

THE LANCET

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CHRISTMAS BOWL APPEAL IS FOR A MILLION DOLLARS

CHURCH PROJECTS TO FEED THE HUNGRY IN MANY LANDS

"It would be better for us not to celebrate Christmas at all, than to do so and ignore our brothers in need," said the Director of Inter-Church Aid for the Australian Council of Churches, the Reverend E. H. Arblaster, this week.

He was calling on all churchpeople to support this year's Million Dollar Christmas Bowl . . . Inter-Church Aid's biggest challenge yet to the churches.

Across the world, human suffering outstrips all current efforts to relieve it. Past efforts have achieved positive results — but vast areas of human need remain untouched.

"Either we take the Church's work in this cause seriously, or we ourselves off to one side and let the world and God," Mr Arblaster said.

"Our faith in Jesus Christ compels us to believe that all people matter."

Explaining the reason for such a high target this year, Inter-Church Aid says that nothing less than \$1,000,000 will enable the churches to make a realistic impact on human need around the world in 1969.

This has been made realistic by the requests of churches in Asia, Africa and Latin America. They have drawn up detailed plans for projects designed to meet some of the appalling needs around them.

All these projects have been examined and approved internally, and given the go-ahead, realistic and of top priority.

And every cent of \$1,000,000 is needed to carry them out.

An empty bowl on your Christmas dinner table, which you put at least the value of your own meal, will help feed the hungry and increase food production in many countries.

This year, for example, Christmas Bowl money will help build the Mundgod irrigation dam in the India's Mysore State because the churches there are concerned to increase irrigation and food production in drought-prone rural areas.

In South India, Christmas Bowl gifts will help upgrade a local school to become a technical college.

Christmas Greetings

The Editor and Staff wish all readers of *The Australian Churchman* a Happy and Holy Christmas and Best Wishes for the New Year. They would also like to thank the very many people who, in so many ways, have helped in the production of this paper throughout the year.

"GOD'S PEACE IS NOT CHEAP": W.C.C. LEADER'S CHRISTMAS MESSAGE

"Christmas is not the feast of peace-keeping but of peace-making," says Dr Eugene Carson Blake, general secretary of the World Council of Churches, in a Christmas message to all member churches. He says:

Christmas announces to all men that God became a poor man Himself to bring peace on earth, between man and Himself and man and his neighbour. God's peace is not cheap. It comes only through costly love and self-sacrifice.

This year, as so often, Christmas will be celebrated in the midst of wars as a feast of hope.

About \$15,000 will be spent on alterations in the school and equipment.

The school will then begin to train carpenters, welders, turners and fitters.

In Viet Nam, \$25,000 will be spent on maintaining and equipping refugee service teams; in the Philippines, \$25,000 will be needed for a leprosy prevention programme and rural extension; in East Pakistan \$18,000 will be needed for a leprosy prevention programme and rural extension.

All these similar projects designed to attack the poor causes of poverty and malnutrition will be supported in other regions of the world, particularly in Africa and Asia.

At a casual glance it might seem that the churches are usually having nothing to do with the Church, or that the Church might just as well support common agency agencies doing similar jobs.

INDIA'S HELP

But, of course, the Church has always been concerned with the physical as well as spiritual welfare of men.

What the Christmas Bowl does is not only provide funds to help meet human needs, but also to do so in a particular way.

For every operation it supports has come into being through the initiative of churchmen in the country of operation.

Every project supported has already received substantial backing from the churches in the country. Take the technical college in Mysore.

While the Christmas Bowl will be providing \$15,000, the Indian Churches have already subscribed \$46,725 — certain proof of their faith.

In Indonesia, the Christmas Bowl will provide \$15,000 for university scholarships, but the churches

there will match Australian gifts with a similar amount.

Just as churches have already distributed envelopes to be returned with Christmas Bowl offerings, so, if you prefer, you may send your gift direct to Inter-Church Aid, State secretaries, Headquarters are at 511 Kent Street, Sydney, 2000.

VITALITY OF ANGLICANISM DEMONSTRATED AT LAMBETH

"Looking back on it, and having had some time to read and study the reports, I have become quite convinced of the indispensable value of Lambeth," said the Bishop of Ballarat, the Right Reverend W. A. Hardie, on December 15.

The Bishop was speaking at a Liturgical Welcome in his honour, after nine months absence from the diocese, in Christ Church Cathedral, Ballarat.

"In general," he said, "what has emerged in my mind from the conference is a feeling of reassurance."

"I have gained a renewed confidence here, in the vitality of Anglicanism; second, in its essential soundness as an exponent of the Christian religion; and thirdly, in its clear understanding of the fundamental sources of spiritual power."

In spite of weakness in organisation and discipline and the vagueness of its formulated beliefs, the Bishop said the Anglican Church held "a power of survival and growth as great and as vigorous as ever."

One of the chief factors in vitality was the capacity of the living thing to adapt itself to its environment.

Many forms of social life and some forms of the Christian religion had died not because they were out of date but because they were not aware of the need for change.

The Lambeth Conference had shown that this particular factor was a characteristic of the Anglican Communion at the present time.

It tried to see the human situation in its entirety, "technology"

and more widespread, more radical, and more costly," Bishop Hardie said.

This picture of change was set against the background of an unchanged faith in God.

The message issued by the Bishop to the clergy and laity made this abundantly clear.

Renewal will not be sought by "the substitution of something different but by the reinvigoration of a Gospel already given, a deposit of faith once and for all given, things that cannot be shaken."

Adaptation

The Church, through the conference also revealed a deep concern to realise its true vocation, to be, for God, take the servant of the world, through adaptation to its environment.

The Lambeth Conference already going on in the Church to meet the changed needs of our modern age.

"We may expect them and hope for them to become more and more widespread, more radical, and more costly," Bishop Hardie said.

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PEACE FORCE FOR NIGERIA

ANGLICAN NEWS SERVICE, London, December 20

The Archbishop of Canterbury appealed to the British government last week to press for the setting up of a peace force in Nigeria.

The Archbishop, addressing a meeting at Basilston, Essex, on race relations, said:

"As Human Rights Year draws to a close, no denial of human right is more appalling than the denial of the right to live which war and famine are bringing to vast numbers in Nigeria-Ibadan."

"I wish our government would, in the name of humanity, urge other governments to join in a ban on all supplies of arms to the combatants, press for a ceasefire and the setting up of a peace force, and promote a massive effort to avert starvation."

At one point in the proceedings, when the Archbishop had said that he wanted a stronger Race Relations Act, he was shouted down by hecklers and called "Villain" and "Traitor".

Then the police were called in and half a dozen demonstrators were removed.

WALK AGAINST WANT

FROM A CORRESPONDENT Melbourne, December 20

part in this year's "Walk Against Want" from Melbourne to Frankston on December 14. Sponsors' promises amount to

Australian Catholic Relief will help the devastated town of Jalpaiguri near Darjeeling, which suffered unprecedented floods and avalanches in October.

Roads and bridges were destroyed and Walk funds will help to rebuild houses, reclaim and replant the area.

An unusual idea is the rice nursery to be started by Community Aid Abroad at Kosbad Hill in the Thana District of Maharashtra State.

The tribal people here use primitive methods of agriculture and a local variety of seed with a low yield.

part of the year they are forced to live on dried leaves of trees and wild berries.

