a completely serious person.

He was disciplined—even as a child he would set aside an hour a day for the piano, an hour for reading, an hour for tennis.

He did not make friends easily, but as a lecturer provoked intense admiration from his students for his physical gifts and his charismatic personality.

He was completely sincere, and would not tolerate any kind of hypocrisy in religion.

When the Nazis began to infiltrate the German National Church, having their representatives elected to the synods, and introducing an Aryan clause into the church constitution, Bonhoeffer could not agree with the synodal pastors that simply did not matter to a predominantly non-Jewish institution.

BEING INVOLVED

He gave up his job as a theological lecturer (and with it the prospects of a professorship) and fled to the country to join the congregation of a German-speaking congregation in London.

This was one of many choices, all of the same kind. Each consisted of turning his back on safety and status, and choosing to become involved in the real world of personal problems and ethical crises.

His writings reflected the same concern, attempting to work out a Christian ethic for everyday life, without compromise or retreat.

In protest against the capitulation of the National Church to the Nazis, the Confessing Church of Germany was established, with its own synods and seminaries.

Bonhoeffer joined this group in 1935, and was appointed to lead a seminary for theological students, where he tried to encourage a return to simple didactic discipline. Here he met Eberhard Bethge, who became his close friend and confidant.

To join a breakaway church was one thing. To decide to become a political conspirator was another.

In 1939 Bonhoeffer saw that he could not substitute religious protest for involvement in the pressing problems of his age.

While the events of that year were unfolding upon him the decision whether to oppose Hitler or become his ally was enough to undertake a trip to America in order to teach theology there for a while.

No one sooner had he handed that he cancelled all arrangements and turned round and went back.

THE RESISTANCE

He saw that he was on the verge of committing himself to a post that would make his return to Germany impossible, and he could not be guilty of the disloyalty of leaving his friends to face the crisis alone.

Back in Germany, he became actively involved in the Resistance. He believed that his life could be meaningful and understood only at this time was necessitated by his Christian commitment.

Earlier he had written: "I love that is really lived does not withdraw from reality but dwells in noble souls secluded from the world. It suffers the reality of the world in all its harshness."

He disagreed with other Christians to the extent of supporting the plot to assassinate Hitler.

Finally, when the organization for which he had worked as a secret agent came under the scrutiny of the Gestapo, he was arrested, on the technical charge of "treason."

For eighteen months he was kept in prison, waiting for a trial that was never held.

As the war drew to a close and American forces were closing in on Germany, Bonhoeffer was transferred from one prison to another, suffering severe physical hardships.

He finally disappeared on April 9, 1945. He was executed, but whether by government orders or on the initiative of irresponsible officials, is not known. He has been hailed as a martyr. But for what cause?

During his imprisonment he thought again, and deeply, about the meaning of being a Christian. His starting point was the same as it had always been—to make oneself safe in the most important thing.

What matters is to live, to fight, to give oneself without sparing to life and all that it may involve, and to make something to be shunned and avoided safe in the most important thing.

But a great deal of religious behaviour is a means of both avoiding real life, and of making oneself safe.

We are all familiar with the type of deeply religious who (and they are deeply respected) who maintains his personal holiness at the expense of cutting himself off from the world.

He reads only religious books, he knows only religious people. He is he is concerned to avoid any difference from others.

It is intense about personal discipline, and is intensely intolerant of the weaknesses of others.

A lack of interest in political events is justified by the belief that only conversion to his religion will solve the world.

His intense conviction of the great Christian leaders have begun their careers by cultivating personal holiness, and of making only attained martyr after passing through a theological history in which such attempts at salvation by works were considered (St. Paul, Luther, Wesley).

"WORLDLINESS" In his brief notes to his friend Pastor Bethge which he smuggled out of prison, Bonhoeffer wrote of his own deepened understanding of the meaning of being Christian, but not "religious," (using the word in the popular sense).

Above all, a Christian must not think that he has to make himself into a different species of humanity.

"During the last year or so I have come to appreciate the 'worldliness' of Christianity as never before. The Christian is not a home religious, but a

man, pure and simple. . . I don't mean the shallow this-worldliness of the enlightened, of the busy, the comfortable or the lascivious. It's something much more profound than that something which the knowledge of death and resurrection is ever present.

