

THE ANGLICAN

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BURGMANN COLLEGE FOUNDED BY SIX CHURCHES

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

FROM A CORRESPONDENT

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 the late 1950s 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 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 continuing to be 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 life.

Tuition. Though the universities now provide most of the tuition before the founders are well aware that some students, especially before-year, students 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 A.N.U. 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 Universities and Education Statute the college has almost complete freedom to organize its own life. Analyzing the spirit and traditions of the various churches, and generally fostering suitable 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 students of the secular sciences, notably in history, philosophy, languages, 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 hitherto lacked 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 lectures and seminars. They will be willing to recognise these courses given by the college, and of high academic qualification on the staff of all affiliated colleges.

Finally, the college will be able to devote a small proportion of its resources to persons 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 be said to foster higher theological learning in Australia.

In addition, its theological work and library collection will complement the University's standing with Ursula College (Ursuline 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, with a 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 is a mature television station, the only one except the Baptists.

The programme is shown at 11 p.m. Saturdays and 1.30 p.m. on Sundays on Channel 9.

The programme is a Roman Catholic priest, the Reverend John A. McManus, and a Protestant minister, the Reverend Peter Duncan; the designer and graphics man is Graeme Quartly; the producer and script writer is an Anglican priest, the Reverend John McManus.

This interesting series is being

Canberra, March 25

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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 so uncharismatic as to guess when she is old, but she is not exactly a young girl, and she lives in fact largely on an Age Pension.

She came on foot, just over the city office last week, bringing her contribution, which was charged at the Eye Hospital. This is the essence of what she said:

"I've had a cataract 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 I took on some baby sitting for a few nights, and here is what I left over after I paid my fares."

The second story is about a retired couple who live in Victoria. He holds certain political views, which he often puts in his private letters. But never, alas for publication.

operated on a shoe-string budget; each programme is limited to 30 minutes.

Such questions as "What do you think of the Anglican Church?" were asked of people in Perth streets for the first programme on March 2.

The programme will also take the form of a series of short churches—in alphabetical order.

A sequence in the first programme also showed the Archbishop of Perth being interviewed by a series of questions on problems facing Anglicans.

Mr Hastie

The Director, Maurice Duncan, designing and graphics man, Graeme Quartly; and the producer, the Reverend Peter Duncan; discuss their work at the Christian Television Association of Western Australia which has just produced a new series of programmes, "Of Mice and Men". (See story below.)

CANON HAWKEY'S CONSECRATION

The Bishop-elect of Queensland, the Right Reverend Ian Smith, will preach at the consecration of Canon Eric Hawkey on St. George's Day, April 23.

The service will be held in St. John's Cathedral, Brisbane, at 7.30 p.m.

The presiding bishop at the service will be the Right Reverend John Hudson, a former Bishop of Carpentaria, and the Right Reverend John Matthews, the present Bishop of Carpentaria.

The new Bishop, with Mrs Hawkey, will leave on April 25 (or Thursday) Island where he will be enthroned Bishop of Carpentaria in All Souls Cathedral on Sunday, April 28.

Canon Hawkey has just spent two weeks at the House of the Epiphany, Sydney, in quiet preparation for his consecration.

TOTAL \$12,746.85

LORD FISHER SEES ECUMENICAL PERIL

ANGLICAN NEWS SERVICE

London, March 25

The dangers of ecumenicity were emphasised by Archbishop Lord Fisher of Lambeth when he gave the Golden Lecture at St. Lawrence Jewry in the City of London on March 14.

One danger, he said, was that it might make Christian people unwittingly forgetful of the restraining and inspiring loyalties which they owed to their own church tradition, and to its ordering and understanding of the Christian faith.

"Another and more insidious one is that ecumenists will proclaim—as indeed some of them are already proclaiming loudly—that it is the will of God that all particular churches of the Church Militant should aim to become a single body, organised and operated as one single organic whole, with a common faith, a common life, a common structure of control."

"As time goes on there may well be room for structural alterations and adjustments, but there is nothing in church history or theology to suggest that all the particular churches must cease to exist or must lose their loyalties which they owed to their own church tradition, and to its ordering and understanding of the Christian faith."

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THIS WEEK'S ISSUE

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THE ANGLICAN

Incorporating the Church Almanac

THURSDAY MARCH 28 1968

IS COMPETITION CHRISTIAN?

Many readers will have heard the re-broadcasts by the A.B.C. of the 1967 Reith Lectures delivered by the distinguished Provost of King's College, Cambridge, Dr. E. R. Leach. The last in the series is due to be re-broadcast this week-end. Among other highly thought-provoking questions, Dr. Leach has asked whether our accepted methods of examining students, in schools and universities alike, have really the quality of validity generally attached to them. What he asks about England may equally be asked about Australia.

From the impressive store of his knowledge of anthropology, he has contrasted in these Reith Lectures the attitudes which pervade, respectively, our typical Western cultures and those of Africa and some parts of Asia. In the former, the emphasis throughout rests on private, personal, individual effort; in the latter, "individualism" is regarded broadly speaking as anti-social; the approach to the whole of life tends to be corporate and collective.

Whether our typically Western view of the place of the individual personality in our scale of values, and our emphasis on the cultivation of individual qualities of mind and spirit, is really peculiar to our culture, may be arguable. As one prominent English authority has suggested, there are striking similarities between the ancient Imperial Examination systems of China and the English Public School system. Both aimed to produce an élite, fitted to govern through careful cultivation and development of basically personal and individual qualities of character and intellect. That élite was isolated from the rest of society through the operation of a series of competitive examinations.

