



## THE GENEALOGY OF CHRIST . . . 43

## THE QUEEN OF SHEBA

By MICHAEL J. LAURENCE

SOLOMON'S ships sailed as far as Tarshish and the city of Ophir. Some authorities think Tarshish was Tartessus, a city in the south of Spain which is thought to be longed to the Phoenicians and produced gold, silver and tin, and the word Shabo is thought to be the River Sabir (the Gualadquivir) was formerly called Tarshus and a city of the same name had been built there. The two arms of the river which there flowed out to sea while all the adjoining country was called Tarshus.

Others consider it to have been some place on the east coast of Africa or in India, but according to Sir Emerson Tennent and other authorities it was the Point de Galle in Ceylon.

Sir Emerson Tennent says that he has discovered the road to Ophir, the place to which Solomon procured gold. Malacca was known to the later Greek geographers as the Golden Chersonese; and in the Malay language, 'ophir' is the generic term for a gold mine.

Solomon made a navy of ships in Exton-geber, which is called Elah on the coast of the Red Sea. From Exton-geber Solomon's navy traded with Tarshish and Ophir.

Once in three years came a navy of Tarshish bringing gold and silver, ivory and apes and peacocks.

In a Persian poem of the tenth century, which describes an expedition from Jerusalem to Ceylon, the outward voyage is stated as occupying a year and a half—a coincidence which would be rare unless it were not for the regular limits imposed upon scientific navigation in the Indian Seas by the recurrence of the monsoons.

## GOLD

Gold could have been transported to the main part of Ceylon from the vessels which brought it from Ophir.

"Silver spread into plates" which Jeremiah mentions as coming from Tarshish is even today used as the material of the ornate books of the Oriental Church.

Very use of course from the earliest times an export from Ceylon, and even more so formerly than now.

Apes are indigenous to the island and peacocks abound there. It is curious that the very term by which these three latter

articles of commerce are designated in the Hebrew, invoice, so to speak, are identical with their TamiI nomenclature in Ceylon at the present day.

And those terms were so entirely foreign and alien from the commerce of the East as to have driven the Ptolemaic cartographers to the conclusion that it was a blunder by which the word 'Tarshish' had been carelessly cast out as 'leaves and carven stones'.

The Reverend J. H. Ingram said in his paper presented to point to its being exactly located in Ceylon, everything seems to point to its being exactly located at the Point de Galle.

"This has been from time immemorial the great emporium of the island.

"Under the name of Kalah, it was the rendezvous for the Persian and Arabian vessels in the time of the great Alrasrad trading with China.

"The impossibility of navigating the Straits of Malacca coast with the smallest craft, as well as the difficulties in regard of wind and currents, which would painfully add to the length of the voyage, were the reasons why the Persian Gulf, in rounding the southern point of Arabia, was the noble harbour of Trincomalee from all claim to this historical distinction.

"And Pliny learned from the merchants who came from the Emperor Claudius, that the great port of the island fronted the Straits of Malacca coast, and had no point on the coast which was so well sheltered."

"In default of any ground of

the slightest probability for a bare suggestion that the depot of general Asiatic maritime trade was silently changed in the interior of the island, as regards to the habits of Eastern nations, it may be reasonably concluded that the great port of Ceylon, from the times of Claudius to the times of the Emperor, was from his times to those of the Dutch and the Portuguese, was also the great port of Ceylon in the times of Solomon.

## ARABIA

Among the many official and personal visitors who came to Jerusalem with the special purpose of meeting King Solomon, was the Queen of Sheba or Saba, a country in southern Arabia.

"This Queen to whom Our Lord referred as—the Queen of the south" (St. Matthew 12:42) having been of the rich and wise of Solomon wanted very much to see all the wonders for herself and she also wanted to

test the King's reputed wisdom by bringing him many difficult and hard questions, so she set out on her journey to Jerusalem, and time arrived safely and with great splendour in Jerusalem, bringing with her camels laden with gold, sweet spices and precious stones.

The Queen was duly impressed with the wisdom of the King, and the King's palace and especially with the 'livery of his servants, the wonders of his table appointments, and the meals which were served to her.

"She was equally delighted with

the King's conversation for he was able to answer every question which she asked, and his wisdom and a quiet turn of wit.

The Queen was deeply affected and she was so captivated by the life of Solomon and his people that she desired to have of her own private stairway by which to ascend to Jerusalem, and daily sacrificial offerings and when the conduct of the priests in their worship of Almighty God was so solemn and reverent, she desired to have of her own and did not hesitate to attend to King Solomon how impressed she was with all that she had seen and said the reports she had been given in her own land had by no means done justice to the truth.

She desired to have of her own at the end of her visit, she presented to Solomon, according to Josephus, twenty talents of gold together with large quantities of spices and precious gems.

"A talent was worth 67,200 or one hundred and twenty (1 Kings 10:10, and 2 Chronicles 9:9).

"The Queen of Sheba, Queen included in her gift some sorts of balsam.

"The Queen's gift was so precious and so valuable that the King, that King who said that the balsam is preferred, produced in no other part but the land of Judaea, and even there in two gardens only, one no more than twenty acres, the other still smaller.

"The name of Alexander the Great was in Jeria or Vale of Jericho,"

## MARRIAGE "CANONICALLY VALID": ORTHODOX VIEW

ECUMENICAL PRESS SERVICE

"The marriage between Mr. Aristote Onassis and Mrs. Jacqueline Kennedy Onassis is a canonically valid mixed marriage, legally married Christians deserving respect," declared His Eminence Metropolitan Chrysostom of Chalcidone.

In a statement issued through the Geneva office of the Ecumenical Patriarchate, Metropolitan Melitios of the Holy Synod of the Ecumenical Patriarchate of Constantinople, negotiator for the removal of the anathemas between Rome and Constantinople, said:

"This is a case of a canonically valid marriage between a member of the Roman Catholic Church and a member of the Orthodox Church according to the canon law and practice of the Holy Orthodox Church."

"Mr. Aristote Onassis is a member of the Orthodox Church who had a canonical first marriage that later was dissolved in accordance with the canon law of the Orthodox Church by the Ecumenical Court of the Greek Orthodox Archdiocese of North and South America."

"The following letter confirming the dissolution of the first marriage clearly states that Mr. Onassis is free to come to a second marriage with Mrs. Jacqueline Kennedy, who has been blessed by a sacerdot minister of the Orthodox Church according to the canon law of the Orthodox Church on the basis of a declaration issued by the Metropolitan of Leukas of the Orthodox Church of Greece."

"Therefore this is a fully lawful mixed marriage valid for, and to be celebrated by, the whole Orthodox Church."

It is well known that the Roman Catholic Church has taken the initiative in the recognition of mixed marriages between Roman Catholics and Orthodox Christians, and that the Ecumenical Council of Vatican II, which we have before us in the case of such a mixed marriage.

Geneva, November 22  
and Mrs. Jacqueline Kennedy and its partners are met, declared His Eminence Metropolitan Chrysostom of Chalcidone.

"The validity of such a mixed marriage cannot in our understanding be based solely upon the fact that the Roman Catholic Church is canonically valid, but it must also be taken of its sacramental validity according to Orthodox canon law, especially when the marital demands of canon law concerning the Orthodox partner are fully in order.

"I am sure that it was on account of the abovementioned very delicate points that no ecclesiastical authority of the Roman Catholic Church made any responsible negative comment on the marriage of Mrs. Kennedy and Mr. Onassis, and that so far only personal views have appeared in the papers, such as the Vatican weekly, 'L'Osservatore Romano'."

"In conclusion I must add that the last word on the validity of any sacrament of the Holy Orthodox Church, performed according to the teaching of canon law of this church, rests with the highest authority of this Church."

"We therefore consider this mixed marriage canonically valid, and the partners to it, as sinners but as Christian spouses deserving of all due respect."

## SCHOOLS MERGE

FROM SUSAN YOUNG

Port Moresby, November 22

The Anglican Church in Papua-New Guinea is co-operating with the Roman Catholic and United Churches to run two "ecumenical" schools in the Territory.

In New Britain, the Anglican and Roman Catholic churches are joining together to run a required primary school near Gasmata.

And at Gerush, near Samarai in Papua, the Anglican and United Churches will be co-operating with a school being built by a local government council.

In New Britain there are at present an Anglican school at Mempa and a Roman Catholic school at Akarua. Both schools will be closed when the new schools open.

The teacher-in-charge will be an Anglican, Mrs. Mary Jamison.

But the Roman Catholics will be in charge of the school at Akarua, and the children, from outlying villages, will be cared for at the Anglican mission station.

a spoonful of balm was all that could be collected on a summer's day, and in the most pleasant year, the great royal part of these trees yielded only six gallons and the smaller one only one gallon. The quantity from one producing tree does not exceed thirty drops per day.

This balsam or balm is not to be confused with the balm of Gilead which was really a turpentine tree and therefore, should be more correctly translated as 'the turpentine (tree) of Gilead'.

It was this 'balm of Gilead' which old Israel sent with his sons as a gift to the Governor of Egypt. And their father Israel said to them, 'Take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds.' (Gen. 43: 11).

## CHRISTMAS BOWL "HAPPENING"

A "Happening" will be held at Wynyard Park, Sydney, on Friday, November 29, when the public the Christmas Bowl for the annual survey of giving to the Australian Council of Churches.

Miss Mary Henderson, Mrs. Jerry Van Dyke and "The Executives" will entertain. The Rev. Alfred Alan Waker will speak.

Who may wish to lunch in Wynyard Park and enjoy this entertainment," said the Rev. Alfred Roper Spradgett, N.S.W. secretary of the A.C.C.

"These crises have given their time to be a worthy cause—their people to help themselves, through self-help relief and aid projects."

## CLOSURE THREAT IN KERALA

ECUMENICAL PRESS SERVICE

Geneva, November 22

The Roman Catholic Archbishop of Kerala has threatened to close down all his Church's colleges in Kerala in protest against a "university bill" proposed by the State's Communist-dominated government.

The bill provides for nationalisation of "administrative" colleges, inclusion of government ministers in the managing councils of private colleges, and restrictions on the Church's freedom to appoint the staff.

His statement was echoed by Metropolitan John a non-Marthoma of the Mar Thoma Syrian Church, who said in Tiruvalla that the bill would downgrade the university to the level of a government department.

Of the total of 130 colleges in Kerala, some 115 are private, 64 of them under Christian, mostly Roman Catholic, management.

## L.C.D. PRINCIPAL

ANGELICAN NEWS SERVICE

London, November 22

The Registrar of the London College of Divinity, the Reverend E. M. B. Green, has been appointed Principal as from next July in succession to Prebendary Hugh Jordan.

He has appointed Dr. J. I. Packer as Director of Studies when the college moves from Northwood to Nottingham in 1970.

## WOMEN FOR THE MINISTRY

ECUMENICAL PRESS SERVICE

Geneva, November 22

Four women have accepted as candidates for the ministry of the Church of Scotland by the Presbyteries of Edinburgh, Irvine and Kilmarlock.

"They are the first women accepted since the General Assembly approved the admission of women to the ministry."

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ADELAIDE  
St. Peter's Convent,  
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Sisters of the Church,  
St. Helens St., Glades, N.S.W.

PERTH  
St. Andrew's, W.A.

Par and Boarding Schools for girls and boys, in charge of the Learning and Community Ministries.

NOVITAS  
St. Mary's, Melburn.

St. Mary's, Melburn.

Information can be obtained from the Sister Superior in charge of these houses.

