

CHURCH UNION, WAR, RACE, AND THE PRIMACY MANY SUBJECTS DEBATED AT SYNOD IN TOWNSVILLE

FROM OUR OWN CORRESPONDENT

Townsville, June 20

The Synod of the Diocese of North Queensland meeting here last week-end debated a large number of subjects including a wide variety of social questions.

It reaffirmed its belief in church union as a vital issue but said Anglican involvement would be most profitable after the union of the Presbyterian, Methodist and Congregational churches had been achieved.

Synod affirmed that the name of the Church should be "The Anglican Church of Australia".

Synod gave unanimous support to a resolution of the Diocese of Ballarat "that representation be made to the Treasurer of the Commonwealth that all contributions to the cost of buildings used for religious purposes be allowed as income tax deductions".

During the church union debate it was suggested that there was need for clear definition of such terms as "presbyter", "deacon", "bishop" and "minister" which seemed to mean different things to different people. Other difficulties included the teaching on Baptism, by celebration of the Holy Communion and the ordination of women.

Synod approved the amending of canon to permit women to be eligible for election as members of synod.

It asked the State Government to provide the salaries for chaplains in prisons, hospitals and other State institutions. The Government (Cairns) was asked to investigate a scheme to provide houses for returned soldiers and a plan to provide lay instructors for Religious Instruction in schools.

THE PRIMACY

The resolution on the Primacy reads: "That this synod believes that the procedure for the election of the Primate of the Church of England in Australia should follow the precedents of other national churches within the Anglican communion which allow the choice to be made from any Diocesan Bishop of the said churches. It therefore directed the diocesan representatives to General Synod to make such amendments as may be necessary to establish the eligibility of all diocesan bishops for election to the Primacy."

The Reverend J. Clarkson said Ward 15 (for patients receiving psychiatric treatment) of Townsville Hospital was old, in shoddy condition, without privacy, and that people who were members of the family were there for treatment were ashamed to admit it. He therefore moved, "That this Synod urges the Townsville Hospital Board to change the name of Ward 15 to the name 'Special Ward' and that the Minister of Health be also approached so that its facilities be improved commensurate with standards in Australia."

CONSECRATION FOR RIVERINA

The Reverend John Grindrod will be consecrated to be Bishop of Riverina in St. Andrew's Cathedral, Sydney, on St. Bartholomew's Day, August 12.

The Bishop of Wagga, the Right Reverend T. B. McCulloch, presiding, the present bishop will be the Archbishop of Melbourne and the Bishop of Cairns.

The enthronement will take place at St. Paul's Pro-Cathedral, Melbourne, on Wednesday, August 31.

the south." The motion was carried.

Quite a stir was caused by the Reverend John Beer's declaration of the Australian League of Rights as "an anti-semitic racial organisation, creating racial hatred and bitterness."

He asked in the matter of this league which had attempted to use the Church for its purpose.

He was supported by the Reverend F. Thomas but several synodmen thought they had insufficient evidence to make such a pronouncement.

INVESTIGATION

An amendment, affirming that all men are equal, and drawing attention to the existence of racial organisations was carried, with a motion asking the Social Justice Committee to investigate further.

Synod passed by acclamation a motion of the Reverend T. Williams that the Synod thanks to the Bishop for his very clear and forthright statement of Christian Charity."

A further motion asked the Bishop to make a tape recording of this Charge for use in the diocese.

The Diocesan Treasurer, Mr. E. Smith, was congratulated on his M.B.E. in the Queen's Birthday Honours.

There was much discussion arising from a motion by the Reverend J. Beer that synod make increased efforts for peace in the world.

He reminded synod of the Lambeth Conference of 1948 resolution "that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ."

Mr. H. H. Smith, who should live by faith and not by fear and who should be a man of peace, said that the Reverend J. Beer's remarks were to say about T.A.B. teenage morals and similar issues, it had been found that war and peace were not the same.

Finally an amendment moved by Dr Scott was passed. It read: "That this synod, mindful of the

resolution of the Lambeth Conference of 1948, and in 1958, that 'war is a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ,' urge the people of the diocese to continue to work and pray for the peace of the world."

ALL WOMEN MAY JOIN NEWCASTLE FELLOWSHIP

FROM A CORRESPONDENT

Newcastle, June 20

The Churchwomen's Conference of the Diocese of Newcastle on June 7 adopted a constitution for a newly-formed fellowship which will include all churchwomen.

"The Anglican Women of Newcastle Diocese" is an "umbrella" movement covering both existing groups and women who do not belong to any Church organisation.

The constitution of the Newcastle Diocese is the first to be formed in Australia and it is hoped that the idea will spread to other dioceses.

The president of the Churchwomen's Conference, Mrs. J. A. Goosen, said the movement was the most exciting thing for women in the diocese.

She said the movement aims to work for an extension of Christ's Kingdom through service, service, fellowship and giving.

It aims to promote co-operation between Church groups and provide for those not in groups who wish to take part in it.

"It is not to do away with groups that already exist but if necessary set up more groups and to use the abilities of women of the church more than they are now."

Membership is open to all women who wish to serve the Anglican Church. I hope now

it has come into being but they were uncertain can picture why who had a vision of this thought it worthwhile.

"The Anglican Women was a vision and a vision must be caught. Every group is in this umbrella movement — no one can ever be OUT, it is always welcome."

Mrs Housden said work on the blueprint and organisation of "The Anglican Women" had been continuing for the past three years in the diocese.

"GROWING PAINS"

"Each diocese in the diocese has appointed a leader and has had one meeting. Many parishes have had their initial meeting. How it will work out remains to be seen, for we are sure to have lots of growing pains."