The Agricultural Institute has found over the past 20 years that the farmers respond better to the supply of seedlings than to the supply of seeds.

over a period of the same time.

The rice nursery will grow and distribute seedlings of high-yielding varieties of

TUNISIA IN THE TACROBARGE CLERGY CO-OPERATE WITH SOCIAL WORKERS

A FARM school created only four years ago is a joint undertaking of the Tunisian government, the F.A.O. and the World Council of Churches is strongly influencing agriculture in this country.

The North African College for Agricultural Education at Medjez-El-Bab, about 40 miles south-east of Tunis, is the nation's only establishment that gives young farmers both technical and practical training in agriculture.

There are 18,000 farmers in Tunisia apart from all kinds of machinery, some of it the most modern in existence.

For a developing country with a population of 4.5 million and an area of 58,000 square miles, this is unusually high.

But Tunisians have found to their cost that there are problems which the use of the machinery in this cannot solve.

Apart from knowing the right time of the season to sow and on which soils, farmers must know also how to fertilise and irrigate their fields.

Tunisian agriculture suffers not so much from lack of equipment as from lack of equipment as something which the Government is trying hard to overcome.

Ballarat Church of England Grammar School

Boarding and Day School for Boys and Girls. Courses: Languages, Literature, History, Mathematics, Music, Art, Physical Education, and Prefect.

1000 ST. GEORGE STREET, WENDOCHE.

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G. J. J. DART, M.A.

Newcastle Church of England Grammar School for Girls

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Though its main appeal is at Christmas time, Australian Inter-Church Aid operates the year round and the projects supported by this admirable scheme are many.

The U.N. Food and Agriculture Organisation, describes a project which Australian churches have given substantial support over a number of years, through Inter-Church Aid.

Each year the North African College, which, at its name indicates, is also open to the other Maghreb countries—Tunisia, Algeria and Morocco—receives some 100 students who are driven by the same desire to learn.

Once trained, these young men spread out over the rest of Tunisia, where they form an active working elite.

They are destined to become the main base of the real agricultural infrastructure—a human capital indispensable to the country's development.

The government of Tunisia is convinced of this. It has already requested that the college be extended next year, be continued and expanded.

New buildings are being added to the old farm, which is now too small for the influx of students.

FORESTRY

"This college is so important for Tunisia that it has been called 'the green heart of Tunisia'." Mr. Khalid Ben Hassen, a Tunisian high civil servant and member of the Agricultural Research and Extension told the press.

Mr. Hassen said that the college, which is now being modelled on the Medjez-El-Bab for Tunisia, has ambitious plans.

"One will be forestry, one for animal husbandry, and the other for agriculture," he said. "The college is eager to have F.A.O. assistance for horticulture."

The Medjez-El-Bab college will be the model of the future for Tunisia.

SENIOR BIBLE STUDENT CORINTHIANS CORRESPONDENCE

By WINIFRED M. MERRITT

Mr. Xie, unbecoming behaviour. Another student, who Paul deals in the Corinthian Correspondence is that of the student who is not a Christian.

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In the same way, every woman who worships without her veil, thus violating the custom among men of good character, acts indiscreetly and brings shame upon herself. In other words, she forfeits her privileged condition.

A man, as receiving his authority direct from God, ought to keep his head uncovered in worship, just as men, as men, and become, as it were, unsexed by violation of accepted institutions.

If anyone remains unconverted, declares Paul, let me say once for all that this practice of the unveiling of women is unknown to us and to the Corinthians.

Just how valid is Paul's reasoning in the twentieth century? We feel compelled to follow the Bible in many of them.

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In daily contact with the farmer and farm life, the Technical Agent is in a position to suggest modern methods in the countryside.

In countries such as Tunisia where the farms are the moving power of the agricultural revolution, the basic factor of all development.

BEACH MISSIONS

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The Technical Agent—mid-western, technical agent who is still unaware of modernisation and days attached to traditional methods, and the engineer, too rare and often too distant from the rural environment to understand its problems—has been a true help, the indispensable.

In daily contact with the farmer and farm life, the Technical Agent is in a position to suggest modern methods in the countryside.

In countries such as Tunisia where the farms are the moving power of the agricultural revolution, the basic factor of all development.

BEACH MISSIONS

More than 500 Beach Mission team members and camp leaders gathered at Pitt Street Congregational Church, Sydney, on December 14 for their Commissioning Rally, launching the summer evangelism of the Scripture Union.

Missions will visit 45 major camping areas over the Christmas period to present the Gospel to children, teenagers and adults. All told, about 1800 campers will be reached.

The day every day will hear the Gospel.

There will be 22 camps for boys and 22 for girls. Camp officers who will work among the 1,000 students booked for these camps.

Two camps are of particular interest. The Eastern Beaches is a work camp where senior high school students learn scrub, bush, and forest work, and discuss problems of community and social service.

"Philosophy 69" is a camp for post-school students.

Two camps are of particular interest. The Eastern Beaches is a work camp where senior high school students learn scrub, bush, and forest work,

THE ANGLICAN CHURCH AND NATION

Incorporating the Church Times

DECEMBER 26 1968 JANUARY 1 1969

CHRISTMAS 1968

The great feast is here again, the shops are crowded, and strangely the churches will be too. Many of the worshippers will be seen rarely at other times but somehow Christmas is irresistible. The cry of "Hail Mary in a manger, the good mother, the lovely Joseph, the oxen, the carols (some of them very sentimental and some frankly based on later national legends) and the giving of presents. Dogma seems to find little place at all this time, we then condemn the justification? A wise man once said that the feast of the cherry blossom in Japan is not the time for a botanical analysis of the cherry tree, but rather the time to enjoy its glory. So surely all the fun of Christmas is both natural and right . . . but the dogma?

Of course there could be no feast of the cherry blossom without the cherry tree and all that that implies, so there could be no Christmas fun without the faith that lies behind it — dogma if you like. It is the unwavering faith of the Church from its very beginning in the Incarnation, the coming of God into the world that He saves and which He died. It is clear in the New Testament, but it took centuries to hammer out the basic essentials, as far as human reason is able to cope with so great a wonder.

What is this great wonder? First it is that this man Jesus is God. The second part of the wonder is that He is not God dressed up to look like a man; He is truly man and truly God. The Man, the Son, like the crucified figure on the cross is "one of us". He is the new creation, the bridge between God and man. He opens up to us the meaning of life not by answering all the questions in the certainty of ultimate victory with Him, He asks only that we put our trust in Him and try (with His help) to be like Him.

So Bishop Walsingham How wrote, "It is a thing most wonderful, almost wonderful to be . . . (English Hymnal No. 297). Yes, "almost too wonderful . . ." and indeed some find it so. This is no defect of the modern man. It is as ancient as the faith itself. The historicians of the past have often found it too wonderful to believe. This is not hard to understand; but only should we doubt God's unfathomable love for man. Is God something less than ourselves? That cannot be, for He is the source of justice, and suffering humanity in general (and for example) Viet Nam in particular, should be surprised that His love is incomparably greater than ours? Indeed so great that He would suffer for us — S. Paul expresses it better when he says "He emptied Himself."

