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inter-Church news

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Delegates to Delhi

EXPERIENCE FOR 44 AUSTRALIANS

FROM A CORRESPONDENT

Australian representatives at the Third Assembly of the World Council of Churches will number 44, including delegates, advisers, guests and youth stewards.

The official delegates appointed by the Australian churches will total 20.

The Church of England in Australia has the largest delegation (7 members): the Most Rev. H. R. Gough, Archbishop of Sydney and Primate of Australia; the Most Rev. F. Woods, Archbishop of Melbourne; the Rt Rev. K. J. Clements, Bishop of Canberra-Goulburn; the Rt Rev. R. C. Kerle, Coadjutor Bishop of Sydney; Canon I. F. Church, Principal of St Francis' Theological College, Brisbane; Canon F. W. Coaldrake, Chairman of the Australian Board of Missions; and Professor L. C. Webb, Professor of Political Science in the Australian National University, Canberra.

Congregational delegates are the Rev. T. Rees Thomas of Brisbane and the Rev. Isabelle E. Merry of Melbourne.

Churches of Christ delegates are Principal E. L. Williams of the College of the Bible, Melbourne, and Mr C. H. J. Wright of Adelaide.

The Greek Orthodox Church will be represented by Archbishop Ezekiel from Sydney.

The Rev. N. F. Cocks, Sydney, is the delegate of the Congregational Union of New Zealand.

Youth delegates are Mr Garth Phillips (Brisbane, Presbyterian), Miss Ruth Cocks (Sydney, Congregational), the Rev. M. Challen (Melbourne, Anglican), Mr William Gamel (Perth, Methodist) and the Rev. B. Christofis (Berkely N.S.W., Greek Orthodox).

ADVISERS

There are four advisers: Professor C. W. Williams (Melbourne, Methodist) goes to be secretary of the sub-committee on youth; Professor J. D. McCaughey (Melbourne, Presbyterian) goes to be secretary, Committee on the Division of Studies; the Rev. B. I. Chiu (Sydney, Anglican) goes to be secretary of the sub-committee on Evangelism; and the Rev. F. F. Byatt (Melbourne, Methodist) goes as adviser to the Division of Inter-Church Aid and Service to Refugees.

Two persons go as fraternal delegates: the Rev. C. F. Gribble (Sydney, Methodist) representing the National Missionary Council of Australia, and the Rev. Harvey L. Perkins (Sydney, Methodist) representing the Australian Council of Churches.

Three go as guests: the Rev. B. R. Wyllie (Sydney, Methodist), Mr V. K. Brown (Melbourne, Anglican) and the Rev. D. A. Robinson (Melbourne, Presbyterian).

The Rev. David M. Taylor (Sydney, Anglican) is an accredited press representative.

Youth stewards who go to serve behind the scenes are Miss Jennifer Bearlin (at present in South Rhodesia, Presbyterian), the Rev. G. L. Bride and Mrs. Bride (Melbourne, Anglican), Miss Rachel Faggster (Melbourne, Presbyterian), Mr A. J. McLean (Adelaide, Methodist), Miss Wendy McPhee (Sydney, Presbyterian), Miss Anne Symons (Adelaide, Methodist) and Mr F. L. van Emmerick (Melbourne, Presbyterian).

Only church delegates have the right to vote in plenary session. Advisers, fraternal delegates and guests have the right to speak (but not vote) in committees only.

Youth delegates and press representatives can neither speak nor vote, in committees or plenary session.

Youth stewards will not even be present in committees or plenary sessions unless fortunate enough to have work to take them there.

The church delegates were appointed each according to the procedure of his own church.

● TRENDS IN ARCHITECTURE

Exhibits in Sydney

These photographs show the recently completed chapel for the Church of Christ at Rockdale, N.S.W.

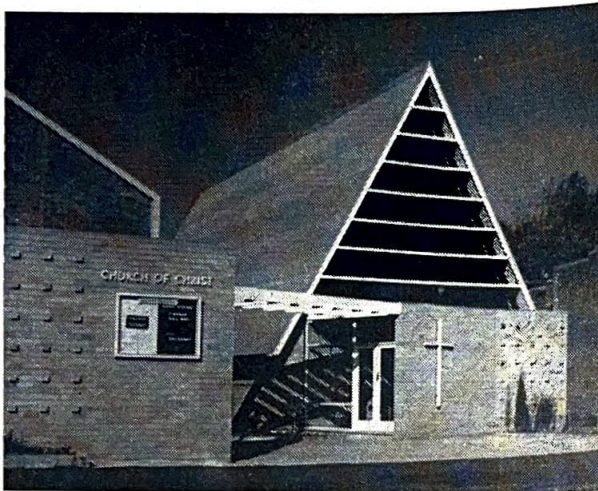
The tent form was selected for the church so that additional height could be obtained, within the limited budget, to dominate the old existing buildings on either side of the narrow site.