Notwithstanding this analogy, it is manifestly the case that Asian and African peoples tend, and always have tended, to think, feel and act, and to live their ordinary lives, not so much as separate individuals in competition but as members of a community. The spirit of competition, broadly speaking, is confined to a section at the apex of Chinese, and perhaps African, society, and then only in such limited contexts as the Imperial Examinations. In the West, it pervades the whole of society.

In not competitiveness, in this sense, the certain consequence of the competitive approach to life is the individual human personality? Is encouragement and development of individual competitiveness really desirable, from the standpoint either of individuals or of society as a whole? Is the matter which should re-examine? Could we all perhaps have erred in having taken it for granted, for so long, that our Western attitude towards competition and, coincidentally, such things as the accumulation of private property by individuals, in fact marks our culture as superior to that of African peoples?

In physical, material terms, the benefits of our emphasis upon individual development through individual competition seem to be obvious. Are they, however, real? Or are they, perhaps, illusory? Competition, as opposed to co-operation, is the key note of our whole social structure. There are, of course, limits imposed in practice upon individual activity; they often result in co-operative endeavour; but the very fact that they are imposed is a question of matter of course, and that co-operative effort comes about usually in second place to individual effort, suggests our true scale of values.

Our Western view of the individual, and the competition which results, is to be seen in every aspect of Australian education, in the trades and professions, in the Church herself, in every aspect of our everyday lives. It is a question which sometimes should perhaps start to ask: is *Christ competed*? Do these values of our society coincide with His values?

We give no answer. Perhaps there is none—at least, in black and white terms. We hope that readers will try at least to suggest possible answers, for there is not much doubt that the question should be asked. "Competition" is followed by success which for some one. But for whom? And by what criteria? For him who tops an examination through quickness of wit and after little work, by the criteria generally applied? Not him with less wit, who worked his hardest and took second place? For him who is the recognised leader of his profession, or an archdeacon or bishop? Or for him who, a devoted pastor, remains a parish priest?

There are obviously traps a-plenty in the way of satisfactory answers. Not least of them is the danger of failing to distinguish between larger and smaller matters and the enterprise of one kind this necessitates, and the tendency of such enterprise to de-personalise, even de-humanise people, in a fashion unknown to African and Asian indigenous cultures.

CHURCH AND NATION

"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

Junior Minister With Human Problems

It is not surprising that the most interesting and perhaps the most exciting from the reconstructed Federal Government appears to me to be not the new Prime Minister, Mr. Gorton (now that the initial glamour or shine is rubbing off), but one on a much lower rung of the Cabinet ladder, his friend Mr. Wentworth. As Minister for Social Services and the first Minister in charge of N.S.W. Affairs Mr. Wentworth has jobs which affect the under-privileged more than most portfolios do during his long sojourn on the back benches before being offered by Mr. Gorton he often expressed frank views on some social problems that did not meet the liberal colleagues, notably, perhaps, on the abolition of the means test.

Mr. Wentworth in his brief Ministerial term has shown that he is busily getting to grips with the problems that have arisen. He has been to the Northern Territory to see the aboriginals and well through regular visits (as a private member) to refresh his mind on aboriginal affairs, and last week-end in a visit to Newcastle in N.S.W. he was considering what recommendations he could make to Federal Cabinet on family endowment and taxation in an effort to increase the position.

Mr. Wentworth believes the Australian birth rate has fallen rapidly and that many young people cannot afford to have children. He says that 10 per cent of them began to have children after the war, and living started to drop like a stone.

He says he can "predict the battle" Mr. Wentworth may have in his hands. He says he is a financial policy to produce a larger population. But whatever Mr. Wentworth's plans for the future, Mr. Gorton in the light of one does feel that he is a liberal in the best sense of the word. He is a man of the future and that he will support Mr. Wentworth in plans for enlightened social welfare. So much it be!

From Korea To Coventry

The drift to the cities, not characteristic of Australia, seems to be even stronger in Korea.

RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk.)

SUNDAY, MARCH 31:
11.00 A.M. *A.B.C. A.E.T.—Hoskett's Third Christian Anthem.
11.30 A.M. *A.B.C. A.E.T.—The Book of Common Prayer.
12.00 P.M. *A.B.C. A.E.T.—BILGIMON SPEAKS: 4.30 P.M. *A.B.C. A.E.T.—IN QUIRUS AND PLACES: 5.15 P.M. *A.B.C. A.E.T.—THE BIBLE: 7.30 P.M. *A.B.C. A.E.T.—PLAIN CHRISTIANITY: 8.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 9.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 10.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 11.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 12.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 1.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 2.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 3.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 4.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 5.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 6.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 7.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 8.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 9.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 10.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 11.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 12.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 1.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 2.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 3.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 4.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 5.30 P.M. *A.B.C. A.E.T.—THE BIBLE: 6.30 P.M. *A.B.C. 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BOOK REVIEWS

A CHALLENGE TO ANGLICANISM

TRUTH, UNITY AND CONCORD:

THIS book gives us the fruit of the Bishop's ministry for reconciliation and new life within the Anglican community.

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

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 S. Augustine's, Canterbury.

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

As Bishop of Singapore and Malaya the ministry 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 in 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 revival. Mission for the Articles, which he treats there fully, and shows some merits in them that I had not noticed before.

Yet if we returned to the Articles, literally interpreted, as our test of orthodoxy we should move back towards the ice-age. We should also become ever a confessional Church, Church with a "platform", a sign of domination.

The Anglican communion has received this temptation. We must remember and value the contribution made by many streams of life.

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 an interpretation of Scripture, nor "understand" sacrament or Ministry on our members.

His 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 'creedatory' psalm" (p. 25). 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 and would go so far as to say that the Word of God is Christ and both Scripture and the church are "under" him, his servants, his witnesses.