(Formerly) I thought I could acquire faith by trying to live a holy life, or by some formula like "The Cost of Discipleship." To-day I can see the dangers of this book, though I am prepared to stand by what I wrote.

From this understanding, which had been greatly reinforced by the experience of living in the secular world and discovering that its values were very often superior to those of the church, Bonhoeffer emerged with a concept of "man come of age".

Post-Renaissance "man" is no longer needed to work with the concept of the supernatural.

ANTI-CHRISTIAN? "God" is brought in with all questions of importance without recourse to God as a working hypothesis."

The Church may consider this as a step towards the new age, it condemns it, the more the trend considers itself to be anti-Christian.

But is it such a bad thing? Or is it a step towards the new age, it condemns it, the more the trend considers itself to be anti-Christian.

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where it must be prepared to justify it.

We have to live in the world as it is, and not there, making our own decisions, learning what we can and profiting by our errors.

So that we may reach maturity, God will allow himself to be edged out of the world, and that is exactly the way, the only way in which he can be with us and help us.

But this is exactly what Christianity stands for: "This is the decisive difference between Christianity and all religions. Man's religiosity makes him look in his distress to the power of God in the world; he sees God as a *Deus ex machina*. The Bible however directs him; the powerlessness of the suffering of God, only a suffering God can help."

What does this mean, in practice? It means that, as Christians, we don't have to be "religious." (As Monica Purton says, the relief is enormous.)

Our witness does not consist in living up to the ideal of the expectation of us.

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THE WORK OF A HELICOPTER

By VAUGHAN HINTON, E.A.C.C. ASSEMBLY INFORMATION OFFICER

MOST days, Eugene de la Perelle and Joan Davies take a helicopter to visit their district medical clinics.

They don't have highly placed positions in one of the world's metropolises, but they do come from South Viet Nam's Mekong Delta and a helicopter is the only way they can reach some of the villages where they operate.

During the last year or so I have come to appreciate the "worldliness" of Christianity as never before. The Christian is not a home religious, but a

man, pure and simple. . . I don't mean the shallow this-worldliness of the enlightened, of the busy, the comfortable or the lascivious. It's something much more profound than that something which the knowledge of death and resurrection is ever present.

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Post-Renaissance "man" is no longer needed to work with the concept of the supernatural.

Name doctor, Dr. Henriette Busi. Another team member is a Frenchman, Guy Boden, who is responsible for administrative arrangements.

Ca Be is the centre of a district of about 80,000 people with a population density of 1000 per hectare. It is a camp, but in temporary villages strung along the roads.

The medical members of the team visit seven village dispensaries. Some are visited only once or twice weekly. In secure areas the team travels in its own transport, but in other areas it uses helicopters.

The extent of the need for medical services is probably indicated by the number of patients. In Ca Be team to treat 60 or 70 in a single day.

It is impossible, and pointless, to try to differentiate between those who come. Some would certainly be Viet Cong. Some would be VC sympathisers. Some would welcome stability under any form of Viet Nam government.

service, not politics, is the team's concern and if service to all in Ca Be has political implications the team is too involved in meeting human needs to be worried by them.

When Ca Be itself is mortared by Viet Cong — as it is from time to time — the team is not the wounded. In the villages they assist in the evacuation of mobile clinic is frequently to be found where no South Viet Nam health services are available.

In Ca Be team of Asian Christian Service is already proving that solemn service can break through the barrier of war.

SENIOR BIBLE STUDENT

N. T. LANDMARKS

BY WINIFRED M. MERRITT
NO. 11: MELITA.

This place, the scene of Paul's shipwreck, springs to new life as a town, so it is identified as Melita. At that time, the island was a dependency of the Roman province of Sicily. Carthaginian and Libyan elements predominated in its population, which fact accounts for Luke's use of the expression, "the barbarous people" in relation to it. "Barbarians" in Luke's mind were all non-Greeks.

The Lukan account of the shipwreck has been acclaimed as one of the most vivid and dramatic pieces of prose writing ever to have been penned, and every detail can be verified by assuming that the scene was argued on the west side of the so-called S. Paul's Bay. The tradition which gave this as the scene was already old when our earliest map of Malta was made about A.D. 1530, and we have here a remarkable instance of the reliability of early traditions.