This roof form also retains adequate light to the existing church hall, running parallel to the new building.

The church is framed with steel joists, pitched at 60 degrees and expressed both inside and outside.

The roof is sheathed on the outside with aluminium, and the louvres to the north stop summer sun from entering during hours of worship.

The focal point of the interior is the screen wall



THE EXTERIOR of the recently-completed chapel for the Church of Christ at Rockdale, N.S.W.

to the platform—a white texture sprayed finish, which is thrown into relief by the dark blue wall behind it.

The ceiling inside is sheeted with polished timber. The architect for the building was K. Sawdy.

Vatican paper's centenary

INTER-CHURCH
NEWS SERVICE

The centenary of the foundation of the Vatican newspaper, "L'Osservatore Romano," was kept on July 2 with a special edition of 64 pages containing commemorative articles.

The paper, which is now regarded as the semi-official organ of the Vatican, produced daily in close consultation with the Secretariat of State, was founded during the final stages of the movement for Italian national unity.

The founders' intention was to provide a means for expressing the Roman Catholic objections to the process of unification around the House of Savoy, and to defend what were considered the rights of the Church and the opinions of Pope Pius IX.

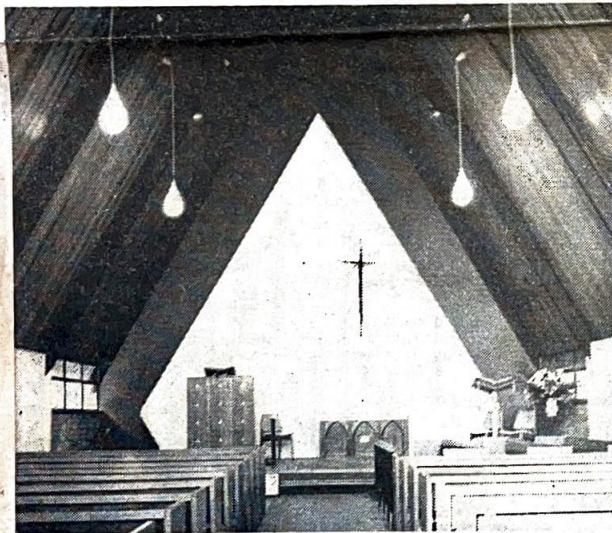
The two founders had themselves been obliged to move to Rome after the parts of the former papal states where they lived were taken over by Piedmont, to be involved in the future kingdom of Italy.

In less than another 10 years, Rome was to become the capital of a united Italy, and the direct temporal power of the pope was at an end.

As well as printing editorial comment on matters felt to affect the Roman Catholic Church, the paper publishes papal discourses and other authoritative documents emanating from the Vatican and from the hierarchy, usually in original texts.

This gives it an unusual distinction of printing, very often, its leading story in Latin, or in whichever language the document happened to be delivered.

An Italian translation is normally provided. This aspect of the paper's policy does not mean it is coldly official.



THE STRIKING interior of the chapel built for the Church of Christ at Rockdale, N.S.W., highlighted by the white screen with the contrasting dark blue wall behind it at the platform end. The tent form of the exterior is carried through with the triangular-shaped screen.

Baptist to direct library

FROM A CORRESPONDENT

A Baptist theologian became the new director of the Missionary Research Library, New York, on July 1.

He is Professor Herbert C. Jackson, Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Louisville, Kentucky, where he has been teaching since 1954.

He was formerly a missionary in the Baptist Theological Mission of South India.

Professor Jackson succeeds Professor Frank W. in the most famous of libraries existing to help missionary research.

sponsored jointly by Theological Semi-

nary and the Division of Foreign Missions in the National Council of Churches in the U.S.A.

Its books and manuscripts deal with the missionary activities of all churches and all countries and its work benefits missionaries in many parts of the world. It receives 776 periodicals.

One of its recent additions is the Kagawa Collection, containing most of the published writings, in Japanese and in English translation, of the late Toyohiko Kagawa.

