

JERUSALEM THE PRACRY BRISBANE SYNOD ADDRESSES

The Archbishop of Brisbane, the Most Reverend P. N. W. Strong, spoke of the meeting of the Lambeth Consultative Body in Jerusalem, in his synod sermons in St. John's Cathedral on June 20.

The Archbishop and Bishop G. T. Sambell were the Australian representatives at the meeting.

Plans were drawn up, he said, for the Lambeth Conference which will be held in London from July 25 to August 25, 1968.

The theme would be much larger than last time as all bishops on active service would be invited.

The theme decided was "God's Word and Man's Response" with three sub-themes: "In Faith" (The Language of Faith), "In Experience of Faith" (The Experience of Faith), "In Ministry" (The Ministry of Faith).

Other sub-themes were "The Ministry of Ordained Ministry", "The Ministry of the Laity", "Men and Women", and "In Unity" (The Pattern of Unity).

Other sub-themes were "The Review of Schemes" and "The Wider Episcopal Fellowship".

Reports of church union negotiations were presented at Jerusalem; "these showed that there are few parts of the Anglican communion where negotiations of this kind are not taking place between Anglican and other Christian bodies, or at least exploratory talks."

Australia was one of the few parts where talks were not taking place, said the Archbishop, but this was likely to be corrected in the General Synod of September.

He said that union in Ceylon would be achieved by July.

At one of the sessions Dr Ramsey spoke of his visit to the Vatican. The invitation came from Rome not just to the Archbishop but to the Archbishop of Canterbury but to the President of the Lambeth Conference.

He said that the spiritual leader of the whole Anglican communion.

Thus the common declaration issued by the three primates was used "to express the full inter-relationship between the Roman Catholic Church and the Anglican Communion."

He said that the Anglican Communion is a serious dialogue, which founded on the Gospels and on the ancient Christian traditions may lead to the unity and truth for which Christ prayed.

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at least, think alike, but we must not think that the honest and sincere opinions of those who differ from us are wrong."

I feel that the government cannot be expected to do more than it has done to inform public opinion more fully."

The Archbishop said he believed we must stand by our commitments until the allies were able to bring about a dialogue with the opposing side.

Further I feel that we must stand by and behind the men of the Australian Forces engaged in conflict in Viet Nam, who he believes they are in the long run fighting to preserve our freedom.

He asked that the men be remembered in prayer, at the Holy Communion and by using the special suffrage in the Liturgy.

The Archbishop thought most of the men of National Service, even if it did mean being sent to Viet Nam.

He also agreed with a more general view of the world wide for the training of a Peace Corps.

The Archbishop paid tribute to the vigorous leadership of the Anglican and his inter-visit to the diocese of the Archbishop.

He then spoke about the Primacy and the fact that under the new constitution of the Anglican Communion established provision for the Primacy.

The new draft canon would be presented to General Synod, which is an extraordinary meeting of the General Synod to elect a Primate.

The Archbishop said that the Primacy to be the Archbishop of Canterbury or the Archbishop of Brisbane or Perth or Bishop of Ceylon or Melbourne, Adelaide or Tasmania.

He thought that ultimately there would be a fixed Primacy. He said in Canberra but thought that it would not be after the American pattern, with no pastoral jurisdiction.

The Archbishop spoke of the exciting work of the hospital chaplain in Queensland with its free hospital system so that there were more than 100 hospitals.

The Anglican chaplain of all the Brisbane Area Hospitals, the Archbishop said, had in addition to his other work, 400 patients in Queensland, and frequent night calls; 30-40 clinical flights a year; and work with the aged.

In a secular society, he said, man's life is lived in a larger context on the Church but the Church only exists in the secular society.

Relevant parish organisations should not be allowed to hinder the Church's work with those outside the Church.

The quiet times in the chapel were the quiet times of the church, he said, and the quiet times of the church.

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with hospital staff and chaplains of other churches.

So far no chapel had been provided by the government.

The Archbishop said the Church and Bible alone should be a united effort to help people out of the churches.

Fear of compromising Anglican beliefs and principles should not lead to such compromise.

The Archbishop said it was essential that Sunday schools be integrated into the family worship.

Instruction for the young was important but it was not enough by itself.

A general view of the building work now under way on the extensions of St. John's Cathedral, Brisbane.

