





# MU. FESTIVAL HELD IN SYDNEY

## ARCHBISHOP ON S. LUKE'S INTEREST IN PEOPLE

FROM A CORRESPONDENT

The Sydney diocesan Mothers' Union annual festival service was held in S. Andrew's Cathedral on March 25.

Dr. Morton, emphasized the importance of the cathedral said he prayed that a closer link would develop between the parishes and the Mother Church of the diocese.

In commencing his address the Archbishop said the impressive annual service had a twofold blessing. It united members in the worship of God and the strengthening of that worship in the presence of one another and in the presence of the One who they hoped to adore.

He took as his text "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour."

He said the Nativity might not have been placed on record except for S. Luke, the beloved physician, the friend and companion of St. Paul.

S. Luke was the author of the third Gospel and the Acts of the Apostles.

It was the only Gentile named among the Apostles and the named him who reserved an anonymity; but his character is revealed in his writings.

He had been extremely well known as an acute orator and was noted for his accurate memory.

He had a tremendous love for people, particularly ordinary people from every walk of life and every race around the Mediterranean.

His interest was in individual people and there were many instances of this in his Gospel.

Our records would infinitely be enriched if S. Luke had not preserved vital facts.

His stories showed very deep compassion, particularly for the outcast, the despised, the ignorant, the penniless and the rejected of men.

He recalled that the Son of Man came to seek and save that which was lost, found only in woman was characteristic of S. Luke. He drew lovely word pictures, particularly of Elizabeth and Zacharias, Mary and Joseph.

The whole Gospel gave many examples of Our Lord's gentleness with women and many of these examples were to be found only in S. Luke's Gospel.

His records showed a far wider vision of the Son of Man than fellow Evangelists.

He showed the love of embracing and comprehensive, as not only meeting the orthodox viewpoint of heaven but the despised, impoverished and pariahs.

Mary was a lovely maid of the House of David in obscure Galilee and unlikely to be ever known beyond the bounds of her home village. In her we have the history of Mary's redemption.

**SOUTH PACIFIC APPOINTMENT**  
FROM OUR OWN CORRESPONDENT  
Sava, April 1  
The chairman of the South Pacific Anglican Council, the Rev. Reverend J. C. Van Kester, has been elected with the concurrence of the Bishops of Melanesia and New Guinea, to announce the appointment of the Ven. Rev. J. C. Van Kester as part-time secretary to the council.

The pure heart of this simple guide, he said, responded to the God's selection of her to be the Mother of Our Lord in the words "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour."

Perfect worship, lovely singing by the Mother's choir, music by the organist and colourful banners added to this impressive service.

A basket lunch followed in the Lower Chapter House. Mrs. Loose introduced Mrs. Freda Taylor, a member with an interesting account of the work Penita is doing in Africa. Mrs. Dobbin Taylor, a member with an interesting account of the work Penita is doing in Africa.

We were also very happy to welcome a member from Ceylon and a member from Western Australia.

## YOUNG PEOPLE RESPOND AT PRE-CRUSADE RALLIES

FROM A CORRESPONDENT

More than three hundred young people have registered "decisions for Christ" in the series of Big Meet rallies organised as a prelude to the Billy Graham Crusade in Sydney.

Seven thousand attended these rallies last month at Newcastle, Wollongong, Liverpool, Newcastle, and Penrith.

The biggest crowd was almost 10,000 at the Sydney Town Square's Fountain Court on March 22.

Under the glare of television lights, young people crowded the streets and balconies to hear the speaker.

At the request of the Rev. Municipal Council, the Protestant Citizens' T.A.B. Protest Committee, conducted a public opinion poll regarding the possible establishment of a T.A.B. Agency at Eastwood.

This poll was conducted by one hundred laymen, listing five thousand homes in the Eastwood area on a Sunday afternoon. The subsequent ballot was supervised by the Town Clerk and the Deputy Town Clerk of Ryde Municipal Council.