## ADVENT PROGRAMME FOR S. JAMES' CAROLS, PLAYS, LAYMEN'S ADDRESSES

FROM A CORRESPONDENT

Advent at S. James' Church, King Street, Sydney, will begin with an Advent Carol Service on Saturday, November 30, at 8 p.m.

Similar to the better-known Carol Service of the Nine Lessons, this service is virtually unknown in Sydney, and is only introduced at S. James' last year.

Carols are normally only presented with Christmas, but in fact they have been written for all the Church's great seasons, including Advent.

On the three Wednesdays in Advent, the S. James' Players will present a series of lunch-hour plays in the Church and the church.

As with a similar service presented in Lent this year, the plays will commence at 1.10 p.m., and last approximately 20 minutes.

Advent is not only a time of preparation for Christmas in the Church, but also a preparation for the end of time as we know it.

The ideas of the Church turn to the reality of death, and in fact, the Players will present secular plays, dealing with the theme of death.

The first one, on December 4, will be "The Last Word," by J. H. Houghton.

First performed in 1958, it deals with the remaining minutes of a husband and wife begin to confront each other in the first time in their lives as persons.

### INSIGHT

This short play uses a musical comedy technique — a serious theme is presented with a touch of deal of humor, suggesting that through the comic, we may find greater insight into life.

On December 11, "The Man with the Flower in his Mouth," written by Luigi Pirandello and translated by Eric Bentley, will be performed.

The play shows how a man with the mark of death upon him, changes his attitudes to the conventional, and uses fresh thoughts on the surface of his existence.

"This is the End," written by Ken Taylor and based on the B.B.C. show "This is Your Life," is a modern adaptation of "Everyman" for the secular world.

Each modern son of Adam, as his forefathers, faces death as the end for Everyman.

Mr. Daulton is presented as a TV personality with a machine sense of comedy. It will be held on December 15 in favour to the

Also during Advent, S. James' will have a course of sermons at the Sunday morning Eucharist (9 a.m. and 11 a.m.) presented by laymen of the Church.

Entitled "Communicating the Gospel in the 1970's," they will be presented by Mr. Murray Gordon, Federal Supervisor of General Talks A.B.C. (December 1); Mr. John Maier, a Geoffrey Odell, Lecturer in History, University of Sydney (December 15); and Mr. John Maier, the Associate Professor in History, University of Sydney (December 22).

## GIFT CEDAR TREE MADE FURNITURE FOR CHURCH

FROM A CORRESPONDENT

The Bishop of Grafton, the Right Reverend R. G. Arthur, consecrated the beautiful new and very modern brick Church of All Saints, Murwillumbah, on November 30.

At the great cedar West Door bears twin brasses, three marks on the left and three on the right where the Bishop, K. J. Clements rapped on the door at the dedication of the church, Day, 1966, and where Bishop Arthur rapped for the consecration.

There were 1100 people present at the consecration ceremony which combined the consecration service, the Thanksgiving and the Eucharist and the Holy Communion. The Rev. Canon J. Archdeacon J. Robinson, Rector of the Anglican Cathedral, was the celebrant; the Reverend R. Corneilus, Rector of Woolumburrah, was the officiating minister; the Reverend G. Foley, Rector of Murrumbidgee, was the officiating minister; the Reverend R. S. Date, Rector of Byron Bay, the Lecturer.

There were more than 700 communicants.

All Saints' has a wide open look about it when the eight huge glass windows on either side of the nave are pushed up and people can be seated under the windmills and on the ambulatories.

At least three hundred people were sitting in the ambulatories, enjoying the ceremony yet perfectly cool and comfortable.

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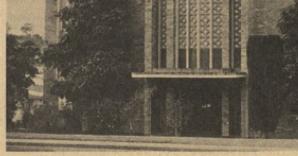
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All Saints' Church, Murwillumbah, N.S.W., on the morning of the day of consecration, November 30, 1968.

## ORDINATION IN MELBOURNE

The Archbishop of Melbourne, the Most Reverend F. Woods, will hold an ordination in S. Paul's Cathedral on November 30.

Those to be made deacon for the Diocese of Melbourne are: Andrew Dauntson-Fear (S. Paul's Thomaston), Brian Meredith Porter (Holy Trinity, Kew) and Roger Thomas Sharf (S. John's, East Malvern).

By Letters Dimissory for the Diocese of New Guinea, the Archbishop will ordain James Victor, William Haste (Christ Church, Ormond) to the diaconate, and Philip John Newman (All Saints' East St Kilda), to the priesthood.

On November 29 in S. John's Church, Clyde, Bishop Felix Arnot will ordain two deacons: Jacquelyn Mary Farrer (Chaplaincy Department) and Bessie Joy Sandford (S. John's, Clyde).

in the church came from a gift cedar tree which a parishioner had set aside for that purpose years before and given to the church.

Under the impressive spire everyone was invited to stay for a cup of coffee.

The undercroft, the spacious areas excavated under the church provided ample accommodation for the refreshments.

The rector, the Reverend R. H. MacFarlane welcomed everyone and thanked all on behalf of the parish.

## SCHOOL AND CATHEDRAL COMBINE FOR CHOR

FROM OUR OWN CORRESPONDENT

Brishbane, November 22  
A move by the Church of England Grammar School to provide scholarships for chorists of S. John's Cathedral was described today as "wonderful" by Mr. Robert Boughton, Organist and Master of the Choristers at the Cathedral.

Mr. Boughton said that the move, which had the enthusiastic support of the C.E.G.S. Headmaster, Mr. H. E. Roberts, was a real attempt to answer the needs of a cathedral in the twentieth century.

The scholarships will be available at the school from boys aged from eight to 11 years.

It is the first time for more than 30 years that the Cathedral Chapter and the school have combined in this fashion.

The scholarship is open to boys of any religion, and the emphasis in selection will be on academic ability combined with musical potential.

order to solve the acute problem of recruitment of able chorists.

In every case there will be many benefits for those who win scholarships, including the attractive prospect of a reduction of at least one third in the fees payable to the school.

Mr. Boughton said that the aim of the scheme was to provide S. John's with a training school of 24 boys' voices, 16 of whom will be regular singers.

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## HEADMISTRESS APPOINTED FOR NEWCASTLE

The Bishop of Newcastle, the Right Reverend J. A. G. Hoadfield, last week announced the appointment of Mrs. Kathleen Stewart as Headmistress of the Newcastle Girls' Church of England Grammar School.

Mrs. Stewart is the wife of Professor Ian Stewart, Professor of Chemical Engineering at the University of Newcastle.

She is a Bachelor of Arts and graduated from the University of Queensland with honours in English language and literature.

Following her graduation, Mrs. Stewart taught in Anglican schools at Herberton, Warwick and Toowoomba, all in Queensland, until her marriage.

She resumed her teaching career in 1959, when she joined the staff of the Newcastle Girls' Grammar School as a part-time teacher, and has continued on

## TOP REVUE FOR ADELAIDE

Adelaide, November 22

A repeat performance of a very successful revue is to be presented at the Grand Theatre on Thursday, December 5, at 8 p.m.

Entitled "Adelaide Last Night," it is based on the well-known TV show of the same title.

It is a musical, satirical revue, tending up the country and the Church.

The stars are Bernie Siskey, Alan Threlkeld and Kris Fairweather.

The revue will be presented in S. Paul's Hall, St. Vincent Street and Church Place, Port Adelaide, opposite the Birkenhead Bridge.

It will be presented by the Y.A.F. Revue Company, a group of five Y.A.F. members from various Adelaide parishes.

The revue was first staged on October 12 as part of a "Fellowship Week-End," when country Y.A.F. spend a week-end with the City Branch.

It was such a success, that a repeat performance is now demanded.

More than 300 are expected to see the show. Tickets are available in advance from the Y.A.F. Revue Chairman, Mrs. Tony Noble, P.O. Box 27, Rosewater East, 5013.

## C.H.N. ASSOCIATES

FROM OUR OWN CORRESPONDENT  
Melbourne, November 22

The final meeting for this year of the Associates of the Community of the Holy Name was spread over the Retreat House, the Canterbury House, next door, on Saturday afternoon, November 16.

At the beginning of the Community House celebrated Holy Communion in the Retreat House Chapel. The Holy Name Associates walked across to the Canterbury House, where they were entertained to afternoon tea by the Reverend Mother and Sisters of the Holy Name.

It was a most successful day, with the extensions to the house, to be dedicated later this year.

three until the present.

Mrs. Stewart was appointed deputy headmistress in 1966.

Following the resignation of Miss Lynette Thompson earlier this year, Mrs. Stewart became acting headmistress, which position she has held so efficiently that the council was happy to offer her the post of headmistress.

One of her innovations next year will be a one-year secondary course, for girls who have completed their Certificate, and who do not wish to sit for the Higher School Certificate.

## COMPANIONS TO HELP FRIARS' FARM

FROM A CORRESPONDENT

The Sydney Companions of the Society of S. Francis have pledged themselves to raise \$100 to purchase a harrow to be used in the cultivation of pasture land at the Brookfield Friary, Brisbane.

Following the fire which destroyed their Tarraleah house some years ago, the Franciscan Sisters returned to the site at Brookfield in the outskirts of Brisbane. Here they have established a friary and novitiate.

The old house at Brookfield has been renovated and repainted, its large rooms having been partitioned into smaller cells for use by the friars and their guests.

Small cottages, which were made into a house of quiet for the training of novices. Already there is a demand for further accommodation.

It is an endeavour to the friary self-supporting the farm buildings have been extensively

A small dairy herd has been reconstituted and recently the friars acquired a reconitioned tractor.

It is now feasible for the brothers to look to the farm activities to supplement their religious vocation, and the farm provides useful employment for some of the young men at the friary.

However, the full worth of the tractor will only be realised when a few basic implements and attachments are available.

Donations towards the Sydney Appeal should be sent to Rev. Fr. P. Glebe, New South Wales, 2017 and not direct to the Friary. (To keep postage costs to a minimum, receipts will not be posted unless requested.)

## CLERGY RETREAT

FROM OUR OWN CORRESPONDENT

Melbourne, November 22

The Reverend John Moroney, Vicar of St. Columba's, Hawthorn, and Examining Chaplain to the Archbishop, conducted the second day of the Pilgrim Retreat at the Brookfield Friary, Brisbane.

The addresses were based on Benedictine Pilgrim Prayers and the various characters depicted there lent themselves admirably to the modern pastoral situation, especially to some of the special temptations to which the clergy are subject.

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## CONSECRATION AFTER CENTURY

FROM OUR OWN CORRESPONDENT

Melbourne, November 22  
One of the best known of Victoria's picturesque churches is the tiny white-painted church of S. James the Less, Mount Eliza, on the Nepean Highway that carries so much traffic to the Mornington Peninsula.

It was built of hand-made bricks 103 years ago, but although paid for long since, for some reason was never consecrated, although it had been dedicated when first opened.

With its simple roof, and attractive interior, it has been listed by the National Trust of Australia as "interesting, picturesque and unusual."

Until four years ago, S. James the Less was used by the Vicar of St. Peter's, Mornington, as a temporary place of that parish.

It was first consecrated in 1865, but Mount Eliza has grown tremendously in recent years, and there is now a large permanent

population at Mount Eliza.

Four years ago, it was created a separate parish, and the Reverend C. A. Miles was appointed first vicar.

Since its induction, a vicarage has been built, and there is also a fine parish hall near the church.

In 1961, \$7,500 was spent in restoring the church, but when the vicar next investigated it, he discovered that it had never been consecrated.

This ceremony was performed by the Archbishop of Melbourne on Saturday morning, November 16, but as the tiny church accommodates only 90 people, seats had to be arranged outside for

the bulk of the congregation, and this meant a scatter when rain began to fall.

Although a scatter when rain began to fall, the church has now been consecrated, its size is now being adequate for the parish church, and the vicarage plans are being made for the future.

However, the present S. James the Less is a consecrated site, and integral part of the design, and will continue to be used.

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# THE ANGLICAN

Incorporating the Church Magazine

THURSDAY NOVEMBER 28 1968

## PUT CHRIST BACK INTO ADVENT

Pressure upon the Church towards conformity with the world is nowhere more clearly seen than in the growth of a "secular calendar" as contrasted with the Christian calendar. The Christmas season, Ascension and Whitsun, Epiphany and Rogationtide and All Hallow mean something to our people. They have been replaced in modern esteem by Anne Day and Mother's Day, Remembrance Day, Abolition Sunday, Red Cross Sunday, Apprenticeship Week and Education Week.

One of the worst features of this situation is that church people are only a little way behind the world in their forgetfulness of the Christian calendar. It is not that Christian people should be scornful or neglectful of the social interests signalled by the "secular calendar"; quite the reverse. The pressures of conformism, however, should make us all the more conscious of the need to emphasize those seasonal observances of the Faith which are now largely unobserved by the average churchman. The connection between neglect of the calendar and lay ignorance of the Faith must be a close one. The teaching value of the calendar is so great that it might be called "the ordinary man's theology". While the Church neglects the calendar, it is discarding one of the chief elements in its educational equipment. Moreover the Christian calendar is a full part of Christian Liturgy as a whole. To deal lightly with the calendar or to neglect it, or to slacken the emphasis on any part of the doctrine it represents, is to deal a blow at Liturgy. There is no field of Christian enterprise which is more fertile than the Liturgical Movement, and the energies expended in the revival of popular knowledge and observance of the Christian calendar.

It is the approach of Christmas which suggests these observations. Scarcely, no doubt, shall be urged to "shop early" and to "post early", and reminded incessantly that it is so many or so many days till Christmas. As a counter-point to this frantic theme we shall also be urged to "learn to love the Christmas" and to "bring Christ into Christmas" (as if Christ were some spiritual additive guaranteed to turn a pagan festival into a Christian observance). Christ cannot be put into Christmas. If He is not there, it is simply not Christmas, and no gimmicks such as we are becoming depressingly used to will ever make it so.

The world, of course, pays no attention to the religious significance of Christmas. For us, however, more concern, however, is the fact that social and economic pressures are paganizing Christmas for many Christians as well. "Getting ready for Christmas" means, inevitably, getting ready for Christmas cards, and Christmas presents, and Christmas parties. It is any wonder that after the frantic few weeks of December most people have to snatch at their Christmas Communion, as if by an after-thought that comes to them in the by-gone? What possible spiritual significance and force can Christmas have for professing Christians against the background of late December as most professing Christians spend it?

In fact, what we need is Advent. There is only one way to put Christ back into Christmas, and that is to put Christ back into Advent. That's what Advent is made for. Unless we have Advent, Christmas won't be in Christmas. It's as simple as that. This is where our neglect of the Christian calendar comes in. Advent, like every other part of the calendar, was designed to mean something to our people. Neglect by the Church to emphasize the soberly penitential and preparatory duty of Advent is, more than anything else, responsible for the paganizing of Christmas amongst our own people.

It is unfortunately the case that the routine of December's work in most parishes is dictated by the pressures of the world, and that the spiritual tone of our Church in many places is being infected by the lackness and self-indulgence of the society in which we live. On the one hand the calendar bids us work during Advent of judgement and the world is wont to reflect on the great lesson of life and death; warns us against "rioting and drunkenness" and bids us "let our moderation be known unto all men". But on the other hand there is hardly one line of aspect of our life apart from the liturgical prayers and scriptures, which gives the slightest clue to what we belong to a Church which expects its people to be concerned with these things during Advent.

How can we expect our people to resist the paganizing of Christmas when the Church is, almost universally, neglecting the only thing which can possibly counteract it? Let's get back to the calendar and make it mean something. Let's try to put Christ back into Advent. Then, when Christmas comes, He'll be in it!

# CHURCH AND NATION

"Everything which touches the life of the nation is the concern of the Christian."  
—Dr Geoffrey Fisher

## Gorton Is Match For Whitlam

In a debate on the Opposition, Mr. Whitlam, the Prime Minister, Mr. Gorton, or the Leader of the Opposition, Mr. Gorton, in the House of Representatives in the past week called for a re-assessment of political prospects. Mr. Whitlam has deservedly received a high reputation as a speaker. He gives the impression that he does his homework thoroughly, not only for political debates but also for occasional addresses. As examples, his welcome to two recent distinguished guests, President Nixon in July and the Prime Minister of India, Pandit Jawahar Lal Nehru, were felicitously and in some passages brilliantly phrased, whereas Mr. Gorton's speeches were generally good but the impression that he was making up his speech as he went along.

Mr. Whitlam's two predecessors, Mr. Holt and Mr. Gorton, were not very effective as speakers. Dr. Ewart's election broadcasts always suffered because he did not usually find his time on the radio had expired before he had delivered half his speech. Mr. Gorton's career as a Senator and Mr. Holt's successor, may have been more successful than Mr. Gorton's, but his speech-making was not so good as Mr. Gorton's. Mr. Gorton's career as a Senator and Mr. Holt's successor, may have been more successful than Mr. Gorton's, but his speech-making was not so good as Mr. Gorton's.

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## RELIGIOUS BROADCASTS

Content which is conducted by Anglicans is marked with an asterisk.

- SUNDAY, DECEMBER 1: 7.00 A.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 7.30 A.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 8.00 A.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 8.30 A.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 9.00 A.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 9.30 A.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 10.00 A.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 10.30 A.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 11.00 A.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 11.30 A.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 12.00 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 1.00 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 1.30 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 2.00 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 2.30 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 3.00 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 3.30 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 4.00 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 4.30 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 5.00 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 5.30 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 6.00 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 6.30 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 7.00 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 7.30 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 8.00 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
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- 11.30 P.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.
- 12.00 A.M. A.E.T.—\*The Rev. J. G. McPherson, St. Andrew's, Adelaide.

he will be still ever harder if he is to maintain the mastery over Mr. Gorton in debate with whom he has often been credited.

From a national viewpoint it will be stimulating to have two well matched political leaders, such a state of affairs has been in evidence in Canberra for quite a while.

## Reducing the Hazards Of Bushfires

The pocket tornado, which fanned many buildings and injured numerous people in the small town of Kingsford in Victoria last Friday night, adds another note to a series of unpropitious and damaging visitations which have occurred in this vast continent this year. Church buildings have figured in the toll of damage at Kilsnoy as well as in the unusually severe recent earthquake in Western Australia.

While tornadoes and earthquakes are comparatively rare in Australia, we still face persistent and dire hazards from fire, drought and flood. Already this summer forest fires in New South Wales, in particular will sweep the forest through grass and brush, and may be followed by the long dry spell in many parts of the State. Six lives have been lost in a series of bushfire tragedies. In the past week hundreds of people have been battling against fires which have menaced lives and threatened homes.

It is to be hoped that this year's bushfires will be kept under control and that the people will be able to discharge effectively their civic duties in this regard.

## Renovations On A Centenary

A plastic bag, filled with stones, which the Dean of Sydney, Dr. W. M. Morrison, dropped in Syd-

ney last month illustrated the urgency of restoration work in the cathedral because the stones which support its walls are crumbling.

The centenary of the construction of the cathedral on Andrew's Day (November 30), 1868, falls on Saturday this week and will begin a year of commemoration. Not unexpectedly, in view of that exhibit of fallen stones, the commemoration will be correlated with an appeal for funds to repair the crumbling cathedral and to equip it with air-conditioning and heating lighting and heating.

In recent years St. John's Cathedral in Brisbane has been enlarged and St. Paul's Cathedral in Melbourne has been extensively restored. The cathedral being launched now to renovate St. Andrew's in Sydney is in line with national policy.

It is to be hoped that this year's bushfires will be kept under control and that the people will be able to discharge effectively their civic duties in this regard.

## Sacrifice And The Hedonists

The filing this week of Christmas messages from Australian relatives, including the Prime Minister, Sir Robert Menzies, as reproduced on television and on radio, has reminded us, for instance, the cheerfully brave young woman, who, as a young child, was found greeting a grieving husband. It has also reminded us of the many families, being made by some families, and of the many men, going to prayer services as we enter this Advent season that the peace and goodwill which we desire for Christmas will really lead to a properly observed cease-fire between the nations.

More poignant still than these family messages was the announcement early this week that three more Australian soldiers had been killed in Viet Nam and several more wounded. This was a sharp reminder that, in spite of the bombing halt over North Viet Nam, some of our young men continued into this undeclared war are paying the price of their country's part of more of their luckier compatriots.

It is to be hoped that this year's bushfires will be kept under control and that the people will be able to discharge effectively their civic duties in this regard.

## Unpardonable Confusion

The "Sydney Morning Herald" takes issue, very intelligently and, on the whole, justifiably so because of such a question as international affairs and finance, for example, it is well informed.

But how often would it take more trouble over religious terminology. We mentioned last week its insistence in one article that the last book in the Bible is called "Revelations".

In the past week, with a picture of the Bishop of Canberra to use its initials, it referred to an address given to the Federal Parliamentary Church Fellowship by the Very Reverend Dr. L. J. L. I would think the Herald's confusion of a Dean and a Bishop would be comparable to our mistaking its Chief Sub-Editor as a Bishop. We should not expect to be readily forgiven.

—THE MAN IN THE STREET.

# ONE MINUTE SERMON

## NO MAN CAN ESCAPE

Read Romans 3:9-24.

What does this discussion amount to? Do the Jews after all the next from Paul in the Gospels.

And S. Paul clearly holds that both Jews and Gentiles are under the dominion of sin, and fallen from the grace of the Scriptures. And here S. Paul quotes Psalm 14:1, and for-

The next verse is from Psalm 59: the next from Psalm 7: then 10:7, while verse 15:17 comes from Isaiah 59:7 and verse 18 from Psalm 36:1.

We can regard his series of quotations as giving a summary of the Old Testament holds that the Jews are guilty before God. All the more are the rest of the world. No man can escape our sinners in the East.

S. Paul obviously feels that the time has come for judgment to begin at the house of God. The Jew becomes not the moral torturer but the scapegoat.

The only hope for man is in that God of the nations, who means beyond law and religion, showing forth His righteousness.

And at this point we come to a great change in the Epistle. We come to some good news, viz. that the nations are to be shown forth apart from the law.

The law belongs to God's dealings with the Jews. The Christian is no longer under the law but under the grace of God.

And this is open to all. For all are equally before God, all have sinned.

In the new non-religious field of righteousness, the opposite of our self-condemnation, or even our self-deluding attempt to establish our righteousness before God.

It is to be hoped that this year's bushfires will be kept under control and that the people will be able to discharge effectively their civic duties in this regard.

## BRIEF NEWS

The Inter-Church Trade and Industry Mission, which is being organized by the Training Officer of the Commonwealth Department of Labour, will be held in Sydney, on Jan. 4-5.

The Anglican Pacific Fellowship of Canberra to use its initials, it referred to an address given to the Federal Parliamentary Church Fellowship by the Very Reverend Dr. L. J. L. I would think the Herald's confusion of a Dean and a Bishop would be comparable to our mistaking its Chief Sub-Editor as a Bishop.

—THE MAN IN THE STREET.

December 1: Church Calendar, December 6: S. Nicholas, Bishop.



