

















## LETTERS TO THE EDITOR

The following letter to the Editor has been received, and is published in accordance with the policy of the paper. The Editor is not responsible for the opinions expressed in the letter. The Editor is not responsible for the opinions expressed in the letter. The Editor is not responsible for the opinions expressed in the letter.

## CITY BISHOPS' ADMINISTRATION NECESSARY

TO THE EDITOR OF THE AUSTRALIAN  
Sir,—The Rector of All Saints, Brisbane, could not be further from the mark in suggesting that our Archbishop does not know his clergy. He has a most accurate memory of the names for our families and also remembers any special problem, or difficulty, that may be necessary to solve. He is married it is a natural mistake for his secretary to slip in.

"Mrs where none is called for." It is not unknown for parish clergy to send circular letters to people they have buried, and indeed that it has happened at All Saints' as well elsewhere.

With regard to the more serious issues of church organisation, a great deal of work has been done recently in Queensland. As more and more demands are made on the dioceses of Australia (and the coming year may well see a further increase) it is just as well to give our diocesan structures as strong as we can.

The stress of the matter is that we say that we need more bishops (but are not quite sure whether we should have more "aims" and "methods" to be used in the diocesan structure in new centres of administration. A bishop has been without administrative duties, and even mid-aged bishops, become "bishops" without "faith leaders" of the parish. A bishop is not a "faith leader" without a Synod, Registrar and Treasurer to keep him on his feet. The bishop must be merely prelate "write large."

On the meantime let all beware of touching the celibate clergy where they feel it most.

Yours faithfully,  
(The Venerable)  
TOWNSEND

## STATE AID TO SCHOOLS

TO THE EDITOR OF THE AUSTRALIAN  
Sir,—In three-quarters of a page in *The Australian* of January 26, Mr Roland St John has started more harm than he could conveniently run to earth with this issue.

Whether the social wall of opposition to State aid to independent (private) schools has crumbled in recent years, or whether it has been proved that it could only be claimed to be crumbling.

That State Aid, direct and indirect, has been a major factor in our political, religious and social life has certainly been proved in the last few days by the crisis in the Federal Government.

The cunning of politicians announcing State Aid grants on the one hand, without consideration of educational policy, and on the other hand only for vote catching expediency with the possible future of the State Government reviewing its school organisation with the possibility of a back construction of new programs — much needed — only to see the extension of some 3 million pounds.

The diversity of the rest of your articles so compounded of possible future, and the present, and the future State Aid grants

that clearly highlighted the need of a public enquiry into the education needs of all the nation's children consistent with the methods of the Church and granted for political rather than educational considerations.

J. WOOD  
Horticultural Association for the Preservation of Public School Education, Sydney.

Mr Roland St John's referring to Mr Robert Menzies' statement that opposition to State Aid has crumbled (January 13), we disagree. The walls of opposition have been crumbled for Joshua, but the walls of opposition have been breached only.

His premise that there should be some forms of State Aid for Roman Catholic, and other independent schools is fallacious. Roman Catholics are not people who are alighting to be helped. They are a very small proportion of others, and they are not a very small system for reasons of their own. They are not a very small system for reasons of their own. They are not a very small system for reasons of their own.

Admittedly, Australian political life has been so much active support does it give rise to the idea of a public enquiry into the Church's role in the State. It is not likely to be a public enquiry into the Church's role in the State. It is not likely to be a public enquiry into the Church's role in the State.

Mr St John has wisely observed that the State Aid to schools is a problem. He has wisely observed that the State Aid to schools is a problem. He has wisely observed that the State Aid to schools is a problem. He has wisely observed that the State Aid to schools is a problem.

His controversial claim on the Aid to independent schools has suggested that the public should be asked to consider "aims" and "methods" to be used in the diocesan structure in new centres of administration. A bishop has been without administrative duties, and even mid-aged bishops, become "bishops" without "faith leaders" of the parish. A bishop is not a "faith leader" without a Synod, Registrar and Treasurer to keep him on his feet. The bishop must be merely prelate "write large."

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State Aid for Roman Catholic schools brings the constitutional issue of the Church and the State into reality. It is a union with the Church and the State into reality. It is a union with the Church and the State into reality. It is a union with the Church and the State into reality.

We ask Mr St John why the public should be concerned with the Church's role in the State. It is not likely to be a public enquiry into the Church's role in the State. It is not likely to be a public enquiry into the Church's role in the State.

J. PERKIN  
Ryde, N.S.W.

## "SIT-NOthing BOYS"

TO THE EDITOR OF THE AUSTRALIAN

Sir,—The warning given by the *Australian* of February 10, that the "sit-nothing boys" in New Guinea by the Reverend J. D. Williams and Canon F. W. Goldacre reported in *The Australian* of February 10, disturbing to say the least.

Very little was given as to what the "sit-nothing boys" in New Guinea have been and made much of. It is a very small proportion of others, and they are not a very small system for reasons of their own. They are not a very small system for reasons of their own. They are not a very small system for reasons of their own.

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# IT'S LIKE TO COME

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

What is wrong with gambling, and why is it a lottery ticket, or a raffle for a cake or prize?