The Virgin Birth? This is not the wonder of Christmas. It is clear that most early Christians of the New Testament period probably didn't know it, and it is certain that they said little about it. The wonder is the God-Man, Jesus of Nazareth.

If one can believe the revelation of God's love in the Incarnation, the Virgin Birth (which is really so much less a wonder) presents no enormous difficulty. Perhaps the West has concentrated too much on the lesser wonder, for as Dr Alexander Schmemmann (a modern Russian theologian) writes: "It is significant that whereas in the West Mary is primarily the Virgin . . . in the East she is always referred to, and glorified as, 'Theotokos' the Mother of God; and virtually all icons depict her with the Child in her arms." Brother Niles Thurnham of the Protestant Community of Taizé writes: "The dogma of the divine motherhood of Mary is part of seeing clearly the humanity of Christ. To call Mary 'the Mother of God' is to recognise that God has entered the world completely and so really in our human flesh that he had a truly human family and was a truly human son."

Both these quotations are completely orthodox Christianity. If that comes as a surprise to some it is because there have been certain emphases. The glory of Christmas is the complete humanity of Jesus — as Easter is the guarantee of His godhead. God so loved the world . . . S. John writes. Small wonder then that we kneel at the crib of the Baby and adore. If we will but put our trust in Him, then let us go unafraid to our Communion in penitence for our failures both in the East and in Viet Nam (for this is our sin and mine too), and in awe bowing in reverence where we cannot understand. (How should we understand all the things of God?) Then we shall be glad to understand the love of God, and cast off our fear, trying to be what Christ wants us to be in the world, and with His help in the Holy Spirit learn to share something of His love for mankind.

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

—Dr Geoffrey Fisher

Now Is The Hour For Us To Say Farewell

This column expires tomorrow aged 161 years, because this week the *THE ANGLICAN* for 1969.

The end of the year is an appropriate time for change and we don't want this love-taking to be sad or heavily introspective. But may we be forgiven if this is a little sentimental—the sort of statistics that measure quantity and not quality?

This column began with the first issue of *THE ANGLICAN* in mid-1953 and this issue is numbered 855. For several years the column appeared without interruption. Then one Labour Day the Postmaster-General's Department, so much the villain of the piece in the problems of *THE ANGLICAN*, did not function. So a weekly contribution for this page, posted at the Sydney GPO, nearly got into late to meet the deadline.

Whenever possible after that midwinter, the copy for this column was sent to the *THE ANGLICAN* office by hand. But, when one is a distance from either in the country or interstate, one has no option but to rely on the post. Even when "express delivery" fees were paid, the column was suspended for about 15 weeks. Subtracting

then, about 25 issues from the total of 855, this column has made 830 appearances.

Text counts show that it has averaged 1,800 words, or a distressing total since 1952 of almost 1,500 words. However, the equivalent of 20 novels of 750,000 words each.

From Out-Of-The-Way Places

Over those years the column has been hammered out on a typewriter, usually on a Monday night, in a back bedroom—study which was furthered removed from other occupants of the household, who did not wish to be disturbed by clicking type-writer after, say, 11 p.m. Why couldn't I have been more quietly contented and have written the column by hand? The answer is simple: I don't know how to write by hand, and I know that invites the reader that sometimes, obviously, doesn't think very well on a typewriter. Fair enough. I accept the soft impeachment.

The column has also been printed in some curious and outlandish places, especially during holidays. The occasion I recall is the Anglican yearning when I was obliged to retrieve a broken typewriter from a dump on the Victorian bank of the Murray River near Albany to serve a date of a date.

Apart from such lapses, however, the column has been continuously occurred when "The Man in the Street" was abroad in the *THE ANGLICAN*. Even the column was suspended for about 15 weeks. Subtracting

CLERGY NEWS

BAKER, the Reverend Alan, B.A., M.A., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

BOWNE, the Very Reverend W. R. M., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

BRENNAN, the Reverend D. J., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

FARRAN, the Reverend Brian, is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

FRANCIS, the Reverend D. J., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

HAWKINS, the Reverend J. G., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

KING, the Reverend E. F., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

LEWIS, the Reverend R. J., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

MCDONALD, the Reverend N. J., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

MORRIS, the Reverend A. R., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

OGARBY, the Reverend R. J., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

REID, the Reverend J. R., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

SHERIDAN, the Reverend J. R., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

SIVERTON, the Reverend B. G., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

THOMSON, the Reverend P. J., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

WHITE, the Reverend David, is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

WILLIS, the Reverend A. G., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

WOOD, the Reverend R. J., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

YOUNG, the Reverend J. R., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

ZIMMERMAN, the Reverend J. R., is a member of the Anglican Clergy in the North-West Territory, to resign the Anglican Ministry in the North-West Territory, to resign the Anglican Ministry in the North-West Territory.

On another occasion in New Zealand, while my school inspector brother was testing the calibre of the pupils in the delightfully picturesque seaside village called Meremere, by Captain Cook in 1769, I sat outside the school in a parked car, typewriter on knees, to fulfil my weekly commitment.

An Adelaide movie, a Riviera hotel and numerous holiday homes on the north and south coasts of New South Wales are other temporary "Church and Nation" headquarters one recalls over the years.

Even at the very end the trusty typewriter has had to find a new resting-place. For we have just visited a house as well as a hotel, and have been installed only a few days in a new house suited to our advancing years. — home unit with a television view over fascinating Sydney Harbour. The white liner Iberia has just sailed for London. How can man retire better?

To Stimulate, Not To Judge

Seriously, it is able to address weekly for so long such a wide range of subjects that are recognized by the Church.

One is keenly conscious of the ephemeral nature of the lack of profundity of much of the comment that has filled the column.

But the purpose of the exercise has not been to lay down the law, although perhaps too often judgment has been passed on the basis of the column. It is to stimulate conversation and to provide a (and, less often, international) audience.

It is the hope that thereby a Christian attitude to them might be developed for the information of the Church for the guidance of the nation.

Once in New Zealand, in 1965, before this column was launched, I had the privilege of the unburied remains of Archbishop of Canterbury, Dr Geoffrey Fisher, in a grand manner, reflected in his twinkling brown eyes as he spoke in the shade of a tree in the grounds of Selwyn Anglican College in Dunedin, made an abiding impression on me. I was put further in his debt soon after the column was begun when I discovered in the report of a speech he made in England the sentence which ever since then has adorned this page: "Everything which touches the life of the nation is the concern of the Christian."

And, as I have said, and conceitedly the thought be behind the promotion of it.

It has been a pleasure to have had letters from a time to time from correspondents in all the States of Australia and occasionally from Papua and New Guinea. Several have been kind enough to encourage us with a brief note. All the letters and the answers have shown their interest with occasional letters and answers to our thanks — not excepting those comparatively few who have tried to criticise but I do not recall one abusive message.

I must also thank the editor and management of *THE ANGLICAN* at J. M. G. & Co. who have enjoyed perfect freedom in my comments. They have been kind enough to encourage us with a brief note. All the letters and the answers have shown their interest with occasional letters and answers to our thanks — not excepting those comparatively few who have tried to criticise but I do not recall one abusive message.

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Three words in closing, borrowed from Paul to the Corinthians, the Reverend J. R. BRETHREN, FAREWELL.