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

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

"By the Tradition is meant the Gospel itself, transmitted by proclamation to generation in and by

the Church, Christ himself in the world" (p. 133).

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

He does not think Robinson's position is satisfactory. First, his understanding of the transcendent is neither ultimate nor eternal.

If the transcendent is only a dimension of depth in all life, it is a thing in itself. But Love does not exist on its own. It is a relationship between persons.

Secondly, he obscures the personal by setting up Love as 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 Anglican position seriously, and sees that it contains deep insight.

He wisely warns us against taking any justice of the Atonement for granted.

We need to do justice to both objective and subjective views of the Atonement, and the meaning of reconciliation. (pp. 71-74)

The same positive comprehensiveness and honest criticism are seen in his treatment of the Holy Spirit.

He supports Infant Baptism, but agrees that the New Testament gives us no clear, undeniable 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 sin, and the notion that a child, dying unbaptized, is in danger of eternal bliss. Our service of eternal bliss. Our service of eternal bliss.

DISPENSABLE FOR REFERENCE

DOCUMENTS OF THE ANGLICAN CHURCH. Second Edition. Edited by R. C. Zaehner. Oxford: Oxford University Press, 1964. Pp. 128. 5s. 6d.

Bettenson's "Documents of the Christian Church" has been an essential book of reference in theological libraries since its first edition in 1930. The second edition of 1963 now appears, beautifully printed and produced, as a paperback.

No serious students of theology can afford to do without this book. None can now plead that he cannot afford it.

It is not, of course, a book to be read from cover to cover but one to be picked up and dipped into, either at random or, in pursuit of particular interests.

It is hard to imagine a significant document in the history of the Christian Church, or of Christian doctrine, which is not represented here: from the earliest references to Christianity in pagan literature (Tacitus, Suetonius) and Pliny's letter to Trajan, to the Constitution of the World Council of Churches.

CHRISTIAN CARING

WHO IS MY NEIGHBOUR? Ramsey B. MacDonald. J. W. & A. W. Macmillan. 1967. Pp. 128. 5s. 6d.

This series has been extremely popular in many churches in Scotland. It is a book for the Catholic some of whose members have organised the venture.

Rosemary Houghton is a Roman Catholic, an intelligent mother of several children, who takes on Cardinals in debate!

Here she writes for all Christians. It is a book of opportunities we have to extend Christ's love to all people in the service of the Kingdom to major changes in legislation.

view should be purged of these ideas" (p. 176).

His proposal for reform of Christian Initiation are sensible. The lack of sacraments are scandalised by the mechanical use of sacraments.

On the Ministry the sharp distinction between ecclesial doors and ecclesial doors must be done away, so that we can have the whole Church as the instrument of Christ's action in the world. (p. 176)

The episcopate is usefully discussed especially in its relationship to the other orders of ministry.

Synodality clears the decks by abandoning the claim that "ordinations within the threefold historic ministry can be proved to go back in unbroken succession to the apostles" (p. 188).

THE "pipe-line" theory of the transmission of grace from Christ through the apostles to the present is untenable.

Neither of these can be substituted for the other. What is more important is that they are right ways of seeing things.

By using the notions of reconciliation, the Church and of readiness for experiment he makes the case for the Episcopate has something of value to offer to the cause of unity.

We should stop using such phrase as "asking the bishop to give us his blessing" as though it were his private possession.

He is the appointed minister of the Church. The blessing of God, Father, Son and Holy Spirit is given to the Church. The blessing of God, Father, Son and Holy Spirit is given to the Church.

He quotes with approval the suggestion in the Report of the Second Vatican Council on the Ministry of the Priest, that the priest should be a "minister of the Word."

GOSPEL PREACHING

OUR GUILTY SILENCE. John B. Stott. Hodder and Stoughton, Pp. 125. 5s. 6d.

The prime responsibility laid upon the Church and its members is that they evangelize. Yet as 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.

Widely, therefore, they have called upon one of England's foremost evangelists, John Stott, who during his twenty years at All Souls, Langham Place, has seen a major place to fulfilling his responsibility.

Stott believes that there are four main causes for "our guilty silence": we have compelling incentives to try to speak, we have the knowledge that we do not believe that it would do any good, we have forgotten the power of the Word, and we have the substance of the Word.

With Archbishop Temple, Stott believes that "The Gospel is true to all men, and everyone is not a Gospel at all, or true at all."

Salvation is therefore "a comprehensive deliverance from all life, from our own depravity and our reconciliation to God."

"It continues with our progressive liberation from the bondage 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 for ever removed."

Recognizing that the Church today tends to dilute this message, the keynotes to it are

Churches in Australia that have been established since 1850.

There is a link between the future ministry and the work of the Holy Spirit.

It is interesting to notice the frequency of the word "reconciliation" in Stott's references to the Anglican proposals. They are as frequent as his references to any other union scheme.

The Prayer Book. The Quadrilateral which most needs re-examination is certainly the one dealing with the Eucharist.

Our friendliest critics are not the satisfied with our conclusions about the "Episcopal" episcopate and the "threefold" ministry.

The cupboard labelled "historic episcopate" may still contain some skeletal remains of purely structural continuity.

And there is no eternal necessity for the ordained ministry to be threefold.

One specially valuable feature of this book is that it deals with present challenges (to renewal of the Church) with reference to the Anglican tradition as expressed in the Prayer Book.

There are also copious references to contemporary Anglican thought. That this is done with a lively awareness of what is being said and done in other parts of the world is more impressive and the more so.

It is to be highly commended to all who are concerned about the Church's future. The book is a handy shorthand, such as pace, and of the world's "other places" (p. 122).

It is a handy shorthand, such as pace, and of the world's "other places" (p. 122).

D. A. GARNSEY

CHURCH UNITY

THE COMING CHRIST AND THE COMING CHURCH. Edmund Schille.