The library sends regular book notes to key points round the world, and guides students and research workers in a great many fields.

Research workers employed by the library have published a "Directory of Christian Colleges in Asia, Africa, the Middle East, the Pacific, Latin America and the Caribbean" and "Directory of Protestant Medical Missions".

This is the first time this ecumenical post has been filled by a professor of a Southern Baptist seminary.

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Last week we published the statements of three church leaders at the Mortdale forum on church union arranged by the Mortdale Methodist circuit.

After the opening addresses from the Rev. J. Garrett (Congregational), the Rev. B. R. Wyllie (Methodist), and the Rev. D. C. Cole, question time took place.

Some of the questions had arisen in study groups on the document "The Faith of the Church" over the preceding weeks. Others were provoked by the addresses.

We publish some of these questions, answers and remarks with the help of members of the Mortdale circuit who recorded the proceedings and then transcribed them.

QUESTION FROM THE FLOOR:

Has the matter of church union ever been put in a democratic way to Methodist congregations?

ANSWER BY MR WYLLIE:

I don't think that any votes have been taken at the congregational level. It is news to me to learn that the Presbyterians have taken it to congregational level.

There has been a vote taken at the Conference. The last conference asked that all chairmen of districts should call their clergy together, that every minister should hold study

SYDNEY FORUM ON CHURCH UNION

LAYMEN'S QUESTIONS ANSWERED

circles etc. and obtain an informed judgement of the people on church union.

The points reviewed should be forwarded to the convenor of the Church Union Committee. That is what is being done. No vote has been called for. We haven't come to that yet.

QUESTION FROM THE FLOOR:

Can Mr Cole justify the Presbyterian clerics' attitude when there has been a vote taken? (Further question: That is, is doctrine more important than the opinion of the laity?)

ANSWER BY MR COLE:

Yes. There is a feeling abroad that the Presbyterian Church is a democratic church. (Laughter) This is not so. It is a hard question to say, "Can I justify the attitude?"

A vote being taken at the congregational level which is overwhelmingly in favour of church union is not nullified by the clerics and elders and so forth who say, "Yes, we are in favour of church union, but not on any terms."

ADDED REMARK BY MR GARRETT:

We also are bound to get all kinds of criticism, theological and otherwise from the level of the local congregation which will come to our Church Union Committee.

It will then be discussed with our State Assembly and then be sent to the Federal Union which meets next year.

But that doesn't discourage us at all. That is simply a matter of real meaning between our theologians and our laity. And we want that.

We don't intend to throw this out. There is overwhelming support for it in principle and that is clear from the document.

The Presbyterian Church says, yes, we want this too for the sake of mission in Australia but in each church there must be serious theological discussions and that must be promoted

also among the laity so that the laity see the theological issues, and eventually I think that we get there.

QUESTION FROM STUDY GROUP:

Has church union been successful in places where it has been tried?

ANSWER FROM MR GARRETT:

What I say here is my personal opinion. I think that the Church of South India is a great, not to say an extraordinary, church because at this point it has been an obedient church.

There you have ex-Anglican, ex-Presbyterian, ex-Methodist, ex-Congregationalist, living together preserving their traditions in a church that is a missionary church, faithful, the most marvellously diversified worship, diversity of church government also.

So if you asked me about the Church of South India I would say, yes, and I think that there is a good deal that we can learn from the Church of South India in Australia.

I for one am bitterly disappointed that we are not already talking with the Anglicans. We need them. We need their essential vitamins.

It is ridiculous to talk in the Anglo-Saxon world without having the Anglicans right in there talking with you and listening to God and praying their prayers with us.

There are some other churches of which I would be more critical, for instance the United Church of Canada.

It is a remarkable church, but I think that it has many problems because it didn't talk to the Anglicans earlier.

Now the Anglican Church is separate from the United Church of Canada, and it is very hard to cross that gulf. Let's do our talking to one another now.

As for other parts of the world, there are some even greater churches that are coming up, for instance in Ceylon and North India where you will have, if all goes well, Anglicans and Baptists together with those other churches I have named, in a single church. And that is what I like. I think it is worth waiting for the wider union.

COMMENT BY MR WYLLIE:

I had the privilege of meeting Dr Boyd, a Presbyterian minister in South India for many years. I spoke to him at the Cumberland College and asked him what he really thought of the Church of South India.

He said that the scandal had gone. He said, "We can face the Hindu world now as a united church."