The constitution has been left as elastic as possible so that it will not become a rigid mould. Each parish group should be able to make this suit themselves and now they are free to do so without the wide margin set by the constitution."

Mrs Housden explained the suggested plan for The Anglican Women of Newcastle Diocese.

The umbrella movement will not alter the setup of the thirteen diocesan women's organisations. These include Mothers' Unions, Guilds, Auxiliaries for Missions, Homes, Educational Institutions, Harbour Lights and the Church Army. All will be come groups within the whole and will not lose their identity.

On a deputy level, organisation will be carried out by a leader and committee appointed by each diocese.

Meetings will be held as frequently as the diocese desires. Several dioceses had already tried the idea and reported to the conference.

Mrs. J. N. Falkingham, leader of Newcastle Diocese, said several approaches had been suggested and a "getting-to-know-you" session had proved popular.

Leader of the Upper Hunter Diocese, Mrs. Frances, said a workshop had already been held at Denham.

"This had helped 'bring together country people and make them feel at one with the Church.' The holding of work is an important part of the blueprint."

Mrs T. M. Hely, of the Lake Macquarie Diocese, said a rally beginning with Holy Communion and followed by a mass speaker was a popular idea.

WORKSHOPS

Mrs E. J. Kerr, Leader of Geraldton Diocese reported a most successful first meeting when 108 women began the day with Holy Communion followed by workshops on three different subjects.

On the parish level, groups set as usual under their parish leaders. At a few times a year the women of the parish will meet as the Anglican Women.

"At this meeting different subjects will be discussed, which concern the whole parish will be arranged."

Women who are unable to join any one group may attend the meeting and find out the fellowship and find out what is happening in the Church.



The Bishop of North Queensland, the Right Reverend Ian Shevell, at the Officers' Mess at Townsville R.A.A.F. Base on June 2. With him are (left to right) Flt Lt E. M. Ross, Canada, Lt Col St Clair Smith, U.S.A.; Wing Commander G. Michael (officer commanding the R.A.A.F. Base on June 2).

to take up an appointment on the staff of the Commander Fleet Air Wing based at McRae, Cairns.

The occasion was marked by an international element with the presence of Flt Lt E. M. Ross, on exchange from the Royal Canadian Air Force, Lt Col St. Clair Smith, from the United States Navy Air Force Contingent, and Squadron Leader W. Dwyer, Commander of the New Zealand squadron spending a short period on the base.

FIRST INDUSTRIAL CHAPLAIN

FROM OUR OWN CORRESPONDENT

Brisbane, June 20. A Methodist minister, the Reverend Neville Ross, is the first chaplain appointed to Queensland by the Inter-Church Trade and Industry Mission.

He will however be working on a part-time basis. A truly ecumenical venture, the I.T.M. has as Queensland chairman the Roman Catholic parish priest of Moorooka, Father Michael, as vice-chairman the Rector of Holy Trinity, Woolloongabba, the Reverend Bernard Thomas, and the Reverend Neville Ross is also secretary-treasurer.

On Sunday evening, June 12, Mr Ross was inducted as chaplain before his home congregation at Aspley by the Reverend Bernard Thomas, who presided.

The movement is well established in several other States, and the commissioning before the local congregation is a feature which originated in Queensland.

A new departure in Queensland, the chaplaincy was established at the request of the management of the Australian Paper Mills at Pease.

AIRCRAFT APPEAL NEARS COMPLETION

Gifts from readers of THE ANGLICAN to the series of appeals in the spirit of M.L.R. received last week have raised the sum of \$3,850.45 especially for the light aircraft "Gilbert White", which is used in the Diocese of Grafton.

This leaves less than \$150 — a mere £75 — to come in before we reach our target of \$4,000.

The Church of England Information Trust, gratefully acknowledging the following gifts received last week:

Previously acknowledged	\$12,924.21
V. M. Mortimer	2.00
Parish of S. Alban, Epping	144.75
M. Cameron	4.00
V. Pocknall	5.00
N. E. Langley	10.00
Retired Priest, Tas.	2.00
Bartoluz R. Simon	4.00
E. O. Marshfield	10.00
M. Pearce	4.00
G. Phillips	4.00
D. R. Corbett	3.00

BY DILIGENT PRAYER

LETTERS TO THE EDITOR

The following letters to the editor do not necessarily reflect the views of the editor. The editor is glad to accept for publication any letter on important or controversial matters, provided it is signed, dated, and typed, and must be double spaced.

Preference is always given to letters on subjects in which the author's name appears for publication. Letters of some of the editor's own views may have been omitted.

ELECTING A PRIMATE

AN ARCHBISHOP OF THE ANGLICAN CHURCH

TO THE EDITOR OF THE ANGELIC

Sir, — All are aware that a combination of circumstances provides the opportunity for a creative development of the primatial office within the Australian Church. A constitution has been accepted, the method of electing or appointing the Primate is under review, and the election of Primate has practically become vacant.

The Church in Australia is rapidly developing nation with a way open for adopting a strong imaginative course. The A.C.C. could be separated from the Anglican Church of Australia, burn down. An Archbishop of Australia, who would be the Primate, could be chosen by the whole Church through a duly elected Primate Election Board representative of each of the three dioceses of General Synod.

The Canon governing the procedure might well elapse, give any bishop or priest the Anglican communion but not the first instance of the first canon serving the Church in Australia. The Primate is placed for consideration, among them being the present Bishop of Canberra and the Archbishop of Melbourne. The difficulties in bringing about a development are obvious, but they should not be permitted to prevent a sound course being taken by a committee that will present proposals to the forthcoming General Synod which will be the first step in the preliminary process of electing the Primate.

With the whole Church in Australia and Tasmania becoming closely involved, it is responsible, what has already been said with much support by the Church in Canberra could be systematically developed into something worthy and effective. The time seems to be ripe for such a move.