Oxford and New York, 1967. Pp. 315. 5s. 6d.

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

So says Professor Schlink, but he is nevertheless convinced that the ecumenical quest is the one of our Lord according to St. John (p. 12).

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 penetrating, and to the problems of ecumenical relations.

He sees the difficulty of doctrinal restatement in ecumenical conversations, and as involving cultural backgrounds as well as Christian belief.

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 COMING CHRIST AND THE COMING CHURCH. Edmund Schille.

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JOHN B. HOFFER

By BARBARA THIERING

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 is a man who changed his opinions altogether during the hostilities of his confinement in a Gestapo prison? Or is there no change in his doctrine from first to last, as 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, even as a lecturer provoked their sense 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 church constitutions, Bonhoeffer could not agree with those pastors that simply did not matter to a predominantly non-Jewish institution.

BEING INVOLVED

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

There 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 Christian ethics for everyday life, without compromise or retreat.

In protest against the expatriation of the National Church to 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 monastic 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.

By 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 forcing upon him the decision whether to oppose Hitler or become a vigilante, he decided to undertake a trip to America in order to teach theology there for a while.

But no sooner had he landed than he cancelled all arrangements and turned round and went back home.

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 decision of leaving his friends to face the crisis alone.

Back in Germany, he became actively involved in the Resistance. He believed that his life was not his own, and he was not free to leave his friends to face the crisis alone.

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Finally, when the organisation for which he had worked as a secret agent came under the notice of the SS, Bonhoeffer was arrested, on the technical charge of being a spy.

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 soldiers moved across Germany, Bonhoeffer was transferred from prison to prison, often, 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 officers, 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 has always been—to make oneself safe is not the important thing.

What matters is to live, to fight, to give oneself without sparing to life and all that it means. Life is not the end of something to be shunned and avoided.

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 man who maintains a personal holiness at the expense of cutting himself off from the world.

He reads only religious books, he knows only religious people. In his life, he is concerned to escape his difference from others.

He is intense about personal discipline, possibly to the detriment of the weaknesses of others. A lack of interest in political events is justified by his belief that only conversion to his religion will save the world.

Intending, possibly, that the great Christian leaders have begun their careers by cultivating personal holiness in this way, he only attained maturity after passing through a period of such attempts at salvation by "worldliness" (St. Paul, Luther, Wesley).

"WORLDLINESS"

In his brief notes to his friend Pastor Bethge which he smuggled out of prison, Bonhoeffer wrote of his 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 this something else which the knowledge of death and resurrection is ever present. (Formerly) I thought I could acquire faith by trying to live the holy life, the holy way. . . . It was in this phase that I wrote the Cost of Discipleship." To-day I can see the dangers of this thought, 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 developed a concept of "man come of age".

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

ANTI-CHRISTIAN?

"Man has learned to cope with all questions of importance without recourse to God as a working hypothesis."

The Church may consider this a victory, but a spiritualist who condemns it, the more the trend considers it to be anti-Christian.

But is it such a bad thing? Or is it a victory for the Church to maturity which cannot be explained?

"God" was brought in to explain scientific problems when there was no other way; now there are answers and the God-hypothesis is not needed.

"God" is still brought in to explain ultimate questions of death, guilt, and spiritual suffering, and the Church sees its role as dealing with the matter.

What psychology and physiology take them over? The Church becomes a mystical story to them as the Bible is to science.

But would that be the end of Christianity? No, because ideas of "God" and "religion" are simply provisional ways of dealing with problems that always exist.

In our previous articles, we saw that Bullmann regards Christian history as a mythological form of expression for fundamental spiritual events.

Tillich regards the notion of a personal super-power as a temporary and exhausted symbol for the ground of our being.

Now Bonhoeffer joins them in declaring that many attitudes that have always been bound up with Christianity are simply irrelevant to the "one particular stage in the religiousness of man".

Man's spiritual needs will always exist. But they are not necessarily dealt with by the notions of sin and manhood and the supervision of a heavenly power.

This is the "religious premise," and we have reached a point

where we must be prepared to jettison it.

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

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

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 uses God as a *Deus ex machina*. The Bible however directs him to the powerlessness and 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 a set of standards of expectation of us. It consists in the manner and Sabbath observance will not be used to advertise our commitment.

It is not a question of the world's problems, big and little, and to say very often to a position where we are misjudged by our neighbours, even condemned by them.

Our language will not be holy, nor will our social life. We will not be noted for our righteousness but for our love.

We may even break with a particular church, if we feel that it has betrayed a Christian trust.

We will teach our children less to pray and live, less to fear particular sins than to eagerly explore good products of the human spirit.

We ourselves will not be dependent people, concerned with living out a plan laid down for our lives.

We will know ourselves to be free and responsible, both for our own lives and the lives of others.

Bonhoeffer died, not for the Christian religion, but for Christianity.

Head not always distinguished the two, but the distinction he finally came to see has developed into a movement which has caused remarkable changes in the Church's self-understanding, and perhaps the beginning of a new kind of Christian structure in the world.

"Involvement" is its key-word, "separation" is anathema.

If it be apostasy, let it be judged by him who dined with publicans and sinners, and who served the multitudes to exhaustion point, and who was put to death as a criminal.

But if this is holiness, then Bonhoeffer found sanctification at last.

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TO WORK BY HELICOPTER

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

MOST days, Eugene de la Perelle and Joan Davies make a helicopter to visit the

They don't have highly placed positions in one of the world's most powerful nations. They are not in the United States. They are in South Vietnam's Mekong Delta and a helicopter is the only way they can reach some of the villages where they operate.

They can reach some of the villages where they operate. They can reach some of the villages where they operate. They can reach some of the villages where they operate.