Paul made no small impression on the island's inhabitants during the three months which he spent among them. The Roman records only two incidents. One is the account of the snake which bit Paul's hand. The snake is referred to in the Authorized Version as a "venomous," but the fact is placed in evidence by indicating a dog, and Luke does here a remarkable instance of the reliability of early traditions. They waited expecting him to swell up or suddenly fall down, but he stood up and walked about as usual a long time and saw no disturbance. So when they had seen that he minded said he was a god.

SOME APPROACH

Some scholars have seen a certain parallelism between the incident of the shipwreck and the incident of the "sign" which shall follow that believe. "They shall see signs and wonders, and great and marvelous things, and they shall be deceived, and they shall be perished." This is the final chapter of Mark as a footnote to the text. This section is generally regarded by modern scholars as an addition, by a different hand. The Cambridge Commentary on S. Mark says: "This passage is probably a very early addition to the Gospel. The change of subject between verse 4 and verse 5 is extremely abrupt, and the style is quite unlike that of the text."

"Instead of a narrative, we have here a brief summary of events covering a wide chronological period, and the writer shows a strong desire to 'point a moral' by referring frequently to the belief of the disciples. This trait is found in the last chapter of Mark." In 1891 there was discovered an Armenian manuscript of the Gospels which states that the passage was written by the "pious Aristot," and early authority tells us that one Aristot was a disciple of the Lord, but that it is all we know, such a person.

The second incident concerned the restoring to health of the father of Publius, "the first man of the island." An interesting feature of this story is that the cure was effected by the laying on of hands.

The Maltese people were grateful to Paul for his ministry among them, and loaded him with gifts when he departed. The Maltese had a varied history. Vandals, Normans and Turks all have left their marks on Malta. In 1798 Napoleon seized it, but it was taken from him by the British in 1800. In modern times Malta has been famous for honey, citrus fruits, cotton, and a building stone, but many people know it best for its special breed of pointer dog and for its highly prized Maltese lace.

Maltese citizens from Malta are to-day included largely by population.

"BROTHER WHO SUFFERS"

BY THE REVEREND DERWENT SUTHERS,
AN EPISCOPAL PRIEST, FORMERLY Rector OF
ST. PABRIE IN MICHIGAN, U.S.A.

THE Diaconia jeep rattled along a dusty back road 100 miles west of Recife in the state of Pernambuco, northeast Brazil. We were approaching Bonito, a typical town of the many small Brazilian towns, where self-help projects receive assistance from Brazilian Christians.

Diaconia is an interchurch aid committee composed of Brazilian churches "to serve the brother who is poorer and who works for a happier and more secure tomorrow" for Brazilians in need without reference to creed.

The need is apparent in Bonito. The town's only industry, sweets factory, affords employment for 300, who earn \$5.50 a week.

Others earn far less, working where they are able to find jobs. A greater than 50 per cent illiteracy rate among adults increases their difficulty.

Until recently, it had not occurred to anyone that anything could be better for the educational or economic level of the people.

Then a seminar in charge of the Presbyterian Church in Recife, headed by a colleague in Recife, Jose Lima, had started

a varied program of classes in his church, using food from Church World Service as an incentive for participation.

Today, the Presbyterian Institute has been organized, and all of faith from the community enrolled in classes meeting in the church's hall.

There are 17 literacy, seven sewing and six cooking classes, with 18 other classes devoted to subjects such as typing, nursing, tailoring, carpentry, and shoe making and repairing.

An after-school group of teachers and learners alike is "This is something we should have been doing all along. But I took the food to get us started."

Our experience is that most of those enrolled will learn to save, improve their economic situation — some will get jobs or work at home, and many more will be teaching others.

So "the brother who suffers" may have a "happier tomorrow." This project in Bonito is but one of the better of the many reaching more than 120,000 persons, and it is being duplicated in other parts of Brazil.

Episcopals help such projects through their contributions to the World Council for World Relief.

GREEK ARCHBISHOP IS DEPOSED

ANGLICAN NEWS SERVICE

Athens, March 15
Archbishop Iakovos, the 72-year old Metropolitan of Othica and former primate, was deposed on March 6 by an ecclesiastical tribunal composed of 13 bishops for having "lost his good reputation and necessary prestige."