Yours faithfully,
P. H. DICKER
Wangaratta, Vic.

CHURCH AND LIFE MOVEMENT

TO THE EDITOR OF THE ANGELIC

Sir, — Bishop Hardie is to be congratulated for his commendable on his courage and clear thinking with regard to the Church's position in current eccumenical movements. It is not surprising that most who have criticised him seem to equate his stance with opposition. Bishop Hardie's warning comes at a very timely moment, and the Australian Church does him an injustice to criticise him as a "fundamentalist" in the tradition of the Church.

Anglican clergy need to be reminded that we are not an "Anglican Church," and that no matter how "nice" it might be to have a common at home, nevertheless we exercise our ministry to the whole subculture of our bishops, to whom we are bound in all things lawful by an oath of canonical obedience. In "Ministers' Fasting" temptation to less than at more advanced re-union strong to agree to binding principles over and above those of the Anglican communion in our own diocese.

"Ecclesial" "rituals" among other denominations may be very nice in their external appearance, and for years we have had similar "rituals" in Anglican observance. But how much more can we do to sanction that his congregation indulges on *maize* in interdenominational observance? Must surely have some direct biblical basis for such observance. How often does the individual priest apply to the Church? The cry was always "Do nothing without the Church." Certainly one may quote without harm that we are involved in the Church and Life Movement; yet nobody should be taken to think that that means the great Roman communion. Bishop Hardie is a Protestant hand-gunner. Had the Anglican Church been a minded man, it is obvious that a strong of Roman Catholics would be helpful in maintaining the old status quo as would be the releasing of much of the former strictness. As matters stand, the "Anglican Church" is still far from a *fait accompli*, and it is most unlikely that Rome's internal re-orientation will yet result in a former ideal. The whole process of the Church's development is far too convoluted; yet what is the Church's acceptance of the Vatican lead has given of apostolic authority.

I am, etc.
(The Reverend) WILFRED DENNIS
Lonsdale, SA.

TO THE EDITOR OF THE ANGELIC

Sir, — One of the most interesting features of our time is the attempt by Christianity of differing traditions to understand each other. It is interesting to note that some historical inaccuracies and misstatements of fact regarding the Church of England in the 19th century are always "Do nothing without the Church." Certainly one may quote without harm that we are involved in the Church and Life Movement; yet nobody should be taken to think that that means the great Roman communion. Bishop Hardie is a Protestant hand-gunner. Had the Anglican Church been a minded man, it is obvious that a strong of Roman Catholics would be helpful in maintaining the old status quo as would be the releasing of much of the former strictness. As matters stand, the "Anglican Church" is still far from a *fait accompli*, and it is most unlikely that Rome's internal re-orientation will yet result in a former ideal. The whole process of the Church's development is far too convoluted; yet what is the Church's acceptance of the Vatican lead has given of apostolic authority.

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The next inaccuracy concerns Synod Willoughby. This was a Synod of 20 years standing, was never a theologically sound Synod, and was never a Liberal Catholic Church. It was a submission to Rome in 1916, before the founding of the Anglican Church. It was required to undertake no more than a "study" of the Church. This is an ineptible undertaking. If Rome did not accept him, it was not founded. This was James Woodrow, who was in the Anglican Church in 1916. Incidentally the Liberal Catholic Church is a work-in-progress in modern times. The Anglican Church, in the diocese of the church receives remuneration for his ministry.

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Like to know . . .

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick

Reader are invited to submit questions for answer in this special question box. Letters should be sent to the editor, and will be answered by the Reverend A. V. Maddick, in the next issue.

On the other side of the paper, and frequently in Latin, the Church is asked to promise to "pray and do everything he or she may reasonably do to induce the other party to join the Church of the Anglican, and address me as Anglican. I don't want to join the Roman Catholic Church, yet I want to marry a (Roman) Catholic.

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Let me close on a more humorous note. Some of the religious beliefs which have been very strong for her Church, have been passed on to her mother asked her why. "Now I am a member of the Anglican Church, and I am a priest." Not all the problems are on our side!

WHAT YOUR CHURCH MISSES

BY WHY YOUR

MUTHER THE CHURCH

CANTERBURY BOOK DEPOT

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ANGELICAN OF THE WEEK

BOOK REVIEWS

MANY FAITHS

RELIGIONS IN AUSTRALIA: Text by Sommers, Rugby Limited, Adelaide. Pp. 248. 34.50.

READERS OF THE ANGLICAN who also include the picture weekly *Pix* in their literary diet, will remember that some twelve months ago, there appeared a series of articles dealing with some of the religious faiths in Australia.

They were factual and informative and written by professional journalists. Tessa Sumners was a member of the *Pix* staff. For each article, she consulted with representatives of the faith or church concerned. As the series met with a wide response, it was decided to extend the studies, and to publish them in book form, and this present volume is the result.

The original series has been extended to 41, and, as can well be imagined, includes exotic and little-known groups, in addition to the recognised churches and denominations.

How many of us have frequent contact with "The Molotov Cocktail Holy Spiritual Jumpers", for example? They are descendants of a splinter group of peasant dissenters from the Russian Orthodox Church three centuries ago.

In contrast, there is a modern sect about the Radio Church of God, naturally an American movement, with adherents in this country.

As the book is concerned with Religions in Australia, it looks well beyond the confines of this country, as well as well as orthodox — and deals with other faiths represented here. Buddhism, the Chinese, the Moslems, the Santhoshists, the Islamic, New Thought, Fatherhood, and the Santhoshists, a number of other faiths are all described.

The result is an interesting and assorted compendium, well written, and of great value as a reference book for religious teachers. Its format is attractive, and it is well illustrated, with a comprehensive index.