BOOK REVIEWS

SELF-REFORMING CHURCH

THE CHANGING VATICAN. Alberto

SIGNON CAVALLARI in a well experienced Italian journalist with two substantial books to credit.

He has now turned his talents to the most enduring of all the subjects of world power, the Vatican.

He examines with a critical but sympathetic eye the Vatican as it has been in the past, and its position in the world following the momentous reign of John XXIII.

It will surprise his Protestant readers to note how he marks the key note of the Vatican Council in the statement that the Church (by this he means the Roman Church) is ecumenical, *reformanda*, the perennially self-reforming church.

This is a new view of the Roman Church and one that gives promise to the future.

To do this Cavallari obtained permission from his newspaper, *"Corriere della Sera"* of Milan, to get right inside the Vatican and to find out how the head of the Roman Church really lives.

He was given the signal privilege of an interview with Pope Paul and also had access to discussions with Cardinals Ottaviani, König, Agagianian, and Colombo.

He was also given access to the secret Vatican archives which contain Pope Pius XII's communications with the German and Italian Governments, so that he could make a dispassionate assessment of Pope Paul's condemnation of Hitler.

Of course the first thing of importance is to note that this book was written at all.

It therefore shows that the traditional attitudes of Pius XII and Leo XIII have been changed and are unlikely to be changed again.

Pope XII was a regal pope whose use of the lovely Vatican gardens was to relax his nerves there completely away from people.

POPE JOHN was of a different ilk and brought to pass the revolution which has brought about a major change in the Vatican.

This revolution, for it was no less, has meant a break away of the whole of the Roman Curia without any diminution of its essential nature.

Now Roman Catholics can converse with non-Romans, with Muslim and Buddhists, with Jews and even with Communists.

Cavallari is a careful observer and avoids what he would call the over-simplification of dividing Romans into conservatives and progressives.

He sees Pope Paul as a sensitive, tolerant, and perceptive prelate perhaps more attached to the Vatican and its ways than Pope John.

But then Paul worked in the westernist of State during his

long period when Pius XII was the pope and that department himself.

Cavallari sees the Secretariat of State as a department worked by a modest one hundred and twenty-four people and not covering parallel activities with every country.

Perhaps Professor Parkinson may come out of the year's definitive clause to his famous law.

The great change is that with the proclamation of universal freedom the old preoccupation with concordats has of necessity disappeared and now it remains for the Vatican to work out a new catholic "political ideology".

Cavallari has caveats on two aspects of the Vatican.

He holds strongly that the Vatican is absolutely reliant also on its finances — one Italian newspaper estimated that the reserves was 11 billion dollars which is roughly four times that of the Roman Church.

This is because some of the curia believe in the old recipe: "If you have money, you have the Vatican is not too rich and not too poor. If you don't think it is too rich, they lose their faith in it. If they think it is too poor, they lose their respect for it."

In this matter Cavallari hopes that a transparent Vatican may come out of the years of transition.

He also reviews the situation which was created when Hochbuth wrote his famous play.

"The Deaf"

in this play the problem of the Church's restriction to certain regimes, if not States, was to be wholly irreconcilable.

Hochbuth held that Pius XII had an opportunity to denounce Nazism and Hitler's atrocities.

Hence the Church was a weak Church, a neutral Church, shackled and silent.

Cavallari gives the impression that the Pope to whom Hochbuth claimed and that Pius XII remained the slave of his own papal influence.

There is much more in this book which must be read at least twice before its modesty and impartiality can be appreciated.

I particularly liked his sentences on page 183.

"Behind us are two thousand years of history and tradition that declare the religion of life and the 'religion of belief' to be wholly irreconcilable."

"To achieve a synthesis of opposites, to bridge the chasm between the Angel of Tomorrow and tomorrow's anthropocentrism, is not a task to which traditional methods can be applied."

"To respond to the expectations of a single century by means of an eccumenical century was hard enough, but to respond to the expectations of two millennia of history is proportionally more difficult."

This is a valuable book meriting the widest of readings and discussion. —J.T.

"The Deaf"

LAMBETH PREPARATION

PREPARATORY INFORMATION: Lambeth Conference, A.S.F.C., Pp. 206, 52, 50.

was speaking to a bishop about the Lambeth Conference and how he felt about it.

He would have preferred a residence if that had been possible.

This reaction may well be typical, and indeed it was expressed by many of the bishops who attended the Vatican Council.

It is supposed that there is no comprehensive answer to this kind of criticism.

This book shows how right the bishop was in his comment.

It contains the preparatory information which was distributed to the members of the conference some months ahead of their meeting.

The material is comprehensive but yet selective and of immediate interest to any Christian.

The first section is statistical but the presentation is imaginative and deals with men as well as with the problems of the Church.

The second section gives an account of liturgical services in the Anglican Communion since 1958 and is engrossingly interesting.

The third section is concerned with the renewal of the Church and the work of the Synod as seen by previous conferences.

The fourth section gives up-to-date statistics on the Church in Unity and the Anglican Communion.

This is a valuable book meriting the widest of readings and discussion. —J.T.

"The Deaf"

COMMUNICATING

A FUNNY THING HAPPENED ON THE WAY TO S. PAUL'S. Martin Sullivan. Pp. 10, 10, 10, 10.

WHO but Martin Sullivan, formerly Dean of Christ Church Cathedral, New Zealand, would take the title of his latest paperback from an enquiry to S. Paul's as to where the nearest toilet was situated?

Was it just the case of the toilet situation, or was it a lowly matter appealing to the whimsical humour of Dean Sullivan?

No. It became the means of his sermon, which was so funny, so witty, so amusing, so full of architectural beauty, in good taste, its history might even be cloaking.

Sullivan, certainly in his New Zealand days, drew large congregations to his cathedral, particularly his midweek services which rivaled Gordon Powell's Melbourne services.

His weekly column in the Saturday evening "Star" evoked wide interest. This man has learnt the art of communicating.

He went to Italy in his "The Trouble with the Church" suggested that the modern man's "Peaks" in modern times, the more he will be heard. And the more he is heard, the more he will be heard.

The group considered at great length what would happen if peace broke out.

In general, it came to the conclusion that more problems would be created than could easily be sorted out.

War is not, as the Marxists maintain, "the reason for the state of capitalism" but, it is claimed, "the result of some political or social system."

In other words, war is thought to be a good thing because it gainfully employs one-sixth of the human race; it effectively controls the population explosion; it provides work and income for so many, and so on.

It won't take a discerning reader long to realise that the whole thing is a delightful hoax, and a spoof on official government lectures.

Sooner or later, the tide had to turn against Restow, Kahn and other computerised intellectuals in U.S.A. who have not always been as objective as they would have us believe.

When the book is actually the work of Levin or some anonymous American liberal, it makes good reading. It deserves a place between Orwell's "1984" and Huxley's "Brave New World" in the bookshelf.

It is more than clever satire to be read and laid aside; it raises far too many serious questions.

While the answers may not be in the terms of the report, or leave the questions have to be answered.

As I write, Rome and Melbourne might be interested in the case of the suggestion about sex and population control (read "ecology").

There is sufficient hand-traffic here to make some aspects of future development intriguing and others interesting. Accordingly it is well worth a close study. —A.F.L.

"The Deaf"

SOME REGIONAL HISTORIES

# THE PRICE OF FORGIVENESS

*He maketh peace in his borders, and filleth thee with the flour of wheat (Psalm 147: 14).*

In the Parable of the Unmerciful Servant (Matt. 18: 23-25) an alarming fact is brought to our attention. All Christians historically agree about the theology of the Cross—that Jesus died to save us from the effects of sin. "He died that we might be forgiven," says the popular Mrs. Alexander has put it in her "Green Hill Far Away".

This population of one of our fundamental beliefs has led us into a false sense of security. We are lulled into a false sense of security by the popular Pastoralistic and Eucharistic hymns.

Today's Gospel makes the point that the Sacrificial death of our blessed Lord on behalf of sinful mankind was insufficient of itself to save all men from all their sins. That is alarming truth!

The death of Jesus was insufficient of itself to save men from their sins.

The total cost of our forgiveness, in spite of the precious death of our Lord Jesus, includes a price which we ourselves must pay, that is, we must learn to forgive others if we expect God to forgive us. "For ye shall be judged very closely with the petition in the Lord's Prayer: 'Forgive us our trespasses as we forgive them that trespass against us' (Matt. 6: 12).

## ONE PETTION

It is interesting that, having taught His disciples what to say in their prayers, Jesus amplified only this one petition in teaching afterwards.

"For," He said, "if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14 and 15).

It is interesting that in the Lord's Prayer writes that its next text is capable of this interpretation: "Don't forgive me unless I forgive others."

Amplifying the teaching that we must learn to forgive if we are to be forgiven, the King of the servants in the story, forgave one of them the equivalent of a national debt.

The servant himself refused to forgive a debt equivalent to a couple of weeks' wages.

Thus we are taught how much God forgives each of us as, by comparison, how little each of us has to forgive the other. Let us see how we measure up to this.

"Tomorrow is observed as 'Remember Day', twice in twenty-five years mankind had to learn to forgive a European country for the holocaust sin losses upon the soviet by warfare — but what still remember it? What do we remember? The glory of war? The glorious dead? Or the horror of being allied against?"

For some individuals at least (unhappy priestly experience has revealed) it will be the latter, the being being sin against, that is, the hateful and the so-called things, which will be remembered by them to-morrow.

But perhaps this is only some individuals.

## AS NATION

As a nation we seem to have often forgiven our Japanese at any rate. Immediately after the Pacific War our Presiding Bishop in Japan, Bishop Michishiro Yashiro, was reviled by individuals and publicly humiliated by the Returned Servicemen's League when he visited Australia on a peace mission to try to atone for the sins of his countrymen.

This week an announcement, apparently from the Commonwealth Department of Works in Canberra, informed us that "A Shinto ground-breaking ceremony will mark the launching of Australia's pavilion at Expo '70 in Osaka, Japan, next month." The luner calendar will be complete and a Shinto priest will take part.

Let us mark a mark of our national forgiveness. Or is it merely that the Returned Servicemen's

This is the text of the sermon for the Twenty-Second Sunday after Trinity preached by Christ Church S. Laurence, Sydney, by the Reverend Donald Cordellus on November 16.

League spokesman who criticises all wars of any kind and has been persuaded to remain silent out of reverence for the holy dolly.

I am sure that once again the splendid Japanese Christians will be forgiving and try to understand that they are not dealing with a Christian nation.

Although we might have demonstrated officially our forgiveness of the Japanese we are not nearly as forgiving in our domestic matters.

Thus during the recent postal strike a section of the Press, apparently seeking to explain the unionists' actions, quoted the American socialist Jack London's words: "Once branded a scab, a man is marked for life. There is no escape. It is infinitely worse than the brand that was placed on Cain. It goes with a man everywhere. It shadows his every footstep."

What then will become of Miss Elizabeth O'Keefe, the postal strike breaker?

Has she no right to work? Has she no right to forgive? Has she no right to be forgiven?

Unfortunately, letters in another section of the Press indicate that there is some sense of Christian concern for Miss O'Keefe.

Close to home still, during the week at Christ Church S. Laurence we have been involved with enquiries about the Healing Ministry.

Many of these enquiries have come from people suffering from psychosomatic illness — illnesses thought to be due to emotional or mental stress — things like arthritis, ulcers, and so on.

Some of these of whom we have had time to interview, have discovered that the persons concerned were murdered grievances of many years standing.

They are literally enjoying their poor health because of their preoccupation with their sad past.

One outstanding person that

ceased coming here to this church all sorts of ways and today he is offended here.

I hope I have given enough examples to illustrate for you the crying need for reconciliation between Japanese Christians and man, and man and God.