Eugene de la Perelle (Sydney) and Joan Davies (Sydney) are Australian nurses working in the Christian Church's Service of Refugees team in Vietnam.

Leader of the team is a Viet

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

Ca is in the centre of a district of about 80,000 people with no roads, no electricity, no hospitals, no camps, 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, secure the area travels in its own transport, and the others are not helicopter.

The extent of the need for their services is probably best indicated by the number of patients. In the last year, the team to treat 60 or 70 in a single

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 become stability under the influence of the Viet Nam government.

service, not politics, is the team's concern and if service to all in Ca is the political implications the team is too involved in meeting human needs to be concerned with politics.

"When Ca is itself is mortared by Viet Cong — as it is from time to time — the team is not mobile clinic is frequently to be found where no South Vietnamese clinic is available."

Ca is the team of the Australian Christian Service is already proving that selfless service can break through the barrier of war.

GREEKS TO BOYCOTT UPSALA

W.C.C. INTERFERENCE IS RESENTED

ANGELIAN NEWS SERVICE

Athens, March 22

The Orthodox Church of Greece has decided to boycott the general assembly of the World Council of Churches at Upsala, in Sweden, in July. It is doing this because of the "interference of both the World Council and the Swedish Government in the domestic affairs of Greece."

The decision was announced by the Greek Prime Minister, Archbishop Ieronymos, at a Press conference in Athens on March 15.

He said he had asked Sir Eugene Black, W.C.C. secretary-general, to cancel his plan to visit Athens for talks, after what he described as a "countering interference" of the council's executive committee in the internal affairs of Greece. "They had the nerve to suggest that a commission of international lawyers should appoint the draft constitution which is to be submitted to the Greek people for approval by plebiscite," the Archbishop said.

BURGMANN COLLEGE

(Continued from page 1)

Five hundred may be too large to run as a single corporate unit. Present plans, however, are designed to turn the college into four houses or halls, residentially apart but sharing dining and recreation facilities.

The two larger houses will be for men and the other two for women, each with a Sub-Warden in charge.

The Federal government has generously agreed to provide \$1 million for the college.

Even so, the financial burden will be heavy, the first stage costing some \$125,000 (college about \$100,000) and the other \$250 or so rooms almost as much.

The churches of Canberra are being hard to raise the money with the rapid growth of the city (10 per cent. per annum), their resources are strained to the utmost. The college has therefore aroused two appeals on a national basis:

● **Joint Appeal to Business Houses** in conjunction with John XXIII and Ursula Colleges. This has been going for some time and will raise portion of the sum required.

● **Burgmann Appeal to Individuals.** This will be launched at the setting of the foundation stone on March 31.

The target is \$160,000 and committees will be organized in Melbourne, Sydney, Adelaide and the pastoral areas in southern NSW.

The Canberra committee is already hard, and successfully, at work. The Appeal Committee is confident that the churchpeople of the area will make this appeal a success and so bring to the national capital an institution of great value to education in general and advanced theological studies in particular.

The name was chosen by ballot and that clearly preferred was that of Ernest Henry Burgmann, formerly Bishop of Canberra and Sydney, who was born in the bush, graduated in Sydney, and became a distinguished Biblical scholar.

As Bishop he made far-reaching contributions to national and international affairs, and in student craft in education and in leading Christ Church movement activities, constantly reminding Australians of the importance of the national capital, since 1957 founded St. Mark's Collegiate Library in Canberra.

It is a great compliment to the Anglican Church that an institution of this name is a major institution after one of Australia's most distinguished native-born Anglican Bishops.

DIOCESAN NEWS

ADELAIDE

RECTOR FOR PORT ADELAIDE

The Reverend G. H. Coaling, who has been rector of the Diocese of Perth since 1963, has accepted the incumbency of Port Adelaide, in succession to the Reverend W. C. Johnson who has become Rector of Fremantle. Mr. Coaling was ordained in 1960 and was rector of the Diocese of Perth since 1963. He was assistant curate at Elizabeth (1960) and then at Prospect from 1961 to 1962. The Adelaide installation will take place on Friday, June 7, 1968.

LEAVING ADELAIDE FOR

WILLOCHRA

The Reverend W. G. Williams has accepted the offer made to him by the Patronage Committee of Clare through the Bishop of Willochra, the Right Reverend T. E. Jones, of the incumbency of that parish.

Mr. Williams has been Rector of Kensington since 1963. He was also acting as priest in charge after being priest-in-charge in 1953. He was ordained in 1943 and serving as an assistant curate of the Brotherhood of St. John in 1945. He was then rector of the parish of St. John's, Adelaide, until he was accepted for a chaplaincy in the Royal Australian Air Force, subsequently Priest-in-charge of Killburne (1954-55) and Rector of Auburn (1954-55).

His father, the Reverend H. A. Williams, who died in 1951, was one of the original members of the clergy in the Diocese of Adelaide. The parish was created out of the Diocese of Adelaide in 1951.

BURBANK

SCHOOL PLAY FOR HOLY WEEK

Boys of St. Paul's School, Bishop Hill, will be presenting Christophorus' Play "The Boy with the Cart" on Friday, Saturday, and Sunday, Holy Week, April 9 and 10. The play is a production of the J. W. Fletcher Memorial Swimming Club at the school, beginning at 7 p.m. Proceeds from the play will be for the St. John's, Canberra Building Fund.

ENGLISH LIT. (SECOND SERIES) PERMITTED

The Archbishop of Brisbane has announced that permission will be given for the use of the "Clerical" form of the English Liturgy (Second Series), provided in the form that has been authorized for experimental use in England since 1967 to 1971. His Grace said that he had received enquiries on this matter from time to time, and that the commission of Enquiry had recommended the trial use of the English Service rather than the "Liturgy for Africa" as an alternative to "A Modern Liturgy".