In every case, qualified per-

sons (they are listed) within each faith have been consulted, and supplied information, and read the manuscripts, so that the information given will be taken as accurate, and not merely something culled from books by an outsider.

As each study is about half a dozen pages, and written in popular writing, this book is not by any means to be regarded as a deep study in comparative religion. It is not a text book for the scholar. But within its limits, it is first class work.

It does give a sufficient picture of the many faiths active in this country, a note on their history, and of some of their distinctive tenets. Tessa Sumners has done a good job.

—A.W.S.

A REMARKABLE STORY

JANE MY HANDS, Dorothy Clarke. Pp. 175. 85c.

Dorothy Wilson gives us her fourth book on an Indian subject. It is the story of Dr Mary Kergah, a South African girl who went to study medicine at Vellore under the famous Dr Sir Scudder.

A tragic road accident, when a number of the doctors were leaving for a day's picnic, left her paraplegic and her face disfigured.

After a series of painful, major operations, she concentrated on developing her surgical skill which aroused the admiration of all, not only in India but in England and U.S.A., where she continued her studies.

The first chapter presents such an enthralling picture that it would make anyone with a heart beat.

And it is a rewarding reward. Here is a story of a brave woman, whose influence as surgeon and Christian affected many of her fellow-Indians.

—A.F.L.

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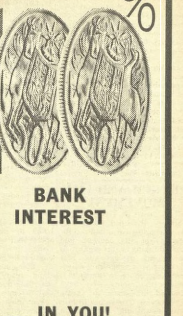
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THE PROBLEM OF EVIL

EVIL AND THE GOD OF LOVE. John Hicks, Macmillan, 1966. 50s. 46s.

JOHN HICK, of the University of Cambridge, has provided an admirable addition to textbooks dealing with the philosophical introduction to religion.

In three clearly argued and well-arranged sections, he sets out the two main methods of approach to the problem of evil in traditional theology: the theodicy, which sees evil as a deprivation of good, and the freeman type, which sees man as a not yet perfected creature.

One who has hesitation in recommending these parts of the book to the ordinary reader, the complete story of Christian thought on this subject is faithfully presented and judiciously analysed.

But in the constructive section, in which the author attempts a "hechey for today", he falls wholly into the error of which he has (rightly) accused Karl Barth. He presents a treatment of the problem of evil which is more theological rather than rational, "primitive" type thinking.

While fully recognising that explanations formerly regarded as theodicy are now, in the mythology (i.e., the Fall story), the author fails to apply the philosophical criterion to his own theological statements — and in doing so, he does not do justice to contemporary trends and orthodox modern thought.

While thinking which is less exalted than Barth's, and with some consequences for the doctrine of God which he himself holds.

Following the Irenaean line, he has a developmental view, a two-stage process which arises from evolutionary thought. "Man is in a process of becoming the perfected being whom

God is seeking to create." God is like a father with a child, allowing it to learn for itself the realities of life. (Is "man" wholly collective? What about those who die because they fail?)

The image is primarily drawn from the creator-god, who creates by this slow developmental method simply because he does not have all knowledge, and all power. The consequences for the author's own doctrine of God, which is

unhappily traditional, are obvious.

It seems that he is still caught in the dilemma which he recognised at the beginning: that between the doctrine of an omnipotent, good, personal, self-existent God, and the facts of human evil and suffering, there is an irreconcilable conflict. Either we resolve the conflict, or we have to postulate more gods. The conflict, it would seem, is not yet resolved.

—B.T.

ON ROMAN CATHOLIC SCHOLASTICISM

GOD AND REALITY. Robert J. Kennedy, Holt, Rinehart, and Winston, New York. Pp. v + 124. 50s.

THE sub-title of this book is "An Introduction to the Philosophy of God"; and it is written entirely within the modern Roman Catholic scholastic tradition, though it does not bear any printing imprimatur. It is an early stage of their training, though this is nowhere said. All the qualifications are to support the argument are from S. Thomas, and other philosophers, whose quotations are quoted in disapproval.

The presentation is perfectly lucid and efficient. Each paragraph begins with an introductory paragraph, and ends with one marked conclusion and some questions for discussion.

Though no doubt is suggested of the absolute validity of Aristotelian and Thomist philosophy, there are frequent references to modern conditions and fashions of thinking; and the style is lively though very con-

vinced. The few oddities are probably not old in America, though some of the phrases as "factitious chimera" seems comic to us.

The accepted scholastic distinction between philosophy and revelation is maintained, and all the expected topics are discussed: God's existence, simplicity, immutability, omnipotence, will, providence, and the real.

To one who does not think of the question as a treatment of human freedom and of providence, it is perhaps the most philosophical of the book; but few people are likely to want to read it, or to inform themselves what this tradition is. For this purpose it would be better to read the history of the philosophy.

The bibliography does not extend outside the scholastic tradition, and the very short list is inadequate; indeed, it is only a small minority of the proper names mentioned in the text.

—A.S.

Our Anglican of the Week is Mrs Lilian Evensen who has recently resigned her appointment as Sunday School Organiser in the Diocese of Perth, Western Australia.

Before coming to Perth in 1949 at the invitation of Archbishop Molloy, Mrs Evensen was as engaged in conducting the Sunday School of the Air for two and a half years, and it was then that she adopted the name "Auntie Lil", by which she is still familiarly known throughout the Province.

She played a very active part in the Geraldton branch of the Mission to Seamen, and was the secretary to the Light-keepers Guild for six years; she packed hundreds of food parcels for people in England during the war years.

In Perth as Diocesan Sunday School Organiser, she succeeded Miss Mary Blackwood, who had held the position for seven years. Duties were many and varied; her office addressed and despatched the Church News, which was the Anglican Women's representative on the Marriage Guidance Council, and in that with the Dean of Perth, the very Reverend Geoffrey Berwick, for two and a half years.

As Sunday School Organiser she was responsible for the training of teachers, and, where possible, visited a different Sunday school each Sunday. The organising of annual events included Teachers' Conferences, Denary meetings, Summer School, Quiet Days, and the annual Children's Festival, which was unique to Western Australia. This took the form of a religious pageant for two consecutive Sundays in St. George's Cathedral, and sometimes at St. John's, Fremantle. Many of these plays were recorded in G.R.N.'s *Christian Education* R.

In the work of the Mail Bag Sunday School, it is true to say that "Auntie Lil" is known throughout Western Australia as her activities in this sphere have extended to the four dioceses.

Two people who have travelled from "way up north" to Perth at her farewell function, to tell that Auntie Lil's name was known in every home they had visited, which was evidence of the wide-spread usefulness of the Mail Bag Sunday School.

Credit must be given to her for making the first contact with the children on Crook Island, Christmas Island and Thursday Island in the Indian Ocean, all in the Diocese of Perth.

Mrs Evensen has visited each of the dioceses for the purpose of conducting week-end conferences for Sunday school teachers. In dozens of ways she has made herself useful. Besides being a Catheral of Way to con-

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In very truth, anyone who gives up to what I say and puts his trust in him who sent me... has already won life from J.E.S. John V. 44f.

The tremendous joy and gladness of this season of Easter, of which we have been singing, is the Christian conviction that in the death and resurrection of Jesus Christ we are shown clearly the way by which new life is released to mankind. It is the gift of most of all—but not only to people. The whole of creation grows and develops on the principle that life flows down—and not the other way round. Jesus shows us at the human level what is true for the whole of the universe.

A friend of mine in England—an Anglican clergyman—always used to say to me that he could never see himself working in the Southern Hemisphere, because Easter is a time of new life and he could only celebrate it in the spring and not in the autumn.

Now that is rather a cruel thing to say to the Southern Hemisphere, perhaps, but I think he has a point in just this sense, that the principle of resurrection, while it applies supremely to human life and personality, is also fundamental to the whole of creation.

That principle is that death is followed by life and not life followed by death.

Now if we look in a sufficiently limited way at life around us, we can obviously see that life that is followed by death, in the life of a plant, we can see it shoot and grow. We enjoy its blossom and its beauty as it flourishes, and then it is gone. Life has been fulfilled by death.

DEAD FIRST

We look at human life around us and we are too often aware of sympathy and love, concerned with the process of growth. We see sickness and disease, we see people gradually go downhill in life, and we are aware of the process of dying.

But we are past our maturity, we are ourselves, in our more pessimistic moments at any rate, as dying a little every day. It could seem that the reality of life is that it is succeeded by death.

But the more profound, the more universal truth, is that death is followed by life. Look at the whole evolutionary story of creation.

It wasn't alive when it began to be dead to all appearance. Having within it the seed and potential of life, but eventually seeming chaotic.

Yet slowly in the innumerable years, new and increasing life has been death, and yet today we see human life and personality at the present summit of the creative and living activity which began with seeming death.

We see it at the process of the living things around us, we see immediately the truth of the words of Jesus that "except a grain of wheat falls into the ground and it abides alone, it bears one, it brings forth much fruit." The succession is from death to life.

NEW HOPE

And now we look at human existence, we see that while in a physical sense the course of human life moves towards death, not only is there the inclusion of generations by which life goes on and on, but there is within ourselves the truth of the creative part of the Christian message of resurrection. Within ourselves there is a capacity for a kind of dying out of our new life, and yet for us and for the world; and with that new life, new hope and new life.

The Christian doctrine of the Resurrection, and the incorruptible condition that it entails, and eternal life comes as the inevitable consequence of a certain kind of dying.

By using the phrase "a certain kind of dying" I mean an attitude of trust and sacrificial love

This is the text of the sermon given on Easter Day, April 10, by the Reverend Norman Webb, Master of Wesley College, in the University of Sydney, at the Rose Bay Methodist Church and broadcast by A.B.C. Television, whose kind permission it is printed here, in response to many requests.

which may in extreme cases—as is so often with Jesus—lead to physical martyrdom, but in most cases involves the mind and spirit rather than the body, and it is a willingness to expose oneself to others, even if they do not want it.

A vulnerability, or defencelessness, which offers itself and is willing to be extended to the enemy's vulnerability, which nonetheless prizes most highly the very values it seems willing to lose.

Such an attitude can only be sustained by someone who has a profound trust in the nature of love and to life itself—some one who in the words of Jesus "puts his trust in Him who sent me."

And because such an attitude is at the heart of the Christian life, it is bound to be victorious and finally vindicated. Such a person has passed from death to life and has brought life and hope to others.

The trust and sacrificial love of Jesus led to His death, but inevitably vindication and life followed. And the evidence of resurrection is best seen in the stream of His new life which has surged through humanity ever since, even though that stream has often been diverted by man's waywardness.

New life and love have come to the world whenever men have walked in the same way. We see creative spirit of adventure of men like Columbus, and his joys and discoveries began to make the world one.

The kind of dangers willingly embraced by men like Sir James Simpson, and the heroic, untested chloroform as an anaesthetic and opened up new possibilities of surgery and life.

The dedicated sacrifices of men like Mahatma Gandhi and Danilo Delic who became vulnerable for the sake of peace and of new hope for their countries and people.

And the martyrs of unmaned men and women, who in the midst of internal struggles and amidst a belief that all was lost, yet found that when indeed they lost themselves in simple acceptance and trust, they had gained everything. All these in serving ways show the regenerative powers of Christ's resurrection.