Lunch was enjoyed in the sunshine.

The Home Secretary of A.B.M., the Reverend J. N. Burgess, said that the question "What does the Bible say about the church?" is a question of development of the Church in Australia.

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BOOK REVIEWS

EVANGELIST'S BIOGRAPHY

WILLIE GRAHAM. Authorised biography by John Pollock. Hodder and Stoughton. Pp. 397. 55s.

SO IMPRESSIVE is Dr Billy Graham's personality, sincerity and sense of dedication, so complete his sincerity and integrity, and so much is this as privately read as it is publicly demonstrated that he cannot be overlooked in the concise history of the mid-years of the twentieth century.

He is a man who almost compels people to take up an attitude. He has his critics, critics of no mean eminence. Yet, in this author's view, somewhat adulatory biography, John Pollock, noted for his biographies of many great Evangelicals, endeavours to see Graham as he really is, in his personality and in his total influence.

To do this, he has interviewed scores of people throughout the world. The comments of these people, spontaneously given, are a picture of the evangelist as vividly and vibrantly as to the challenge of the times.

In five chronologically ordered segments, Pollock shows Graham changing from an aimless, ill-disciplined, "wild young man" to a man of stature both physically, intellectually and spiritually, one more ready to laugh at himself although still with unmistakable humility.

He was "rowdy, mischievous" on the other hand, gentle, loving and understanding. He was in and out of love — but did not fall into the immoral practices of some of his school pals.

Pollock then proceeds to follow him through the great foreign pilgrims — those of Los Angeles, Harrington, New York, Australia.

He does not hesitate to point out mistakes that have been made, such as the prophecy made before Harrington in 1954, "Before three months have passed, I believe we are going to see a mighty revival in London and through Great Britain."

Five years later he was to comment, "It looks as though your parks have been turned into bedrooms."

The great question is, how many of that million who have

RECORD REVIEWS

JANACEK AND BARTOK

BARTOK. CONCERTO FOR ORCHESTRA. JANACEK. SINFONIA. Cleveland Orchestra, conductor George Szell. E.R.N. (New York, N.Y.). PRIMOVIĆ. SYMPHONY NO. 1. IN F. Major. Philadelphia Orchestra, conductor Paul Kletzky. RCA Victor Records. Pp. 54. 55s.

JOHN SUTHERLAND SINGS. The Voice of the People. Decca LP. 55s.

JOHN SUTHERLAND SINGS. The Voice of the People. Decca LP. 55s.

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to make a decision for Christ have grown to be active, informed and growing Christians? The suspicion that depends on last is widespread, but never sustained by those who study the evidence.

Pollock believes that where these local churches have been ignored, the people have tended to remain and to grow. He quotes an Anglican leader like John Stott and our own Gordon as indicating this.

Harrington was the years following the full harvest or maintain the momentum of 1954. Pollock believes as Australia.

"Any writer or sociologist of the mid-twentieth century who wants to challenge the value of a Graham crusade should first make a detailed study of Australia in and after 1959."

He cites, for example, S. Steadman, a Presbyterian minister in Sydney where of the 640 people referred to the Church, 100 became communicant members — believed to be a world record.

Pollock expressed is he with Graham's continuing impact on Australia that he plans to research, research more widely and write another book on the subject of his significance.

Regrettable are the instances of the mis-operation. The New Zealand priest who during the twenty-fourth hour of the crusade (a doctor and his wife) in the middle of the crusade but only of his business.

The businessman, avoided by his minister, but who corrected — told he could not help him in his prayer life — he had his own difficulties there — but suggested that he might start by saying grace before meals.

Mary will continue to have serious reservations both about his theology and exegesis of Scripture and a dislike of the methods of evangelism which his organisation represents.

He still says his Gospel is lacking in social concern.

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It is too timid in intellectual appeal. Graham repeats the good and sound principle of social attitudes depends upon the local church. It is so that he would encourage his task, as an evangelist, to protect the Christian from the principle of forgiveness. He is, or is not, doing exactly what he set out to do.

Others will query the whole principle of Graham's method of communication — the music and the noise, the repetition of the blatant gimmicks — the use of the whole of advertising in the churches. Despite his second, his organisation so slightly shies at the second, to none, so adopted the principles of mass media. This is vitalised?

Your reviewer has read this biography with profound thankfulness that in this age of theological doubt and unbelief, there is a man who has been, and continues to be, greatly used by the Spirit of the Holy One.

Billy Graham is undoubtedly a man mastered by Christ: a man of integrity and conviction. The truth of the Gospel is so rich and the world so complex that no one can claim to have the key to open every door.

Lesser men may sling their stones; but are they, in their own churches, winning men and women to allegiance to Christ and building them up into our most faithful servants?

With Professor Helmut Thielicke of Hamburg we might say, "What is lacking in men and my theological colleagues in the pulpit and at the university levels that makes Billy Graham so necessary?"

Two small corrections — are some Melbourne suburban trains late? — and Rumeril (p. 258) should be Rumeril.

—A.V.M.

ANGLICAN OF THE WEEK

Our Anglican of the Week is Mr. R. H. Wheeler, aged 23, who is reading for Holy Orders at Wollaton College, Perth.

Mr. Wheeler, who is a long-distance runner, has been included in the Games Team which will represent Australia at the Commonwealth Games in Jamaica this year.

Born at Busselton, Western Australia, he attended State schools until he went to Perth at the age of 15 to be a boarder at Scotch College. After leaving school he was in the advertising department of West Australian Newspapers, then he went to Melbourne in the Shell Company.

Mr. Wheeler has been pursuing the scholarship any further. On his return to Western Australia from Melbourne, he became associated with youth groups in the Church, and, in one, offered himself as a candidate for Holy Orders, and has now been at Wollaton College for eighteen months.

Combining studies with sports is not as difficult as it is often made out to be, he has been in the experience and sports is a complement to study; his colleagues are helpful and co-operative; they see it that training for athletics does not interfere with studies.

For instance, keeps his meals warm when he has to attend athletic meetings, or, because of the only available time for training, he has to be absent at the regular time for a meal.

When he was in inclusion in the games team for Jamaica could conflict with his studies. Keith replied that he would have to do some study even in the Games Village in Jamaica. He would do his best not to let his studies suffer. He has been in the Games team for eighteen months.

He is reluctant to speak of his athletic records, but these are the Western Australian State residential records in the 100 yards and 200 yards, the mile and three miles. Both the two miles and three miles records were his. The track was re-measured and found to be short. "Much easier to set them that way," he quipped. He holds the Public Schools mile record which he captured while competing for Scotch College in 1959. A record held previously by the well-known runner, Herb Elliot of Aquinas College.

His photo shows him working in the office of his regular training periods.

POEMS OF FAITH

AND VISION

THE INLANDER, Mrs. Lide, The Western Press, Pp. 6. 55s.

Mary Lide has been writing poetry since her childhood and this collection contains a number of poems which have already been printed. It is a collection that shows that she has the capacity to write with vision as well as with feeling as well as with faith.

There is in her poetry a lot of the emotion that swayed through Browning on his travels in the East, and a sense of the "Lost Garden" and the "Point of No Return".

But above all it is the concern with theology which gives depth and point to many of her poems whether she is moving about lack of faith or the vision of an old shepherd. I particularly liked her "Inlander" and her "Heldone" if it is a collection that should give pleasure to many.

—J.T.

[Copies of this book may be obtained from the Western Press, Perth, Pp. 6. 55s. (postage free).]

B.R.W. CHURCH HISTORY

A DECADE HISTORY OF BRITISH CHURCHES, 1954-1964. B.R.W. Church History, Pp. 20. 55s.

This pamphlet runs into its fourth edition and is invaluable for quick reference to the history of the Church in the last decade. It is a history of the Church in the last decade.

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Unusual in such a booklet is the very good index which makes ready reference literally a matter of (a) moment.

—A.T.H.

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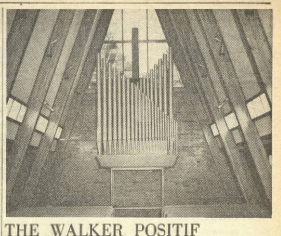
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M.R.I. OR PRE-M.R.I.

By THE RIGHT REVEREND R. S. DEAN, EXECUTIVE OFFICER OF THE ANGLICAN COMMUNION

THIS is a question that the Executive Office has frequently to ask, as he roams round the world, and all those concerned with him, and they are many — have increasingly to do so too.

Undoubtedly there is a good deal of misunderstanding here about the whole concept of "Responsibility and Interdependence in the Body of Christ" — that document with the cumbersome title which emerged at the time of the Anglican Congress, Toronto, 1963.

This is plain from the questions that are asked of the Executive Office, though they take different forms as they come from different quarters, each revealing some kind of misunderstanding.

People in the so-called "responding" churches are likely to ask much questions as "when will the five years of M.R.I. be over?" Those from the so-called "requesting" churches are still prone to look on M.R.I. as a quick answer to their wants — which are not always the same as their needs. Both kinds of questions spring from misunderstanding.

The questions from some in "responding" churches betray their notion that M.R.I. is a once-for-all financial appeal for \$150,000 or £200,000 in five years, after which we can presumably all lapse into a period of first step only.

FIRST STEP ONLY

Yet this is specifically denied in the document itself which says with reference to these figures, "This once-in-a-lifetime appeal. It is no more than a first step forward, without reference to the longer range needs."

The questions from the "requesting" churches betray their notion that this is a wonderful way of gaining things that might otherwise be denied. Yet the document says that the figures referred to are "over and above our existing budgets and engagements, to meet already known needs."

What does all this mean? It means that M.R.I. itself has little or no real reference to a specific sum or a specific time period, and that all efforts are made that sum within that time can only be described as pre-M.R.I., that is to say, what is to be done for M.R.I. to begin to operate at all. The sooner we understand this, the better for us all.

Again and again it has to be said that M.R.I. is not a scheme or a blueprint, much less a financial trick, but a description of what the Church — the whole Church — would look like if it really were in

fact what it is in intention — the Body of Christ.

Thus M.R.I. is, on the one hand, nothing new — certainly nothing that began in Toronto in 1963. It is the attitude of the Church as it appears in the New Testament, where one part of the Church ministers to another in its needs, and where "if one member suffers, all the members suffer with it."

Similarly, on the other hand, M.R.I. does not end in 1968 or whenever the five years are said to run out, but an ongoing process that will last till the time staff end and will go on as long as the Church is called to be the Body of Christ in the world.

Isn't it time, therefore, that we looked again at the Toronto document? Leaving aside (for once) the specially financial figure and specific time period, what does it really call for?

I have space only for reference to a small part of it. For example it says, "We must

undertake a comprehensive study of needs and resources throughout our communion."

We know something of the needs (and of wants too), but what church in the Anglican communion has really studied its resources, or having done so, has indicated its willingness to share those resources, recognizing as the document says that "mission is not the kindness of the lucky to the unlucky; it is mutual, united in obedience to the one God yet."

FRESH LOOK

The document goes on to say, "the forms of the church must reflect that which we would dare to say that it does?"

Another example speaks of "a parallel commitment as to man-power." Has any church yet really looked at itself in this light? And if the process that would mean fewer priests in one place than at present, and more in another, with a

consequent recognition that this must inevitably mean a new look at the ministry of the laity, then that is precisely what the document says.

It is too late for every church, every diocese, indeed every parish, to take it seriously already? It surely cannot be too late, precisely because this is what the Church as the Body of Christ has continually to do. This is M.R.I., and we have not really grappled with it obediently to the one God yet.

We are still in the stage of pre-M.R.I., and we shall not get beyond it until we take to heart the fact that the Toronto document says, "that every church seek to test and evaluate every activity in its life by the test of mission and of service to others, in our following after Christ."

There can be no further delay if we are serious about Christ's mission to the world, about which we talk so much. Sometimes I wonder if we are!

THE PILLAR IN THE CAVE

By JAMES A. GITTINGS

THE ledge on the cliff at nearby Kotzubo is a place to which lovers come to enjoy the New Testament, where one part of the Church ministers to another in its needs, and where "if one member suffers, all the members suffer with it."

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"THE WORLD OF CHRIST", a publication of the Church of England Information Trust, is now on the printing press and will be published on July 4. Orders should be placed immediately with the Book Department of THE ANGLICAN, G.P.O. Box 7002, Sydney.

GERALD STONE, who was correspondent in Viet Nam for *The Australian* last year, seeks an answer to these questions:

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- why has Viet Nam posed for a moral question?
- will this war be for Australia a war without honour?