He said, "That doesn't mean that I agree with the episcopal form of government. Sometimes I dream I will stand up and tell them I like my dear old Presbyterianism because I've been at it so long, but I'll never tell them that, for this is of God."

QUESTION FROM THE FLOOR:

Could it be explained what was meant by the churches preserving their

individual traditions in South India?

ANSWER BY MR GARRETT:

The constitution of the Church in South India says that no form of worship which was used by the churches before the union should be debarrd after the union.

Therefore you have a great diversity of worship, the churches all learning from one another's worship.

In many other ways they have preserved in the local diocese a good deal of the detail of the church government; for instance, one of the diocesan units in the church in South India is the Diocese of Jaffna which is in fact in the north of the island of Ceylon and I've been in on the diocesan council there.

That is lead by a bishop who is an ex-Congregationalist and their diocesan council is a Congregational Church Meeting.

QUESTION FROM THE FLOOR:

Wouldn't it be a lot easier to have church union in South India where the church is a minority than in say Canada where the church has existed for longer?

ANSWER BY MR GARRETT:

I think what has happened in the area of the younger churches is vitally important for us.

We can't be detained any more when we have sent missionaries to South India and when those missionaries are now part of a wider church than we have ever known.

When we talk about church union in this country then we say we must listen to what God is saying to us through the Church of South India.

COMMENT BY MR WYLLIE:

If you want to see the real tragedy of division, Mr Chairman, go up to New Guinea.

There are Methodist people there who have got to use the word "Methodist" when they are describing themselves in association with the Christian faith.

Thus it is Methodist, L.M.S., Lutheran and so on. The name is meaning too much and union with two groups there isn't easy because Methodism has become so much a part of the spiritual life. Names are not good.

QUESTION FROM STUDY GROUP:

We all like to dress and act according to our individual tastes and yet keep harmony — why could we not also worship in different manners or ways and still have the spirit of unity.

ANSWER BY MR COLE:

This question has partly been answered by Mr Garrett in speaking of the preservation of certain individual traditions within a united set-up.

But I think it runs more deeply, if I can understand this question.

It runs rather more deeply than this in that we have not got so much justification for individual habits in the practice of our religion.

We have clear mandates from God, through Christ, as to what we should do to represent Him as His body, the Church in the world.

In this respect, though me, our divisions, though we have a unity with Christ with one another, do not help our work in the world in that we are not showing forth sufficiently the unity that we have.

There is no such thing as

individual tastes when it comes to matters of religion. Here again it seems to me that we are exercising an attitude that we are not entitled to, because we are under authority.

We are to be obedient rather than individualistic, recognising ourselves as part of a much, much larger organisation which is the Church.

QUESTION FROM THE FLOOR:

If that were the case you wouldn't have all the divisions in the Church as it is now. You have different interpretations of the one piece of Scripture. How can it be said that our own individual tastes can't be brought into it?

ANSWER BY MR WYLLIE:

There is no such thing as a private faith; after all the Christian faith is always and everywhere corporate. My clothes are not corporate though I do happen to be wearing my son's overcoat tonight. That is not what usually happens. (Comment: He doesn't know) (Laughter)

COMMENT BY MR WATSON:

I'm wondering if the answer to this question is to some extent seen in the form of the worship in the Anglican Church.

Whilst there is a basic form of worship (although it is itself sometimes divided and different according to whether the church is so-called "high" or "low") there are tremendous differences of interpretation within the Anglican Church itself on any passage of Scripture.

But you scratch an Anglican and he is still an Anglican no matter which type he is; it is his church and the one church. Isn't that part of the answer to your question?

QUESTION:

Would Mr Cole like to have us all Presbyterians in his heart of hearts?

ANSWER:

In my heart of hearts I would. (Laughter)

COMMENT FROM AUDIENCE:

That's the trouble with Presbyterians.

ANSWER BY MR COLE:

Oh, I have no doubt that it is. (Laughter)

No I didn't intend to be facetious about this. All I wanted to say was that we must nail down this idea that there can be individual tastes about things—in other words we are part of, as Mr Wyllie says, a corporate body.

We are under authority, and the idea that we can go and worship as we want, or exercise our own taste in these things seems to me to be not at all in keeping with our place within the body of Christ.

I know that there are individual preferences for particular things. We are brought up in certain traditions.

We can't help exercising the kind of attitude in which we have grown up. But we are not justifying this by any means.

I know that I might prefer as I said that everybody should engage in Presbyterian worship.