The result of the Poll was as follows: In favour of a T.A.B. Agency, 2,429; against a T.A.B. Agency, 2,429.

The Eastwood Citizens' T.A.B. Protest Committee is a body representing the major churches of Eastwood. The committee is mainly composed of laymen.

The result of the above poll is in favour of the statement often made by the Totalitarian Agency Board that agencies are needed in various areas.

## ELDERLY BLIND APPEAL

FROM A CORRESPONDENT

Melbourne, April 1  
The Light, a kindly, kindly Light, has particular pity for the blind, and it is towards the elderly blind that all congressional and public appeal in Australia are being asked, on Sunday, April 7, when the composition as they sing this hymn.

The Guiding Light Appeal committee which during April is directing a State-wide public appeal on behalf of the blind, has obtained approval from the Heads of the various churches to have "Lead Me Not Into Temptation" sung on that day, and to direct a portion of the collection to support this appeal.

A portion is being made for \$7500 to be distributed to the elderly and infirm blind people awaiting entry to the three homes being conducted by the Association for the Blind.



A sketch of the Billy Graham Royal Easter Show Pavilion where the film, "Man in the Fifth Dimension", will be screened.

## THEATRETTE AT SHOW

### CRUSADE FILMS FOR SYDNEY

A 30-seat theatrette with complete screening of a popular Billy Graham film has opened for this year's Royal Easter Show at the Sydney Showground.

It is expected that the total audience exceeding the ten days and eight nights of the show will be at least 5,000.

Admission will be entirely free. The venture is being organised by the Billy Graham Film Executive to promote the Showground's Crusade of Dr. Billy Graham, which will commence on Saturday, April 20, just four days after the show finishes.

The film which will be screened at least twelve times a day, "Man of the Fifth Dimension". This film was seen by more than one million people at the Billy Graham Pavilion at the New York World's Fair during 1964-65. Thousands were counselled after the film and many made "decisions for Christ."

## PRECEPTOR TO STUDY OVERSEAS

The Preceptor of S. John's Cathedral, Brisbane, the Reverend R. L. Burrell, has been accepted by the Committee on Degrees of the General Theological Seminary, New York, as a graduate student.

He will begin post-graduate studies in theology at the seminary commencing in September, and expects to be in the U.S.A. for about two years.

## THE "PASSION IN SIGHT AND SOUND"

A series of programmes entitled, "The Gospel in Contemporary Culture" has drawn large audiences to S. James' Church, King Street, Sydney, on Wednesday lunch time during Lent.

The series has been presented by the S. James' Players and has included plays from the Gospels, "The Passion in Christ", "King of the Castle" and "Let's be Devils".

Other plays were "A Very Cold Night" and "It should hang to a Dog".

The series includes a presentation of music and verse for the Passion by the S. James Singers with the well-known actress Dinah Shearing.

The series reaches its climax on the Wednesday in Holy Week, April 10, at 8 p.m. when the "Passion in Sight and Sound" will be presented by the S. James' Players.

The series is presented by the S. James' Players, and Allyn's Mission, and the play to be presented is a

## S. MARK'S INSTITUTE HOPES TO EXPAND

S. Mark's Institute of Theology in Canberra hopes to expand its staff, to increase its book-buying and to enlarge its facilities.

Applications are at present being invited for the position of Warden of the Institute. The present staff at S. Mark's consists of one full-time lecturer and one part-time, plus two qualified librarians.

The Institute is based upon a vision of the late Bishop Burgess who lamented the dearth of university theology in Australia and sought to remedy it by means of a post-graduate college.

## DAVID BARKLA FOR MOSMAN

FROM A CORRESPONDENT  
Mr David Barkla has been appointed organist and choirmaster of S. Clement's Church, Mosman, Diocese of Sydney.