From death to life—this is the central truth of existence which this season demonstrates. But to live anew there must be a dying.

And for all the examples of resurrection—living up till now, there are huge areas of life where there is continuing darkness.

DEFENCES

In anxiety and fear men hang on to what they think they have—they erect defences, their trust fails, and there is no Resurrection. Let us look at some examples.

The world of international relations is controlled by ideas of defence. To be vulnerable is to fail.

In desperation a country trusts its so-called friends who are yesterday's enemies, and calls enemies those who used to be friends.

The world waits for the country which is prepared to be vulnerable—to trust other nations—so that neither can fight for its life.

Such a nation would run the risk of being crushed, but in running the risk, it would be of a new way of peace would be so strong that it would be victorious.

The world of political affairs would be the kind of politicians who will become vulnerable by breaking loose from political expediency and career-protecting policies.

Such men may and will lose their seats in Government; for voters are as fickle as those who represent them.

But the Resurrection demonstrates that finally their trust will be vindicated.

The world of commerce and productivity waits for more enterprising players by embarking on profit-sharing schemes.

It is desirable that we should be able to represent them.

A land reclamation officer, to take care of projects in the Gairi area of Assam, India. The officer would be required to have an excellent knowledge of machinery and personnel.

He would be required to have experience with tractors and bulldozers. He should be young and single, and of English birth.

KENYA

An information officer, to work in the Food Production Programme of emergency action in Africa, headquarters in Nairobi.

He would be required to have experience in agriculture, among churches in Africa and among donor agencies overseas. The language is English, though French is desirable.

Secretaries for the Christian Committee for Service in Africa, and the Agricultural and Medical Departments of the Christian Committee for Service in Africa. These positions involve general secretarial duties, and French and English languages are necessary.

Volunteers for the Ecumenical

It waits for more elderly, directors and managers who will offer their positions and become their successors, in order to bring new and vigorous life into their firms.

It waits for Trade Unions to trust, trusting the bosses and staying living to defensive activity in immediately secure states threatened.

Such trust will often be based as Jesus was betrayed, but in the long run, work and productivity and industrial relations will benefit.

The world waits for more parents to be open and vulnerable to their children. Naughtiness is not overcome by scolding and punishment, but by love and creative vision of the child to help.

The world waits above all for the Church of today to die to itself.

Encrusted with tradition and institutionalism, the average congregation of Christians is very often killing the life of Christ in its midst, by fear of the very World He came to save. By a defensive and clinging attitude which effectively isolates its members from the real world and real people, and behind false authority and its irrelevant expressions of the faith—unwilling to trust the inward new Spirit of Jesus and become vulnerable as He did.

ACCEPTANCE

The Resurrection of the Church will only happen after the death of the Church.

In none of these areas of life is there a better example of the attitude to be followed, however the individual has come to terms with himself.

The politician will not trust the voters, the employer will not trust the employee will not trust each other; the parent will not become vulnerable to the child; the church member will not trust the world.

It is only by finding his security in a total act of faith and acceptance.

And because at the heart of the universe is love, Jesus Christ, any step we take which opens us to love, is a step towards becoming vulnerable—means that the new life that then enters ours in the resurrection of Christ.

As we pass from death to life, it is His life that emerges within us, and so that we begin to say "I live, yet not I, Christ lives in me."

"The Word of Christ", a publication of the Church of England Information Trust, is now on the printing presses and will be published on June 3. Orders should be placed immediately with the Book Department of THE ANGLICAN, G.P.O. Box 702, Sydney.

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B.B.I.S.S. PETH DIocese LAUNCHES NEW HOME MISSIONS LOAN FUND ANNUAL MEETING REPORTS

FROM OUR OWN CORRESPONDENT

Approximately two hundred people attended the annual meeting of the Bishop's Home Mission Society in Adelaide on Friday evening, June 23.

The Organising Chairman, the Venerable L. E. W. Renfrey, and the Honorary Treasurer, Mr B. A. Kelly, presented their annual reports.

The Bishop of Adelaide, the Right Reverend T. E. Reed, who is president of the society, presided over the meeting and welcomed those present.

Twenty-one apologies were recorded, including those of the Very Reverend A. E. Weston, the Venerable J. R. Bibb and the Lord Mayor of Adelaide, Mr J. C. Irwin.

The Bishop expressed his pleasure at the increased interest in the Home Mission Society work as shown in the increased attendance at its annual business meeting.

He recalled earlier occasions when those who attended could be accommodated in the smallish board room in the Bishop's Office.

The organising chaplain began his report by stating that his term in office would come to a close at the end of July and that he had spent two and a half years in his term in Home Mission work.

He thanked the Dean of Adelaide, the Very Reverend A. E. Weston, for his work for the Home Mission Society and wished him well in his retirement.

He then assured the Venerable E. A. Codd who will take up his appointment as archdeacon of Adelaide on July 29, of the support of all members of the Bishop's Home Mission Society.

The organising chaplain listed the following buildings which were visited during the year:

1. A new rectory adjacent to St. Christopher's Church, Kilburn, was dedicated by the Bishop on August 1, 1965.

The new mission hall of St. Clare's, Elizabeth Downs, was licensed and dedicated by the Archbishop of Adelaide for the Bishop on November 13, 1965.

The new church at Wirrulla on Eyre Peninsula, the foundation stone of which was laid on February 27, 1966, is almost completed.

Vigilance in watching the developing new areas is part of the society's work in the diocese, and its Development Committee is doing its work very well. During the year the following new sites have been acquired:

NEW AREAS

Allotment on corner of Diagonal Road and Crewe Street, Wirrulla, for adjoining the Mission Hall of St. Elizabeth of Hungary, purchased from the South Australian Housing Trust for \$4,000.