How should we go about seeking reconciliation?

When people have a difference of opinion they tend to avoid one another.

Women, in fact, do not speak. Obviously they ought to seek an opportunity to put their differences perhaps by paying a visit. Once the talking has started again the rest should be easy if the visitor is truly seeking to be reconciled.

## HOW TO FORGIVE

Perhaps the easiest way for men to forgive one another is in the simple sharing of refreshment, congenial surroundings and the past need not be mentioned.

Youngsters might have traded a black eye for a punch on the nose but all is forgiven when it is shared in the interest of a new game or joint activity.

Youngsters might have traded a black eye for a punch on the nose but all is forgiven when it is shared in the interest of a new game or joint activity.

Presently, those of you who live in love and charity with your neighbours and who "do not love and earnestly repent" will be invited to make your Communion.

This short invitation has tended to replace the much longer Prayer for the Church, and found in the Book of Common Prayer immediately after the Bishop Barry (a former Sydney Archbishop) deplored the disuse of these exhortations as "a great spiritual loss to the Church in our day."

Surely this is true — and especially too glib

# NEGRO SOCIAL WORKER TO SERVE BY CHURCH

ANGLICAN NEWS SERVICE

Mr Woodrow W. Carter, a Negro child welfare administrator in New York City who has devoted much of his adult life to the problems of minority young people, has been appointed a senior associate for specialised field services on the staff of the Executive Council of the Episcopal Church.

Mr Carter, on leave of absence from the New York City Department of Social Services, was appointed to his post by the Right Reverend John E. Hines, Presiding Bishop of the Episcopal Church.

He will serve, it was announced this month, as an associate of the Right Reverend Webb, director of the Church's newly-created section for Experimental and Specialised Services, a programme devoted primarily to the development of church field services for the young and ministries to special groups.

At that appointment of Mr Carter, Mr Webb said, "will strengthen the ability of Executive Council to offer mature, professional consultant services in helping diocese and other Church agencies to carry out programmes which they believe to be important for the future of the Church in the world."

She emphasised that these programmes are "their programmes and not ours," and stressed the importance of local development and administration of social welfare programmes. Mr Webb said, "The purpose of cooperation with the national Church limiting itself to providing professional and financial assistance."

Special attention, she said, will be given to Mr Carter to the social problems of minority children, the protection of the rights of children and their parents and the development of community services for families.

## CHILD WELFARE

Mr Carter received an A.B. degree from Howard University and a Master's degree in social work from Hunter College, New York. He also attended the University of Michigan and American City University.

For the past three years he has been an area administrator in the Bureau of Child Welfare, city of New York, and for nine years before that was a case worker and a supervisor in the Bureau of Child Welfare.

He has been active in his own home parish at the Church of the Intercession, New York City, a chapel of Trinity Parish, where

in our approach to the Heavenly Father.

Our Blessed Lord says: "If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." (Matt. 5: 23-24)

It may be necessary to make these arrangements seven times every seven Jewish concepts for an infinity of times.

Likewise Paul warns against an unworthy reception of the Holy Communion in his First Epistle to the Corinthians (chapter 11: 17-27).

In the face of Our Lord's commands, St Paul's instructions and Church teaching, we ought not, we dare not come to the altar of God unless we are at peace with Him and with one another.

If we are reconciled, at peace with God and one another, then we may come with a clear conscience to be filled by Him with the finest food of God, which is of course, His Very Body.

He exhorts peace to thy borders, and filleth thee with the flour of wheat.

## ROMAN CATHOLICS AND ANGLICANS

ANGLICAN NEWS SERVICE

November 22  
The Archbishop of Canterbury's Commission on Roman Catholic Relations and the Roman Catholic Ecumenical Commission for England and Wales met at Church House, Westminster, on November 14.

The meeting was an informal one to enable members to meet each other.

The joint chairman were the Principal of St. Edmund's Hall, Oxford, Dr J. N. D. Kelly, and the Bishop of Salford, the Right Reverend Thomas Holland.

Prayer for the Church, and Bishop Barry (a former Sydney Archbishop) deplored the disuse of these exhortations as "a great spiritual loss to the Church in our day."

Surly this is true — and especially too glib

# UNITED NATIONS INTERNATIONAL YEAR FOR HUMAN RIGHTS



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## Special offer

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Mr Woodrow Carter

# FLOWING FROM THE SANCTUARY

Because the water for them flows from the sanctuary (Ezekiel 47).

The Prophet in exile in Babylon is looking forward to the return to Jerusalem, when the national life shall function once again and the Temple be rebuilt.

He has planned the new sanctuary and drawn up the orders of worship.

As he looks forward with longing, he sees a vision of a spring of clear water rising at the altar and flowing towards the barren country to the East and becoming a great river.

Everywhere the water touches, new life springs up. On both banks there grow all kinds of trees, which bear a fresh crop of fruit every month.

The fruit, he says, will be for food and the leaves for healing. Finally, the river pours itself into the Dead Sea and the salt, brackish waters become fresh, so that they swarm with fish and fishermen cast their nets where formerly they thought it hopeless to do so.

A healing, life-giving stream of water flowing from the sanctuary — a parable of the influence of the religion in human life.

In this service which a cathedral can provide to the diocese and city in which it is centred.

This beautiful Cathedral, built over a period of 70 years, with thousands of gifts great and small is today offering to the city a place of spiritual worship, where God's truth shall be preached, where a deep following of the Spirit shall be engaged, where the service to City, Diocese and State shall be carried out in a spirit of love, with relevance and depth.

It is only to be expected that the expense of building a great cathedral like this should be questioned.

No generation before our own has shown so much about the needs of the world, the urgent missions, the millions of refugees in the world, the devastations of modern war.

## LONG-TERM

It was one of those closest to Our Lord who asked the question: "Why was not this ointment sold and the money given to the poor?"

If you really care for the poor and are giving to the limit of your available money to help them, you have the right to ask, "Why not this?"

There is a way of looking at this problem which may be more long-term and more productive. This cathedral can be a profitable investment on behalf of true charity to men.

Few here, week by week, year by year, generation by generation, are involved in this cathedral.

This is the full text of the sermon preached by the Archbishop of Perth, the Most Reverend George Appleton, at the consecration of the extensions to St. John's Cathedral, Brisbane, on November 27.

...churchpeople and others who live for Others; will learn to give sacrificially for the needs of their neighbours.

The spiritual and financial capital of this cathedral, invested in deeper conversion, brighter enlightenment and humbler service, will be in the lives of those who worship here an annual dividend of caring love and ministering ministry, which will soon out-balance the capital expenditure.

It is because of the effort put into building this cathedral, therefore, that we are to be falling in line in service to people in need, a diminution of our support for God's mission to the world, a deeper conversion, brighter enlightenment and humbler service, which will soon out-balance the capital expenditure.

"Let it be an inspiration to work for peace, that here, as we look at the world, we men through the eyes of God, we may see more clearly the things that make for peace and those that make for war."

Here prayers will be out-poured for the world, linking the work of God by a thousand spiritual links, so that we are impelled by the will of the Divine Love, to work to answer the prayers we pray, and where God is always working for us.

But this need not be — this shall not be. Because of this cathedral we will love the world more deeply and widely, we will serve the needs of men more immediately and lovingly, needs both spiritual and material.

## TRANSFORMATION

Because of this cathedral we will care more deeply, serve men with more personal commitment, give more sacrificially.

Yet let us not hide from men our conviction, the insight of our own experience, that it is in the spirit, minds and hearts of men that transformation, transfiguration, must take place if we are to have a world closer to God's Will.

Generations of priests and laymen, our conviction, the insight of our own experience, that it is in the spirit, minds and hearts of men that transformation, transfiguration, must take place if we are to have a world closer to God's Will.

Generations of priests and laymen, our conviction, the insight of our own experience, that it is in the spirit, minds and hearts of men that transformation, transfiguration, must take place if we are to have a world closer to God's Will.

Individuals will come to be relevant of the burdens of sin and grief and worry, asking for insight into living.

Men and women from all the churches will gather in unity, as today, standing before God for His unifying, inspiring, empowering grace, to serve and save the world.

A modern city is a difficult place for Christian values. Men tend to live by bread alone, and it takes a long time to be material values only.

## MORPHET

(Continued from page 9)

Thomas' Day at St. Thomas' Church, Narrandera and where they then take up his duties at St. Paul's Church, Demington.

Rose Tongue, Rose Agricul-tural, Tamworth, Diocese of Armidale, had been entered college at St. Andrew's, Sydney, but when he entered college in 1966.

His home parish is St. Paul's, Tamworth, Diocese of Armidale, but he entered college at St. Andrew's, Sydney, but when he entered college in 1966.

Michael Nixon, Michael studied at Hanley Castle Grammar, Worcester, and St. Joseph's Hill Grammar, London.

He spent two years at Christ's College, Hobart, and entered St. John's as a candidate for the Diocese of Tasmania this year. His home parish is All Saints', Hobart.

Our generation desperately needs the dimension of the spirit. We shall be restless until we find our rest in God.

We shall be dissatisfied and run down in heart and spirit unless the peace of Heaven and the world of life.

We shall not be happy, safe, and saved, until we know how to worship.

To worship is to stand humbly, lovingly, especially before God, giving Him His full worth as Creator, Redeemer and Indwelling Lord, giving Him the chief place in our lives, loving Him with all our hearts.

To worship is to be lifted out of our inviolate selfishness in wonder at His love and goodness.

And a cathedral is above all else a place of worship — individual and corporate — with the help of liturgy and music; with associations and memories of the past, in the company of our fellow-men, pierced with the messages of beauty created by artists and craftsmen.

It is from the life of worship that the life of the spirit springs, that we look out with us and through us into the life of the world, and into City and State and Diocese, and beyond, bringing healing and life because the power for them flows from the sanctuary."

# MUSIC FOR A CENTENARY

FROM A CORRESPONDENT

Music is to play an important role in the centenary celebrations of St. Andrew's Cathedral, Sydney. The Cathedral Choral Society will give its first concert of the centenary year on Saturday, December 14.

The three choral lines to be performed are especially appropriate. First of all, Hans Knippenberg's "Deus" is a work not often heard in Australia.

This will set the note of praise for the whole concert. The Eastern Community Band will add the splendour of pagantry to the occasion.

John Antill's "De Deum" was especially written for this concert two years ago and the composer will conduct this performance.

## FIRST UNITED PARISH KANSAS CITY PROJECT

ECUMENICAL MASS SERVICE Kansas City, November 27. The first fully ecumenical local parish service was held Sunday, November 27. St. Paul's Episcopal priest saying Mass at 9 a.m. with Protestant and Catholic conducting Protestant service at 11 a.m.

The church and service centre, known simply as St. Mark's, is housed in a modern one-4000 sq. ft. structure situated in a slum area of low-rent housing projects and tenements with a population of 10,000 persons, mostly Negroes.

When the operations of the parish will be served by four pastors, one Episcopal, one Protestant and a Benedictine priest. Except for two separate worship services on Sunday, all functions will be united.

The United Church of Christ minister is serving as co-ordinator; a Presbyterian will direct pastoral operations; and the United Methodist priest will be named to supervise education.

"Our primary object," said the Reverend William A. Hayes, "is to understand the meaning of communion, and as a by-product we will be serving the needs of the community."

To build the new structure, funds were provided by the United Presbyterians, the United Church of Christ, and the Episcopalians.

Mr. Antill is a former chorister of the Cathedral Choir and the Choral Society is honoured by his association with the cathedral's early celebrations.

His first assignment is a Christmas Cantata entitled "The Shepherd of Bethlehem" which has been especially written for this concert by the society's conductor, Fred Gross.

The texts have been selected by the Reverend Lawrence Bartlett.

The work is divided into two broad sections: in the first, Ezekiel's condemnation of the unfaithful shepherds of the Old Testament is set forth dramatically.

In the second half, John's picture of Our Lord as the Good Shepherd is contrasted with this Ezekiel's promise of a good shepherd who shall lead.

The title is a conscious play upon the apparent reference to the prophet of the Old Testament of the Saviour's birth at Bethlehem.

Surely it was no accident that humble shepherds were the first to be told of the birth of Him who was to be the Good Shepherd of the Church.

This thought is conveyed by the cantata. It is based on the cantata called "The Shepherd of Bethlehem" together with a Girls' Choir and a Boys' Choir of the Cathedral Choirists) together with organ.

Special permission has been granted by the Ellaburgh Bishop of the Diocese of New South Wales to appear as soloist.

The United Church of Christ minister is serving as co-ordinator; a Presbyterian will direct pastoral operations; and the United Methodist priest will be named to supervise education.

## OBITUARY

### MR K. NOAKE

We record with regret the death at Newcastle, N.S.W., on November 27, 1968, of Mr. K. Noake, Organist of Christ Church Cathedral, Newcastle, after a severe illness of several months.

An obituary notice will appear in next week's issue.

## SENIOR BIBLE STUDENT

## CORINTHIAN CORRESPONDENCE

By WINIFRED M. MERRITT

No. VII. ECHARISTIC DOCTRINE.

No specific theory as to the nature of Christ's Presence in the Eucharist is necessary for the "fruitful reception" of the sacrament. Thomas Aquinas, writing on the fact that the bread was distributed during the Passover meal while the cup was not administered, until the meal was over, applies the former to the Incarnation, which took place while the observance of the Law still had force; and the latter to the Passion, which came into the observance of the Law.

Council of Laodicea regarded Christ's taking the cup into His Hands as a token of His voluntarily taking death for us. Both these allegorical concepts are at least interesting.

The words of institution differ widely in the four accounts available to us. The only clear one in which the four agree is "This is My Body."

## ADMINISTRATION

But it is quite clear that in all four accounts there is a notion of administration, not of consecration, both as regards the bread and the wine.

The actual words of institution vary widely in the four accounts, and perfectly, and any words of consecration not at all.

But the International Critical Commentary wisely says, "It is hardly to be expected that there should not be in a better position for

making a good use of this Mystery if, all these things were known."

In like manner, we have no directions as to how frequently the Lord's Supper is to be celebrated.

An interesting point concerns the words "Wait for me, brethren" as J. A. Beet reminds us, "as a by-product of the consecration by a 'priest'."

Had there been any other kind. Beet writes, would he not have said "Wait for the consecration" rather than "Wait for me another?"

## EVIDENCE

Further, private members were asked to appropriate beforehand the food designed for the Communion, even though they were not in the habit of receiving.

In this context, the International Critical Commentary adds that when in Corinthians was the bread and the wine not directed that the sacred rite should be administered by the Church officers, but by the laymen. Nor have we any New Testament evidence that the Apostles afterwards gave this direction.

What we do have is evidence that a body of Church officers was being developed, and that it is reasonable to suppose that, when it is laid to rest, the body was being laid and given, a duty

of celebrating the Lord's Supper would very soon be reserved for the clergy.

Christian Supper was closely modelled in all essentials on the Jewish Passover. The Supper, this included the bread, and breaking of bread, and drinking of wine, and the presence of Christ Himself, and on substance of the Passover, by means of the meal itself, like the Jewish Passover for satisfying hunger and thirst.

In quite early times, as a general rule, the eucharist was used for the conclusion of a common meal held at the end of the day, but later, it was distinguished from the Supper, a change which tended to make the Lord's Supper a more "ceremonial" event.

The meal for satisfying hunger was to be taken at home, and the Lord's Supper was not to be used for that purpose, though the power was to be given an opportunity to satisfy their appetites.

## SEPARATION

This change naturally led to the gradual, but steadily, reached the complete separation of the Eucharist from the Supper, the latter becoming the "agape."

Only the New Testament passage dealing at any length with the Eucharist, the account is the Fourth Gospel account of the discourse of Christ on the night of His death.

## DEPUTATIONIST — ORGANISER

BRITISH & FOREIGN BIBLE SOCIETY N.S.W. AUXILIARY

Applications are invited for the position of Male Deputationist and Organiser for the Society.

The territory is the Riverina and area the appointee will be required to live in Wega.

Apply in writing giving age, references and qualifications, denominational affiliation. Minimum salary desirable but not essential. Rev. Alan J. Scott, Secretary, Bible House, 58 Bathurst Street, Sydney.

## ENLISTING!

### PRAYER & SHARE PARTNERS for the BILLY GRAHAM CRUSADE, VICTORIA

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Please send me a copy of the latest Crusade Bulletin and register my name as a prayer/share partner.

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# FIFTEEN STUDENTS FINISH TRAINING AT S. JOHN'S COLLEGE, MORPETH

FROM A SPECIAL CORRESPONDENT

This year fifteen students, almost half the total number of thirty-three, will finish their training at S. John's College, Morpeth. The college trains candidates for the Ministry from dioceses all over Eastern Australia as well as for missionary dioceses.

Valedictory students in 1968 from seven diocesan dioceses: Bathurst, Canberra and Goulburn, Griffith, Melbourne, Newcastle, Riverina and Tasmania.

The students will be farewelled at a valedictory dinner, presided by Festal Evenson, on November 25, and at a Valedictory Eucharist the next day.

They would appreciate the prayers of Christians throughout Australia, especially as most of them will be ordained to the full-time ministry in the next few months.

Below are brief biographies of these students, with details of ordination given where known.

1. **Peter Holland.** Peter entered college from the parish of Wentworth Falls in the Blue Mountains, for the Diocese of Bathurst in 1967.

He studied at Parramatta High School from 1964-67 and then worked as a clerk for ten years, before studying at Moore College (1959-60).

Before entering S. John's he was a deputisationist with the British and Foreign Bible Society (1962-66).

During 1951-58 he was a member of the Citizen Military Forces. He hopes to be ordained in February next year. He is married, with three children.

2. **Howard Smith.** Howard was educated at Manly Boys' High, Sydney University, and Sydney Teachers' College, graduating B.A. and Dip.Ed. in 1961 with majors in French and German.

He spent four years as a High School teacher with the N.S.W. Education Department and during this time developed an interest in amateur dramatics.

His home parish is S. John's, Dee Why, in the Diocese of Sydney, but he entered college from S. John's, Mudgee and S. John's, Taree, as a candidate for the Diocese of Bathurst in 1967.

During this year he has been head server at Morpeth.

Like Peter Holland, he expects to be ordained in February,

probably at All Saints' Cathedral, Bathurst.

3. **Peter Brown.** Peter is married, with four children.

He matriculated from Adelaide Technical High School and worked with the Commonwealth Public Service as a geological draughtsman until he entered college this year for the Diocese of Canberra and Goulburn.

His home parish is Christ Church, Queanbeyan and he will be ordained at the cathedral in Goulburn on S. Thomas' Day, December 21.

4. **David Clark.** David is originally from England, but completed his education at Daylesford High School (Victoria) and Canberra High School.

He entered S. John's in 1966 from All Saints' Church, Alintie, A.C.T., for the Diocese of Canberra and Goulburn.

Before his entrance to college he worked as a clerk with the Commonwealth Public Service and also did voluntary work with the British and Foreign Bible Society as a colporteur (distributing Bibles in house-to-house visitations).

His family is closely connected with the work of the Church—his brother is an officer in the Salvation Army; his parents were involved in Aboriginal work for the Queensland government where his father was manager of an Aboriginal community in North Queensland.

During his three years in college David has been catechist at S. Andrew's, Largs, in the parish of Morpeth. He expects to be ordained, with Peter Brown, in Goulburn on S. Thomas' Day.

5. **Robert Chittick.** Robert studied at Murwillumbah High School and Hurstville Evening College.

He worked as a clerk with the N.S.W. Government Railways before entering college in 1965 for the Diocese of Grafton.

His home parish is All Saints', Murwillumbah, but he entered college from S. John's, Penrith, Diocese of Sydney. He spent 1966 working full-time as lay reader in the cathedral parish at

Grafton, before returning to S. John's in 1967.

6. **Kevin Ellen.** Kevin gained his Leaving Certificate at Coff's Harbour High School in 1967. From 1963 to 1965 he worked as a bank clerk and entered S. John's in 1965 for the Diocese of Grafton.

His home parish is Coramba-Woolgoolas on the north coast. Job he entered college from S. Barnabas', Fairfield, in Sydney.

During 1967 he studied privately and worked as a labourer and at the same time he was superintendent of the Sunday school and Fellowship leader at S. Mary's, Waverley, in the Diocese of Sydney. He returned to Morpeth this year.

7. **Ian Braybrook.** Ian entered college for the Diocese of Melbourne, from S. Aidan's, Strathmore in 1966.

He matriculated from Strathmore High School and studied at Monash University for a year, working as an auditor for a chartered accountant before coming to S. John's.

He was married in February this year; his wife Joy, also came from S. Aidan's.

He hopes to be ordained at S. Paul's Cathedral, Melbourne, on Sexagesima Sunday, February 9, 1967.

8. **Ken Parker.** Ken studied at Seymour High School, gaining his Matriculation Certificate in 1965.

He entered S. John's in 1966 as a candidate for the Diocese of Melbourne after working as a salesman at the University Book-room, Melbourne.

His home parishes are S. Mary's, North Melbourne and S. Mark's Garrison Church, Puckapunyal.

While in college he has been Librarian (1967), Head Hebdomadarius (1968) and Editor-Reporter (1967-68).

During his three years at Morpeth he has been associated with the parish of S. Mary's, Weston (Diocese of Newcastle).

9. **Michael Leslie.** Michael studied at Geelong Grammar

School and All Saints' College, Bathurst, and worked in various occupations before coming to Morpeth—bank clerk, stores clerk, and tunnel brake-man at Island Bend in the Snowy Mountains, and taxi-cab driver in Sydney.

He has continued to drive taxis during vacations while at college. He studied at S. John's in 1963, returning in 1966 as a candidate for the Diocese of Newcastle. His home parish is All Saints' Cathedral, Bathurst.

Michael will not be ordained immediately but will be married in January to Miss Annette McDowell of the Bathurst Office of Christian Education.

He will probably live in

the Riverina and entered college for the Diocese of Riverina in 1966.

10. **Trevor Smith.** Trevor was educated at Campbelltown High School, where he gained his Leaving Certificate; he then proceeded to study Arts. Before entering college he worked as a clerk for six years with the University of New South Wales.

During this time he served on the Leadership Training Boards of the Church of England Boys' Society and the Young Anglicans Fellowship.

He entered college in 1966 from S. Peter's, Campbelltown, in the Diocese of Sydney, as a candidate for the Diocese of Newcastle.

While a student at Morpeth he has been associated with the

Youth Fellowship at S. Mary's, Maitland and the Scout Troop at S. Peter's, East Maitland, and is a member of the League of Youth.

During the past year he has served the college as senior student. He is to be ordained at Christ Church Cathedral, Newcastle, on S. Thomas' Day by the Bishop of Newcastle.

11. Also to be ordained deacon on S. Thomas' Day in Newcastle is Kenneth Jones.

12. The Reverend David Denbey, David is originally from England, his home parish being S. Martin's, Worcester.

He was educated in England and worked as a baker before coming to Australia in 1950. He worked as a share-farmer

## A PRAYER FOR THE COLLEGE

O Lord Jesus Christ, who art the one True Light which lightenest every man that cometh into the world, vouchsafe Thy blessing upon all places of sacred learning in this land, and especially upon the College of S. John the Evangelist.

Send Thy Benediction upon all who are placed in authority within the College; make them wise to teach, or to govern, or to direct. Sanctify and illumine its students in their preparation for the sacred ministry of Thy Church. Open the heart of those to whom Thou hast given the power to advance and sustain its work. Reward with Thy blessing all benefactors; and grant to the College such success as may lead to Thy Glory and the Salvation of Thy People. Who art with the Father and the Holy Spirit, one God, word without end. Amen.

Newcastle, where they hope to find secular employment.

11. **Robert Lucas.** Robert entered college from the Diocese of Riverina in 1966.

He was made deacon at Griffith on S. Andrew's Day last year and will be priested at Naranderra on S. Thomas' Day next.

While in college he has been honorary deacon at S. James', Morpeth. He is married with two daughters.

13. **Robert Lucas.** Robert entered college from S. Andrew's, Coolamon for the Diocese of Riverina.

He was educated at Wagga Wagga High School and worked for three years as a clerk with the Wagga Wagga City Council.

He will be made deacon on S.

Thy Spirit, one God, word without end. Amen.

(Continued on page 8)



Peter Holland



Howard Smith



David Clark



Robert Chittick



Kevin Ellen



Ian Braybrook



Ken Parker



Michael Leslie



Trevor Smith



David Denbey



Robert Lucas



Ron Tongue

Michael Nison



## ANGLICAN DOGMA

(Continued from page 10)

His word were interpreted by the early Christians who were Jews. The greatness of Pope John II was that he was able to change understanding and was quick to recognise its significance.

He saw that a new era of theological interpretation was beginning. His understanding was upon us and that it was an urgent necessity for the Roman Catholic Church to re-consider its message and its application of the theological "back room boys" who were carrying out their researches in the field of biblical theology.

The tremendous advances in the recent Vatican Council are a standing monument to Pope John's vision, but these advances could not have been made without the tremendous industry of the theological "back room boys" who were carrying out their researches in the field of biblical theology. If the change in theological perspective has to be summed up in one sentence, that sentence would read something like this: "Christianity originated in the Semitic religion of the Old Testament and can only be properly understood in terms of the Hebrew thought forms out of which it arose."

Now why is this sentence significant? It is significant because when Christianity moved out of the Semite into the Greek-speaking Roman Empire of the first century it could only make its message intelligible in terms of the Greek thought forms which recognised the climates of opinion and what philosophers call the "universals of discourse" of that era.

In time the whole western world learned to see this Semitic religion through the eyes of Greek philosophy.

It comes out very clearly in the Neo-Platonism of St. Augustine of Hippo and in the theological works of one of the greatest of all Americans and of all theologians, St. Thomas Aquinas, who used the philosophy of Aristotle as the basis of his theological system.

These are the lines along which we have developed our understanding and interpretation of what Christianity is.

It is only within the last hundred years that it has occurred to theologians that we might be thinking in the wrong terms, that we might be looking at Christianity through wrong focusing glasses, that we might be on the wrong wave length.

This has come about through new discoveries concerning the Bible and because it has been rather difficult to reconcile our understanding of the way in which the Bible speaks with the way in which theologians have been speaking for 1800 years.

### HEBREW BELIEFS

During this century in particular, a great effort has been made in all churches to understand the Bible, not merely from the tradition of Western civilisation, but also from the point of view of its Hebrew beliefs.

As a consequence, a great number of our traditional doctrines have been called in question.

Some scholars, such as Oscar Cullmann, believe that there is no way in which this challenge to traditional belief could be avoided.

They believe that we have grossly misunderstood the Bible because we have not recognised and understood the Hebrew framework which supports and shapes its message.

Other scholars, such as James Barr, believe that the differences between Greek and Hebrew ways of thinking have been exaggerated.

What differences there really are between Greek thought and Hebrew thought and how they affect our understanding of the Gospel are matters which have still to be sorted out, and none of us can foresee what the answers will be.

Nevertheless, we are already in a position to know that we will have to face some "curly" questions. Let us have a look at one or two of them.

Biblical theologians are beginning to wonder whether the Bibli-

cal writers ever knew anything of the idea of "soil" comes to us from the Greek philosophers, and from the end of the first century, the Greek-speaking basic framework of Christian thought, but whether soils are understood as such in the Bible is another question.

If it proves to be the case that the biblical understanding of soil is very different from the modern scientific understanding of soil, then we will be forced to re-consider the biblical understanding of man and the Greek-speaking basic framework of Christian thought, there could be some very interesting consequences. For example, I might find myself among the unemployed.

About four and a half years ago, I was induced into the Cure of Souls at St. Dunstan's, but if there are no such things as free lunches, I might object to paying me for caring for what does not exist to be cared for.

There is another point at which this new understanding of the Bible is affecting our thinking. This is in connection with "Grace". We and you together down the centuries have taken it for granted that grace is God's gift to the help we need. This grace enters into our lives from the outside, and in some times describe it as "infused". The classical theologians are telling us that although this concept of grace may very well be true, the idea is not in one which can be found in the Bible.

### GRACE

If we read the Bible through the eyes of the people who wrote it, we find that the idea of "grace" as referring to God's attitude towards us and not to any outward thing or kind of "something which proceeds from God" is not there.

It is always God's loving-kindness and graciousness directed towards us.

God never gives us anything other than His own presence. He does not give us anything other than Himself. He gives us Himself, and His grace is His gracious presence in us, always personal and never impersonal.

This line of thought raises interesting possibilities which could have a bearing on Catholic thinking about Mary as the Mediatix of all graces.

I can always channel any gifts I send to you through another person, but if I am coming to meet you in person, this action on my part is of a kind which excludes any idea of channeling whatever it is.

Biblical theology is forcing us to re-consider questions which have been closed questions for centuries. The Bible has many examples of how this occurs, but I think I have said enough to indicate that the Bible has been more fluid than it has been, and that the idea of the Bible as a fixed code is wrong.

Now that the great issues of the Reformation disputes presented such radical challenges as presently Biblical Theology, for, by and large, both parties of the Reformation look for grant at the Bible, and the terms established by Augustinian and medieval theology are still in use.

It is these very terms which have been so much engaged in thinking. I have said quite enough, probably far too much. What I have tried to do is to explain in traditional Anglican thought and why especially at this present time the Church of England prefers to leave theological questions open wherever this may satisfy her conscience.

If I have enabled you to see that the Church of England is willing to go all the way with you on the "curly" theological issues and yet object to its proclamation as a dogma, and why this is so, then this talk will have served its purpose.

## HOSPITAL AT DABOU

ECUMENICAL PARIS, FRANCE, Geneva, November 22

A new Protestant hospital was opened last month at Dabou, near Abidjan, by the President of the Ivory Coast, Felix Houphouët-Boigny.

Built with funds contributed by the Methodist Church of Great Britain, which also provided a trained medical staff, the hospital has 13 wards containing 200 beds.

Most of the labour was provided by Ivory Coast Methodists.

## DEACONS FOR CATHEDRAL

ANGLICAN NEWS SERVICE

London, November 22

Deaconess Thelma Tomlinson has been appointed to the Dean and Chapter as a Chaplain of Liverpool Cathedral. She will combine this with her work as Anglican Assistant Chaplain at Liverpool University.

## DIOCESAN NEWS

### BRISBANE

S. PALMS, IPSWICH

The September Fair held at S. Paul's, Ipswich, made a profit of £1,000.

Two large parcels have been sent to the parish of St. Paul's, Ipswich, at Gona and the Martyrs Memorial School, One parcel contained a great deal of sporting equipment given on Monday by a parishioner. The value of the parcels amounted to 400.

### NEWCASTLE

CATHEDRAL CHAPLAIN

The new Cathedral Chaplain, the Reverend J. G. Holmes, was installed in the cathedral on November 24, at the 8 a.m. Solemn Festival. Mr. Holmes was formerly Assistant Priest of Hamilton, and has been actively associated with much diocesan work, including the diocesan paper, "Anglican Inquirer".

ADVENT CAROL SERVICE

The Advent Carol service will

be held on Saturday, December 14, at 7.15 p.m.

SPEECH NIGHT

The annual Speech Night of the Grammar School for Girls will be held in the Cathedral on Wednesday, December 4, at 8 p.m.

The Vice-Chancellor of the University of New England, Professor Zeilinger, will speak at the COMPANIONSHIP AFTERNOON

Last Saturday afternoon Miss Jill Elliot, Field Officer of the Department of Christian Education, arranged a Companionship Afternoon at St. John's Hall, Parramatta. The speakers were the Companionship Course and those interested in it, and the Director of the course attended. The programme included field reports, and music by fellowship groups. The Reverend David Parker of Singleton was the compiler.

### SYDNEY

CEREMONY OF CAROLS

The choir of St. Luke's Church, Mosman, in association with other performers, will present the Ceremony of Carols by Benjamin Brit-

ten on Friday, November 29, at 8.15 p.m. It will be sung in four parts with harp accompaniment. There will be two organ works, the Bach-Vivaldi concerto and voluntary by Walcott. There will be harp solo performers of Telemann, Handel and Von Sobhani, and three pieces for solo guitar. The concert will be served by the performance is in aid of the Organ Fund for St. Luke's Church. Programmes cost \$1 for adults; \$0.50 for school children. Further particulars may be obtained by ringing 96-70.

CATHEDRAL SCHOOL

Speech Night will be held in the Cathedral on Wednesday, December 11, at 8 p.m. The Director of Education, Dr. H. S. Woodham, will present the prizes and speak. The Archbishop will preside.

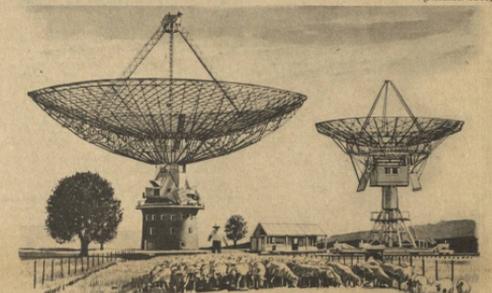
ANNIVERSARY CONCERT

The 100th anniversary of the centenary of St. Andrew's Cathedral (December 1868 to 1968) will be held in the cathedral on December 7 at 8.15 p.m. It has the theme "Te Deum" and will include Handel's Dettingen Te Deum.

## Chateau Tanunda "Historical Firsts"

No. 137

(November 1968)



The Radio Telescope, Purter, N.S.W.

## The Parkes Telescope

One of the world's most powerful steerable radio telescopes — and the first of its kind in the Southern Hemisphere — is at Purter in Western New South Wales. It has made some of the most important discoveries which have been made by radio telescopes. It locates sources of radio waves in the outer universe, studies the Milky Way and observes the distribution and movement of hydrogen, the raw material from which new stars are born, in the distant galaxies.

The telescope was opened in 1962. It is a huge structure of steel and concrete nearly 200ft high and has an aerial 210ft in diameter. Radio telescopes can "see" farther than optical telescopes, because radio waves penetrate more easily through the gas, dust and solid particles drift in space. The Parkes telescope can "look" much farther into the universe than the largest optical telescope, the 200-inch reflector at Mt. Palomar, in California, and can receive radio waves from a much greater distance. Although not quite as big as the British radio telescope at Jodrell Bank, near Manchester, it has a number of advantages over the British instrument. It has better surface accuracy, an important advantage in contour systems in radio astronomy, can be trained on a moving point in the heavens without wavering from it. Because it is situated in quiet countryside, and not in the heart of the English industrial Midlands, it is much less susceptible to interference from industrial radio noise.