Mr Barkla previously held a similar position at S. Aidan's Anglican Church, Mosman, S. John's Darlinghurst, and at S. Andrew's Cathedral, where he was acting organist and choirmaster for most of 1957 and remained in the cathedral choir for two years following.

Mr Barkla has a regular recital organist on the A.B.C. and a group from the Sydney University Grand Chorale, of which he has been the conductor since 1963 is at present being featured in the A.B.C. Radio Lenten Series.

He was organist of S. Andrew's Cathedral, Choral Society from 1954 until 1956. During this time conducted a number of public concerts given by the society. His new appointment at S. Clement's Church follows from May.

## MIGRANT YOUTH WORKER

FROM A CORRESPONDENT  
Melbourne, April 1  
The Christian Aid Council, 20 Farwell St, Sava, Australia, who is at present endeavouring to observe and participate in work among migrants in Greece and other East European migrants in West European countries.

He will be part of the seven-member British Sunday Evening Team with headquarters at Frankfurt.

The team itself comes from different countries and represents different traditions.

Some work in factories alongside unskilled workers, while others are social workers and pastors.

Mr Augustakis will also visit Lebanon and Greece to see the work of the Orthodox Youth Movement in those countries.

He expects to return to similar work in the European Australian Christian Fellowship in Melbourne in 1966.

The visit has been made possible through the Australian and World Council of Churches.

By the actor, the Reverend P. L. Cutler.

On Maundy Thursday, Choral Evensong will be celebrated at 7.30 p.m. in thanksgiving for the institution of the sacrament of Holy Communion.

On Easter Eve at 7.15 p.m. Evensong will be followed by the traditional lighting of the Paschal Candle, with Baptism and the renewal of Holy Communion. The Reverend L. Brown will preach.

On Easter Day the setting for the 11. A.M. Choral Eucharist will be the Palm Procession, followed by the setting for the service will be Wood of Life.

On Good Friday at 10 a.m. the Passion according to St. John will be sung. The preacher on Good Friday will be the Reverend A. B. McEwen, at 11 a.m. and the Rev. J. C. Van Kester, at 3.30 p.m. and 7.15 p.m.

On Monday Thursday, Choral Evensong will be celebrated at 7.30 p.m. in thanksgiving for the institution of the sacrament of Holy Communion.

On Easter Eve at 7.15 p.m. Evensong will be followed by the traditional lighting of the Paschal Candle, with Baptism and the renewal of Holy Communion. The Reverend L. Brown will preach.

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## THE NEW THEOLOGIANS . . . 4

## PAUL VAN BUREN

By BARBARA THIERING

We have seen in our previous articles that the central question with which theologians are wrestling is the oldest human question of all: What is God? Where is God? Is there anything or anything that we can call God?

It is no longer a sign of unfaith to ask such questions. They are no longer the questions that once men over stones and dared not share with others.

Once the Church gave confident answers to them. But now something is being admitted, the cat is out of the theological bag.

It is being admitted that theology may have been working with a concept of God that served very well for a long time, but is rapidly becoming meaningless.

No doubt or even serious recession will ever dislodge the God-consciousness of the human spirit.

But the way we translate this consciousness into mental concepts may well need overhauling.

## WARNING SPIRITS

In primitive times, people translated their God-consciousness into concepts of many spirits and forces, libidinous, cruel, or sterner; or building; battling it out with other forces in their heavenly councils over the destiny of the world.

The greatness of Moses and the monotheists was in giving a concept of God that set humanity free from the petty arbitrary whims of these spirits. There was one God. He will bring the world, that men could trust. This put men their proper place, recognising that they could not manipulate ultimate reality, and would only smash themselves against it if they tried.

Conceptions of God can change. Now it is clear that it is not just the voice of atheism or wilful blindness that causes scientists and philosophers to protest against the present idea of God.

There is very real reason to suspect the idea of a super-god or super-person who is the cause of the physical events of the world, either at the beginning of time, or every now and then in direct interference.