—THE MAN IN THE STREET

ONE MINUTE SERMON "PEACE WITH GOD"

Read Romans 5:1-4.

In a lengthy study S. Paul has dealt with the relationship of judgment and justification. He can now accept justification as a fact. He goes on to the third of some of its consequences.

He reminds us that it is not as a human experience but as an act of God. The first consequence is "peace with God".

This is an objective fact, and we are now in the position of peace with God. This may have the feeling of peace and security which one enjoys as we appreciate that we have been reconciled to God.

We must realize to enjoy this peace, this new relationship. It is through our Lord Jesus Christ that all this has taken place and we are standing in the Grace of God.

The past and present are thus secure and as for the future we are in new hope of the Glory of God.

We do not boast (this is a mistake) that we are triumphantly coming in God—our triumph is in God.

We can exult only in hope of the future but even in our afflictions we are triumphant and we prevent us having confidence in ourselves. We are only in God and give glory to Him.

Our confidence in our salvation because they produce endurance and endurance tries character and tested character produces hope.

So, by approving the acts of the saints in mind, God is the judge and He vouches for the character of the man who patiently endures affliction.

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BOOK REVIEWS

A TRINITY WITHIN MYSELF

DARE TO LOOK UP, A Memoir of Bishop George Alexander Chambers, Nancy S. S. P. Siblin in collaboration with Wilfred M. Chambers, Angus and Robertson, \$3.25.

To become a legend in one's lifetime is an achievement which is almost impossible to attain. Bishop G.A. Chambers' life is a story which rightly holds a place in this elite.

Beginning with a graphic picture of the austere, hardy and dedicated leaders of the Anglican communion in the mid-twentieth century.

"Dare to Look Up" a Memoir of Bishop George Alexander Chambers has been written by Nancy S. S. P. Siblin, in collaboration with Mrs. Chambers. The publication of this book has followed two objectives.

First and foremost, it has collected for all time, in biographical form the highlights of G.A. Chambers' spectacular life from childhood to his death.

Then, secondly, it presents that challenge to the youth of today that dreams can become reality when faith and dedication are combined with energy and a spirit of perseverance.

Bishop Stanley of Central Tanganyika has expressed his Foreword: "This book is about a man who filled with the God, attuned alike to divine purpose and to the signal needs of his people."

The book itself is not a lengthy one and its basic fifteen chapters are given additional life and animation by the inclusion of a few well-chosen illustrations. The title of the Memoir is an apt one and is borne out in chapter.

Taken directly from one of the "Discourses of Epictetus" a Stoic philosopher of the second century A.D., it epitomises the character and personality of Bishop Chambers: "Dare to look up to God and say, Make use of me for the future as I wish. I am of the same mind; and I am one with Thee. I refuse nothing which seems good to thee. Lead me whither Thou wilt. Clothe me whenever thou dost." This is the motto of the Memoir.

In writing this challenging book, the authors drew their inspiration from the lives of those personal letters written to the Bishop by the people of over forty years, the Parish Papers of Holy Trinity, Dulwich Hill. "The Triangle" (the magazine of Trinity Grammar School) and the Discourse Letter to the Friends of Tanganyika.

In addition, many of the appropriate illustrations and anecdotes have come from vivid reminiscences of the Bishop's many friends and contemporaries.

POPULAR THEOLOGY

THE TRUTH ABOUT JESUS, William Neil, Hodder and Stoughton, Pp. 98, 10s.

WILLIAM NEIL, almost rival of the popular Jesus, has written his current paperback book in much the same style as his previous one, "The Truth About Jesus".

Of the miracles, Neil puts varying points of view, but not always with the fairness which marks the rest of his presentation. He does not see the water-wine story make it a plain of any intelligent reader.

Neil's "The Truth About Jesus" is a useful, notable, longish, even the feeding of the 5,000 is considered "one of the most interesting of the Last Supper than a miracle of satisfying physical satisfaction, it is a statement of the inner life of the man, Jesus, who seemed hardly called for."

The paperback contains, with an account of the work of the Jesus movement, a collection of letters. He seeks to ally the fears of those who are disturbed by the sensational statements of Barnes, Robinson and Allegro, and considers Jesus "one of the most important of the Last Supper than a miracle of satisfying physical satisfaction, it is a statement of the inner life of the man, Jesus, who seemed hardly called for."

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The Memoir spans nearly a century of Trinity life and culminates in the challenge of how to live in the present and inspire, direct and reward in the future.

Beginning with a graphic picture of the austere, hardy and dedicated leaders of the Anglican communion in the mid-twentieth century.

"Dare to Look Up" continues with the story of the Bishop as the educational and Founder of Trinity Grammar School, Summer Hill.

His role as an academic and parish priest, challenging, building and expanding, is revealed in the subsequent chapters of the book.

These prelude that period in his life when his perception of the world is intimately related to his dedicated service, the education of the community is stronger for his vision and action. The Church has been enriched with hope and life by his leadership.

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BIBLICAL REVIEW

THE AUSTRALIAN BIBLICAL REVIEW, Vol. XVI, October, 1968, 56s.

This Review publishes one volume each year, called "No. 14" in each issue. It has therefore been going for sixteen years. The Review is published in duplicated form, but it is not a journal in the usual sense. It is a review of the Bible, as printed, in Melbourne.

It is the Review of the Fellowship for Biblical Studies, once a Melbourne association, but now a national one. One thing the Review now does is to review the Bible, as printed, in Melbourne.

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MID-LEVEL-LEVEL EFFECTS

CHRISTIANITY AT THE CENTRE, John Hill, Macmillan, Pp. 124, 35/6.

D.H. Hicks sets out to clarify the issues that are at the essence of the Christian Faith.

He does not only try to trim the edges of Christian belief, but he also tries to show how these innovations and embellishments have gathered over the years of institutional religion.

He seeks also to by-pass conventional religious dogma and to show how the Christian Faith is a living, breathing, and growing faith.

In this book, Hicks' systematic theology aims to open up a faith accessible to the disbeliever, and to those who have no great sympathy for Christian dogma.

In places, "Christianity at the Centre" is readable and interesting. Elsewhere, Dr. Hicks' much better than simply facts to make the argument past what most of us have already read and thought about in most of our lives.

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to the idea of a "Fall" in the Garden of Eden.

Radical humanism is not attractive to the author because it is a humanism that is too human.

He rejects conservative theologies because they are too conservative and too much in line with the mysteries which are incompatible with science today.

The Virgin Birth is rejected because it is a myth that is not in line with the scientific evidence, while the Resurrection is rejected because it is a myth that is not in line with the scientific evidence.

In this book, Hicks' systematic theology aims to open up a faith accessible to the disbeliever, and to those who have no great sympathy for Christian dogma.

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BRIGHT CORRIDOR OF TRUTH

JESUS CHRIST, A. L. Langhorne, Victor Gollancz, Pp. 227, 5/6.

"TO do justice to a lengthy work like Don Quixote," even put he had repeated his question. "I am too busy to read it."

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JOURNEY TO ECUADOR

ANGELIC NEWS SERVICE

FLY 17 Virginians from the U.S.A. of varying ages and backgrounds to Ecuador and have them live for 19 days among the people of this developing nation.

