

succeed Archdeacon Jerrim as rural dean of the Northern Deanery and the Rector of the parish of Burnie, the Reverend K. A. Kay, to succeed Archdeacon Costelloe as rural dean of the North-West Deanery.

THE CATECHISM . . . 103

THE OFFERING OF SACRIFICES

By FRANCIS JOHN BERRY

WE have seen that Our Lord fulfilled in Himself the sacrifices of the Old Testament which typified Him: that he was the "bread of good things" without blemish; and He, the fulfilment of that sacrifice, that as they sinned against the forgiveness of sins, reconciliation of us and communion and fellowship with him, so Our Lord obtained for us through the sacrifice of Himself that forgiveness, reconciliation, communion and fellowship.

Difficult though it must have been for the people of the Old Covenant to understand the meaning of the offering of the sacrifices and the partaking of the flesh of the victim, it is even more difficult for us of the New Covenant to understand the offering of Our Lord's Sacrifice for us, for what it means the partaking of His Body and Blood under the outward and visible signs of Bread and Wine.

We may find it simpler if we consider it alongside the remark of the Very Reverend H. Martyn Hart, who said, we may recall: "Our first parents . . . perverted the springs of life, and to get rid of the child that vitiated blood had to be shed, of which mighty fact, the slaying of the sacrificial victim was a striking and indelible remembrance."

First, "Our first parents perverted the springs of life, so that mother loathed her child she must not visit the child her particular friend because of the virulent disease that was in it, so the child disobeyed and only contracted the disease herself, but carried it to her little sister who, as a result, was blinded for life."

DISOBEDIENCE

God told him he must not eat from the Tree of the Knowledge of Good and Evil, but he did, and as a result set himself against himself, the sacrifice of himself, which leads to the darkness of blindness and ultimate death, but he transmitted it to all his descendants.

Because, for example, Adam

THE CAMBERWELL Church of England Girls' Grammar School

Form 1 to 12 Matriculation
Torrington Street, CAMBERWELL, E.7, VIC.
Telephone: 82-2335

Preparatory to P.6
St Junior School, Ormiston,
St. John's Avenue, MONT ALBERT, VIC.
All Enquiries: 82-3335

Headmistress: Miss Dorothy E. Hall, B.A.

THE NEW ENGLAND GIRLS' SCHOOL ARMADALE, N.S.W.

A Church of England Boarding School for girls aged 10 to 18 years.

Girls are prepared for new Vocations, School Certificate and also for University and University Entrance. There is a sound academic record, high standards of discipline and high standards of Christian life and worship. The school has an extensive range of sports, music, drama, and other extra-curricular activities. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association.

TAMMORCHIE Church of England Girls' School

BOARDING AND DAY SCHOOL
On the sunny North-Western Slopes, Splendid position, overlooking the town.

Kindergarten to Leaving Certificate, with special opportunities for Physical Training and Sport, Excellent health and scholastic record. Specialist teachers, domestic staff, music block, etc.

For prospectus apply to the Principal
Miss W. A. WATKINS, 164
TAMMORCHIE 8765

stained by disobedience. Cain slew his brother in the heat of his rage, and because Cain killed Abel in turn, Lamech slew in cold blood. Without mercy, the young man who had bruised and killed him. So it must all ways be.

If we sin deliberately, the eyes of someone else are blinded to sin. "Cause me to understand where I have sinned," the late the Reverend Joseph Parker asked, "I who is Job?" In a thousand men a thousand generations. The blood of the centuries is in all the had men that ever lived in his life are sitting down in his heart: all the good men that ever belonged to his generation are guests of his."

TRANSMITTED

That means simply, "our first parents perverted the springs of life, and to get rid of the child that vitiated blood had to be shed, of which mighty fact, the slaying of the sacrificial victim was a striking and indelible remembrance."

Secondly, "To get rid of that stain, that vitiated blood had to be shed, of which mighty fact, the slaying of the sacrificial victim was a striking and indelible remembrance."

We may find it easier to understand the offering of the blood had to be shed, of which mighty fact, the slaying of the sacrificial victim was a striking and indelible remembrance."

New, in order that the child might have the chance of life, someone must be willing to give himself for that purpose.

Without the shedding of the blood, the child must die.

Without the shedding of the blood, the child must die.

MANY AFRICAN PROJECTS LISTED FOR AID

Additional projects in Africa, amounting to nearly one million dollars (U.S.), have been approved for listing by the EPCA for Executive Action in Africa of the All Africa

The projects are in the area of refugee and national development, and are being made an effort to determine needs on the basis of continent-wide.

In another action scholarships were awarded from the \$50,000 set aside for that purpose when EPEA was created in 1964.

Under the project are listed by EPEA, the W.C.C.A.'s Division of Inter-Church Aid, Refugee and World Service offer them.

Large project on the list is a Christian service programme in Malawi. A village improvement project is also on the list.

Also approved for listing is a \$25,000 figure asked. The sum \$25,000 is sought for four leadership-training seminars for the year 1967-1968 by the A.A.C.C.

The report can be found, the seminar will be organized in the four basic regions of Africa by

born again and has the opportunity to live and to develop and to be his Father of man because he is man's Creator. Why God made man. He gave him life and a soul. He made him what was compatible with his eyes.

Life is Love and Light and Life in man's spiritual veins flowed the same Love and Light and Life, but man turned away from God and fed himself the evil in those "veins" (sin Sin and Darkness and Death.

Man (figure, as it were) made a misnamed marriage and the result is that all the children of men come into the world spiritual RH babies in whose veins is the blood of spiritual death, the death of the soul.

If the children of men were to have their chance of eternal life, the incompatible "blood" must be drained away and completely replaced "blood" put in its place.

So long as the perverted and incompatible "blood" in life is decaying and he is on the way to death, that man might have his chance of eternal life, blood must be drained away and completely replaced "blood" put in its place.

FAMOUS ANGLICAN SEES . . . 55

Continuing the list of some of the bishops of Salisbury, we find that the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve. Hyde for the Bishop of Salisbury, who is a man of great piety and scrupulous times-serve.

and Light and Life flowed into death. He was slain by sin and darkness and

So God in His love for man and woman, the sacrificial victim, became Man that he might die in our place, so that man could not do for himself.

God in the Person of God the Son, shed His blood that man might have his chance of eternal life. "God was in Christ," as St. Paul wrote, "reconciling the world to himself by His own blood."

Thirdly, Our first parents perverted the springs of life, and to get rid of the child that vitiated blood had to be shed, of which mighty fact, the slaying of the sacrificial victim was a striking and indelible remembrance."

To understand this, we must first notice the animals God chose to be offered in sacrifice. They were not the domestic animals such as dogs and cats which can be trained to obey, nor the wild animals of the bush or jungle which have no personal relations to their Maker.

SYMBOLIC

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

They were the animals which obedient and obedient in themselves, yet conscious of their weakness and their need to be sustained by their Maker.

The heifer, for example, was slain in symbol of sin, the lamb was slain as a symbol of purity and so on.

When, in the sacrificial victim, were slain, the shedding of their blood put man in the place of the sacrificial victim, so that man could not do for himself.

Secondly, the sacrifice of the victim was a striking and indelible remembrance that man might have his chance of eternal life, blood must be drained away and completely replaced "blood" put in its place.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

And thirdly, when they ate of the flesh of the sacrificial victim, they were made one with the nation of the Paschal lamb, and as did the sacrifice as well as the priest in the case of the Paschal offering, it put them in the place of the sacrificial victim, so that man could not do for himself.

CALL FOR CANDOUR ON VIET NAM

ECCLESIASTICAL PRESS SERVICE

New York, February 13

The annual meeting of the Methodist Board of Missions (U.S.A.) adopted a resolution calling for "openness" on the part of those who make up the "closed" movement in policy in regard to Viet Nam.

In doing so the Board supported a similar appeal made recently by the National Council of the Churches of Christ in America.

"More candour," said the Board, "is an indispensable part of securing enlightened public relations in the U.S. and in securing peace in Viet Nam."

As "urgent steps" the Board recommended, under certain conditions, negotiations for a ceasefire, consideration of halting the bombing, and a phased withdrawal of troops.

COMMON VIEW

After a 90-minute debate the Board voted overwhelmingly not to withdraw its funds from American churches which lend money to the government of South Viet Nam.

Adopting a more moderate resolution, the Board called for a conference to present "personally" church leaders to be held in Viet Nam, and to present a view on action that should be taken by those who oppose apartheid.