There is reason to believe that the whole idea of the supernatural is a provisional way of explaining to ourselves what we cannot be explained in modern scientific terms.

The supernatural God is very much a "God of the gaps", called in to account for what we could not understand.

The gaps are closing over so rapidly that there is very little room left for this sort of God. Those who want to retain him sometimes have to remain willfully ignorant of natural explanations in order to do so.

In the wake of the success of the natural sciences, philosophy has increasingly resigned itself to its traditional function.

The twentieth century school of linguistic analysis has recognised that the age-old search for a universal metaphysical system must be abandoned.

## TASK OF WORDS

The task of philosophers consists in analysing the way words are used, to make sure that they do not mean them to correspond to something real.

Words are only meaningful if they correspond to some reality, whose existence can be verified in some way.

If we want to, we can say: "The billiard, and the albatross did grey and giraffe in the wabe . . ." These are words, but they do not mean anything because there is nothing to which they correspond.

In particular, these philosophers have attacked the use of the word "God". Their attitude is best expressed in a now famous paradoxical passage by Anglo-American theologian:

"Once upon a time two explorers came upon a clearing in the jungle. In the clearing were

growing many flowers and many trees. Some of the explorers, the gardener must tend this plot. The other explorer said: "You are no gardener. So they pitch their tents and set a watch. No gardener is an invisible gardener. So they set up a barbed wire fence. They electrify it. They patrol with bloodhounds . . . But no shrubs or flowers or trees or intruder has received a shock. No movement of the wire ever betrays an invisible climber. The bloodhounds never give a yawn. Still the Believer is not content. "But there is a gardener. He is invisible, imaginable, invisible to electric shocks, a gardener who has no scent and makes no sound, a gardener who comes secretly to look after the garden which he loves." At last the Sceptic despaired. "But what is left of your original assertion? Just how do what you call an invisible, imaginable, eternally elusive gardener differ from an imaginary gardener or even from no gardener at all?" Few conclusions: "A fine brass hypothesis may thus be killed by inches, the dead end of a dead end qualification."

Paul van Buren is an American theologian, a follower of the school of linguistic analysis which can no longer use the word "God" in its traditional or super-power, in the traditional sense of the word.

He does not believe that there can still be a meaningful use of that term, and disagrees with Tillich that the idea behind it can be expressed in another way, as Being-Itself.

**GOD-IMAGE**  
He takes this time to mean something of the whole which does not exist distinct from its parts. It can be compared to looking for Oxford University behind the various colleges, professors, students, buildings, etc. and so on that make up what we call the university.

As with the other New Theologians, the loss of the traditional God does not mean to leave him in a spiritual vacuum. There is a new and vitalising possibility in the concept of Christianity.

Paul van Buren stresses on the humanity of Jesus, as a remarkable and perfect man, Christianity can be seen as different from all other religions, in that it is about man, that its language about God is one-way — dated.

**VALUABLES STOLEN FROM CANTERBURY CATHEDRAL**  
ANGLICAN NEWS SERVICE

London, March 29  
Interpol and regional crews were alerted after the £17,000 silver raid on Canterbury Cathedral on March 16.

The most serious aspect of the theft was the loss of the treasure chest which was used to transport the body of St. Dunstan to the cathedral to blow upon the sails. The treasure chest was entered in the inventory of the cathedral and was valued at £1,000.

The main target of attack was the Norman Treasury, where the cathedral's most valuable treasures are kept in two safes. On their way they took a flight over the roof of the cathedral, where they were met by a team of six men from the cathedral's security force. The treasure was hidden in a safe in the cathedral's treasury.

But once inside they smashed the lock on an old double door gate leading into the Great Cloister, where several archbishops' tombs were stored. They apparently then picked the lock of oak doors leading into the Martyrdom, where Becket was murdered.

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way, and a number of ways—of saying what a Christianer wants to say about man and human life and human destiny."