Two acres of land in a community position in Grant Road, Reynella South, purchased from the Progress Trust for \$4,000.

Four allotments, one containing a 5-roomed dwelling, on the corner of Service Road and David Street, Madelon Park, purchased from the South Australian Housing Trust for \$12,000.

Sites were also acquired for the society at Smithfield-Elizabeth, West Extension, Elizabeth Field, and Parafield Grange.

The Organising Chaplain drew attention to the making of the society's new and struggling mission districts as the basis for the society's mission work. He said:

"When we come right down to the last fundamental consideration it is not buildings, or blocks of land really matter, but people."

"The people in the Church, the people who are the Church, who meet together to worship and pray and receive the Word

of Life, these are the foremost consideration in a missionary society. The Bishop's Home Mission Society, and it is for the welfare and development of the congregations that the society truly and primarily exists."

"When a congregation is in need of help to enable it to carry on its essential work which is a grant to pay its priest it is not the B.M.H.S. gets as an agent of the whole Church in the diocese by making a grant from the funds which are given to it through the Quota System to help the congregations in need."

The details of the loans made during the year under review are as follows:

To Seaton Park \$7,200 for purchase of land and home adjacent to St. Oswald's Church.

To Warradale, \$4,000 for five years to enable church to purchase land purchased by the society adapting mission hall.

To Plympton, temporary loan of \$3,000 for purchase of land to purchase land and home adjoining church.

To Morphettville, an additional loan of \$500 for extensive repairs to roof of mission hall.

To Wirrulla, an additional loan of \$1,000 for purchase of the new church.

The matter of altering the objectives and objectives of the society to enable it to function in the new areas of the diocese in any other diocese that may be made in the future. Australia was referred to by the organising chaplain.

WILLOCHRA

He reported that the committee of the society had accepted the synod solicitor to prepare a draft for the amendment of the constitution in order to consider possible changes and making some suggestions.

It is hoped that this draft would be completed and considered by the committee in time for the meeting of the society's members in the near future.

The society's treasurer, Mr B. A. Kelly, presented his report and mentioned the apportionment of the society's accounts which were made for the year ending 1965. The motion was carried.

Mr Kelly reported as follows: "At the meeting of the society this year at £23,187 compares favourably with that of last year at £18,100, to which is added £2,361 contributions by mission districts for the year ending 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 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3589, 3590, 3591, 3592,

SENIOR BIBLE STUDENT

O.T. APOCRYPHA

By WINIFRED M. MERRETT

I. SOLOMON'S WISDOM:

The contents of the Old Testament Apocrypha can be classified under five headings—Didactic, Historical, Apocalyptic, Legendary and Apocryphal, and this approach is perhaps the best one for the present purpose. In this series of studies we shall not, therefore, go through the literature by one in order.

As a commencement we take the book called "The Wisdom of Solomon" which, by general consent, occupies the foremost place in the Apocrypha.

It is a work of great distinction, not only from the literary and poetic standpoint, but also in relation to its philosophical and theological teaching.

We find ourselves carried away by the fervour of the influence of the author's descriptions of wisdom, which he presents under two aspects, as a personal attribute of God, and as God's gift to man, offered to every human being, and available to all.

It is a work of great distinction in response to prayer.

For Christians "The Wisdom of Solomon" possesses special importance as being the earliest important attempt to achieve a synthesis between the teachings of the Old Testament as taught by Moses and the prophets, and the best elements of heathen philosophy.

The influence of our book upon the New Testament writers is both extensive and direct.

The sympathetic and welcoming attitude towards non-Jewish thought revealed by the book was adopted by St. Paul and St. John, and the Apostolic example has followed by practically all the theologians of the ancient Church.

It was obvious to every educated Christian that the teachings of the great heathen philosophers, notably Plato, could not be dismissed as unimportant.

They contained much that harmonised with, supplemented and gave support to the traditional faith inherited from the Apostles and Prophets, and that was in consonance with Christian beliefs was assimilated.

The Church thus became in large degree the guardian of the best traditions of the philosophers of ancient Greece.

It should be emphasised, however, that while readily appropriating new ideas and expanding old ones, Christian theology remained firmly rooted of its past and entirely true to apostolic teaching. Its basic content continued unaltered.

"The Wisdom of Solomon" approximates more closely than any Old Testament book to the New Testament doctrine that "God is Love."

It makes God's love the primary motive of creation and representing God as the loving Father of all His creatures, love-offering and paternity towards the desperately wicked.

It speaks almost in the New Testament manner of the righteous man as being in a particularly pure and noble manner the "son" or "child" of God.

And so close is the resemblance in one passage to the New Testament account of the Lord's Passion that it has by some been regarded as an inspired prediction of that event.

This Apocryphal book has exercised a considerable influence upon the development of the doctrines of the Person of Christ and the Holy Trinity and deserves careful study.

It calls for a knowledge of the Wisdom literature of the Old Testament, especially "Proverbs" and "Ecclesiastes" with which books it is specifically concerned, and of which it may be said to be, in some respects, a logical development, at least, a logical development.

What is Democracy? How did we get this? Does it mean that the word "the" in the modern "democracies" or have we a right to the word "the" in the original, or what originally meant by the term?

The word "Democracy" is derived from the Greek, "the power of the people." And like so many of our terms, it has rights and duties as members of a State and society, it is a word which is used originally from Athens. "Politics" is the word which is used in the activities of "citizens" (politi) of a state, which in the case of Athens was a city (polis) state.

We know there were country states also in Greece, but it is Athens we must regard as the origin of democracy.

Government at Athens early manifested a pattern of events which became familiar through history, with certain variations and additions.

The Monarchy (rule by one) disappeared earlier at Athens than elsewhere in Greece.