The findings of the conference will be presented "personally" to President Johnson by a delegation of churchmen elected by the conference.

ABBOTSLEIGH WAHROONGA

Church of England School for Girls
Both Day Girls and Boarders are admitted.

Illustrated Prospectus on application to:
The Headmistress,
The Armadale School,
Armadale, N.S.W.

THE ARMADALE SCHOOL

A Church of England School for Armadale for boarders and day boys from 10 to 18 years. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association.

The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association.

The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association.

The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association.

The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association.

The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association.

The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association.

The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association.

The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association.

The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association. The school is a member of the Anglican Girls' Schools Association.

THE ANGLICAN CHURCH AND NATION

Incorporating the Church Bulletin

THURSDAY FEBRUARY 16 1967

THE PURGING FIRES

Only in adversity does the human spirit show at its finest. The deaths from burning and suffocation, the destruction of homes and property on a vast scale, the loss of crops and fruit trees which will take many years to replace, and the disruption of ordinary life which Tasmania experienced in the Apocalyptic fires of last week, have been balanced by accounts of the quiet courage and devotion of so many who suffered so much. What immediately arose through the smoke over Tasmania resembled the spirit of London during the Blitz; of Malta during the Siege. That spirit evoked a similar response from the outside world.

Common adversity, as always, transcended those political, religious and other differences which mark life in "normal" circumstances. As far as active Christians were concerned, the denominational differences which mark the Body of Christ ceased utterly to exist; in this catastrophe, all were in the one boat. At the moment the magnitude of the disaster became apparent, the ARCHBISHOP OF SYDNEY sent a cheque from his diocese to the BISHOP OF TASMANIA. Other dioceses followed suit. The Pope sent a generous gift to the Roman Catholic Archbishop. Individuals and corporations responded similarly from the mainland as soon as the Appeal by the Government of Tasmania was opened. It is noteworthy that all this help was channelled without restriction or "strings" into the one common pool.

Let us all hope that the spirit of unity which with the disaster has been met will survive in the days ahead.

YET ANOTHER OF THEM

A quaint gaggle of conspirators met in Sydney last Sunday under the aegis of a little-known but quite amusing body which calls itself the "Protestant Democratic Movement". This section of the lunatic fringe originates in Queensland. It plans this year to extend its operations to New South Wales and Victoria — to form a branch in SA, NSW and VIC not later than May, and in the latter next month.

Broadly speaking, this Movement's policies correspond with those of the somewhat better known Roman Catholic front organisation, the National Civic Council, whose gluing programme the latter has recently attended a meeting of the N.C.C. held in Sydney at the same time last week-end. There is a link between the two bodies, the nature of which we shall investigate and expose at leisure.

MR SANTAMARIA's organisation no longer enjoys the support it once had from the Roman Catholic hierarchy; but it still has some. The "Protestant Democratic Movement" is in less happy circumstances; it enjoys no episcopal support whatever. Indeed, it should be made clear that it is a wholly private body with no connection of any kind with the Church of England or any Protestant church. It does, however, command the support of a handful of Anglican priests in Sydney, and this alone justifies our referring to it.

Like the N.C.C., it is violently anti-communist. In addition, its extreme publicly right wing policies include a dash of anti-Semitism, support for apartheid in South Africa and for racial segregation and discrimination in the U.S.A. Its members, of course, adore Biblical support for these attitudes!

Its leading members in Queensland include one gentleman who claims to have been a member of the Communist Party in the 1930s. He has seen the Light and to have worked for all the best Western Intelligence Services listed in any work of spy fiction. Its President claims to have been "Military Attaché in Shanghai" and the Vice-President, a take-over in China." Regrettably, neither the Department of External Affairs nor the Department of the Army can confirm this. It must be assumed, therefore, that since we can't find the Communist gentleman is an ex-officer of the Patagonian Cavalry.

Among the more intriguing decisions at last Sunday's meeting were to recruit members from selected trade unions and to seek the necessary clearance as the Christian Broadcasting Association, the Telegraph, the Bulletin and — the *Troise*! The chance of the last-named co-operating, we must confess, appears somewhat slim.

A sound, intelligent political right wing is wholly desirable in Australia or any other democracy. Participation by Christians in political organisations is a duty that too many of us neglect. We cannot count this "Protestant Democratic Movement" as either intelligent or as a body meet for any Christian — especially a Protestant — to support.

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

—Dr. Geoffrey Fisher

Aid For Tasmanian Bushfire Sufferers

The southern Tasmanian bushfire victims, the destruction of more than 1,000 homes and the infliction of widespread grief and suffering, has evoked a world-wide sympathetic response in money and gifts to alleviate immediate hardship.

It has been splendid to read of this spontaneous reaction and to see some physical evidence of it in money given in church raising efforts and in the food collected at potluck in strategic points. Here, it is said, who gives quickly.

Enormous projects of rehabilitation are poised in the raising of suburbs and towns by the fires. Fortunately, the Commonwealth and the Tasmanian State Governments have acted speedily to announce the joint relief of the victims and rebuilding homes. Such co-ordination of the light of earlier bushfire and flood relief measures, usually in mainland State relief, the Tasmanian disaster is among the worst in our history. The scale of rehabilitation will be correspondingly large.

It is not inappropriate that thought should be given to establishing the Tasmanian disaster relief fund. Earthquake-prone New Zealand has given a valuable lead by the national disaster fund which has built up by a percentage levy on all insurance contracts.

But immediate thoughts will be given to the suffering families who have suffered so much. It is to be hoped that the Government will help them and to help them as much as possible while they are discussing plans for the disaster relief establishment. There will surely be a practical good will flowing for some time yet.

It is to be hoped, it is offered, it is that there is the opportunity to establish a disaster relief fund for rehabilitation in the next few months before winter begins.

Whitlam Improves Labour's Image

Politically much we admittedly are, our suggestion that the Australian Labour Party should choose its outstanding men of Right and Left as leader and deputy-leader respectively very nearly adopted by the caucus last week.

It duly elected Mr Gough Whitlam as leader to succeed Mr

Arthur Calwell, and it failed by only two votes to elect Dr James Cairns (out of a field of eight) as deputy-leader.

It is still a still Whitlam-Cairns team would have made the best appeal to the electorate. Mr Whitlam is a man of vision and Mr Cairns, who was chosen by 35 votes to 33 in the seventh ballot, I thought the Prime Minister, Mr Harold Holt, made a shrewd comment when he said that Mr Cairns' election revealed that strong divisions remained within the party. Whitlam's election was a shrewd move, it is said, to show the public that the party was not divided.

If Dr Cairns had been chosen he and Mr Whitlam might well have worked together and have brought the Right and Left to a better working partnership in the process.

It is a pity that Mr Whitlam has made a good impression, particularly in his television interview. Labour would be foolish not to make the most of the new political partnership.

New the Menzies-Calwell era of elderly leadership has passed national politics are invigorated. The brisk humorous exchange of telegrams between Mr Holt and Mr Whitlam the other day promises that, if Mr Whitlam is elected, the debate will be in good spirit.

It is to be hoped that Mr Whitlam will not want to fall Mr Holt's hope of a long-term leadership. He is the Leader of the Opposition, Mr Holt, eight years older, will be equally anxious to retire.

It is to be hoped that the best of the next few years will be devoted to meeting Mr Whitlam's challenge in the 1969 election.

Unemployed Equal Canberra's Size

The national economy is under close scrutiny this week as the Federal Government's 64th meets. Among the speakers, representatives of commerce, industry and the unions as a prelude to two days of conference with the Premier.

The Associated Chambers of Commerce put the view to the Government that the danger in the next six to twelve months is more likely to be through inflation than through under-employment.

But, with registered unemployment at 11.2 per cent,

played rising by 12,500 to 88,965 in January there is bound to be some discontent over jobs. The Minister for Labour, Mr Leslie Bury, attributed the rise partly to the annual shutdown of many factories, the close of the Queensland sugar season and the continued registration of school-leavers. The February figures will show whether his reasons are sound because then the first factor will not be operating and the third should be considerably reduced.

When viewing unemployment figures one is obliged to consider not only the hardship of breadwinners out of jobs but the hardship, too, imposed on their dependents, particularly mothers and young families. One way to visualise the numbers out of work is to try to remember that they correspond to the population of Canberra. If the national capital continue to grow steadily, may the number of unemployed in the country be declining much more swiftly?

Court Order For A Haircut

I dislike the sight of long, unkempt hair on a man, particularly on the right of the Wollongong (N.S.W.) Magistrate, Mr T. J. Towns, to refer to the case of a man who had a beard-like defunct until the latter had been ordered to have his hair cut, pleaded guilty to the offence of being charged and placed on a bond to appear in court.

Mr Towns has earned much credit for his decision (within the law) against motorists charged with speeding drinking or driving under the influence. It is generally conceded that Wollongong is a much safer city for pedestrians than it was before. It is to be hoped that a pity if he should partly mar this good record by appearing to be over-cautious in his decision to spread youthful hair style.

THE ANGLICAN CHURCH IN THE STREET.

CLERGY NEWS

BEER, the Reverend J. G., formerly Director of the Department of Mission, has been appointed to the position of senior lecturer in the Department of Theology, University of Sydney.

BROWN, the Reverend A. R., formerly Director of the Department of Mission, has been appointed to the position of senior lecturer in the Department of Theology, University of Sydney.

CHOR, the Reverend G. G., formerly Director of the Department of Mission, has been appointed to the position of senior lecturer in the Department of Theology, University of Sydney.

CHOR, the Reverend G. G., formerly Director of the Department of Mission, has been appointed to the position of senior lecturer in the Department of Theology, University of Sydney.

CHOR, the Reverend G. G., formerly Director of the Department of Mission, has been appointed to the position of senior lecturer in the Department of Theology, University of Sydney.

CHOR, the Reverend G. G., formerly Director of the Department of Mission, has been appointed to the position of senior lecturer in the Department of Theology, University of Sydney.

CHOR, the Reverend G. G., formerly Director of the Department of Mission, has been appointed to the position of senior lecturer in the Department of Theology, University of Sydney.

CHOR, the Reverend G. G., formerly Director of the Department of Mission, has been appointed to the position of senior lecturer in the Department of Theology, University of Sydney.

ONE MINUTE SERMON

OPPOSING PARTIES

Read 2 Cor. 10:1-7.

Look at the obvious fact says St. Paul in this opposition to party claims to be the party of Christ. He says that they should realise the Apocalyptic position of St. Paul and the spirit of the Gospel. He says that they should realise the Apocalyptic position of St. Paul and the spirit of the Gospel.

And their pride was due to the fact that they judged themselves by the standards of Pharisees. They were comparing themselves with Pharisees but they were not Pharisees. They were comparing themselves with Pharisees but they were not Pharisees.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

St. Paul would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee. He would not claim to be a Pharisee.

ANGLICAN OF THE WEEK

National Fitness Leaders' training course. He is selected from youth groups affiliated with the National Fitness Council of Western Australia.

Mr. Raymond is an ex-serviceman who was for three years in the Pacific and in the Pacific Islands. He joined the C.E.B.S. in 1957 and was church governor of St. Francis, Inglewood, until 1957.

From 1957 to 1962 he was a member of the Area Club of Inglewood, holding the portfolio of Service Director (two years), Programmes Director (one year) and Service to Youth (one year).

In 1962 he returned to C.E.B.S. as Commissioner and later again became Governor of Inglewood and has continued as such.

As Commissioner for C.E.B.S. he has assisted in the organising of such functions as the annual swimming carnival and the indoor games competition, and in 1963 was organiser of the annual athletic carnival.

Mr. Raymond is serving his term as People's Warden at the St. John's Home for the Deaf at Chalice at Church there each week.

He is the fourth member of the Church of England Boys' Brigade in the Diocese of Perth who have been awarded the award, the others being Rev. Richard Lloyd and Percy Prior.

Our Anglican of the Week is a well-known leader in the Church of England Boys' Brigade in the Diocese of Perth who has just been honoured with the National Fitness Leaders' Award for 1966.

He is Mr. Cyril Raymond who is 41 years of age and married with three children.

The award is presented to a leader who has completed the

BEAUTIFUL SCRIPT

CHINESE CALLIGRAPHERS AND DESIGNERS. 221, Victoria Road, University Press, Tel. 286-5188.

There are two sound reasons why Australians should read this book, whose production is a credit to the publishers and to the artist. The first reason is that we know too little about the Middle Kingdom and this book tells us indirectly a very great deal about the essence of Chinese culture.

The second reason is that, like handwriting, calligraphy is beautiful script, is increasingly rare in Australia today, and the knowledge that the Chinese still take pride in the art of calligraphy may shame those who write illegible letters to hard-pressed newspaper editors, or mending their ways.

The price of the book, ten dollars, may seem high. It is our guess that its publication will result in a loss. Those who can afford the ten dollars should at the least ensure that the local library obtains it.

WRITTEN CHINESE

The first part of Dr. Chen's book contains an historical account of the evolution of written Chinese, from its little-known beginnings in the presence of pictographs, covering a period of more than 3,000 years. This account is highly compressed, but the scholars might disagree with Dr. Chen's selection of calligraphers and the examples he has chosen. It is not for his disclaimer confession that his choices "in the nature of things, are unavoidably arbitrary and subjective", that the "process of civilisation is most difficult and often painful."

The remainder of the book discusses calligraphy as an art—a difficult exercise if only because Chinese and Western artistic criteria differ in so many respects, and because so much Western content exists for so many Chinese ones.

The whole is illustrated by some eighty illustrations of great beauty from the past and present. The book is a gem of the recently-discovered character of the Chinese people of Yunnan Province (Mo So) as a continuation of contemporary "abstract" writing if calligraphy is an art, so is fine printing.

It is pleasing to say that the Griffin Press have matched the quality of Dr. Chen's scholarship with stimulating work in the technical and artistic excellence of the book. It is a pleasure to the producers.

—A.F.J.

BOOK REVIEWS

SEARCHING FOR THE TRUTH

TRUTH TO TELL: A Radical Reformation of the Christian Faith. Hugh Montefiore. London, 1966. Pp. 200. 10s. 6d.

IN a desire to help contemporary Christians to see the relevance and redemptive character of modern Christianity, Canon Montefiore here reproduces a series of physical body was raised from the dead.

Concerning the Virgin Birth, Jesus did not inherit genes from his human father, it is very hard to believe he was fully human.

Concerning Christ's death, "It is not just, as Jesus hung on the Cross to receive my punishment, and your punishment, in our place."

Concerning Christ's Church, "Without the Church you cannot become a Christian. To be a Christian must involve belonging to the Church of God. This is not just, strong churchmanship, it is simply a statement of fact."

This brief selection will show that in going back to the roots, Montefiore is prepared to discard and shock—but only properly to sustain a faith which he considers to be intellectually honest and satisfying.

Not only so, but for the theological quester, but one for the university student who questions whether the Christian faith has anything to say in the mid-sixties.

—A.V.M.

THE TREATY OF NERCHINSK

Several readers have written or telephoned for information about the Treaty of Nerchinsk, to which a passing reference was made in our Leading Article, February 9, 1967. Here is a brief account of the Treaty compiled by a Staff Correspondent.

Before about 1,600 A.D. China and Russia proper were geographically separated by a series of independent territories, chieftains, principalities and so on. The Central Asian, the Pacific-Ocean (through Siberia), and the Indian Ocean (through the Straits of Malacca) were from what is now known as Vladivostok to Ulaanbaatar.

The Russian Empire, of Russian power during the first half of the 18th century, was followed by expansion into Central Asia and the Pacific Ocean, and the minerals and later on timber.

By 1858, Russian forces, followed by soldiers, had penetrated Transbaikalia—past Lake Baikal and the Amur River. The Russian Empire had a small number of soldiers to maintain necessary law and order in these settlements and to protect them against attack by the indigenous population, which was largely nomadic and wild.

In the same year the Russians established a number of small forts along the Amur River. These gradual encroachments of Russian power on the fringes of the Celestial Empire were carefully noted in Peking, the capital of China.

The Chinese government was highly efficient intelligence and communications system. The Chinese government was highly efficient intelligence and communications system. The Chinese government was highly efficient intelligence and communications system.

It was established Chinese policy to interfere as little as possible in internal affairs of other countries, and so to tolerate any interference in these matters by any other power that was Russia.

NEW SETTLEMENTS

Russia, it should be remembered, was not a country ruled by the Chinese, as itself a part of the Russian Empire.

By the late 18th and 19th centuries, Russian settlements were established in areas which had been formerly occupied by Chinese suzerainty. There occurred a series of internal affairs "incidents" involving not only Russia, but also local rulers of the Chinese Empire. There are records of appeals by the Chinese to the Russian suzerain power, for help against Russian settlers.

This incident caused conflict in Moscow and Peking and led to the signing of the Treaty of Nerchinsk in 1689. The Treaty of Nerchinsk is that which was signed between the Russian and Chinese governments in 1689.

The Russians, in the Western tradition, had concluded numerous treaties of various kinds with the Chinese Empire before the 1689. To the Chinese, however, the notion of treating any other people as equals was quite novel; the world consisted of "Heavens, Kingdoms, and barbarians." In the Chinese view, one did not treat "barbarians" as equals: one accepted petitions and tribute from them. And the "barbarians" had always hitherto come to Peking to present their petitions and render tribute.

At Nerchinsk, not Peking, the Russians were presented by F. A. Golovin and the Chinese by two princes of the Imperial family and the head of the Li Fan Yeh, the government system in charge of military affairs.

The Russian Orthodox Golovin negotiated with the Chinese. The Chinese, through two Jesuit priests attached to the Imperial Court at Peking, acted as interpreters and advisers. The Chinese took a number of considerable numbers of Manchu troops about the meeting place.

The original Chinese proposal that the River Lena should mark the frontier was rejected, and the agreed line finally ran along the Gorbukhovo Mountains, the slopes of the Stanovoi Range, north of the Amur and the Lena.

The Russian Empire represented a substantial Chinese concession and Russian gain.

The Treaty provided that certain Russian settlements were to be formed past this line. Russian merchants were to trade and trade beyond it. Certain of the forts which the Russians had built along the Amur were to be destroyed, and Russian craft were to cease sailing the Amur.

Mongolia and Dzungaria, the two great nomadic tribes to remain under Chinese suzerainty. The northern borders of these states, however, were defined.

The Treaty was supplemented in 1727 by the Treaty of

Kiaulita, one effect of which was to cede to Russia more territory than was lost by the Russian Empire.

By 1858, when Russia and China signed the Treaty of Peking, the Russian Empire was able to gain to take advantage of the first world war and further territorial claims. China could not stand with the Russian Empire before the 19th Century.

To this day, in Sinkiang Province (or Chinese Turkestan), for example, the minority groups of Uighurs, Kazaks, Tajiks and others like the Mongols are ethnically distinct with peoples in contiguous areas just across the border with Russia.

By 1858, when Russia and China signed the Treaty of Peking, the Russian Empire was able to gain to take advantage of the first world war and further territorial claims. China could not stand with the Russian Empire before the 19th Century.

To this day, in Sinkiang Province (or Chinese Turkestan), for example, the minority groups of Uighurs, Kazaks, Tajiks and others like the Mongols are ethnically distinct with peoples in contiguous areas just across the border with Russia.

BIBLICAL NOVEL

MARCUS, Laurence. China, Hester and Sonnet. Pp. 70. 5/6d.

THERE is a fascination about words written around Bible characters. "The Robe," "The Silver Chalice" and other New Testament stories have had great appeal and a wide circulation.

One would expect the same of the Bible characters. The "Robe" (of St. Barnabas), almost universally accepted as the writer of the book, has been a best-seller, and itself the basis of the first novel in the series, the "Robe" (of St. Barnabas), almost universally accepted as the writer of the book, has been a best-seller, and itself the basis of the first novel in the series.

It is one of the main characters of this story and his differences with Peter are quite explicit. Mark was a Jew and he watched the Agony in the Garden, takes a long time to be converted, but he did not turn up his Gospel in Rome at the time of the crucifixion when both Peter and Paul were martyred, exercises a great ministry in Alexandria and becomes a bishop.

—J.S.M.

FOR ADOLESCENTS

DEVOTIONS FOR YOUNG TEENS. Helen Couch and Sir Harold. Pp. 100. 10s. 6d.

Here are fifty brief chapters designed for teenagers, with some thought-provoking material for discussion. The text is a simple, straightforward, and a closing clove. Rather expensive, but a useful book for teenagers to have lying around the home.

—A.V.M.

ST MARYLEBONE ANNIVERSARY

Anglican New South Wales, London, February 13. The Bishop of London, the Right Reverend Robert Storey, D.D., celebrated and preached at St. Marylebone parish church on February 5, as part of the church's 150th anniversary festival.

The festival programme is planned to emphasize links between past and present, especially during the important week activities of the parish, medical, educational, missionary and commercial.

Addresses will be given by Sir Eric Kitchin, of "Joseph's Lister", by Sir Thomas Armstrong, principal of the Royal Academy of Music, on "Marylebone and Charles and Samuel Wesley", by the Reverend John Williams, of the Society for Promoting Christian Knowledge, by Mrs. Stephanie Fier, principal of Queen's College, Harley Street, on "Marylebone and the Origin of Modern Education for Women and Girls."

FOR CHILDREN Let's Talk. Peter F. Koenig, Henry. Pp. 100. 10s. 6d.

Thirteen talks for children, written by the author, who is a school principal. They are delectable, witty, but behind them lies a wealth of scholarship.

While an attempt has been made to make them more related to the interests of children, and large numbers of presentation is still that of pre-Goldman times.

—A.V.M.

SHELLEYS' Famous Drinks

ORANGE DELITE — LEMON DELITE — LEMONADE — KOLA — OLD STYLE SINGER BEER — FRUITJUICE.

For All Occasions — Phone: 51-5441 (six lines) 41-9412.

ORVAL STUDIO

J. L. E. Orval, 179 Rippon Rd., Hamilton, Victoria. Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

ARS SACRA
PTY. LTD.
Phone: 642-1477

Australian makers of stained glass. Individual designs of liturgical pieces of art.

STEPHEN MOOR
227 LIVERPOOL ROAD,
5TH STRATHFIELD, N.S.W.

We have proved in a few years that the Church windows we create differ in . . .

● Spiritual
● Artistic
● Professional aspects

from those which you have built in the past.

Control — No obligation

ORVAL STUDIO

J. L. E. Orval, 179 Rippon Rd., Hamilton, Victoria. Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

Phone: 231-80.

ALEX GOW PTY LTD. FUNERAL DIRECTORS

36 Breakfast Creek Road, Newstead, Brisbane. EFFICIENCY COMBINED WITH DIGNITY AND REVERENCE. Phone 51-1501.

MEMORIAL PLAQUES

Wall of Remembrance Plates in Bronze, Chrome and Brass. Elegant Engraving. Est. 1910. ERIC H. STEWART PTY. LIMITED. 39 Liverpool Street (ex. Sussex Street), Sydney. 41-9412.

'RO' FURNITURE MANUFACTURERS

PTY. LTD. MAKERS OF HIGH CLASS ECCLESIASTICAL FURNITURE. Pulpits, Lecterns, Altars. Also School and Detail Bedroom and Dining Room Furniture. Established over 20 years. PROMPT DELIVERY ON ALL ORDERS. 366

TASMANIAN HOLIDAY FOR ABORIGINE CHILDREN

FROM OUR OWN CORRESPONDENT

Thirty excited Aborigine children passed through Melbourne on January 29 on their way home to S. Mary's Mission, Alice Springs, after a six-weeks' holiday in Tasmania.

They looked happy, healthy, handsome and well dressed, and appeared not to care for the world. Not quite so carefree was their "matron", Mrs. Miriam Alexander-Smith, whose husband Peter was three months ago appointed Superintendent Chaplain of the Mission by the Bishop of Carpentaria.

Mrs. Alexander-Smith, who is the daughter of the Reverend C. L. and Mrs. Olive of S. Stephen's Church, Mt Waverley, in Melbourne, brought the children to and from Melbourne for their long break in Tasmania with foster-parents.

She went home knowing there would be one home-mother short at the mission, and that the mission farm would soon be taken away by the Government, if a farming couple were not found to work it.

"The farm has a three-roomed cottage, and we dearly hope that we can find someone interested in farming to come to us," she said in Melbourne.

The 30 holiday-makers were among the 41 station and welfare children who are being brought up at S. Mary's Mission. The station children are the children of second-generation educated Aborigine workers on the stations, who want the educational opportunities they themselves enjoyed for their children also.

Among the station children in

WANGARATTA APPOINTMENTS

FROM OUR OWN CORRESPONDENT

Wangaratta, February 13. The Bishop of Wangaratta, the Right Reverend F. B. McCall, has appointed Canon W. G. Wiedemann to succeed the Ven. Rev. P. H. Dickson as Archdeacon of Wangaratta.

Archdeacon Dickson will retire as Archdeacon of Wangaratta on February 20, having held that office for the past ten years. The title of Archdeacon Emeritus is to be conferred on him.

Archdeacon Wiedemann is the first archdeacon to have been born and trained in the diocese. He will be collated in Holy Trinity Cathedral on Sunday, April 2.

Bishop McCall has appointed the Reverend Charles Partridge, Rector of Broadford, to be an honorary canon of Holy Trinity Cathedral, following the resignation of Canon Wiedemann to become archdeacon.

Canon Partridge, who has served the diocese in a number of parishes for the past twenty years, will be installed in the cathedral on April 2.

The Tasmanian holiday party was Mrs. Irene and Kenny Kunoth, who were met at Essendon Airport by their sister, who is now Sister Rosalie, a fully professed Anglican nun working in Melbourne. Sister Rosalie was formerly Mary Kunoth, the star of the film *Jodelle*.

The welfare children are mostly children who have been taken away from their families for their own sake. In many cases their father is unknown.

At home, the children travel five miles into Alice Springs to Ross Park Public School.

There are four cottages at S. Mary's, with ten children in each. A young house mother is in charge of each cottage.

The Church is striving to maintain a very high standard at S. Mary's, and is quite obvious among the children who

were entertained by S. Stephen's parish, Mt Waverley, the day they passed through Melbourne. Up till this trip the Federal Government has always paid the children's fares to Tasmania.

It has actively encouraged these holidays in the hope that the foster-families will take a continuing interest in the children, particularly after they leave school. But the Government has paid these air fares for the last time.

"A great need is to find a 'family' for each child in a large city—it doesn't matter which city," Mrs. Alexander-Smith said.

"Most of the children have to come to town to train for work, and it is then that they must have a family concerned about their welfare."

EVENING ORDINATION AT SALE

FROM OUR OWN CORRESPONDENT

On the evening of the Feast of the Purification, February 2, the Bishop of Gippsland, the Right Reverend D. A. Garnsey, held an ordination in S. Paul's Cathedral, Sale, at 6.30 p.m.

The evening time was chosen so that those engaged in daily work might be able to travel to attend the service; and as being more convenient for the parochial clergy; and that all might be able to reach home again at a reasonable hour.

The result was a full cathedral, the presence of two-thirds of the clergy, and several visiting priests from beyond the diocese. The Dean of S. Paul's, Sale, the Very Reverend C. B. Alexander,

had been with the candidates during their retreat, and presided at the ordination service.

MANY COMMUNICANTS. The candidates were presented by the Archdeacon of South Gippsland, the Ven. Rev. F. W. Hipkin; Allan Huggins, William Michie and Edward Vincent, for admission to the diaconate, and the Reverend Frederick Wandmaker to be advanced to the priesthood.

After the singing of the Litany, the service followed the Prayer Book order, and more

than two hundred and sixty persons received the Holy Communion.

The Gospels were the Rev.

The Reverend Allan Huggins will be assistant in the parish of Leongatha.

The Reverend William Michie will continue working in Morwell.

The Reverend Edward Vincent will be assistant in the parish of Wonthaggi.

The Reverend Frederick Wandmaker will continue as assistant to the Dean, at Sale.

BISHOP CALLS OFF

HIS BELFAST VISIT

ANGLICAN NEWS SERVICE

London, February 13

The Bishop of Ripon, the Right Reverend John Moorman, who last month was an Anglican delegation to Italy for talks with the Roman Catholic Church, cancelled his proposed visit to Belfast last week-end "owing to local opposition."

It would not be right for him to be in Belfast if his presence were going to cause trouble, Dr. Moorman said.

Permission for S. Anne's Cathedral, Belfast, to be used for a meeting of church unity was withdrawn because of a threatened parade to the cathedral led by the Reverend Ian Paisley.

ARMIDALE ORDINATION

FROM OUR OWN CORRESPONDENT

Armidale, February 13. The Bishop of Armidale, the Right Reverend R. C. Kerle, held an ordination service in S. Peter's Cathedral on Sunday, February 5.

The candidates who had been in retreat at Bishopscourt under the guidance of the Archdeacon of New England, the Ven. Rev. C. R. Robinson, were: the Rev. R. McKinney, a former P.M.G. employee at Moree, who was made a deacon; and the Reverend R. D. Turner and the Reverend G. Browning who were ordained to the priesthood.

The Reverend R. McKinney who joined the staff of S. Paul's, West Tamworth, was the gospel, and the Litany was read by Canon R. F. Kirby (S. John's, Tamworth).

The celebrant was the Dean of Armidale, the Very Reverend E. W. Webster.

Bishop Kerle, whose sermon was addressed especially to the ordinands, reminded them of their oneness with Christ, and their relationship with the Church of the world in which they lived.

SPECIAL NOTICE TO INCUMBENTS

PRAYER BOOK REVISION IN AUSTRALIA

Please notice carefully the following information about the new and revised forms of Service.

1. Separate, individual forms of service are in course of preparation. They will be available to parishes for use under proper conditions AFTER Easter.
2. Orders for these small books, each containing one form of service, MUST be placed with your Diocesan Registry. Orders should NOT be placed through booksellers, or direct with THE ANGLICAN.
3. The reason for this requirement is twofold. First, each diocesan bishop must approve the use of these experimental forms in each parish, and his Registry is the proper channel through which he should be informed. Second, the actual price of the booklets is dependent on the quantity ordered, so diocesan registries have been asked to transmit orders to the Primatial Registry not later than March 12.
4. The second edition of the complete Report of the Prayer Book Commission, together with the draft Revised Forms of Service and the new Forms of Service, is now almost completely sold out; our Book Department holds in fact a stock of fewer than 100 copies.
5. Preference will be given to orders for single copies accompanied by cash. Clergymen who have not yet obtained copies are requested to PLACE THEIR ORDERS IMMEDIATELY.

Price: \$1.00

(Plus Postage 5 cents)

Available from THE ANGLICAN G.P.O. Box 7002, Sydney, N.S.W.

CONTENTS

Report of the Commission

Draft Revised Services:

Morning Prayer	The Catechism
Evening Prayer	Confirmation
The Litany	The Marriage Service
Holy Communion	The Burial Service
Baptism of Infants	Thanksgiving for childbirth
Baptism of older persons	

New Services:

- A Modern Liturgy
- Baptism and Confirmation of Adults
- Ministry to the Sick
- A Suggested Order for a Sunday Liturgy
- A List of Prayers and Thanksgivings

After the ordination in Sale on February 2. Left to right: The Reverend F. Wandmaker, the Venerable G. C. Lovgren, the Bishop of Gippsland, the Reverend A. Huggins, the Reverend W. Michie and the Reverend E. Vincent.

—Ronald Gorman, Sale, picture.



PROTESTANT LETTER

FROM CANON I. D. STUART

Some 205,000 children started a new primary school year in Papua-New Guinea last week. This is 10,000 more than last year. 140,000 of the children attend mission schools and the remainder, schools run by the Administration. The missions have 6,400 teachers and the Administration 2,025.

This year for the first time children in all the Primary I Schools (schools in which English is taught as a foreign language), both mission and Adm. schools will be given a dollar to help pay for their books and equipment.

Children in Primary A Schools, which are for children whose mother tongue is English, already pay for their books. Some of these children are Australian or mixed-race.

While most church leaders have agreed to the charging of fees in principle, they are concerned at the way in which the new charges have been introduced and the method proposed for their collection.

The Anglican, Roman Catholic and Lutheran Churches have asked for the scheme to be delayed for a year so that the matter can be thoroughly explained to the parents and children.

ANGLICAN PROTEST

The Anglican were the first to voice protest. The Education Advisory Council sent a statement to the Administration pointing out many difficulties in the scheme which apparently had not been thought of.

The Council is especially opposed to the use of teachers to collect the fees. It does not believe that mission workers should be used to collect government money.

The Administration's position in its arrangements the teachers will certainly be exposed to various trouble and embarrassment.

Even to find a safe place to keep so many thousands of dollars paid in to the authorities will be a task for many teachers, and living in a primitive native-style buildings.

Despite this has yet ruled as to whose responsibility it will be if the money is stolen.

Then it could well be considered very unfair to expect teachers to carry a few dollars a month to handle quite large amounts of money.

At present, Konedobu (the Provincial headquarters of the Administration headquarters is situated) has remained optimistic in the face of the protests and opposition and it must be borne in mind that the Adm. has the wages of all registered mission teachers and provides all mission-regulated schools with their equipment.

NEW SCHOOL

A dollar a year does not seem very much when compared with the school fees already charged by some of the missions. The Catholic Mission recently opened a new boarding school for girls at Port Moresby. The fact that the school is charging a dollar a year (for each pupil) has been a flood of applications for enrolment and many girls have had to be turned away.

There could very well be a similar case in Papua and elsewhere where the school fees are paid for more highly than something given free.

One New Guinea teacher working in Administration has told me how little encouragement and assistance he receives from the parents of their pupils who often don't want to come to school anyway.

A teacher recently had his class open by an air force officer with a bush knife after he had chastised a child.

But then there are other areas where the people are clamouring for more education.

At present fewer than half of the children of Papua-New Guinea receive any education at all.

For many years Administration policy was to provide universal primary education by doing very much about secondary schools, let alone tertiary institutions.

There was a horror of creating an elite minority. Rightly or wrongly, this policy has now had to be abandoned and the emphasis is on higher education for all.

Whether wanted or not, independence is not far away and university graduates does not bear thinking about.

Consequently, having neither the money nor the human resources to do everything, the Administration is now having to say to many people that they must wait for schools.

One wonders if these folk will have sufficient breadth of vision to willingly accept illiteracy for their children for another generation or two so that children from the districts can go to university.

THE UNIVERSITY

Talking of the university, this year will see the beginning of the first year of the University of Papua and New Guinea.

The university is situated in bush land about seven miles from Port Moresby, on a site at a place called Waigani.

Last year 57 students lectured in four preliminary courses at the university, attending lectures by the Anglican, Roman Catholic, Lutheran and other churches. The university, attending lectures by the Anglican, Roman Catholic, Lutheran and other churches. The university, attending lectures by the Anglican, Roman Catholic, Lutheran and other churches.

Only four of the students were Papuan, but the numbers should quickly grow in the future of the new university.

Schools will be turning out more and more eligible students.

Most of the students belong to the Paganu, Ekele, the local church of the I.M.S. Mission and to which many of the Central District people belong.

The churches have agreed not to charge fees for their students. The churches have agreed not to charge fees for their students. The churches have agreed not to charge fees for their students.

Indeg, it is planned to establish a chapel common to all, offices for chaplains, meeting rooms, etc.

The agreement reached by the churches for the matter of the university is indicative of the friendly relations existing between the churches of Papua-New Guinea.

COLLAR PROUD?

A columnist in the Victorian Methodist paper, "The Spectator", discusses somewhat flippantly the clerical collar issue which began in Sydney as a purely domestic "ad clerum" but was blown up by the interest of the secular Press.

"Solon" calls his contribution "Collar Proud" and says: "The Archbishop of Sydney has raised what will undoubtedly be the most important issue for the church in writing - why the clergy should make a bold statement in our public life by wearing their dog collar."

It is to be noted that no objection is taken to wearing a collar and tie "when a man is in the house, party, or a summer school, or in camp, or in any circumstances where the wearing of a clerical collar would be inappropriate."

This proviso raises all sorts of questions of propriety, in which there is no room to deal here.

HOUSE PARTIES?

There are, it is true, some house parties where the collar would be rather inappropriate, but the writer really does not see why he should say much for the integrity of the clergy; and further that "it also suggests that you represent in the community at large."

Not to wear a collar, but a representative of the living God to a sign of the dead hand of the past. It is rather surprising that, in the end, the writer really does not see why he should say much for the integrity of the clergy; and further that "it also suggests that you represent in the community at large."

There is a rather surprising that, in the end, the writer really does not see why he should say much for the integrity of the clergy; and further that "it also suggests that you represent in the community at large."

although New Guinea has three times the population of Papua.

Thirty students came from the Central District, which Port Moresby is situated.

Thirty students came from the Central District, which Port Moresby is situated. Thirty students came from the Central District, which Port Moresby is situated.

The very popular Sepik and Morobe Districts only provided one student each, while the four Highland districts which contain three of the country's population produced no students at all.

Virtually all of the students had a strong church background. Fourteen of the students were daughters of clergymen or other church workers and a number of others were related to native missionaries or brought up on mission stations.

Of the six girls students one, Rachel Rastiani, is the daughter of the Anglican minister, the late Assistant Priest at Botani.

Port Moresby is a centre of mission workers who have benefited from coming from what is probably the most literate household in the majority of villages.

Most of the students belong to the Paganu, Ekele, the local church of the I.M.S. Mission and to which many of the Central District people belong.

Only four of the students were Papuan, but the numbers should quickly grow in the future of the new university.

Schools will be turning out more and more eligible students. Most of the students belong to the Paganu, Ekele, the local church of the I.M.S. Mission and to which many of the Central District people belong.

Indeg, it is planned to establish a chapel common to all, offices for chaplains, meeting rooms, etc.

The agreement reached by the churches for the matter of the university is indicative of the friendly relations existing between the churches of Papua-New Guinea.

COLLAR PROUD?

A columnist in the Victorian Methodist paper, "The Spectator", discusses somewhat flippantly the clerical collar issue which began in Sydney as a purely domestic "ad clerum" but was blown up by the interest of the secular Press.

"Solon" calls his contribution "Collar Proud" and says: "The Archbishop of Sydney has raised what will undoubtedly be the most important issue for the church in writing - why the clergy should make a bold statement in our public life by wearing their dog collar."

It is to be noted that no objection is taken to wearing a collar and tie "when a man is in the house, party, or a summer school, or in camp, or in any circumstances where the wearing of a clerical collar would be inappropriate."

This proviso raises all sorts of questions of propriety, in which there is no room to deal here.

HOUSE PARTIES?

There are, it is true, some house parties where the collar would be rather inappropriate, but the writer really does not see why he should say much for the integrity of the clergy; and further that "it also suggests that you represent in the community at large."

Not to wear a collar, but a representative of the living God to a sign of the dead hand of the past. It is rather surprising that, in the end, the writer really does not see why he should say much for the integrity of the clergy; and further that "it also suggests that you represent in the community at large."

There is a rather surprising that, in the end, the writer really does not see why he should say much for the integrity of the clergy; and further that "it also suggests that you represent in the community at large."

There is a rather surprising that, in the end, the writer really does not see why he should say much for the integrity of the clergy; and further that "it also suggests that you represent in the community at large."

There is a rather surprising that, in the end, the writer really does not see why he should say much for the integrity of the clergy; and further that "it also suggests that you represent in the community at large."

There is a rather surprising that, in the end, the writer really does not see why he should say much for the integrity of the clergy; and further that "it also suggests that you represent in the community at large."

There is a rather surprising that, in the end, the writer really does not see why he should say much for the integrity of the clergy; and further that "it also suggests that you represent in the community at large."

There is a rather surprising that, in the end, the writer really does not see why he should say much for the integrity of the clergy; and further that "it also suggests that you represent in the community at large."

Guinea last week. This is 10,000 more than last year. 140,000 of the children attend mission schools and the remainder, schools run by the Administration. The missions have 6,400 teachers and the Administration 2,025.

THE WAGE CASE

The longest arbitration case in the Pacific Islands which Port Moresby is dragging to a conclusion in Port Moresby and the final speech of the counsel opposing the claim is expected to be made in 15 months.

The hearing began 13 months ago when the Papua-New Guinea Public Service Association applied for extra pay for local officers employed by the Territory's Public Service.

The local officers receive salaries and benefits far lower than those of the expatriate officers.

The claim has been opposed by the Administration and the hearing has developed into a vital battle.

Its outcome is awaited anxiously not only by the local officers themselves but by virtually all other local wage-earners who are paid by inevitably be affected by the decision.

Also indirectly involved are the expatriate officers of the widely held belief that the dual wage scales are the most potent source of racial disharmony.

The P.S.A. has called more than 100 witnesses of both races to support its case.

Mr. L. G. Matthews, the local wage scale is inadequate, and has aroused great bitterness among the local officers, many of whom receive more than 400 dollars a year.

The hearing took a dramatic turn last week when Mr. R. E. Hayke, counsel for the P.S.A., asked the court to order the Administration to testify on the matter.

Mr. Wooten had written articles when the new wage scale was being introduced, but he has not been any more in the past few years, the Administration's policy was to keep the matter quiet.

It would result from this. The Administration's case rests on the fact that the P.S.A. is a body of men who are not affluent Australian pay scales and that the P.S.A. is a body of men who are not affluent Australian pay scales.

However, I must add that the present day, educated local officers, many of whom are at present on primary wages, are based on rural pay scales.

At present plantation workers receive a minimum of four dollars a month plus keep.

The plantations contend that they cannot pay more without pricing their products out of the world market and the Administration maintains that higher plantation wages would attract workers from the plantations which are the backbone of the country's economy.

In the meantime, the number of the country's expatriate workers increases and the local people are confronted daily with the fact that the expatriate workers are much richer and desire but the local people are much poorer.

It would be strange indeed if the P.S.A. case did not result from this situation.

The Australians for their part are becoming more sensitive to their privileged position and are coming to the realization that they have to justify themselves to Papua colleagues, increasingly capable of rapid comparison.

To maintain doctrines of equality and anti-discrimination in these conditions is difficult, to say the least.

It is not easy to answer the question of why the Paganu Government cannot afford to pay more to the Paganu people, why can't it afford to pay more to the Paganu people, why can't it afford to pay more to the Paganu people.

Of course there is an answer but I have not heard of it. The Paganu people were convinced by it.

Whatever the outcome of the case, the Paganu people will see wage increases will be too little and too late.

It could well be that the P.S.A. is a body of men who are not affluent Australian pay scales and that the P.S.A. is a body of men who are not affluent Australian pay scales.

However, I must add that the present day, educated local officers, many of whom are at present on primary wages, are based on rural pay scales.

At present plantation workers receive a minimum of four dollars a month plus keep.

The plantations contend that they cannot pay more without pricing their products out of the world market and the Administration maintains that higher plantation wages would attract workers from the plantations which are the backbone of the country's economy.

February 13

Indian farmers in famine areas, e.g. Bihar in northern India, need more food and water, high-yield seeds and fertilisers.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

FERTILISERS FOR INDIA

Indian farmers in famine areas, e.g. Bihar in northern India, need more food and water, high-yield seeds and fertilisers.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

FERTILISERS FOR INDIA

Indian farmers in famine areas, e.g. Bihar in northern India, need more food and water, high-yield seeds and fertilisers.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

While grains from the United States of America, Russia, Canada and Australia are available, lives now, it is well-judging, irrigation, seeds and fertilisers will be needed to prevent future crop failures.

SENIOR BIBLE STUDENT

WHAT ARE WE TO BELIEVE?

By WINIFRED M. MERRETT

STUDY NO. X

The Son of Man in Lord's Supper of the Sabbath

(Mark 2:27)

Here, as always, I shall be here the external rule to the traditional institution of the Sabbath was not to be merely an end in itself. There are those who would have us discard religion altogether as a necessary part of human existence, but as the need for a religious faith is built firmly into human nature, the solution of the problems it presents is not to be found in its out-of-hand rejection.

Of interest in this connection is the work of American philosopher W. M. Urban. The nineteenth century, this wise declares, made the mistake of thinking that it could eliminate the traditional religious philosophy of the West without sacrificing its intrinsic values; but religious, but also perfectly "rational" in the best sense of the word. We must therefore carefully balance contemporary rationalism and religious assertions.

Modern rationalism has been described by one Christian writer as "of a shallow, impoverished sort", whereas, that writer goes on to say, the deeper, genuine rationalism of religion takes account of "value", and thus is able to establish an essentially reasonable theology which sees in God the ground of human evolution. The destructive criticism of the modern rationalist seems to be successful only because so much of Western philosophy has interpreted the traditional arguments for the existence of God as if they dealt with matters of *fact*.

SYMBOLISM

In his book "Language and Reality", W. M. Urban subscribes to the view that the traditional philosophy of the West, at once both rational and religious yet neither changeless nor final, has within it elements of endless and permanent. Religious language employs a symbolism which cannot be understood by a detached observer, but only by those who are prepared to enter into the dimension of values with which it is concerned. While it is true that Western culture appears, at the superficial level, to have become increasingly secular, it is in its real nature firmly rooted in the spiritual.

Religion has a vital function both as a principle of continuity in life and as a creative source, a function which is far from irrelevant to such an institution as the observance of a weekly "holy day". As Jesus was at pains to teach, Sabbath observance was not simply an obligation to keep certain externally imposed rules. It was steeped in spiritual values. How, then, shall we identify religion? It is as axiomatic that wherever there is religion there is prayer.

In the words of Friedrich Heiler, prayer is the "central expression of religion, the expression of an impulse to the higher, richer, interior life". The quality of prayer is both the story of man's quest for God and the evidence of God's presence with man. Baron von Hugel is a good guide to us here. He speaks, as it were, from the inside of prayer. He has "experienced" it, only now, in the all, in which we humans can reach "know" Him.

Nevertheless, our apprehension of God must always fall short of the ultimate, and no doctrine can ever adequately describe Him. Although God transcends both time and space, however, the religion through which we comprehend Him lies embedded within the context of our life here on earth, and religion can never become a purely spiritual activity isolated from life's everyday concerns.

A NATIONAL ROMAN CATHOLIC LITURGICAL CONFERENCE

THE RCD BLEW GUSTILY...

By DEREK STONE

ON the week-end of January 21 and 22 a selected group of about 50 to 80 m.p. caused personal injury and property damage in Hobart.

At the same time there convened the National Roman Catholic Liturgical Conference throughout the Commonwealth.

Over 20 attended. Priests, deacons, seminarians, laymen, and some members of other communities like myself.

The Reverend Guy Lennard of Sandy Bay, formally represented the Anglicans. The title Observer is inappropriate for the active role that men like Mr Lennard played.

Those familiar with "Parish and People", the largely Anglican Liturgical Movement, would have been startled by the remarkably parallel course taken by this the first national articulation of the Roman Liturgical Movement.

The "Paschal Mystery" was the central concern of the conference. This being the Vatican II Constitution on the Liturgy shortly to be promulgated, and already dated, but timely intervention by its Incarnation-Crucifixion-Restoration-Ascension-Pentecost, with the "tension" or "dynamism" that implies concerning His Promised Return.

The conference fulfilled its double role of rekindling many "traditional" Australian R.C.'s in the Eastern Church "mystical" emphasis of the Constitution on the Liturgy, and of providing a forum for a collective advance in thinking.

Delegates from other States and isolated locations were heartened by their further struggle to renew their communion in the midst of their more conservative brethren, and by "safety" Rites.

In the formal papers the pre-Vatican II image of a static hierarchy was replaced by two more-biblical images:

(i) The People of God who are summoned to a higher plane of different dispensation the Pilgrimage of the Israelites from the Passover crossing of the Red Sea.

(ii) The Body of Christ with the complementary endowments of all its members, and the personal union of all members corporately with the living head, Jesus Christ.

The new enthusiasm for the Bible was most apparent. Bible Services were celebrated each evening and perhaps because of the relative unavailability of the Roman Rite Eucharist, Bible Services were the main object of experimentation.

FOND IMAGES

Some Roman fundamentalists were visibly disturbed by the devastating demonstration of the power of imagination and the light in destroying fond images of the past.

In doing this, Fr. John O'Hagan, O.F.M., made all realisations of the "Scripture" study in depth using the fruits of the "workshops".

Many of the older Roman priests regretted the inaccuracy of their Scripture training, but Fr O'Hagan offered no short-cut system of time-consuming study of the Bible itself.

In connection with the great Bible emphasis, the most moving story that I heard was related in one of the workshops.

The humble Parish Priest working in a remote area, was tired of trying to promote Bible study amongst his parishioners, this priest changed to be visiting in the street of House Department homes.

This street had a particularly poor reputation for three of the street's breadwinners were in Her Majesty's custody.

The priest pressed through an open door an earnest group of people pouring over books with notebook and pencils in hand.

Upon enquiry it was discovered that these local residents were Witnesses of Jehovah engaged

in Bible study. Whereupon he commenced investigating their methods.

This much respected pastor then wrote a letter to the British and Foreign Bible Society Bookroom and a new specimen using the paper-back single Gospels from the present translation of the Mass in English.

The conference expressed its dislike of the Confraternity Bible, but the Mass in English Proper, etc. from the Canadian translation of the Mass in English.

If standardisation is necessary, the majority at the conference prefer that the R.S.V. be used, though they hoped that freedom as to which version would be used in liturgical celebration would be left at as low a level of decision as possible.

Both this interest and the emphasis upon the "eucharistic mystery" by which we corporately identify ourselves to the Christ, these are but two examples of the "Eastward" shift of Roman thinking.

Notwithstanding the initiative stemming from Eastern Church theology, all conference discussion centred on the Roman Rite.

The work of St. Chrysostom was not celebrated as it had to some years previously.

Other rites even those within the Roman communion, let alone those such as Taizé might as well not have existed.

Similar discussion concerning early or late Confirmation proceeded oblivious to the equality of venerable theologically based Eastern R.C. practice of Chrism in Baptism.

The conference did not tackle the world-wide re-thinking of the theology of Christian Initiation.

Such omission implied no studied rejection, but merely the

view as a non-Roman observer, though many of the delegates would agree.

Fr Camillus Hay, O.F.M., was blunt in his assessment to the Stations of the Cross would have been in his assembly to the Christians in the Primitive Church.

An evolution in terms was apparent. The word *Eucharist* as much as a higher plane of different dispensation the Pilgrimage of the Israelites from the Passover crossing of the Red Sea.

As an authority Thomas Aquinas is suspect, and I am told that in Augustine's view on "Original Sin" is due for a pasting in the first issue of a new avant-garde Roman publication which will draw support and publicity from the conference.

This journal will probably be edited from the Sacred Heart Monastery at Crowdon and will cover, at "middle-brow" level, Theology, Bible, Liturgy. It will possibly parallel the Anglican "Liturgy and Life". Can we dare hope that such duplication will one day end?

Dr. Guildford Young, the Archbishop of Hobart, as a member of the Roman Liturgical Commission at the Vatican, gave some insight into his work.

Apart from the problem of where to place the Intercessory Prayer, the Prayer of the Faithful in relation to the Nicene Creed, and the "renewing" up and verbalisation of the Canon (Consecration, Oblations, Commemorations, etc.) there appears to be little to excite the imagination in this sphere.

Charles puzzling was his statement: "We have lost the meaning of some parts of the Bible and so cannot translate the Latin."

At afternoon, Dr. Young kindly outlined the problems and proposals facing the Commission in drawing up for the first time in the history of the Roman Rite, a new Missal, specifically for Infant Baptism.

Dr. Young in response to suggestions from the floor, indicated that his ideas on Christian Initiation

were as yet far removed from those of the leaders of the Parish and People Movement and from those of the French R.C. Bishops from whom the Anglicans derive some lead in their re-examination of the Eucharist and of Baptism in this "post-Christian" age.

At illustration, "Liturgy and Catechesis" as a conference topic was understood to refer not to the adult convert, the source of the Mass in English, but to the captive audience of the Roman parish school.

Fr Camillus Hay deliberately questioned the adequacy of Vatican II's treatment of the theology of the Holy Spirit.

Both this interest and the emphasis upon the "eucharistic mystery" by which we corporately identify ourselves to the Christ, these are but two examples of the "Eastward" shift of Roman thinking.

Notwithstanding the initiative stemming from Eastern Church theology, all conference discussion centred on the Roman Rite.

The work of St. Chrysostom was not celebrated as it had to some years previously.

Other rites even those within the Roman communion, let alone those such as Taizé might as well not have existed.

Similar discussion concerning early or late Confirmation proceeded oblivious to the equality of venerable theologically based Eastern R.C. practice of Chrism in Baptism.

The conference did not tackle the world-wide re-thinking of the theology of Christian Initiation.

Such omission implied no studied rejection, but merely the

view as a non-Roman observer, though many of the delegates would agree.

Fr Camillus Hay, O.F.M., was blunt in his assessment to the Stations of the Cross would have been in his assembly to the Christians in the Primitive Church.

An evolution in terms was apparent. The word *Eucharist* as much as a higher plane of different dispensation the Pilgrimage of the Israelites from the Passover crossing of the Red Sea.

As an authority Thomas Aquinas is suspect, and I am told that in Augustine's view on "Original Sin" is due for a pasting in the first issue of a new avant-garde Roman publication which will draw support and publicity from the conference.

This journal will probably be edited from the Sacred Heart Monastery at Crowdon and will cover, at "middle-brow" level, Theology, Bible, Liturgy. It will possibly parallel the Anglican "Liturgy and Life". Can we dare hope that such duplication will one day end?

Dr. Guildford Young, the Archbishop of Hobart, as a member of the Roman Liturgical Commission at the Vatican, gave some insight into his work.

Apart from the problem of where to place the Intercessory Prayer, the Prayer of the Faithful in relation to the Nicene Creed, and the "renewing" up and verbalisation of the Canon (Consecration, Oblations, Commemorations, etc.) there appears to be little to excite the imagination in this sphere.

Charles puzzling was his statement: "We have lost the meaning of some parts of the Bible and so cannot translate the Latin."

At afternoon, Dr. Young kindly outlined the problems and proposals facing the Commission in drawing up for the first time in the history of the Roman Rite, a new Missal, specifically for Infant Baptism.

Dr. Young in response to suggestions from the floor, indicated that his ideas on Christian Initiation

restricted aims of this first conference, and perhaps the limited nature, and experience of the Australian Church.

Plenty of scope has been left this year for future meetings and for a re-examination of the sacraments by contact with such groups as Parish and People.

The very capable lay chairman of the conference and his assistant are resigned to the likelihood of the next conference occurring no later than the present eight or nine years of age, and should not necessarily preclude reception of Holy Communion.

A simplified Ministry of the Word for occasions like schoolchildren's Masses was requested.

Although already in practice on the Tasmanian off-shore islands, opinion was divided as to whether members of religious orders who have not been ordained should have the right to assist in the distribution of Holy Communion.

The following summarised resolutions of the conference gave an indication of the direction of movement of current thinking.

The delegates unanimously petitioned the Conference of Bishops for an Australian Ecclesiastical Affairs Committee to liaise with the Australian Government and to make responsible suggestions to the Bishops.

Also requested was an authorised service for inter-church worship to be based on the form of the Celebration of the Word at the start of the Eucharist—a Bible Service.

The Bishops were asked to permit controlled groups to accept invitations to observe non-

Roman liturgies in church building.

There was a unanimous demand that the Canon be said aloud in English by the Priest, though opinion was divided as to whether the concluding dialogue "For through Christ, and with Him and in Him..." should be said with congregational participation.

There was agreement that a likelihood of the next conference occurring no later than the present eight or nine years of age, and should not necessarily preclude reception of Holy Communion.

A simplified Ministry of the Word for occasions like schoolchildren's Masses was requested.

Although already in practice on the Tasmanian off-shore islands, opinion was divided as to whether members of religious orders who have not been ordained should have the right to assist in the distribution of Holy Communion.

The following summarised resolutions of the conference gave an indication of the direction of movement of current thinking.

The delegates unanimously petitioned the Conference of Bishops for an Australian Ecclesiastical Affairs Committee to liaise with the Australian Government and to make responsible suggestions to the Bishops.

Also requested was an authorised service for inter-church worship to be based on the form of the Celebration of the Word at the start of the Eucharist—a Bible Service.

The Bishops were asked to permit controlled groups to accept invitations to observe non-

Permission for authorised extra (Continued on page 11)

AN OUTSTANDING VISITATION AID

- Use in distribution to hospitalised folk and to others who are "shut in".

- Useful for private meditation.



A pocket like envelope (7" x 4") containing six folded sheets with a total of 19 Psalms. Authorised Version.

8 cents per packet SPECIAL OFFER 15 PACKETS FOR \$1

THE BRITISH AND FOREIGN BIBLE SOCIETY

CANBERRA: Gurnea Place, Canberra City
BRISBANE: 216 George Street
TOWNVILLE: P.O. Box 117, Hermit Park
SYDNEY: 95 Bathurst Street

MELBOURNE: 241 Flinders Lane
ADELAIDE: 123 Brough Street
PERTH: 142 St George's Terrace
LAUNCESTON: 44 Brisbane Street

Please send me packets Psalms for Strength.

15 packets for \$1 (plus 13 cents postage)

Name.....

Rev., Mr., Mrs., Miss

Address.....

Enclosed \$.....



Barnett's FAMOUS Biscuits

There is no Substitute for Quality