Let them see the work of the Episcopal Church, of other Christian communities and of the Anglican Church in the Pacific and the Agency for International Development (A.I.D.) in such cities as Quito and Guayaquil.

Chances are they will return home to discover themselves much more acutely aware of the needs in their own communities than they ever were before, and more willing to become involved in meeting those needs.

While the formula is not "sure-fire", it certainly worked in the case of 14 laymen and two clergymen from the Diocese of Southwest Virginia, who along with their Bishop, the Right Reverend William Marrison, visited their Companion Diocese of Ecuador during June.

The visit was the third between the two "companions", and was planned to build on the two previous exchanges.

Southwestern Virginia people had spent three weeks in Ecuador the summer before, and Ecuadorian youth had returned the visit during the winter, paying the way for their elders.

While in Ecuador, the group from Southwestern Virginia met those responsible for the work and growth of the Episcopal Church there.

These included missionaries like the Reverend Onell Soto and to Reverend Ray Reth, the Ecuadorians like Oswaldo and Marta Viteri, Oswaldo is an artist and his wife, Marta, is secretary at San Nicholas in Quito.

The Virginians also had the opportunity to meet Christian of other communities, and to see the practical advantages of economic co-operation.

SHOP POLISH

There was Sister Thadene, by her own admission a Roman Catholic "rust in disguise", who runs a Shoe Shine Boys Club in Quito.

The club offers bargains in shoe polish, and three hot meals a day.

In exchange, the boys agree to submit to free medical care, go to school, live at home, put some earnings into savings, and do everything, just before them.

There are stringent requirements for boys used to living on the streets, boys who are often the sole support of their families, but Sister Thadene insists.

There was Gene Braun, who works with A.I.D. Gene told the group that he feels the institutional Church too often has pushed a party line and unconsciously Westernized in the name of Christ. He, himself, therefore,

feels he can best serve with an historic role as Quito's 400-year-old hospital, the Ecuadorian Cultural Centre, the market at Salsipueda, a 15-hour train ride "straight down" from Quito to the coastal city of Guayaquil.

Much time was spent getting to know the work of such institutions as El Centro Ximena and El Albergue, both sponsored by the Episcopal Church.

At El Centro Ximena the emphasis is on community development, much needed in Latin America. Classes in sewing, cooking, nutrition, child care and recreation are provided.

Community problem study groups, such as ones already formed by university students.

LITTLE SCHOLARS OF RAHUTA

THE school bell began to ring. Primmers, slates, and pencils were slipped into satchels and out instead came hundreds of aluminum plates.

The children were through with their lessons for the day, and now it was time for a hot, mid-day meal.

Hena Sacar peered through the window of her classroom and saw Ashim, the cook, coming out of the school kitchen with a large can of boiled rice. Behind him was Shimbis, with an equaling large can of dal (pulses).

The smell of the hot food brought 350 children to the verandah, their dining hall, where they said in their shrill young voices a Bengali thanksgiving song for the meal.

One by one the children seated themselves on neatly spread mats and lunch began.

Five-year-old Hena lives with her parents at the Rahuta refugee settlement, West Bengal.

Three hundred and fifty-two families, who formerly squatted in and around Sealdah railway station, Calcutta, have been moved here into new Swedish pavilions provided by C.A.S.A. (Christian Agency for Social Action of the National Christian Council of Churches).

Over the years the new settlers have grown their gardens and the backsides of their houses.

When the children go to work their children go to the colony's junior basic school where they are given lunch every day through the Feed the Children Aid Programme.

It was in July 1966 that the churches launched this massive nutritional programme in West Bengal and the neighbouring districts.

Fourteen months later it was taken over by C.A.S.A. which is now running it in collaboration

and by teachers, also find a home at El Centro.

El Albergue provides a refuge for the homeless boys of Guayaquil, boys who would otherwise spend their nights in doorways or on the streets.

The tour spurred the interest of the tour participants in Ecuador and in the work of the Ecuador Church. They are going to visit the work of the Church in Ecuador which involves others of the work of that country.

IN VIRGINIA

It also led to rethinking and redefinition of the work of the Diocesan Ecuador committee.

The committee is planning to tie in support of the work of the Church in Ecuador which involves

ment in work in Southwestern Virginia.

One example of this is the Diocesan Mission Study material now being prepared for Lent, telling of work being done in Ecuador and of similar work being done in some Persons will then be asked to become participants in local projects of service.

Such participation is already evident in several Southwestern Virginia parishes. One, St. John's, Lynchburg, is the parish of the Reverend John Spang, chairman of the Committee.

Other parishioners have been given opportunity to participate in a number of local community and Church action projects.

If things turn out as the Ecuador Committee hopes, such involvement will spread throughout the diocese.

lie Instructions of the West Bengal government.

Children are no longer weak and tired in class because they are now eating well.

Moreover, the village communities have taken upon themselves the responsibility of storing where the food is stored.

Now, who would normally hesitate to do small jobs now feel proud if they wash the utensils used for cooking.

Sometimes the villagers bring vegetables which they have raised in their gardens as a small contribution to the programme.

"The conscientiousness of self-help is healthy," says Miss Gupta, "and no doubt some day these people will be able to grow enough to feed their own families."

The bell rang out again. Hena and the other children finished their lunch.

They covered around the water pumps in the school compound but there was no pushing or jostling.

In turn they washed their plates and cleaned their hands.

The young girls of the Rahuta Junior Basic School had called it a day.

MELBOURNE CHURCH HISTORY RECALLED

FROM A CORRESPONDENT

Melbourne, December 20

The last lecture for the year of the Church of England Historical Society for the Diocese of Melbourne was given by the Reverend Sydney Smith.

This was the second instalment of the history of St. John's Church, La Trobe Street, Melbourne, from 1899

to 1957 when the church and the adjoining buildings of the Mission of St. James and St. John were demolished after the properties had been sold.

It was a condition of the contract of sale that the buildings should be demolished.

Mr. Smith had given the first part of his lecture some months earlier.

He dealt with the history of St. John's when it was a flourishing parish, whose fortunes changed with the industrialization of Melbourne, particularly the portion from which St. John's drew its congregation.

The original church was demolished to make way for a larger church on the same site, and this larger church was in the end also demolished.

Towards the end of its long history church was taken over by St. John's Fellowship which later found a new home in Trinity College chapel of the University of Melbourne, in Parkville.

It is still a flourishing Fellowship, supported by members who moved from La Trobe Street but also by Anglicans of the Parkville area, many of whom are students and others who are associated with the staffs of neighbouring hospitals.

It is now named the Canterbury Diocese, noted for its choir which is often heard over the A.B.C.

SOME BOOK BARGAINS

THE ANGLICAN BOOK Department offers the following, many of which are not now obtainable in the bookshops.

PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962, complete with Reports, Resolutions and CANONS.

Price: \$1.50 (postage included).

NEW TECHNIQUES FOR CHURCH FUND RAISING, by O. A. Pendleton. A few copies only of this standard work. (Slightly shop-solded jackets. Ordinary price \$6.00.)

Price: \$3.00 (postage included).

THE DEPLOYMENT AND PAYMENT OF THE CLERGY, by Leslie Paul.

Price: \$3.90 (postage included).

HONEST TO GOD AND THE DEBATE, by John A. T. Robinson. Library edition.

Price: \$2.10 (postage included).

THE NEW ENGLISH BIBLE New Testament—Library edition (Oxford/Cambridge University Press).

Price: \$3.50 (postage included).

THE MAN WITH THE DONKEY—John Simpson Kirkpatrick, the Good Samaritan of Gallipoli, by Sir Irving Benson.

Price: \$1.90 (postage included).

THE CONTINUITY OF THE CHURCH OF ENGLAND, by Farnham E. Maynard. A Story of the Kings and Popes of the Sixteenth Century.

Price: \$1.13 (postage included). (Less 20% to members of the Church of England Information Trust.)

OUTLINES FOR YOUNG ANGLICANS, by R. Minton Taylor. Here is an impartial, well-written account of the History of the Church of England, how we got the Book of Common Prayer, and sections on how to pray and the meanings of "Catholic" and "Protestant" in the Anglican tradition. The author has accomplished the extraordinary feat of writing in a way that transcends churchmanship, giving this little work the widest appeal.

Price: \$0.35 (postage included). (Less 20% to members of the Church of England Information Trust.)

THE COMMUNIST WAY OF LIFE—AND THE CHRISTIAN'S ANSWER, by John S. Moyes. This is the second edition of the well-known booklet by Bishop Moyes, first published in 1952. It is regarded as one of the most direct and simple treatments of the subject ever printed.

Price: \$0.25 (including postage). (Less 20% to members of the Church of England Information Trust.)

A NOTABLE BOOK—

MARTIN LUTHER KING: "The Trumpet of Conscience"

We have a limited stock of this, the Massey Lectures for 1967 delivered by the Rev. Martin Luther King over the Canadian Broadcasting Corporation network.

The book is a paperback of 93 pages, comprising the five lectures in the series, which created widespread discussion when broadcast.

Price: \$0.80 (postage 9 cents).

Marta Viteri, who acted as guide for the seventeen Southwest Virginians who visited their Companion Diocese of Ecuador earlier this year, tells, including the Bishop of Southwestern Virginia, the Right Reverend William Marrison (left), the story of the Inca Atahualpa. Atahualpa was killed by Spanish conquistadors despite the fact that people had paid a roomful of gold as a ransom for his life.

EPISCOPALIAN ROME

By Desmond O'Grady

"THE Roman Catholic Church is not the monolithic structure that it appears to be when one is far away," Fr. Stanley P. Gask told me the other day, as he was preparing to leave Rome after spending a sabbatical year at the Eternal City.

Dr. Gask was the first "American Fellow" at the Anglican Centre in Rome. An Episcopal priest from Union, New York, he holds a doctorate in sacred theology, the fifty-one year old rector is to be being called "Father" both by his parishioners and by his three children.

On his first visit to Rome he brought his wife and three boys with him—something any married American would try to do if coming here for a year of residence but, to the traditionalist-minded curials who tend to judge a package by the Roman collar around its neck, a source of constantly raised eyebrows, at least for the first few weeks.

The Gask family seems to have enjoyed its stay.

"They took an apartment in one of the most characteristic quarters, Transevere, while the boys attended English-language schools and grew to like the city so much that they are determined to return."

And their Roman neighbours had a new experience, that of having a priest and his wife and children living in their midst. "I thought it was important for a married Anglican priest to be in Rome with his family," said Fr. Gask.

"Hopefully it might show people that a man can be a priest and have a family—in preparation for what may come in your church, in not too distant a future."

Some respects, living in Rome was less complicated for the Gask family than in many American cities which have been so. "There has been too much misunderstanding in America," Dr. Gask said. "In Rome there is no such thing as a foreigner. We let the boys roam freely throughout the city."

He had the feeling that while some Italians might test, they would never hurt you physically.

That feeling was a help when, during the recent visit to Rome, signs were painted on the outside of the Gask apartment, saying "Denmark, the United States" and "U.S. & S.S."

Dr. Gask had made him change his mind about the Roman Catholic Church being a monolithic organisation.

He cited a number of things, and used the continuing controversy among Catholics over the question of *communio in sacris* as an example.

"I have found real tension over the question of Communion for baptised non-Romans," he says, "between those who consider that the Eucharist leads to community, and those who say it can only be shared when unity is reached."

MANY CONTACTS

During his Roman stay, the energetic Fr. Gask—Rector of Grace Episcopal Church when at home in Union, New York—was in contact with many ecumenically-minded groups.

Among them were the Secretariat for Christian Unity; the seminarians at the venerable English College, the Bida College for late vocations; and the North American College.

At North America, he was the first non-Roman to preach from the pulpit.

He visited not only bishops and priests, but various Orders of monks and by dialogue groups. Among the latter were members of various denominations living in Rome.

He was at St. Paul's Episcopal Church in Rome to preach to a congregation composed mostly of Catholic seminarians and priests who were attending the first Roman ordination of an Episcopal priest ever held.

The result of his many years in Rome, he told me, was "profound admiration for the Roman Catholic Church," but also the realisation that although reunion is possible, it is going to take

longer than many people previously felt.

He pointed out the ecumenical time-schedule is going to take about half the time of the ten thousand years which are needed for renewal, he said.

But the ecumenical years have undergone the greatest change of all the feelings, primarily because of the new theological innovations at the Second Vatican Council.

Reconciliation is always difficult, he said. "We still have to go through the painful process of discussing our deeper differences, and at the same time restoring trust in one another."

He returned several times to this theme: the need of the churches to trust one another, but also the need to avoid "pusy-footing."

Had he found a reluctance in Rome to face the differences between the churches?

DOGMAS

"Well," he said, "there was no reluctance. But at the same time there was a willingness to discuss dogmas such as papal infallibility and the sacraments in law regarding mixed marriages, or the responsibility of each person in the ministry of the laity."

After a year's stay in Rome, Dr. Gask could get into these issues, but he Gask feels he had to return home just at the time when the Vatican was so busy with the Council.

He is hopeful that Anglican Catholics will continue to work in the Rome Anglican Centre, and remain for longer periods than he has.

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imposing Palazzo Dorina in the middle of the city.

Focal point of the enterprise is the Palazzo Dorina, which already has about half of the ten thousand years which are needed for renewal, he said.

Eight seminarians from the North American College, a college operated by the United States Bishops for American Catholics studying in Rome, have volunteered to look after the liturgical, liturgical, and ecumenical activity.

With a growing readiness to exchange pupils and an increasing demand from the United States Bishops for American Catholics studying in Rome, have volunteered to look after the liturgical, liturgical, and ecumenical activity.

Already it provides essential study materials for Anglican Catholics, who are finding it difficult to find the same in their own countries.

The Anglican Centre, the only official representation of a non-Roman Catholic Christian body in Rome, is major evidence of this ongoing dialogue.

However it gives rise to some confusion for the Anglican Canon John Findlow, is also the Archbishop of Canterbury's representative to the Holy See.

Now the Archbishop of Canterbury has been in Rome in the Anglican world roughly analogous to that of Patriarch Allamberg in the Orthodox world.

He is a figurative head but does not represent the whole communion, he said.

In these circumstances, it is understandable that the Anglican Centre should have the somewhat muted air of a British Council centre, that Romans would gain the impression that all Anglicans speak with a British accent, that cricketer is part of their ritual.