I say that not that I am justifying that attitude (it is just part of the thing that has grown up in me).

But I can see that there is a common form of worship which if we are obedient we should all acknowledge and take part in and I am sure that this can be achieved.

COMMENT BY MR GARRETT:

But do you think that that would be uniform type of worship? I very much doubt that.

For instance, the Roman Catholic Church would never say that worship should be uniform, because you have a variety of national customs, traditions and backgrounds.

In time the African will express himself in a different way from the Italian.

Obviously because they are poles apart. There ought to be a unity of diversity in a living church at this point.

We ought to have one table for Holy Communion. It is utterly scandalous that we divide in Holy Communion.

In our celebration of Holy Communion there should always be the words of institution. There should be certain elements within the worship that are constant because they belong to the Bible.

But given that central authority, we should express ourselves for the sake of our evangelism and for the sake of people of different social classes, nations, different races, in all types of different ways.

So I am in agreement about the authority but I am not in agreement about any intention (and I don't think Doug Cole has this) to impose uniformity of worship.

COMMENT BY MR WYLLIE:

I think we ought to be assured Mr Chairman (that the Presbyterians—who are worshipping in the church that they love so much and the Methodists and Congregationalists likewise are not going to be all flocked into the one church the first Sunday after union. I'm quite sure there will not be any such foolish plan.

COMMENT BY MR WATSON:

You will wait till they die off. (Laughter)

MR WYLLIE CONTINUES:

Mr Chairman, if you think that is a joke—well it isn't. It is the truth. (Laughter) I'm quite sure that church union is for our children and for our grandchildren.

QUESTION FROM STUDY GROUP:

Is it fair to force non-unionists into a situation where they are compelled to break with their denominational brethren and remain apart for conscience sake?

MR WATSON:

I think the prompting of this question is the continuation of the Free Presbyterian Church of Canada—the continuing Church. I ask it to you, Mr Garrett, because of your feeling of independence and democracy-claim.

MR GARRETT:

It applies to Congregationalists for there is a group in South India who remained outside and they were vocal and awkward and have been for a long time. There are still some of them who insist to remain outside the Church of South India.

I think that the view that we took there was that it was painful; we severed our connection with them; but the command to us was clear.

God wanted us to go into a united church and they were equally convinced (and this is the matter of liberty of conscience) that God was telling them to stay outside.

And I suppose that the same would apply to the Presbyterian Church in Canada which is a continuing church, considerable in number, particularly in east Canada.

Really, basically the question here is, should we allow this to happen for the sake of a wider Union or not.

And I think for those that go into the union the answer is always, "yes"; painful, but the answer is "yes."

COMMENT ADDED BY MR COLE:

Less than twelve months ago there was in this country a man whom I met who was with the British and Foreign Bible Society and who was a minister of the continuing Presbyterian Church in Canada, and we asked him what he thought of this position in his heart of hearts.

He said that he felt that he should be with the United Church.

He had remained and been brought up with the continuing Church, you know how it happens. But he said, there seemed almost to be a providence in the continuing church, although it was, in his judgement gradually fading out, and the United Church was the great thing.

When the United Church came into being the very fact that there was this continuing Presbyterian Church stimulated the whole United Church into thinking out very smartly, what the doctrine was which very generally they had lacked when they went into union.

They went into union so to speak and decided to work out their difficulties subsequently.

But because there was this continuing Presbyterian Church needing them all the time they got together and worked out their doctrine, in answer to this, so perhaps there was a purpose. I don't know but it was an interesting story.

COMMENT BY MR WATSON:

Isn't it one of the tragedies of the United Church of Canada that the doctrine which they espouse was really an amalgam (of the least common multiple) of the three Churches rather than what you are trying to do in Australia? Trying to find the present faith of the Church without denominational appendages thereto? Is that fair comment?

COMMENT BY MR WYLLIE:

That's true. But there were three conveners who when the Presbyterian said "Yes," went off and spent two of three days together and in three days they drew up a basis of union.

It went back to our three churches and each one of them said, "No, not sufficient."

This looks like (in your words, sir), an amalgamation.

They said "No, we do not want amalgamation, we want something more than that, we want renewal. We want a new church." That is why we want people to think.

And even though the statement "The Faith of the Church" is tough we want people to be able to say there is not enough doctrine in it, or that the Congregationalist point of view hasn't been sufficiently put. We want people all over the Church to be able to say that.

One reason why these things happened was that there wasn't enough education before it was put into being.

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