Most Australians and many Christians would answer quite emphatically. Nothing is wrong with an occasional raffle, or a lottery ticket, or a raffle for a cake or prize. It is a lottery ticket, or a raffle for a cake or prize. It is a lottery ticket, or a raffle for a cake or prize. It is a lottery ticket, or a raffle for a cake or prize.

But that is a perceptibly over-simplified answer, which is a lottery ticket, or a raffle for a cake or prize. It is a lottery ticket, or a raffle for a cake or prize. It is a lottery ticket, or a raffle for a cake or prize. It is a lottery ticket, or a raffle for a cake or prize.

Australians are born gamblers. As Bishop Law Shell of North Queensland wrote in his Diocesan paper some months ago (and quoted in *The Australian*) "There is very little to be said about gambling in Australia. It is deep in our blood, and it is very Australian."

Leaving aside altogether whether our forbears were gamblers, the meaning of the word that gambling is a lottery ticket, or a raffle for a cake or prize. It is a lottery ticket, or a raffle for a cake or prize. It is a lottery ticket, or a raffle for a cake or prize. It is a lottery ticket, or a raffle for a cake or prize.

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Besides their devotional aid, the use of hymns during Communion time would cover up the only sound we hear during the Communion — the perpetual tramp of those approaching, and leaving the Communion rails. In addition, hymns, during this sacred action, would give the congregation something to think of.

It is felt that unscrupulous persons will not be deterred by severely. Unfortunately, distance and our major preoccupation and although we wrote to Mr. Williams, he has not yet answered the letter. He has not yet answered the letter. He has not yet answered the letter. He has not yet answered the letter.

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Members are invited to submit questions for answer in this column. Questions should be sent to the Editor, *The Australian*, 111 Market Street, Sydney, N.S.W. Questions will be answered by the Editor, or by a member of the staff, if possible. Questions will be answered by the Editor, or by a member of the staff, if possible. Questions will be answered by the Editor, or by a member of the staff, if possible.

Many are not so much infected, but possessed by the gambling spirit, and the occasional lottery ticket is but a symptom of what is a deep-seated social malaise. Tattersalls, which moved to my home in Victoria, have been in the game for a decade ago, has had no fewer than 1750 ordinary lotteries in that time — an average of one every two to three days.

With the bingo craze flourishing overseas, and a constant demand that the Church fair or bazaar, we have a lot to think of. Many of us have a raffle or so, but I doubt if we take our faith seriously as a moral principle, not consider, some further argument.

An American Court Judge, Judge Williams, noted a few years ago, that there are five levels on which we may operate to acquire property. The first level, a fair exchange — one hundred per cent. (ii) investment. Something for something.

In other words, Judge Williams says, "What items does a dollar for a chance to win a dollar? The second level, a fair exchange — one hundred per cent. (iii) something for something. The third level, a fair exchange — one hundred per cent. (iv) something for something. The fourth level, a fair exchange — one hundred per cent. (v) something for something.

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else you wouldn't do it. Still, however, the motivation in providing for the needs of the poor is a very different thing. It is a very different thing. It is a very different thing. It is a very different thing.

Each one in the same article from which I've already quoted, is a very different thing. It is a very different thing. It is a very different thing. It is a very different thing. It is a very different thing. It is a very different thing. It is a very different thing.

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THEOLOGICAL

PRAYER BOOKS

BIographies

PRAYER BOOKS

PRAYER BOOKS







100



# WHY THE GOSPEL OF NAZARETH?

OUR main source of information about the Nazareth life in these twenty-seven short books which are bound together in one Testament.

There are some references to Jesus in contemporary writings other than those contained in the New Testament, but they are few and fragmentary.

Originally written by the Greek lingua franca of the Roman Empire, the books of the New Testament are generally acknowledged by scholars to have been in existence within ninety years of the death of Jesus.

Some scholars have argued that some of the books belong to a later period, but their suggestions have not won general acceptance.

The original manuscripts of these writings have probably all long since perished, but the texts have been passed on by scribes and scribes and since then by printers.

The first manuscripts were probably written on papyrus rolls and later on vellum codices, and the transmission of this text from its early days down to the present has been the subject of some study over the last few hundred years.

It is probably true that no documents have been subjected to more intense and sustained scrutiny than the existing manuscripts of the New Testament.

Because they have been regarded as sacred writings, manuscripts of the New Testament have been collected and treasured by Christian men in every age.

There are estimated to be more than four thousand Greek manuscripts of the New Testament (or parts of it) in existence today.

As well there are a host of early "versions" — translations of the Greek into other languages — Latin, Syriac, Gothic and so on.

To add to this collection of materials there are many surviving works of early Christian writers who quote the text of the New Testament in the course of their writings.

## FOURTH CENTURY

The oldest intact manuscripts of the Greek New Testament are reckoned to belong to the fourth century, although some fragments, and which almost certainly belong to the third century have been discovered.

Until the invention of printing all manuscripts were copied by hand with inevitable errors. However, with the advent of printing, definite errors were made to recover, as far as possible, the best and most accurate texts.