It comes as a surprise to many to find that the three million Episcopalians are Anglicans and that they are not members of the Church of England. The Anglican community in the Anglican world is made up of four million members, and has a presence in Asia, Africa, Asia and Latin America.

The autonomous churches are related to the Church of England through the apostolic ministry of bishops, but they are not canonically subject to its decisions.

UTICA

Dr. Gask brought an awareness of inter-city problems with him for he has spent the past twenty-one years as Rector of Grace Church, Utica, New York.

In Utica he has served as chairman of the city's Commission on Human Relations, vice-president of the Community Church, and the Utica Chamber of Commerce's chairman for urban renewal.

He has been in Utica in 1917 one of two children of a textile worker.

He studied at Hobart College and the General Theological Seminary which awarded him a doctorate in theology.

He was ordained in 1942 and had some parish experience before becoming an army chaplain.

Anglican views on such issues as the morality of modern warfare, family planning, and liturgical renewal.

So many requests for information, that the Anglican senior observer at the Council, Bishop John Moorman of Ripon, realised that something should be done to accommodate them.

In the new climate created by the passage of the Decree on Ecumenism, it is required to continue after the council.

And thus the idea of an Anglican study centre in Rome took shape, an institution whose creation would serve as an incentive to seminarians and others in Rome to undertake serious study of Anglican theology, history and worship.

The Archbishop of Canterbury has been in Rome since March, 1966, on the day before the Council opened.

The centre consists of ten rooms on the fourth floor of the

which "frustrates the ecumenical movement here."

Dr. Gask guessed that there were 25,000 Protestants in the city, which has 2,500,000 inhabitants.

He spelled out his meaning by comparison with American ecumenical movements.

In the United States, the ecumenical movement has been 'narcotised' by its engagement in the Faith, Order campaign and the anti-poverty war.

The movement has advanced because members of different denominations have been united by a common mission.

"They have become involved, they are facing the world together. This saves them from the danger of playing Church games."

A further disturbing memory will be that of people receiving Communion under Mass: in St. Mary Major's, he mentioned, people call the priest out of the confessional and there and then he gives them Communion.

He said he had been impressed by the remark of Bishop Jan Willemstad, the Secretary-General of the Secretariat for Christian Unity, that "the secret is to learn through experiments which late receive formal approval."

He told me it was difficult for others to see the need for a well-liked and well-liked informal approach to ecumenism in Rome.

He added that he had not seen anything in Rome resembling the type of interconfessional co-operation which is being done by such things as "Operation Communion."

NEW DIVISION

The latter, in which he had been active in New York, aimed at interfaith co-operation among Roman Catholics, Anglicans, and members of other Christian churches, and was a symbol of the feeling of economic and political co-operation between poor blacks and whites.

However, political involvement in Rome is not as easy as it is in the United States, and it is not as easy as it is in the United States, and it is not as easy as it is in the United States.

He said that there seems to be a division growing here among Christians in various churches.

Just as the ecumenical movement is erasing the vertical barriers between the churches, a division is developing between those who see the Church's mission in the world, and those who see it as something quite separate from the world.

He went on to say that he had been coming to the basic problem facing the Church in Rome and New York: relating to people.

"In Italy, the Church is in a special position because nearly everyone is nominally Roman Catholic," he said.

"But I don't think the proportion of church-goers is much higher than it is in New York City."

"The problem is the same everywhere. It is taking back with him a variegated mixture of people, and the Church has got to get in touch with them."

It is in the basis of this common problem that Dr. Gask is preparing a programme of study and action.

He hopes for a joint programme between his urban parish and the Roman Catholic community in Utica, and is going to be in Utica for the rest of his life, to his bishop on his return home.

On returning to the United States, he is taking back with him a variegated mixture of people, and the Church has got to get in touch with them."

He brought with him his conviction, after twenty-one years of being in Rome, that the most valuable ecumenical experience would be relaxation of the rule

that children of mixed marriages must be raised as Roman Catholics.

This synod last year recommended that dioceses be allowed to grant special dispensations.

Dr. Gask returns home with the conviction that perhaps the most understanding attitude toward dispensations is now found in the Congregation for the Doctrine of the Faith, formerly known as the Holy Office.

He will take with him his disturbing memories of the number of young boys working in bars throughout Italy and of begging in the streets: "It's tougher for the poor in the United States," he commented, "but there is no begging and poverty is not so general."

Another disturbing memory will be that of people receiving Communion under Mass: in St. Mary Major's, he mentioned, people call the priest out of the confessional and there and then he gives them Communion.

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RELATIONS BETWEEN THE WORLD COUNCIL OF CHURCHES AND THE VAICAN SECRETARIAT IN ROME

By TATIANA STAFF MEMBER ATHANASADIS, W.C.C.

CO-OPERATION between the World Council of Churches and the Roman Catholic Church is taken for granted, and this change has taken barely four years.

Dr W. A. Visser 't Hooft's phrase "the end of mere polite and passive co-existence" would not make headlines today, nor would the setting of joint working groups be described as a "turning-point".

The common desire for "more dynamic co-operation" has already been in fact in different fields.

The fear that the Roman Catholic Church might try to monopolise the ecumenical movement, to regard itself as the centre of all ecumenical efforts, or at least to seek precedence in the movement, seems to have been forgotten.

Instead, the question frequently asked is whether the Roman Catholic Church can accept into its membership in the World Council of Churches, and if so, how?

Only a few months ago the question of membership was considered "premature". Today it is no longer taboo.

The Uppala Assembly requested the Joint Working Group of the W.C.C. and the Roman Catholic Church to examine

FORMER DOUBTS

And Father Roberto Tucci, U.S.J., although speaking only in his own name at Uppala, pleaded for "complete integration" of the two churches, and warned of the negative effects which would inevitably result for the World Council of Churches if the Roman Church did not join.

A few days later the Assembly issued a statement saying that the World Council of Churches had become a fellowship of all who profess the Christian faith.

Former doubts about the possibility of understanding and co-operation (with the Roman Catholic) have proved unfounded.

The Assembly stated, Father Tucci for his part gave assurance that Rome would accept conversation on an equal footing between churches which confess the same Lord.

It was not by chance, Tucci said, that the documents of the Second Vatican Council no longer spoke of "returning" to the bosom of Rome, but of "re-joining unity".

The necessary basis for Rome to enter into membership of the World Council of Churches therefore seems to exist.

The Right Reverend Olivier Tomkins, Bishop of Bristol and a former Chairman of the Faith and Order Commission, had said in Toronto in 1959 that he could see "no reason why the Church in Rome could not belong to the World Council".

"The Toronto Statement" (together with the Constitution of the World Council of Churches) should be regarded as the basis for the view expressed more and more often, that there are no obstacles based on principles or on legal or theological grounds which would prevent Rome from joining the World Council of Churches.

OBSTACLES

There may, however, be practical and psychological obstacles. The Fourth Assembly of the World Council of Uppala affirmed that membership "depends on the readiness of individual churches to recognise the basis of the World Council".

The basis reads: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father of the Holy Spirit." This basis should not present an insuperable problem for Rome either.

When considering the real obstacles "the question of num-

bers" is constantly mentioned, and this is understandable.

The membership of the Roman Catholic Church is nearly as large as that of all the members of the World Council of Churches together.