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by

Gerald Stone

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MINSTER APPEAL

ANGLICAN NEWS SERVICE

London, June 27. A £150 appeal was launched on June 16 for the restoration of the tomb of the Minister of Walter de Gray, the twelfth-century Archbishop of York, who started the building of the present minster.

The pillar in the cave at Kotzubo, Japan.

TWO DINNERS MARK COLLEGE APPEAL

EMPHASIS ON TRAINING OF THE CLERGY

FROM A CORRESPONDENT

Two dinners were held in conjunction with the Mure Theological College Building Extension C.N.E.F. Centre, 511 Kent Street, Sydney, at Fund Appeal, on June 20 and 21.

On both occasions the college dining hall was filled to its capacity of 250, large numbers of parish councils and church organisations.

The appeal was launched earlier in the year for \$200,000 to be raised over a period of five years, principally for extensions to student accommodation for married students and lecturing staff.

Part of the money is to be used to set up a post-graduate bursary fund to enable lecturing staff to travel abroad.

The Administrator of the Diocese, the Right Reverend M. L. Lenn, a former principal of the college, presided at both dinners.

The guest speaker was the Chief Justice of New South Wales, Sir Leslie Heron.

Sir Leslie said that today is a day of questions. The law is in question and many people seek comprehensive reforms.

Christianity is also in question. Political thought, modern art and science all challenge Christianity.

There was a sense in which God had been crowded out of the thoughts of people by the complexity of today's world.

EXPANSION

The Church has serious competition when there are other claims and interests which compete so attractively for man's time.

"The college ought to close its ranks and recognise the expansion work to be done. A highly trained body of men is needed in 'Holy Orders', he said.

On the Tuesday evening, Mr Justice N. A. Jenkins was the guest speaker.

His Honour reminded those gathered that the college with its long history and its wide influence extending beyond its shores did not "just happen" but that the college has been built by people of vision apparently in the face of insurmountable difficulties.

He had no doubt that if one man were to be singled out as

\$20,000 GIFT TO BOYS' HOME

The Venerable F. B. C. Moore has now given a total sum of \$20,000 to aid the erection of new buildings for the Church of England Boys' Home, Enoggera. Of this sum, \$6,000 in 1965, and the balance of \$12,000 has just been received.

Archdeacon Hirth, who is now retired and is living in Melbourne, was well-known as Rector of St. Augustine's, Hamilton from 1933 to 1955, and as Archdeacon of Lilely from 1955 to 1960.

He was Chairman of the Home Mission Fund Committee of the Diocese of Brisbane from 1944 to 1945; and always showed a keen personal interest in the welfare of the boys at the Church of England Boys' Home, Enoggera.

The Home Mission Fund Committee is planning for the replacement of the present wooden buildings of the home with modern brick buildings. The fund will be carried out in stages as and when funds become available.

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N.S.W. CHURCHES CRICKET UNION MEETING

FROM A CORRESPONDENT

The annual meeting of the New South Wales Churches Cricket Union will be held in the 7.45 p.m. on Thursday, July 28, under the presidency of Canon W. N. Rook.

The 1965-66 season proved to be the one of the most successful ever enjoyed by the union with 160 teams from churches situated within the city and suburbs of Sydney participating in its competitions.

Fixtures were played by the Diocese of Sydney against Goulburn District Churches Cricket Association, North Illawarra Churches Cricket Association, and the New South Wales Churches Cricket Association.

At the annual meeting all teams will be represented by the 1965-66 season. Competitions will commence on Saturday, September 3 and 1966, and "B" and "C" grade competitions will commence on September 17.

Any church wishing to have further particulars about the union is invited to telephone the secretary, Mr. Stacy Atkin (tel. 86-0606), or write to Box 10, N.S.W., or the assistant secretary, Mr. V. R. Hind (tel. 649-9752).

Teams from Victoria, South Australia, Tasmania and Queensland will participate and the union hopes to ensure that New South Wales will be represented by a team capable of winning the "Lowe" Shield at the conclusion of the season.

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At the annual meeting all teams will be represented by the 1965-66 season. Competitions will commence on Saturday, September 3 and 1966, and "B" and "C" grade competitions will commence on September 17.

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