Christology, in a new sense becomes of central importance. In his book, "The Secular Meaning of the Gospel", van Buren sets out to examine the distinctive contribution of Christianity and why it still has living importance to the believer.

Van Buren differs from Bullmann about history. Bullmann's existentialist "history is always contemporary" theme does not appeal to his commonsense, empirical attitude.

Christianity is based on history. Either something happened, or it did not.

**FIRST EASTER**  
Something happened at the first Easter. A group of men changed from worn, dispirited followers to free, courageous leaders.

The cause of this change was a new discernment of the meaning of Jesus. In Easter, the disciples came to share in Jesus' freedom to be for others.

The meaning of revelation in a historical event is that a man in fact passive in the face of it.

He comes to be gripped by the knowledge of it; something about it changes his mind and liberating effect on him.

"The Christian has not simply decided to commit himself to the history of Jesus. In Easter, the disciples came to share in Jesus' freedom to be for others. This was significant of Jesus of Nazareth, that he was free in a way that other men are capable of, but rarely attain."

In support of this, his singular authority is his testimony of lack of anxiety about the future, his brave love for his neighbour without regard to himself.

This means that he was the paradigm, or model, of what the Christian life is. At this point, anyone who has been through theological debates about the last hundred years or so will protest, and will probably continue to do so.

Van Buren does not see the rest of van Buren's book as a criticism can, I think, be justly levelled at him that he has learnt nothing from the dismal collapse of Modernism, and despite his all up-to-date philological methodology, is doing no more than the early Liberals did, i.e., substituting a highly subjective personal perception.

**SIR BASIL SPENCE'S SUCCESSORS**  
ANGLICAN NEWS SERVICE

London, April 2  
Two consultant architects, for the old and new cathedrals in Coventry, have been appointed to succeed Sir Basil Spence, designer of the new building.

Sir Basil resigned as consultant architect in December over reports of differences of opinion with the Provost, the Very Reverend John Williams.

Professor Dennis Hinton has now been appointed for the new year was fitted from a locked cathedral and Mr Alfred Gardner for the cathedral ruins near by.

here grew of his own or the age's invention, in the place of Jesus of Nazareth.

The concept of a "free man" as an attractive one. It can also be applied to Socrates, Saint Paul, and many other heroes and thinkers.

To be perfectly honest, the concept can be applied less validly to Jesus than to others, because, as van Buren admits, we possess little reliable information about him.

But this is not much different from the argument "Christianity is true because it succeeded", which collapses as soon as we consider a great many other things that succeeded, some of them lasting longer than Christianity.

It is hard to avoid the impression that van Buren, as the Modernists did, tries to substitute ethics and hero-worship for religion.

It is a matter of experience that such constructions do not last long. The more successful religion goes much deeper than that.

**WEAKEST POINT**  
Tillich has explored the matter rather more thoroughly, and exposed the need for acceptance and self-sacrifice to the basic psychological root of that unrequited love for humanity.

It is true, of course, that this is not the case with the weakest point in Christianity.

None of the New Theologians has really succeeded in preserving the unique religious significance of the Christian faith. But the next step must surely be to examine the reason for this failure, and to try to put it right with a return to Kierkegaard's gracious Galilean love for his neighbour.

At Christians, we no longer inhabit a world where the insights about the reverent that is owed to created humanity.

We possess a faith that has, and always has had, unique insights about the reverent that is owed to created humanity.

Our task is to keep this insight alive in a world where people feel themselves more and more uncreated, for increasingly tending to become object.

"We are saying that it is possible day-to-day to be agnostic about ourselves" — powers and beings, but that people matter, that we live in a world in which "I" is not a word, but a reality, is completely assimilable to "I" or even to "you".

Our task as Christians is to preserve fully the personality and full identity which human beings are. We will oppose anything that manipulates men for its own purposes or for its own gain.

We will be actively concerned about the "least of these little ones", the minority or persecuted groups of any kind.