He was the second bishop to be deposed since his see in the past eight days by virtue of a decision of the Holy Synod of the Greek regime to purge the orthodox Church of Greece of individuals who had suffered from imputations on their personal lives.

Bishop Panaleimon of Salonica was deposed earlier in the month on similar charges, has now written to the Regent and the Minister of Education and Religion stating that he would appeal to the Court of Human Rights, the World Council of Churches, and the Ecumenical Council.

There is no appeal in Greece against the verdict of the ecclesiastical tribunal.

Two Greek bishops have declared war on the carnival which has just ended.

Bishop Chrysothemis of Piraeus has publicly accused the Mayor of Piraeus to prepare for organizing a carnival procession on Sunday.

The Bishop said he was seized by profound grief because the municipal authorities had revived "a barbarous, idolatrous and blasphemous tradition such as the carnival."

The report of President Johnson's National Advisory Commission on the Vietnam situation has been warmly praised by several church leaders.

Dr Arthur S. Fleming, president of the National Council of Churches, commended the report. He said the N.C.C. would prepare and issue a statement on the report in a nation-wide program.

Dr Fredrik A. Scholz, head of the American Lutheran Church and the Lutheran World Federation, said "without legislative intent we are on the way to becoming a pseudo-apartheid society."

"The commission says it will quit from every American's mind, a new understanding, and a new way of life." The Reverend Martin Luther King said "without numbers" deserved the gratitude of the nation because they had both the wisdom and courage to state it.

The Right Reverend Anson Stokes (Episcopalian) of Boston, chairman of the Commission on the Vietnam situation, said that the church's Council of Churches, urged the report as "required reading" for all.

"Our spiritual reading need

is deeply interested in suggestions that have emerged through French sources from Hanoi that the bombing policy were annulled the capital city of Hanoi in negotiation on de-escalation of the war. Before the announcement appears Johnson may have to make a decision on his "bombing strategy." But Hanoi will probably want more than this, namely, a cessation of suspension of bombing, and the do the bombing according to mutual opposition of American military opinion, as well as of the do the bombing according to the head of the Congressional committees. Much depends then on who succeeds McNamara.

EARLY ADJUSTMENT

One other unilateral course seems open to the President if Viet Nam is not to be a heavy political burden in 1968. This would be to keep the bombing light through the early part of the year and then, some time in the early spring, to announce that ground operations in Viet Nam are going so well (or because of the completion of the project of the Viet Nam) that 50,000 American troops can be withdrawn by the end of the year. This would be a moderate political and diplomatic statement, and since the battle has been going so well, it would be hard to prove anything, the basis of the statement would be hard to question.

Only, then, is the possibility of beginning an end to the war by negotiations at different points than the New York

Robert Shapiro, a distinguished Asian correspondent of the New York Times, reacts the neo-isolationism of many American intellectuals, has outlined such courses in the October issue of Foreign Affairs. He says that the United States should have captured documents show that the Viet Nam government is saying that the time has come to combine with negotiating. The first kind of approach is the one that is being encouraged by the N.E.I. (Viet Cong) with the idea of holding a negotiation based on strictly local cases, which both sides would consent. In other words, to turn a revolutionary struggle into a negotiation on a purely local level.

The second stage would be negotiations involving Washington, Saigon, Hanoi and the N.E.I., not about a sweeping settlement, but about what have

THE WAR IN VIETNAM

(Continued from page 9)

hitherto been argued on both sides as concerning the third status, namely, how to end the bombing and on what basis the withdrawal of troops would involve the Soviet Union and other powers. The question will be concerned with the creation of a buffer zone in Viet Nam, neutralization of the widest area of South-East Asia, and the United States when it was proposed by the Committee headed by Anthony Eden, and perhaps a formal plebiscite on the re-negotiation of the two Viet Nam.

This range of ideas, which rests on the explicit hypothesis that the United States accepts the full policy implications of John Kennedy's views that it is up to the Viet Namese to find a solution to their own problems (a hypothesis on which President Kennedy himself did not act), cannot be reconciled with the Administration's public position of many years' standing that South Viet Nam is the victim of Northern aggression. But the difference can be glossed over by the President's progress and in the American press prepared to participate in such a conspiracy. If in five years there is a government in Saigon in which the Viet Nam is powerfully represented I am to doubt whether anyone will see significant political points for drawing attention to it.