Many problems in radio astronomy — the detection of hydrogen in remote galaxies, for example — call for the use of large aerials, and these can be pointed very accurately and even be used down to short wave lengths.

This requires a steerable telescope with a big accurately shaped reflecting dish to collect radio waves and focus them so that they can all be fed to a sensitive receiver — such instruments are expensive.

The work of Australian C.S.I.R.O. radio astronomers under Dr. E. G. Bowen, has won worldwide admiration and respect. In 1954, the Carnegie Corporation in New York offered to contribute \$225,000 towards the cost of a big radio telescope in Australia and, shortly afterwards, the Rockefeller Foundation offered a similar sum. Private donors in Australia subscribed, the Federal Government provided support and, eventually \$1,600,000 was raised for the project.

Commissioning of the new instrument ushered in a new phase of Australia's leadership in one of the newest fields of science. It was discovered in 1946 that radio waves reached the earth from outer areas of outer space. Scientists were not sure whether they were emitted by the brighter stars or whether they came from some completely unsuspected source. In 1945, C.S.I.R.O. astronomers under the leadership of Dr. J. L. Pawsey, using a radar aerial and an improved radio receiver had successfully shown that the sun's atmosphere is enormously hotter than had been supposed and that sunspots can be powerful sources of radio waves. In 1946, another C.S.I.R.O. team, led by Dr. G. Bolton, tracked down similar waves from a distant spot in space, apparently unidentified with any visible object, which Mr. Palomar astronomers eventually identified as two colliding galaxies hundreds of millions of light years away (a light year is nearly 6,000,000,000,000 miles).

First in Quality — First in Favour

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# BISHOP TALKS ON RUSSIAN CHURCH RECORDED PEAL OF BELLS HEARD AT VIOLET TOWN

FROM OUR OWN CORRESPONDENT

Wagarratta, November 22  
The Bishop of Wangarratta, the Right Reverend T. B. McCall, spoke at a service held at Russett at a dinner in the parish of Violet Town on November 15 held in aid of the S. John's Retirement Village.

He said that despite recent persecution, there was continued awareness of the religious background of Russia and activity in these churches which remain open.

Of the churches close to the hotel in Moscow where the Bishop and his wife were staying, one was open and one was closed.

This was compared with a similar situation in London where one was open and two closed.

Although there were about fifty churches where services were conducted in Moscow, the Bishop said:

The number of active churches varied throughout Russia, for instance, only fourteen or fifteen in Leningrad and even less in Kiev.

Symbolic of the religious undercurrent was the recorded peal of bells of the monastery near Pskov which were heard during the course of the address; underlined the Bishop's comments on his visit to this place which had obviously deeply impressed him with its close links to the religious life of Holy Russia.

## RHYTHM

We were conscious of a certain discordance in the ringing as the large, medium and small bells are not tuned to each other. However, the persistence of the rhythm of each set had a certain insistence that seemed to sum up the Bishop's feelings that religion is still a component of the Russian way of life.

He instanced examples of religious themes in Russian vaudeville, theatre and ballet, and respect for the clergy services in all walks of life.

In active churches services were held twice daily, said the Bishop. In even the smallest churches the unaccompanied singing of the

Orthodox service was magnificent.

Churches in Moscow and Kiev were packed so overflowing on Holy Days—just with elderly people, but middle-aged as well, and not a few young people and children.

Many children were still baptised. The Bishop said that it was remarkable how many young men were coming forward.

About two hundred young men were training in each of three seminaries.

The Bishop, in answer to a question on vandalism, said that he was impressed by the way that it was reinforced earlier comments he made on the Moscow churches including those in the Kremlin, which were preserved as monuments.

## MOSCOW LIFE

He said also that while public transport and public services were excellent and cheap their telephone services were impeded—so that one queued three or four times to make a purchase that it only a box of matches—that Moscow excelled in its use of your train which was quite fast and clean—that in the Russian ethos the landowner was the villain while the merchant was regarded as a "super-worker"—that life in large towns was comfortable, but the country areas were undeveloped.

In his concluding remarks he summed up his opinion on the appearance of Communism by saying "If I was a young man in Russia I would certainly believe that life here is ten times better than in any other place under the sun."

## CAROL FESTIVAL

A feature of this year's Carol Festival at Globe, Sydney, will be the appearance in national costume of groups of carollers from various countries, including Greece, Holland, Kenya, Indonesia and Korea.

The Carol Festival will be jointly organised by representatives from all the Christian churches active in Globe, will take place in the "D. H. J. Foley Rest Park", corner Bridge and Globe Roads, Globe, on Wednesday, December 11, commencing at 7 p.m.



The Father Director of the Society of the Sacred Mission, Fr Gregory Wilkins; with the new Australian Provincial, Fr Donald McKee; the new Warden of S. Michael's House, Fr Thomas Brown; and the former Provincial, Fr John Lewis; S. Michael's House, St. Marys, after the provincial chapter held here on November 18 and 19. (See story page 1.)

# BISHOP'S TOUR TO SPEAK ON LAMBETH CONFERENCE

FROM OUR OWN CORRESPONDENT

The Bishop of North Queensland, the Right Reverend Ian Shevill, has travelled immense distances to talk to churchpeople in the Mackay Archdeaconry about the Lambeth Conference.

The eight parishes of the archdeaconry are separated by distances varying from a few miles to as many as eighty-five miles between them.

To travel by road some two hundred and seventy odd miles from Townsville to the most southerly parish, and to deliver an illustrated talk in each of them in four days is a demanding and strenuous exertion especially where it follows a similar tour of the northern and central archdeaconries.

Each talk was accompanied by magnificent slides picturing the various activities and scenes of the Lambeth Assembly, together with others showing points of interest in Europe and Asia visited by the Bishop en route to and from Lambeth.

The lucid and witty commentary by Bishop Shevill sustained the interest of his hearers throughout, giving them a very real appreciation of all that Lambeth involved.

His observations not only filled out the meagre reports given in the Australian Press but placed the incidents and findings in perspective.

Speaking of the discussion on

the proposal to admit women to the priesthood which was given great prominence in news reports, he said that this was only one among many important discussions at Lambeth.

The oppositionist Australian and other bishops in that was not based on any doubt about the competence of women, which was fully recognised.

It was based on the Anglican approach which liked to have a biblical foundation, a concept of traditional procedure, and a good reason for its retention.

Although prelates were a very common in other religions, no sanction for this was found in the Bible or the majority tradition of Christendom, and there seemed to be no compelling reason for it.

## WITH OTHERS

In the matter of unity, the Lambeth Fathers considered that a practical principle was that they should not undertake anything alone which could be done better in conjunction with others.

Of particular interest was the Bishop's visit to the Ecumenical Patriarch of the Orthodox Church and his personal readiness to give or receive Communion to or from Anglicans—his opinion which was not shared by all Orthodox leaders.

Bishop Shevill said that although all his visits were in order, he was not allowed to visit the Bishop of Rangoon who himself was not permitted to go to Lambeth.

However, he was able to communicate some of the Lambeth findings to him in other ways.

## REFORMATION DAY DEMONSTRATIONS

ECUMENICAL PRESS SERVICE  
Berlin, November 22  
Reformation Day services in several West German cities were disturbed by radical youth gangs demonstrating in or near Protestant churches.

The demonstrators called for "discussing rather than 'reformation'" and "a new Reformation of the Church".

Elsewhere, such demonstrations were forestalled by churches which had agreed to conduct jazz services, discussions of current religious and political problems, or dramatic services, young people and clergymen on such topics as "Revolution and Reformation".

## CLASSIFIED ADVERTISEMENTS

The ANGLICAN classified advertising rate is 2s. per word, payable in advance. Minimum 40p per advertisement. A special rate of 1s. per word is charged for "Positions Wanted" insertions. Minimum 25c.

## HOLIDAY ACCOMMODATION

HOLIDAYING in Victoria? Accommodation is available at Ridley College, 100 St. Albans Street, Parkville, Victoria. Phone 422-1111.

KUBRA BRONDA Guest Lodger rooms for 12, with full facilities. Telephone TR 57-50 weekly inclusive. Write for details. 12/11, 12/12, 12/13, 12/14, 12/15, 12/16, 12/17, 12/18, 12/19, 12/20, 12/21, 12/22, 12/23, 12/24, 12/25, 12/26, 12/27, 12/28, 12/29, 12/30, 12/31, 1962. Phone 4320.

HOLIDAY FLATS, Coast Coast Precinct, D. Morris, From \$2.00 per week. Includes breakfast. Phone 696-1100.

## FOR SALE

DAILY FAMILY PRAYER from every member of the Family club at St. Aidan's and other groups. Family prayer books only half of new, those remaining published by the Bishop of Ballarat, available from St. Aidan's, 245 Geelong Street, Townsville, Queensland. Price 5s. extra plus 6p. postage.

COMPLETE CHURCH FURNISHING. All types of chairs, Benches, Chaises, Cushions, Clocks, Benches, Organs, Pulpits, Lecterns, Altar Books, Church Plates, Service Books, etc. Phone 211-0531 (5 days a week).

## POSITIONS VACANT

STENOGRAPHER, both Church and State, for correspondence and general office work. Salary \$3000 per annum. Some young lady (about 20 years) with reasonable experience. Write for particulars to the Secretary, The Parish Church of St. Andrew, 255 Flinders Street, Melbourne. Phone 461-9952 (4 days a week).

BISHOP CHURCH AID Society, Christian Aid, 255 Flinders Street, Melbourne. Prizes invited in Far West of South Australia. Write for particulars to the Secretary, The Parish Church of St. Andrew, 255 Flinders Street, Melbourne. Phone 461-9952 (4 days a week).

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## S. JAMES' PLAYERS TO PRESENT "J. B."

FROM A CORRESPONDENT

One of the most interesting, and controversial, religious plays of recent years, American poet Archibald MacLeish's "J. B." will be presented by S. James' Players in the S. James' Playhouse, 169 Phillip Street, Sydney, on December 5, 6 and 7 at 8.15 p.m.

"J. B." is a modern adaptation of one of the greatest, and yet most difficult books of the Bible, the Book of Job. The author, "Job", though probably originating before the Hebrew exile to Babylon, is timeless in its understanding of life as a very basic struggle of "Scripture", and Tennyson called it the "greatest poem of ancient and modern times" and "the Bible's Book".

The Biblical Job, "perfect and entire in his generation" (Job 1:1), wealthy and happy, is suddenly divested of his family and all his possessions in a sudden series of tragedies.

"J. B." is his modern counterpart—a prosperous American businessman—one who takes up his life again to live over with all its pain and joy.

MacLeish has written "J. B." like Job, covers his mouth with his hand; acquiesces to the will of his God, but in the end, as all men must who truly face life, it takes back his life again.

A Pulitzer prize winner in 1959, he has been controversial in church circles. Some theologians claim a "deeply religious, while others say it is a clear repudiation of belief in God."

"An assistant priest of S. James' Church, King Street, the Reverend Albert McFarlane, who is producing the play, sees it as a very basic struggle of "life".

"Life" has many problems for which we simply don't get answers, and "J. B." makes this explicit most clearly.

"It also brings us face to face with a fact most of us try to avoid," Albert McFarlane, "that works in life is love, and not to be afraid of it."

"As a play that questions the whole meaning of existence, it is not a very basic struggle of "life".

Tickets for "J. B." are 51 each, with a "75c concession rate for students. Bookings may be made up to the parish office.

"Particularly relevant to modern life."

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