**NO Ghetto**  
It will not be sufficient for us to live in a "Christian ghetto", believing ourselves to be different from other people, with any prospects or knowledge more than ourselves.

We are wholly one with the world, and have no other dwelling-places. If we separate ourselves from others, we reduce both our own humanity and the humanity of others.

This is surely what Jesus meant by mixing with outcasts and sinners, and condemning the righteousness of the religiously correct. Perhaps at last we are beginning to see what Christianity was once about.

If van Buren has not yet succeeded in showing us what it is about, he has at least helped to clear away the religious debris of centuries.

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# REFORM OR SCHISM IN THE RUSSIAN CHURCH?

By MICHAEL BOURDEAU

THE Russian Orthodox Church is approaching its rubicon. Such is the urgency of the message of two new documents which have been received by the West from the Soviet Union.

They are of capital significance because they are the first to have come to us from Archbishop Yermogen, the most senior of the energetic reform group within the Church which is seeking to end illegal State interference with its internal affairs.

News of this movement first hit the Western press two years ago, with the publication of the Open Letters of the two Moscow priests, Nikolai Esblishman and Gleb Yukunin, and since then a wealth of new documentary evidence has become available which fills out in minute detail just how serious the situation had become.

Although the priests were soon banned from office by the Moscow Patriarch, Alexei, it is now known that their determined commitment commands considerable sympathy inside the Soviet Union.

Why does Archbishop Yermogen, an old man of 73 now retired in a monastery, stand out in this movement? There is a symbolic link in the date of his consecration as bishop—March 19—1925.

## JOINT PROJECTS IN U.S.A.

ECUMENICAL PRESS SERVICE

New York, April 1  
Co-operative antismonism ventures are developing among the ten U.S. denominations participating in the Consultation on Church Union.

On the eve of the seventh annual meeting of the consultation to be held in Dayton, Ohio, from March 25 to 29, a memorandum was issued by the United Presbyterian Board of National Missions at the request of the consultative executive committee.

Joint mission is taking place in six principal ways, said the memorandum. They are as follows:  
United ministries where churches have been engaged in competition.

United ministries related to specific issues or critical situations.  
Co-operative efforts in planning and strategy looking towards a unified ministry.

Commitment to unified action in training programmes, educational materials, special forms of ministry involving relations with non-ecumenical institutions, organisations, and specialised types of field services.  
Co-operative development of joint projects.

Exploration of common juridical structures and various forms of union congregations.

Four days before the death of Stalin a man stepped into the church office who would remain steadfast throughout all the vicissitudes of State policy towards the Church.

The dictatorship's last bishop became the apostle of de-Stalinisation in Church-State relations. He was the first to exercise control which had existed even during Tsarist times.

For the first few years after Stalin's death there was no de-Stalinisation in Church-State relations, but after Khrushchev had established his dominance this changed in 1959-60.

At an official directive, local communist authorities, releasing the spring of long-stored frustrations, set about the task of dismantling the visible apparatus of the Church by force and with scant regard for the law.

At this time Archbishop Yermogen was in charge of the Tashkent diocese and according to Esblishman and Yukunin, "he was not a single closed church on his conscience," while half of the previously existing number of twenty thousand were being shut down all over the Soviet Union.

For his energetic defence of the faith he was sent into retirement for a year before being permitted to resume his duties as the diocese of Kaluga.

Here he found himself only a hundred miles from Moscow, where he was undoubtedly more in touch with the crucial and nodal affairs of the Russian Church than in Central Asia.

In the summer of 1965 his resolute action in leading a delegation of saintly bishops to the Patriarch sparked off the present high-level ferment.

They demanded that the decisions of the 1961 Council of Bishops should be reinstated, as the meeting was unconstitutional.

## NEW REGULATIONS

Archbishop Yermogen now reaches us for the first time in the new regulations of 1961 were issued on the Church's behalf.

The bishops were suddenly summoned by telegram to Zagreb to celebrate the Day of S. Sergius at the Holy Trinity Monastery.