MELBOURNE

ORDINATIONS

A young Melbourne man, Mr. John Evans, was ordained to the diaconate in Christ Church Cathedral, Darwin, last Sunday, March 24, by the Bishop of the Northern Territory, the Right Reverend K. B. Jones. Mr. Evans was trained for the Sacred Ministry by the Anglican Diocese of the Northern Territory and will serve on the staff of Darwin cathedral.

On the same day Mr. Geoffrey Evans was ordained to the diaconate in St. James' Church, Darwin, by the Right Reverend G. T. Lamb.

YOUNG ANGlicans CAN

Approximately 1,000 young people are participating in the Young Anglicans Fellowship in Melbourne.

GREEN VALLEY

PROGRESS

390 people attended a ceremony last Sunday morning, March 24, when a new church hall and rectory at Green Valley were dedicated by the Archbishop of Sydney, the Most Reverend G. H. Coaling.

The buildings which cost \$100,000 are a total of 16,000 square feet and are part of a programme being undertaken by the Anglican Diocese of New South Wales.

The buildings have been charged with responsibility of assisting to establish churches in the area. The development by the Housing Commission and the Anglican Diocese is being provided by a number of established parishes in the Diocese of Sydney.

attended their annual camp at the C.M.S. Conference Centre, Belgrave Heights, Victoria, on March 24. Bishop Philip Amott, Coadjutor Bishop of Melbourne, was made Bishop of the camp, and camp chaplain. The theme of the camp was "What does Holy Week mean to us?"

MASONIC SERVICE

The annual Masonic Service to mark the installation of the Grand Master was held in St. Paul's Cathedral on Sunday evening, March 24. The lesson was read by the Right Reverend G. H. Coaling, the Dean, Deputy Grand Master, the Most Worshipful Master, Canon C. R. Davy, Grand Master, the preacher was the Dean of Melbourne, the Very Reverend T. W. Thomas.

S. MICHAEL AND S. GEORGE

The first annual church service of the Victorian group of the Order of St. Michael and St. George was held in St. Paul's Cathedral last Sunday morning, March 24. The Chief Justice and chairman of the group, Sir Henry Winckler, C.M.G., and the Lieutenant Governor, Sir Edmund Herring, C.M.G., read the second lesson. The preacher was Dr. Alan Watson.

COMMISSIONING SERVICE

The Archbishop of Melbourne, the Most Reverend Frank Woods, commissioned the Reverend John Blaburne to be the Honorary Secretary to the Church Missionary Society in St. Paul's Cathedral on March 25.

LADY DAY SERVICE

The Lady Day service of the Mothers' Union, commonly known as the "Lady Day Service," was observed in St. Paul's Cathedral on Sunday, March 24. The preacher was Canon C. R. Davy, Vicar of St. John's, Canberra.

W.A. SERVICE

The Women's Auxiliary Committee (Melbourne) of the Australian Institute of Theology, Canberra, A.C.T., held a service on Sunday, March 24, at St. Paul's Cathedral. The service was presided by the Archbishop of Melbourne, the Most Reverend Frank Woods, and the Dean of Melbourne, the Very Reverend T. W. Thomas.

NEWCASTLE

MOTHERING SUNDAY

Mothering Sunday was observed in most churches in the diocese on March 24.

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blessed and distributed. At St. Philip's, Warrnambool, prizes were also distributed. Members of the youth group and the three Sunday schools in the parish of Warrnambool entertained members of the Mothers' Union and their mothers to lunch in the parish hall. This was followed by a service of the Holy Communion.

COUNCIL OF CHURCHES

The Christian Service course organized by the Newcastle Council of Churches which was to be held on March 29 and 30, has been postponed and will now be held on May 24 and 25.

DENMAN MOVEMENT

On March 24 the Bishop of Newcastle, the Right Reverend J. A. G. Housden, visited the parish of Denman to take part in a forward movement for greater emphasis to be put on Christian witness beyond the parish boundaries. To launch the movement, a smorgasbord was held in the Memorial Hall.

LADY DAY SERVICE

On Monday morning the Dean of Newcastle, the Very Reverend J. N. Falkingham, celebrated the annual Lady Day service at Christ Church Cathedral for the Mothers' Union. The Bishop preached. About one thousand women from all parts of the diocese were present for the service and join them in the public worship of the Mothers' Union. Clergy asked to robe in the rectory before the service.

WARDEN OF S. MARK'S, CANBERRA

Applications are invited for the position of Warden of St. Mark's Institute of Theology, Canberra, A.C.T. The Institute, which incorporates St. Mark's Library, has been established, inter alia, to provide facilities for postgraduate study and research in Christian religion and other related subjects, and to offer courses in such subjects, including courses in biblical studies and in Christian religion. Applicants need not be graduates, but must have attained to a level of study which would enable them to undertake postgraduate study. The Institute is a non-profit-making organization, and its primary aim is to serve those already qualified at University of Theology, Canberra, by encouraging the advancement of ideas and knowledge in these fields. Although Anglican in origin, St. Mark's Institute seeks to promote theological scholarship rather than sectional interest. Applicants need not therefore be Anglican.

The Warden will be responsible, under the Council, for administering the affairs of the Institute, supervising its staff and students, and taking a leading part in teaching and research. Details of the appointment, salary, accommodation available, removal arrangements, etc., may be obtained from:

The Chairman of the Council.

Box 67, G.P.O., Canberra, A.C.T. 2600.

Applications close on the Chairman on 30th April. Applicants should arrange for referees to write in confidence to the Chairman in support of their applications, without waiting for his invitation to do so.

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HARBOR LIGHTS GUID

On March 26 the ladies of the Harbor Lights Guild held their annual meeting at the Missions to Seamen at Wickham.

SYDNEY

THE GARRISON CHURCH

FETE

The fete of The Garrison Church, Miller's Point, will be held in the grounds of Government House, Sydney, on Saturday, May 11, from 2 p.m. to 5 p.m. L. J. Carter will officiate on the fete at 2.30 p.m. Proceeds will be for the Trinity Garrison Church Restoration Fund. The fete will be music by the Trinity Garrison Church Band, stalls, and afternoon tea.

CHESTER HILL INDUCTION

The Archbishop of Sydney has appointed the Reverend Leslie Wigmore, who for the past four years has been Assistant Federal Secretary of the Bush Church Aid Society, as Priest-in-charge of the Provisional Parish of St. John's, Sutton, with St. Mark's, Chester Hill.

The Venérable Graham Delbridge will conduct the induction on Friday, April 5, at St. Mark's Church, Campbell Hill Road, Chester Hill, commencing at 8 p.m. The parish will conduct the induction on Friday, April 5, at St. Mark's Church, Campbell Hill Road, Chester Hill, commencing at 8 p.m. The parish will conduct the induction on Friday, April 5, at St. Mark's Church, Campbell Hill Road, Chester Hill, commencing at 8 p.m.

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BIBLE SOCIETY HEAD INSTALLED

CEREMONY IN CANBERRA

The Reverend James Payne, formerly Dean of Perth, was installed as Commonwealth Secretary of the British and Foreign Bible Society and Public Officer of the society for New Guinea in Canberra on March 6.

The installation was performed by the Bishop of Adelaide, the Right Reverend Clive Kettle, a Vice-President of the United Bible Societies who also gave the address, and Mr F. R. Berry, Chairman of the Commonwealth Council of the Bible Society.

Representatives of the churches and community in Canberra attended the ceremony at the Playhouse in the national capital. The Minister of the National Presbyterian Church, the Very Reverend H. Harrison, gave the congregation in an act of worship and the Bishop of Canberra and Goulburn, the Right Reverend Kenneth Clements, pronounced the blessing.

A feature of the installation service was three readings from the Scriptures.

The first from Isaiah, Chapter 9, was read in Hebrew by the Reverend Ronald Hickin, Deputy Commonwealth Secretary of the Bible Society.

The second from St. John, Chapter 10, was read in Greek by the Reverend J. R. Strugnell, of the Canberra Baptist Church. The third from Revelation 21 was read in Pidgein English by Manu Paul, one of the assistant secretaries of the Bible Society in New Guinea.

A dinner was held at the Hotel Canberra on March 5 to farewell Canon H. M. Arrowsmith, the retiring Commonwealth Secretary and to welcome the Reverend James Payne.

RECEPTION

Guests included Most Reverend Thomas V. Cahill, Roman Catholic Archbishop of Canberra, and the Right Reverend Cecil Warren, Assistant Bishop of Canberra and Goulburn.

On March 7, two hundred representatives of the churches, the Bible Society, Commonwealth, Australian National University, and other segments of the community attended a reception to the new Commonwealth Secretary and Mr Payne at the Hotel Canberra.

The first official duty performed by the Reverend James Payne was to undertake a three-day Bible Society programme in Tasmania.

He addressed meetings at Hobart, Launceston and Devonport.

In Hobart he was tendered a civic reception by the Lord Mayor of Hobart, Sir Basil Osborne, and he lunched at Government House with Sir Charles and Lady Gardner.

The Mayor of Launceston also gave a civic reception for Mr Payne.

Following on his installation in Canberra, the new Commonwealth Secretary undertook an official visit to Sydney.

He preached at a Bible Society service in St. Andrew's Cathedral on March 17 and in the evening at St. Philip's, Eastwood.

IN SYDNEY

On Monday, March 18, the Reverend James and Mrs Payne were the guests of honour at a luncheon in Sydney arranged by the New South Wales branch of the society.

This was attended by Heads of the Churches in Sydney; the Reverend James and Mrs Payne were the guests of honour at a luncheon in Sydney arranged by the New South Wales branch of the society.

The Reverend James Payne is scheduled to arrive in Port Moresby on Friday, March 22, and will spend a week in the Territory visiting Rabaul, Madang and Lae.

He will be accompanied by the Bible Society Secretary in New Guinea, the Reverend Leo Buckman.

PRaise FOR PRESS FROM DR RAMESEY

ANGLICAN NEWS SERVICE
London, March 25

Leading figures in the world newspapers and broadcasters heard the Archbishop of Canterbury, Dr Michael Ramsey, on March 14 praise the work of the Press.

They were attending a service of thanksgiving and prayer at St. Bride's Church, Fleet Street, London.

Dr Ramsey said that the right to publish news freely sometimes had to be fought for, and its existence was now part of our civilisation: the right to comment on them.

"But what exacting qualities go with that right. We who are not members of the Press do well to reflect sometimes on the qualities of brain and character which the work of the Press calls for," he said.



The new Commonwealth Secretary of the British and Foreign Bible Society, the Reverend James Payne, talks with the Bishop of Canberra and Goulburn, the Right Reverend Kenneth Clements, before the installation ceremony in Canberra on March 6.

CONGREGATION EXCHANGES PLANNED

ANGLICAN NEWS SERVICE

Now, March 25
Pulpit exchanges have long since become commonplace. Now for the first time, certainly on so large a scale, congregation exchanges are being planned.

Thousands of members of congregations related to the Consultation on Church Union (CCU) will go as official visitors to other congregations on Consultation Visitation Sunday, April 28.

In previous years, ministers of Consultation churches have exchanged pulpits, but this year they will remain in their own pulpits and representative members will exchange pews.