ALTERNATE

The United States about to enter a period of introspection which would have occurred in any case because of the size of the problems involved in adapting a political, legal, and physical framework that is still largely geared to the assumptions of an age which is rapidly changing. The United States is rapidly expanding, primarily through technological activity; the rebuilding of the cities, nuclear integration, the control of domestic violence, a more unified system of local government, and a score of related problems. A politico-social revolution ever more extensive than the New Deal has been (forming for many years, and it has been delayed partly by the procreation of successive Administrations with the Cold War, and lately by Lyndon B. Johnson's obsession with Viet Nam. Enormous resources, intellectual and economic, will be devoted to it, and as with many things (though not guerrilla warfare) to which Americans apply their best energies, the task will probably be successfully accomplished. In the process the United States will become an even richer and more self-contained state than it is today.

The danger of the Viet Nam war, preceding and delaying the inevitable era of the American economic procreation and expansion, is a time when the continuous growth of American power tends

to seal her off from normal relations as conceived by the international community, is that many Americans will draw the lesson from it. Instead of accepting the Viet Nam episode as a necessary part of the series of official blunders, based on faulty assumptions and "analysis," and therefore requiring its same drastic overhaul in the technical and political spheres, it is accepted as necessary at the state or city level, they may find it more useful to improve the stability and security of their own areas of the world, that somehow they are unwinded in the world.

NOT ALTERNATIVES

Lyndon Johnson himself displayed traces of such thinking when, having been sent by President Kennedy to Viet Nam in May, 1961, he said:

"The basic decision in Southeast Asia is here. We must decide whether to help these people to the best of our ability or throw in the towel and accept our offences to San Francisco."

In fact these are not the true alternatives. There is every possibility that the United States must still and remain involved in Asian politics, that there will be a range of threats to the security of these countries, that someone handles themselves and which an off-shore country can do better than Philippines and Australia can effectively deter; that she alone has the economic resources to provide a real incentive to re-adopting a political, legal, and physical framework that is still largely geared to the assumptions of an age which is rapidly changing.

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CIVIL DISOBEDIENCE REPORTS ARE WELCOMED BY CHURCHES

ECUMENICAL PRESS SERVICE

The report of President Johnson's National Advisory Commission on the Vietnam situation has been warmly praised by several church leaders.

Dr Arthur S. Fleming, president of the National Council of Churches, commended the report. He said the N.C.C. would prepare and issue a statement on the report in a nation-wide program.

Dr Fredrik A. Scholz, head of the American Lutheran Church and the Lutheran World Federation, said "without legislative intent we are on the way to becoming a pseudo-apartheid society."

"The commission says it will quit from every American's mind, a new understanding, and a new way of life." The Reverend Martin Luther King said "without numbers" deserved the gratitude of the nation because they had both the wisdom and courage to state it.

The Right Reverend Anson Stokes (Episcopalian) of Boston, chairman of the Commission on the Vietnam situation, said that the church's Council of Churches, urged the report as "required reading" for all.

"Our spiritual reading need

not be out of the Bible," he said. "Lent is a time to look at moral and spiritual issues, and there is no more important and more urgent issue before our country than this one of race."

The commission's 11-member group, including a former governor, a mayor, two senators, two congressmen and a police chief, urged the nation to move forward towards two societies, one black and one white.

The movement can be stopped, the report said, but the hour is late. The nation must press simultaneously for "enrichment of the slums, a fair racial intergroup, the report recommended, while the nation moves forward for suspensions of organized rioting and conspiracy.

New York, March 25

But of the 20 cities that it studied, all disclosed a scale of Negro grievances heading in the direction of a more organized and adequate housing in the inner city.

Further down the scale were poor education and recreation facilities, inadequate "public attitudes," inadequacy of Federal financial resources, and the immediate creation of two million new jobs.

In addition to specific recommendations on police practices, the commission asked for the immediate creation of two million new jobs in the next five years, extension of rent subsidies, a positive "downward" wage standard minimum income, and a sharp increase in efforts to desegregate and improve schools for slum children.

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