On arrival they were told that there would be a formal synod next.

At least twenty-four hours notice they were presented with the regulations in a finalised form and there was hardly any possibility of discussion before the whole business was rushed through.

It was these regulations which immediately debilitated parish life by removing it from the administrative control of the priest and handing it over to a lay council of twenty members.

This, above all else, smoothed off way of any possible schism.

trol over local church life and the disbanding of the parishes. Archbishop Yermogen and his delegation were not only requested to attend retirement in 1965.

The Archbishop was also "persuaded" to retire and was assigned a place at the Zhirnovitsy monastery.

Yermogen tells us "the factual reason for my retirement was the demand from Kiryurov, chairman of the Council on Religious Affairs of the U.S.S.R."

It was this scandalous decision which persuaded Esblishman and Yukunin to write their letters to the Government and the Patriarch and to distribute copies to all the bishops.

## NOT SILENT

Archbishop Yermogen was not silent during his first two years of exiled retirement.

In October 1966 he is reported to have been declared to the Moscow Patriarchate and requested to sign a declaration disassociating himself from the opinions of two priests. He refused.

Instead, he has three times petitioned the Patriarch to keep his word in giving him a diocese as soon as a suitable one should become vacant.

That such a step would not have been totally impossible for the Patriarch, despite the present tension in Church-State relations, is proved by the fact that on October 23 last year Archbishop Iov, formerly of Kazan, was appointed Archbishop of Ufa.

## THE FISH STORY

ANGLICAN NEWS SERVICE

"THE FISH STORY," a recently released television documentary of the Episcopal Church in the U.S.A., is not about minnows, sharks, tuna or flippers, but about an organisation, Fish, through which people help people in need.

One hundred years ago, such efforts wouldn't need any organisation and wouldn't be news.

In our increasingly alienated and mechanised society, however, where neighbour does not know neighbour, it is news.

Several newspapers and magazines have carried stories about "The Fish"; the American founder of the organisation, the Reverend Robert L. Howell, has appeared on two national television shows, and a documentary on the work of Fish will soon be seen on television stations across the country.

## EMERGENCIES

"The Fish Story" tells of how Fish works and something of its history.

It also shows several of Fish members at work: taking care of children when their mother had

He also had been in enforced retirement since his release from a three-year prison sentence imposed in 1960.

Some of his charges had been trampled up, others broke no known Soviet law; he has been among the first victims of the Khrushchev "purge" against reformers.

The third of Archbishop Yermogen's appeals to the Patriarch is dated on November 25, 1967 and it is the first to reach us.

It is by a great deal of attention to the legal situation of the Church.

Under Lenin its separation from the State was made explicit, but now the Council on Religious Affairs resorts to the tactics of attempting to conceal what is stated in the 1929 covenant that it ever did on the Chief Procurator of the Synod in Tzarist Russia.

The State controls the life of the Church, even the appointment of bishops, and there is never anything in writing to prove its existence.

An even later document, dated December 25, 1967, has reached us. It is the 100th Anniversary of the Restoration of the Russian Church.

It may well become one of the most influential ever written in the history of the Church.

Quite clearly the Archbishop is using this anniversary merely as a convenience to prepare

Church for what will happen when the 99-year-old Patriarch dies.

The whole document concentrates, in objective and scholarly fashion, upon the rules for the appointment of bishops and of the Patriarch, laid down by the Ecumenical Councils and Orthodox tradition.

These rules were seriously infringed, the Archbishop states, as a result of the reform of Peter the Great, but they were re-established during the Church Council of 1917, when a Patriarch was elected after a lapse of 200 years.

Yet "at present the appointment of members of the Synod and of bishops depends much more on the chairman of the Council on Religious Affairs than it ever did on the Chief Procurator of the Synod in Tzarist Russia."

It is now essential, the Archbishop continues, for the Russian Church to call a council in order to set its house in order.