ORIGINS

However, the nobles (the aristocracy) were more harsh to the people, ruling without respect for their own interests. The state themselves even as judges.

Naturally the nobles monopolised all the functions of government for their own interests. So the people agitated for a change.

In 621 B.C. Draco, an Athenian, was employed to do this. He was the first to write down the laws, almost all offences being punished by death.

It was not until 508 B.C. that the first important step towards democracy.

In 508 B.C. Solon's reforms sent much further towards improving the position of the people. (1) He freed those who had been sold into slavery because of their inability to pay their "rent" to the land-owners. (2) He limited the amount of land a "noble" could own.

Even the poorest children of the nobles were sent to the people's Assembly.

With other citizens, vote to elect magistrates and members of their official court at the end of their first year of office.

However, as today, one cannot please everybody; and in this case Solon's reforms did not satisfy either "the aristocracy" or "the commons," so he was not successful.

So, eventually his nephew Pisistratus, an ambitious politician, gained supreme power and became a despotic ruler governing for his own benefit without regard to common laws.

Perhaps he can be said to have laid today where our basic attitude and indifference to the rights of the people, as some tyrant, e.g., Hitler, or some demagogue, e.g., Mussolini, or some outside ideology, e.g., Communism, as evidenced by the masses, or communism, to take over and enslave us.

TYRANNIES

Nevertheless, all tyrannies are devoid of some rights to the people, and Pisistratus tried to develop an aristocratic city state.

(1) He fostered popular agriculture by dividing lands into small plots and banished aristocrats who had been formed by trade and commerce which was to play a part in future Athenian development, and (3) he increased the number of judges to Athens where they built many beautiful works of art.

And officers, the tyrant of Pisistratus ended soon after his mother's death, and his son's rule.

Cleisthenes (507 B.C.), another aristocrat, further advanced the democratic movement.

ment begun by Draco and Solon. (1) He extended Athenian citizenship to many foreigners, (including those living in Athens, and to emancipated slaves, and to those who were "of leave" and "emancipated convicts" in early Athenian history, some of whom were celebrated as architects, farmers, etc.)

(2) He established the custom of ostracism, by which, when necessary, citizens were to assemble in eklesia, and vote to banish any citizen considered dangerous to the state's safety.

If sufficient votes were cast, the person received the highest number went into honourable exile for 10 years.

Usually the people voted in eklesia by show of hands, but in contravention they wrote the names of people they wished to banish on pieces of pottery (ostrakon), a piece of name ostracism.

This was a precautionary measure against the rise to power of possible tyrants, but it also later became used by politicians.

Thus, by 500 B.C. Athens was practically a Democracy, the first in world history.

Pericles (461-29 B.C.) This great democratic aristocrat, if one may use the phrase, labored in the most brilliant epoch of the history of the world.

(1) He made Athens a great naval empire, the first in world history.

(2) He inspired that love of freedom, democracy, and everything beautiful, which has made the name of Athens famous in history.

(3) He opened up public buildings for "recreational citizens." These "offices" numbered 1400 (approx.). Most state officers were elected by the people, and many could not be re-elected.

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DEMOCRACY

By THE REVEREND O. PENDE-BROOKES

citizens had some active part in politics.

But Athens' 200 subject cities had nobody to speak for them in the Athenian Eklesia or before the jury courts, and the same disability applying also in the case of Rome and the Roman Empire.

In other words, there was no representative system for others than citizens living in the city state of Athens. Moreover, all this democracy was made possible because of the multitude of slaves in Athens and Attica who did all the manual labour.

POORER CITIZENS

Their presence in the Athenian economy enabled many Athenians to live in luxury. However, it lowered the dignity of manual work and workmen, and tended to prevent the rise of poorer citizens to posts of responsible nature.

We would do well to remember, nevertheless, that there is hardly a work, a subject, science, a style in dress, an architectural design, that is not in some way indebted to the thought, art, literature, and science of ancient Greece.

We have seen democracy at its peak in a city state, and sustained by a work-force of slaves. Can we see anything similar in so-called democracies today? (1) He made Athens a great naval empire, the first in world history.

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expenses, wars and other public services, represented by the citizens, arms and borough gradually learned to elect the power of rulers by seeing that the powerful nobles were watching that the monarch did not bring irresponsibly to oppress the people by levying hosts of taxes that were unduly oppressive.

But occasionally the trusted nobles, ousted the reigning monarch, and the people, ruled tyrannically in his place. The nobles would then be the people's representatives.

Eventually, however, the people of England, for example, succeeded in achieving what called a Limited Monarchy in which a band of nobles responsible to parliament actually "governed" in the name of the reigning monarch. This system of government evolved and came into being after long struggles between the legislature and the executive.

The monarch, who originally had absolute or nearly absolute governing powers.

CABINET

This government by his (her) majesty's ministers in a "cabinet," has been reproduced throughout the Commonwealth of Nations (now termed "the Empire"), except that the British "Constitution" is a flexible one, not being defined in any written document which would bind certain powers to the various functions of government, king, judges, people, etc.

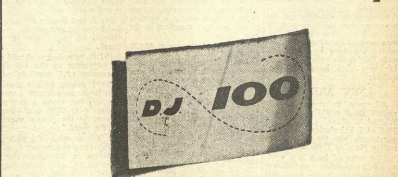
The British Government can legislate as it pleases, except that the Queen and Law must be observed.

The Australian Constitution is called a non-flexible or rigid form of government, as it takes a majority of electors in a majority of states to change by "referendum" by referring the matter back to the people to vote on it—over a small section of it.

In fact there haven't been many referendums, and they have had very disappointing results even when the government of the day has been forced to resign under special circumstances—which it has not always done.

(To be Continued)

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