Persons chosen as official visitors will prepare for their assignments through the study of the consultation's "Green Book," which contains the Principles of Church Union, a summary of the 1967 meeting in Cambridge, Mass., and a study guide.

Pastors will meet official visitors after the service to evaluate its effectiveness.

The primary aim of the observance is "to give new measures of visibility to our conviction that the Church is one, made so by the act of God in Christ," according to Dr David

BISHOP'S AWARD GIVEN

The Bishop in Polynasia, the Right Reverend J. C. Voadar, on March 12 gave his Award for Distinguished service to Mr Charles Leonard Bentley.

For more than 64 years Mr Bentley has given unbroken and distinguished service to the diocese.

His family have links with the beginnings of Anglican history in Leveka.

From 1904 to 1908 he was a shortstop in Leveka under Archdeacon Floyd.

From 1917 to 1927 he was a churchwarden and vestryman at Leveka and from 1927 for fifteen years served as a Vicar's Warden in Sava.

For more than thirty years he has been a trustee of the diocese in which capacity he has given valuable advice to his bishop.

He was the organizer of the Cathedral Buildings Appeal. He has served as a synodman and as a member of the Standing Committee of the diocese.

In the wider community he has also given distinguished public service on the Leveka Trust Board, the Gifts for Britain Fund, and as a Director of and a member of the Executive Committee of the Red Cross Society.

Mr Bentley has won the citation, throughout his long and varied public life, as a citizen, typified the best kind of Christian gentleman, citizen and churchman.

Now, March 25
The ten denominations have a combined membership of 251 million in 89,000 parishes in the United States.

The next consultation meeting is scheduled for March 24 to 28 in Dayton.

PROTEST AT SOUTH AFRICA BANK RELATIONS

ECUMENICAL PRESS SERVICE

Now, March 25
The World Student Christian Federation is withdrawing its account from the First National City Bank of New York in protest against the bank's continuing membership in a ten-bank consortium financing a \$40 million revolving credit for South Africa.

The W.S.C.F. made the announcement on March 5, through its New York office. Headquarters of the world student organization are in Geneva, Switzerland.

The Reverend Risto Lehtonen, W.S.C.F. North American secretary, said that a large part of the organization's financial operations have been handled through the New York bank since its formation 50 years. Present balance was given at \$120,000.

The federation took the action in response to a request from the University Christian Movement, its American member body. Mr Lehtonen said.

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estimated that more than \$24 million had been withdrawn from First National City Bank and the Chase Manhattan Bank in the past two years because of their involvement in South Africa.

SIGNIFICANCE

The most recent action came on February 15 when the Methodist Board of Missions informed the First National City Bank that it would proceed to implement its decision to transfer a \$10 million investment portfolio to another bank.

In a letter to the W.S.C.F. membership, the officers said: "We recognize the interrelatedness of banks that engage in international transactions, and that therefore our disengagement from support of apartheid in South Africa is a practical impossibility."

"For international organizations like the W.S.C.F., complete disengagement is a practical impossibility. But we are convinced that, in this as in many other instances, limited action is not morally and politically insignificant."

The officers urged national student movements to consider taking similar action, and said the world body would re-examine its banking involvements in Europe, in "discussion with other ecumenical and church bodies."

INDIA'S POLICY ON MISSIONARIES

ECUMENICAL PRESS SERVICE
New Delhi, March 25

While the policy of the Government of India regarding the proscription of proselytism is well known, the official Indian position on the proscription of proselytism is well known.

The case of each missionary will be considered individually by the Government of India. The case of each missionary will be considered individually by the Government of India.

Lok Sabha in the lower house of the Indian Parliament. The Government will be reacting on a "progressive" basis, he indicated.

CLASSIFIED ADVERTISEMENTS

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POSITIONS VACANT

SUPERVISOR WITH nursing experience in Church of England, for the Ministry of Health, in the Department of Health, Victoria. Applying to: Mr. J. R. Bennett, 91 Bonanza Road, Beaumaris, Melbourne, Victoria.

INQUIRIES ARE invited from artists or artists for the position of Victorian Secretary of the Book Church Aid Society. Full particulars of work and terms of appointment from Honorary Secretaries, Victorian Committee, 101 Commercial Road, Melbourne, Victoria. Applications should be sent to: Mr. J. R. Bennett, 91 Bonanza Road, Beaumaris, Melbourne, Victoria.

ORGANIST/CHORISTMASTER for St. Andrew's Church, 101 Commercial Road, Melbourne, Victoria. Applying to: Mr. J. R. Bennett, 91 Bonanza Road, Beaumaris, Melbourne, Victoria.

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ECUMENICAL PRESS SERVICE. Call 101 Commercial Road, Melbourne, Victoria. Call 101 Commercial Road, Melbourne, Victoria.

Lagos, March 25. An inter-religious exploratory committee to work out plans for a National Family Life Council of Nigeria and a programme for family life education was established at a three-day conference here this month.

Called by the Christian Council of Nigeria, the conference was attended by representatives of many Christian groups. A Modem was appointed to the exploratory committee.

The proposed Family Life Council of Nigeria, a social welfare office in the Ministry of Social Affairs, listed religion as among the problems which could not be solved by the government alone. She said that religion contributed to family difficulties for several reasons:

• Christianity teaches monogamy but many Nigerians have accepted it only as an outward sign "for status and prestige."

• Some persons accept the teaching that a woman will not therefore, compromise with customs which do not conform to their standards.

• Where religious conviction is weaker, a double standard develops.

Set up and composed for the publishers, Christian Council of Nigeria, by Mr. J. R. Bennett, 91 Bonanza Road, Beaumaris, Melbourne, Victoria.

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