To those who reply that this is almost impossible in the circumstances, he holds up the shining example of the reformers who have won from the Government the right to hold an All-Union Congress every three years.

This simple, almost casual, reference is historic.

Some observers have long suspected that the unyielding moral fervour of the reform Baptists (known as the *Intelligentsia*) was having an influence right beyond the sphere of their own Church, that is the first direct proof of it.

## IN PRISON

The two bodies approach the problem differently, but a return to the rule of law is now their common aim.

If the whole strength of thirty million Orthodox people is thus activated, the influence of reform will surely have to change its present course and will not simply repress those who demand reform, but will merge with the Baptists, over two hundred of whom are now in prison.

The Archbishop concludes by defining in detail the procedure which must be followed in order to ensure that the will of the Church, not the State, is carried out when the time comes to elect a successor to Patriarch Alexi.

The clear implication is that any decision rigged to produce a weak or compromised candidate must be followed in order to ensure and ready to yield to its pressures, can have one effect only: a schism in the Russian Church.

The history of "The Fish" in America began in Good Shepherd Episcopal Church, Springfield, Mass.

A parishioner of that church had seen Fish in operation while in Old Headlong, Oxford, England, and he told his wife, Howell, of his work.

After a period of preparation, members of the congregation committed themselves to serving as part of Fish.

## LATIN AMERICA

From there the idea spread to neighbouring communities in Massachusetts and Connecticut and throughout the country.

In the process, it became ecumenical in sponsorship and members came from a wide range of religious persuasions and all racial and ethnic groups.

Recent Fish has gone beyond the boundaries of England and the United States and can be found in Africa, Asia and Latin America.

The television documentary was produced by the Division of Radio and Television of the Executive Council in co-operation with the Diocese of Connecticut and WFBV (NBC), Hartford.

It was at that station that the programme had its premiere. Bob Bray, Episcopal layman and general manager of WFBV, was executive producer.

yond ecclesiastical confines.

The voice of Archbishop Yermogen is a warning not only to the whole Church, but also to the West. "Divide and rule" is an old maxim, but the over-reliance on communism in its dealings with religion.

A militant schismatic group similar to but much larger than the one mentioned is already challenging State policy in a head-on collision, with a terrifying prospect for the authorities.

Some of the religious reformers have already joined forces with the intellectuals and writers who are now in open revolt against the illegalities of the system.

It may well be that to yield to Archbishop Yermogen's demands is the only way of avoiding a major conflict.

## DR T. E. F. HONEY FOR CANADA

ECUMENICAL PRESS SERVICE

Toronto, April 1

The Reverend T. E. Floyd Honey, secretary for mission and service in the New York office of the World Council of Churches, has been appointed secretary of the Canadian Council of Churches.

The appointment was announced by the central committee of the council meeting here late last week.

Dr Honey will take up his new responsibilities in the autumn. Until that time the Reverend R. M. Bennett will continue as acting general secretary. He was appointed last spring following the retirement of Dr Wilfred Bucher.

A native of Wooler, Ontario, Dr Honey was born in 1915 and ordained to the ministry of the United Church of Canada in 1940.

## WEST CHINA

For the past three years he has been secretary for mission and service, representing the W.C.C.'s Division of Inter-Church Aid, Relief and World Service, and the Division of World Mission and Evangelism in relations with the Communist and Soviet agencies of U.S. churches.

Dr Honey went as a missionary to West China in 1946 and in 1949 joined the staff of West China Union Theological College in Chengtu, Szechwan, as a New Testament teacher. Due to the Communist takeover, he returned to Canada in 1952.

He served the Board of Overseas Mission of the United Church first as associate and then as secretary. In 1962 he was appointed to head the Board of World Mission, formed that year to integrate overseas work. He is married, with three daughters.

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Mrn McCellan, a victim of arthritis and mother of seven children, discussed on "The Fish Story" how members have aided her by supplying transport so she could receive medical attention.