What influence would this size have on "proportionate confessional representation" in the World Council?

Would the Catholic Church really be a huge elephant stamping about a garden patch delicately cultivated since 1948, as one Roman Catholic theologian expressed it?

More serious obstacles were explained by Father Thomas S. Stravinsky, C.S.P., a member of the Vatican Secretariat for Christian Unity, in an article entitled "Roman Catholic Membership in the World Council of Churches" published in the "Ecumenical Review" (July 1968).

According to Father Stravinsky, "the historical and sociological

reality of the W.C.C." the norms created empirically by the W.C.C.'s actions and the "spontaneous vocabulary" reveal "the predominance of Protestantism in the W.C.C. which might give the Roman Catholic Church 'the uncomfortable feeling of not being at home' in the World Council".

Father Stravinsky raised the question how the presence of the Roman Catholic Church would influence discussions and voting procedure in the administrative bodies of the W.C.C. both in practice and psychologically.

IMAGINATION

In his view the Roman Catholics would frequently form a bloc.

However, it is equally possible that they would sometimes differ completely from any other, and that some Roman delegates might agree more often with their "united brethren".

The obstacles and objections, only a few of which can be in-

dictated here, are so formidable that they might prevent conversation with Rome completely.

Therefore the view held in the W.C.C. is that viable solutions can be found only if both sides are willing to exercise considerable imagination.

In the same issue of the "Ecumenical Review" Dr Lukas Vischer carefully examined the question "how can the churches manifest their belonging together in the ecumenical movement and create a fellowship?"

The World Council is an attempt to answer this question concretely," wrote Dr Vischer.

Until now it has offered the only answer: Now that it has involved itself in the ecumenical movement, the Roman Catholic Church is unavoidably faced with this question.

"It must offer an answer as to whether and how a fellowship of all churches can come into being," Dr Vischer concluded.

METROPOLITAN NIKODIM

Question: What does it mean to be a Christian in the 20th Century?

Met. Nikodim: To be a Christian today, as at any other time, means trying to accomplish God's will in our personal and family life, and in social and international life.

It means actively following Christ and His gospel by supporting the Church and men and women everywhere.

Question: What could be done to bring the Church closer to the people and make it more active?

Met. Nikodim: We must have a vision of salvation and its work in the world. We must become more comprehensive in our vision and in their respect and sympathy.

Question: What should all the members of the Church should do to improve their spiritual quality?

Met. Nikodim: The Church cannot and must not have any political interests of its own, nor serve as an instrument for carrying out any national policy.

But it is called to judge every-thing (including political life).

This interview with Metropolitan Nikodim, Chairman of the Department of External Church Affairs, of the Russian Church, was conducted by a staff member of the World Council of Churches.

from the spiritual point of view, helping to bring good and peace to all things and hold fast that which is good" (1 Thess. 5: 2).

Question: What could be done to bring the Church closer to the people and make it more active?

Met. Nikodim: The older generation must pay more attention to the moral education of youth, at the same time trying to set a personal example worthy of emulation.

As for the discrepancy between the increase in population and the material goods required for the maintenance of life, this discrepancy must be overcome by giving active help to the underdeveloped countries.

Question: What could be done to avoid the generations conflict?

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Question: What forms of birth control are acceptable to you?

Met. Nikodim: All forms of birth control are undesirable, because they are linked with sin, and dull the conscience. Society in its development must take a firm stand against suppressing life in the mother's womb.

Question: What is the greatest sin for a Christian?

Met. Nikodim: Deliberately and obstinately opposing God's will.

Question: What could be done to avoid the generations conflict?

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Rome, December 20
The eighth meeting of the Joint Working Group between the Roman Catholic Church and the World Council of Churches was held here from December 1 to 4.

The Co-chairmen were Bishop of Andria, the Reverend Vasily Borovoy, Dr Edwin Espy, Mr C. L. Ivy, Professor Niko Nissios, the Reverend Paul Verghese, Dr Lukas Vischer.

Roman Catholic Church: Mgr William Baum, Mgr Carlo Bayer, the Reverend Pierre Dupuy, Miss Rosemary Collier, Mgr Joseph Gremillion, the Reverend Jacques Hamer, Bishop Thomas Holland, the Reverend Vincenzo Milano, the Reverend Thomas Stravinsky.

Among the matters discussed at the recent meeting were:

● The new situation and priorities for collaboration arising out of the Fourth (Uppala) Assembly of the W.C.C., attended by 15 delegated observers from the Roman Catholic Church;

● Ways of doing theological work now that nine Roman Catholics are full members of the W.C.C. Faith and Order Commission;

● Progress on plans for the three-year joint programme on social and economic development and world peace being worked out by the Joint Committee on Society, Development and Peace;

JOINT ACTION

● Co-ordination of the work of the church-related emergency agencies, especially in the tragic situation of war victims in the conflict in Nigeria;

● Concrete proposals for joint study and relevant action on many questions, including the situation of youth in today's society, the changing relationship between men and women, and patterns of family life.

The following members of the Joint Committee were present in discussion:

A meeting of the commission had been planned for Madras, India, in late December of this year and a preliminary study on "Salvation Today" had been prepared.

But a detailed study could not be prepared in time for this 1971 or 1972, the earliest time now available.

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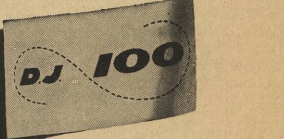
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DAVID JONES OWN BRAND

CHRISTMAS CAROL ANNIVERSARY

ECUMENICAL PRAYER SERVICE, Geneva, December 20

The 15th anniversary of "Silent Night, Holy Night," probably the most widely known Christmas carol in the world, will be observed at Oberdorf, Austria, on Christmas Eve, 1968.

To mark the event, the Austrian Government has issued a commemorative stamp showing the carol being sung in the village church where the carol was first sung.

The village square contains statues of Father Josef Mohr, Franz Gruber, and Franz Gruber, the composer.

RELIGIOUS BROADCASTS

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

SUNDAY, DECEMBER 31
LONDON: 10.00 a.m. A.E.T.
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DIVINE SERVICE: 11 a.m. A.E.T.
SERMON: Preaching Church, Sydney.

PORTSMOUTH SPEAKS: 4 p.m. A.E.T.
IN QUIETUS AND PLACES: 9.35 p.m. A.E.T.

PLAIN CHRISTIANITY: 10.00 a.m. A.E.T.
BACH'S CHRISTMAS ORATORIO: 10.00 a.m. A.E.T.

THE EPISCOPAL: 11.15 a.m. A.E.T.
THE CHURCH OF NEW COLLEGE: Oxford.

MONDAY, DECEMBER 31
FACING THE WEEK: 12.30 a.m. A.E.T.
THE REVEREND PETER ANDREW: Cathedral, Sydney.

REVERENDS ORGAN MUSIC: 1.15 p.m. A.E.T.
WATCHING SERVICE: 1.30 p.m. A.E.T.

WEDNESDAY, JANUARY 1
THE OLD AND THE NEW IN LATIN AMERICA: 10.00 a.m. A.E.T.
BACH'S CHRISTMAS ORATORIO: 10.00 a.m. A.E.T.

TO TRIBUTE: 10.00 a.m. A.E.T.
FACING A MOMENT: 9.15 a.m. A.E.T.

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