The first printed Greek text of the New Testament to appear was prepared by the great scholar, Erasmus, in 1516. Since then an immense amount of work has been done in an attempt to recover, as far as possible, the words originally written by the compilers of the New Testament books.

Scholars from Germany, England and America have spent a great deal of time and money in comparing manuscripts with a view to recovering the best attainable texts.

When Erasmus produced his printed Greek Testament in 1516, he had only a few manuscripts to examine and compare. However, since Erasmus completed his work at Basle, many more manuscripts have been unearthed and the material available is much more comprehensive.

In 1550, a scholar in Paris, Stephanus, produced an edition of the Greek Testament which was the first to be reprinted.

Since then, in the nineteenth century, when a more accurate text replaced it.

This text of Stephanus was used by the translators of the Authorized Version of 1611, which we all know so well.

A great impulse was given to the textual study of the New Testament in the nineteenth century when the Patriarch of Constantinople

gave to Charles J. A gift of the famous manuscript of the Greek Testament.

This was one of the hundred years a number of British scholars gave to the study of the Greek Testament.

Another German, Bengel, was in the middle of the eighteenth century a German scholar who was the first to give rules to be applied in the study of the text.

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The fact that many manuscripts only a few said another was no indication of the relative merits of the texts.

It might mean no more than that the larger group was taken from a common ancestor.

Bengel's work was carried forward by the famous scholar, Griesbach, and his school, who had the important benefit held the field from publication in the 1770s for more than a century.

One of the most interesting of the manuscripts of the New Testament textual criticism is the manuscript of the text of the Gospel of John, which his death in 1874, was treasured in the pursuit and comparison of the text.

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This is the first of seven articles on current theological issues by the Rector of St. Helen's, House Hill, Diocese of North Queensland, the Reverend John Rodrick, B.A., Th.L., S.T.D., who was born in New York City, U.S.A., and was ordained in 1952. He was a member of the Anglican Congress in Toronto in 1963, and has visited the Anglican Theological Seminaries and took part in the European Congress in 1964. He was Chaplain to St. John's Ministry has been spent as a parish priest in North Queensland.

It also seems possible that there were written documents which were used by the church as well as some of his sayings. The original text is irretrievable, but it is not to be done that the degree of variation between modern texts and the original is of no practical consequence.

But if the texts of the New Testament are acknowledged as original complex works, what can we have of the accuracy of their contents?

History is a fickle lady. She dresses the past in thoughts of her own making and obscures the truth of the past.

What is the history of the Gospel? It is a story of a man who lived and died for us, and who is the most famous figure in the history of the world.

What about the written record? It is a record of the life and teachings of Jesus, and it is the most important document in the history of the world.

THE GOSPELS. The New Testament books were written by the apostles and their followers who were the first to claim for him.

These books are the most important documents in the history of the world, and they are the most important documents in the history of the world.

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miraculous exorcism associated with Jesus, and having their origin in the Fourth Century, are connected with Jewish and Christian legends.

The first type consists of sayings of Jesus which are subdivided into "parables" and "church words" and "world words".

The first type they call "parables" and "legends" and into the second type they call "church words" and "world words".

They have focused attention on the growth of the gospel tradition and made some notable points.

LULY GLEED? They have drawn the attention of all to the fact that the tradition of the Gospel is in the early church have been mediated through the mind of the early church.

Beyond doubt they have demonstrated that in at least some instances, words of the early church have been put into the mouths of the Christ of the gospels.

We may well wonder to what extent the Holy has been guided by the Holy Spirit.

They have questioned whether Jesus claimed a divine authority, and whether he claimed to be the Son of God.

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THE BIBLE  
STUDENT

THE PASTORAL  
EPISTLES  
BY WINIFRED M. MERRILL  
DOCTRINE AND PRESENTATION

BY WINIFRED M. MERRITT  
6. DOCTRINE AND PRESEN

Dr. A. L. Hunter gives it as his opinion that the sentences in their primness and precision, contrast sharply with Paul's rugged and explosive periods", and suggests that some genuine notes of Paul to Timothy and Titus came into the possession of one of the Apostle's followers, and that the latter and not Paul composed the

And it was startling but refreshing to see a fair number of those young people of the male sex whose beards and/or long hair showed that they are with it".

The theme was "The Body of Christ — at Home and Abroad" and all five speakers received the keenest attention. The results of the various discussions were very interesting.

Reverend E. M. Welber.  
SATURDAY, MARCH 12: "In  
Between".

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## OPPORTUNITY

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DIVINE SERVICE: 11 a.m. A.E.T.  
S. Vincent's Roman Catholic Church,  
TELEVISION:  
SUNDAY, MARCH 6:  
ARN 2, SYDNEY & CANBERRA:  
\* 11 a.m.'s, DIVINE SERVICE — S.  
Andrew's, Summer Hill.  
In W.A.;  
race, Perth.  
In A.C.T.  
Turner.

RELIGION SPEAKS: 4.14 p.m. — 5.15 p.m.: JOURNEY OF A  
A.E.T. — Frontier. TIME — 16 — Water for  
salem.

There

## U.S.P.G. CONFERENCE

the results of the various discussion groups were fascinating.

Estimated for Quantity:







