



## THE GENEALOGY OF CHRIST . . . 12

## THE TRIBE OF JUDAH

By MICHAEL J. LAURENCE

ISRAEL rejected to bear that his son Joseph was still alive and willingly agreed to leave Hebron and live in Egypt. After travelling seventy miles, he and his family together with their goods and possessions, came to Beersheba where he offered Isaac to God, for Israel's sacrifice to be of God, for Isaac was dead. He feared first, lest his posterity might grow so attached to Egypt they would not want to return to Canaan, the land God had promised to give them; secondly, he feared lest it might not have been God's will for him to go to Egypt; and in that case his family might be destroyed while they were there; and thirdly, he feared lest the journey might be too much for him at his age and he might not live to see Joseph.

But that night while he slept, God called him by name and told him not to be afraid to go down into Egypt for he would be with him and would make a great nation of him and Joseph would be with him when he died and would see his eyes.

Joseph awoke and cheerfully went on his way with his large family. For his father, Joseph which Pharaoh had sent, and when they arrived in Goshen, he

sent Judah ahead to tell Joseph, of their coming.

On hearing the welcome news, Joseph immediately called for his chariot and went out to meet them. Israel nearly fainted for joy when he met his son again and Joseph, weeping, kissed his father, but as Joseph says: "Yet was not he wholly overcome with his passion as his father was."

Joseph then returned to tell the Pharaoh his people were in Goshen and presented to him five of his brothers who had ridden down from Goshen with him.

## GOSHEN

The Pharaoh received them and later, old Israel, with great kindness and gave them land in Goshen, whereon they might settle and live.

Israel lived in Egypt for seventy years before he died. At the age of one hundred and forty-seven, having the time of his life come for him to die, he called his sons to him, both to bid them farewell and to bestow the birthright of the family upon his eldest son, Reuben, and the first-born, Ephraim and Manasseh, the two who were to be the first-born, which they might become part of it and share in the inheritance with the tribe of Reuben.

Reuben, the eldest son of Jacob and Leah, the first-born, should have inherited the birthright and the blessing which were of such important privileges.

Reuben's inferior, usually but not necessarily the first-born son, was regarded with great honour by his father, and he succeeded to his father's authority as head of the family. The "Princes" of the Congregation of Israel were probably the eldest sons of each tribe. As time passed, the "rights" of the eldest son for the inheritance of the birthright) became more important. The Law he gave made a double portion of his father's goods and inheritance to the first-born, as the priest in conducting the Service of God on behalf of his family or tribe.

Later still, the first-born of the King succeeded his father by law.

The birthright was also transferred but only under certain circumstances.

## BIRTHRIGHT

Where a man, for instance, had two or more wives and loved one wife dearly or hating the other, he could not bestow the birthright upon the first born of any marriage except the first whether that were by the best-loved wife or her whom he despised except where he had forfeited it for any reason, in which case he could pass the first-born to the next marriage.

Reuben's birthright and the blessing because of an act of immorality with Bilhah, his concubine, was transferred to Joseph.

No moral stigma was attached to the loss of the birthright, for children regarded as illegitimate. They formed a supplementary family, their position and any provision made for them depending entirely upon the will of their father.

The difference between the legal and the moral consists in the fact that the latter was not married by solemn stipulation

and brought no dowry to her husband, neither did she have any part in the ruling of the household or the children, and she remained in the inheritance of the tribe.

Reuben having, therefore, excluded himself from the birthright by his own actions, it passed to Joseph, the first-born of Jacob and Rachel, his second wife. Although the birthright was given to Joseph, the oversight which usually accompanied it was given to Judah, the fourth son of Jacob and Leah and it was through his line that the promised Messiah came.

Before Israel (Joseph) died, he foretold what the future would hold for each of his sons: Of Reuben, his firstborn, he predicted that as he was unstable as water, he would never excel.

The tribe of Reuben, the Rubenites, followed the occupation of their fathers and as cattlemen and shepherds saw to it that their herds and flocks accompanied them when the Children of Israel fled from Egypt.

On the partition of the Land of Canaan among the tribes, Reuben was given the northern part of the land of Moab where there are particularly good grazing country.

## "SEALED"

There is no one of any importance in the Bible named Reuben and although his men were given willing to indulge in border warfare, they were not given to war. The young man loved her and in the end he was slain. Even in the war against Sisera, the Captain of the Army of

Jabin, King of Canaan, for Deborah the prophetess in her song of triumph, mentions them by name. In the Bible, the refusal to assist the Israelites in their fight against the Canaanites, the tribe was eventually carried off by Pul (Tiglath-Pileser III) King of Assyria for they forsook the worship of God and worshipped the gods of the people of the land.

They returned with parts of the other tribes from exile in Babylon and their names are mentioned in the Book of Revelation as being one of the tribes that are "sealed".

## DISPERSED

Of Simon and Levi, Israel's second and third sons, he prophesied that neither they nor their families (tribes) would have any part in the inheritance of the tribe of Judah, but would be scattered abroad and dispersed among all other tribes of Israel.

This was because of an incident that had taken place in Hebron, a city of Shechem, when Jacob was returning home to Isaac in Padanaram.

On that occasion, Jacob had bought a wife for his son, Dinah, the chief daughter of Hamor, the chief of the Shechemites, on which to pitch his tents.

Soon afterwards, there was a feast in the City of Shechem and Dinah (his only daughter) went there to see the young men who set the fashions the women wore.

She met Shechem, Hamor's son, and was seduced by him. The young man loved her and he made it a point of making all the necessary arrangements with Jacob for their betrothal.

Jacob, however, did not wish his daughter to intermarry with a strange people but not knowing how to get her children to beg for a little time to discuss it with him, he said: "When Dinah's brothers knew that her virtue had been taken from her, they would know what to advise, but Simon and Levi determined that they would avenge themselves on their sister's seducer."

When Hamor and Shechem returned, therefore, and suggested that after the marriage, the two people should immediately share in all trade and commerce and Shechem offered to pay any dowry he was asked, the brothers answered deceitfully that they there could be no question of the matter so long as the Shechemites remained uncircumcised, yet if they would consent to be circumcised, the marriage could take place.

## PLUNDER

Hamor and Shechem being men of honour, believed the words of Dinah to defend themselves, Simon and Levi went into the city with their swords and slew not only Hamor and his son, but every male person in the city and after plundering the whole town, drove off captive the women and children, sheep and cattle.

When Jacob heard what his sons had done, he was exceedingly angry, declaring they had brought dishonour on his name and by their own and that he would have no part in their deed nor ever would have been.

## RESOLUTIONS CIRCULATED FOR LAMBETH CONFERENCE

A group of Bishops, one of whom is the Right Reverend G. N. Luxton, Bishop of Huron, Canada, have circulated copies of a document, "Unity in Mission", to all the Bishops attending the Lambeth Conference this year.

They have put forward three resolutions which they hope will be passed.

At a conference we recommend to the Provinces and/or National Churches of the Anglican Communion:

## NEW HYMNS

## FOR U.S.A.

ANGLICAN NEWS SERVICE

New York, April 19

The Joint Commission on Church Music of the Episcopal Church is concerned with updating its hymn book, "Hymns 1940", and with finding new texts and appropriate tunes for the new hymns. The Commission is a joint venture of the Episcopal Church in the U.S.A. and the Episcopal Church in Canada. It is not as yet planned to revise "Hymnal 1940" or issue a new hymnal, but the commission is seeking to provide new hymns for the Episcopal Churches in their participation in the forthcoming proposed congress, to plan the location, membership, agenda and expenses of the congress, to prepare the report on the new hymns, and to implement such a plan, when approved by the congress.

We believe strongly that the Anglican Communion in Mission is a strong priority and we enter more fully into eccumenical partnership and into the quest for unity in Christendom.

We are aware that our goal of unity in Mission will not be reached easily and quickly, but we believe that the plan merits strong priority and we enter more fully into eccumenical partnership and into the quest for unity in Christendom.

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can communion that we prepare for the Anglican Congress of 1957 and for the National Council of Bishops, and duly elected priests and laymen to represent the United States in the Anglican Congress of 1957.

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minion a Unity in Mission and wider planning supported by competent laymen and laywomen in administration and prudent financing.

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## CHAPLAIN FOR

## DOCKERS

ANGLICAN NEWS SERVICE

London, April 19

The Reverend Peter Duncan has been appointed first full-time chaplain to dockers of the port industry in London.

Since visiting the Port of London Dock for many years he has advised and helped of chaplains available; until recently the docks had no such service, but now Mr. Duncan has been appointed by the Bishops of London, Southwark and Chelmsford.

They have done this because the Church is concerned with the quality of human life generally.

Mr. Duncan says: "The industry affects human life considerably, and of course a man's job affects his life tremendously. The Church feels that it should involve itself in all of this."

From 1957 to 1964 Mr. Duncan was Vicar of St. Peter's, Battersea, and an assistant industrial missionary in the Diocese of Chelmsford. He was previously Industrial Chaplain to the Port Harcourt Mission in Eastern Nigeria.

Mr. Duncan will still maintain his residence in Battersea, the South London Industrial Mission.

## NEW INDUSTRIAL CHAPLAIN

ANGLICAN NEWS SERVICE

London, April 19

The Reverend Michael Forrer has been appointed by the Bishops of Coventry, the Right Reverend Cuthbert Bardeley, to be Senior Industrial Chaplain for the Diocese of Coventry.

He succeeds Canon Simon Phillips, Bishop-designate of Hereford.

Mr. Forrer has been a member of the Coventry Mission team for the past four and-a-half years, and is currently Chaplain at Coventry Cathedral.

He was ordained in 1950 and was vicar of St. Andrew's, Westwood.

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# CHADSTONE EAST DEDICATION

## NEW CHURCH AFTER YEARS OF PREPARATION

FROM A CORRESPONDENT

Melbourne, April 22  
Sunday, March 31, was many years of thought, prayer by the congregation of S. Mary's Church, Chadstone East, Diocese of Melbourne.

For many weeks before this, each Saturday was a scene of activity, as men and women, young and girls, of the parish, worked hard to make sure all was ready for the dedication of their parish church.

The last service in the hall was held on Sunday at 8 a.m., marking over 10 years when services had been held in this building.

In this service, the vicar recalled the efforts of those who had pioneered the parish, from the Provisional Committee through the times when services were held in the garage of members of this committee, then in the small fibro-cement building and then in the hall.

He dedicated the purple surplices for the church, in memory of Gertrude and Leslie Blackman, and the red surplices, in memory of Phillip Irvine, and also gave in memory of Ellen and Vincent Ward, who were remembered in the prayers all those in whose memory the reverend had been placed in the church.

The Reverend Noel Cocking, Vicar of St. Andrew's, Glen Waverley, assisted.

At this service, the place became a hive of industry, as men and women worked at their places using borrowed tools from Scout groups, and other groups, and also used their own tools to provide accommodation for the anticipated crowd, made of men, women, children, and generally set out tables, etc., for the service.

At 1.30 p.m., people began to arrive for the service of dedication to start at 2 p.m. and the church gradually filled, with about 2.30 p.m., it was filled to capacity.

Some of those present were Mr and Mrs Ian McLaren, Mr and Mrs J. J. van Sluven, the architects, Mr and Mrs B. Johnson, the builder, Mr M. Irvine, his wife and daughter, Archdeacons Peter Monie and Robert Dann, Canon Christopher Thomas, and many other clergy of all denominations, including Fathers M. Bourke and Magennis, of S. Mary Magdalene, Jordansville.

**FANFARE**  
The first procession entered the church at 2.45 p.m., led by the organist, Robert Dann, then the choir, the two Archbishops' servers Peter Looker and Gary Mack, the acolytes, then Mr and Mrs David Cooper, then the church.

Once these were in place the church, a Litany was sung, led by the Reverend Ronald Dudgeon, Vicar of St. John's, Footscray, then Vicar of St. Mary's, Ashburton, when S. Mary's part of the parish.

At 3 p.m., the vicar requested the Archbishop to proceed with the service. The Archbishop then knocked on the front door three times with his keys, the vicar, the Archbishop and staff, the doors were opened, and a fanfare was sounded.

Two initial prayers and responses, the procession, led by the crucifer and servers, followed by the churchwardens, Messrs Alan Sims, Ron Davies and Jack Wainwright, the vicar, the Archbishop and the Archbishop's chaplain, the Reverend James Grant, moved down the aisle to the sanctuary, during the singing of "All People that on Earth do Dwell".

After the singing of Psalm 24, the vicar asked the Archbishop to offer the church building to God, which he handed him the keys, which the Archbishop then handed to the vicar.

The architect then asked the Archbishop to ask God to accept the building.

The churchwardens then requested the Archbishop to dedicate "... this House of Prayer to the Glory of God and in honour of Saint Mary". The petition for dedication was handed to the Archbishop by the Vicar's Warden, Mr Alan Sims.

The Archbishop then prayed in silence for the coming of the Holy Spirit, after which he pronounced the Blessing, Veni Creator.

This was followed by the next of the services read by the Archbishop brought to the vicar, the vicar of the House of God.

Next, the Archbishop in procession with the crucifer, acolytes, the churchwardens, archdeacon, vicar and Archbishop's servers, then proceeded to the altar, post-prayer desk and altar.

**ALTAR VESTED**  
During these dedications, the vicar and servers were read by Archdeacon Peter Monie.

Then followed the vesting of the vicar and servers in surplices and linen altar cloth, and the placing on the altar of the candles, incense, and the Communion vessels.

At the altar, the vicar handed the vicar a lighted taper, the vicar then lit the lamp, and then the crucifer proceeded to light the standard and the altar candles.

Many people remarked with surprise that the vicar attended this part of the service, and it was a great credit to him.

When the hymn had finished the vicar, the vicar proceeded to dedicate all that was in the sanctuary, and the Dedication of the Church in the words "In the faith of Jesus Christ we do now accept, Bless, hallow, set apart from all unholiness or common use, and dedicate this whole House of God henceforth to bear the name of Saint Mary, with all that has been given to adorn and furnish it to the Glory of the ever-living Trinity, Father, Son and Holy Spirit."

A fanfare was again sounded, then the Dornay was sung, the choir then sang the Anthem, "The Lord is God of Hosts."

After the Anthem the Archbishop preached the sermon, in which he mentioned how this building had been made possible, then spoke on the Virgin Mary, in whose name the church had been dedicated.

**FRANCISCAN MISSION AT COAST RESORT**  
FROM A CORRESPONDENT  
The congregation of S. Ann's, Devonport, on Easter Sunday, was the first to be held in the parish's "Sunshine Coast", under the climax of its two years of preparation, when the vicar took place there in Holy Week.

The mission was led by the Reverend Brother Jilly of the Society of the Sacred Mission, assisted by Brother Rodney and Mrs Jan Wainwright.

Attendees at the mission services were good and came to a fitting climax on Easter Sunday when the church was thronged with about 1,200 worshippers at 1.30.

A feature of the mission was a series of Four Nights which commenced at 10 p.m. when the vicar handed him the keys, which the Archbishop then handed to the vicar.

The Sanctuary of S. Mary's Church, Chadstone East, which was dedicated by the Archbishop of Melbourne on March 31.

## CHRISTIANS TALK WITH MARXISTS IN SYDNEY

A.C.C. SERVICE

Six Christians and six Marxists set down together on March 28 at International House, Sydney. They met in the hope of finding whether a mutually beneficial dialogue might be pursued in this country.

There Marxists is a moral presence and many churches exist under Marxist regimes or in States where Marxist parties wield considerable social and political influence.

"We believe that Christian-Marxist dialogue will increase possibilities co-operation between Christians and non-Christians, irrespective of their ideologies, for the furtherance of peace and progress for all mankind," a World Council of Churches working-group on theological issues in social ethics wrote recently.

Perhaps the point of such dialogue is expressed by Professor Michael Novak in the Journal of Ecumenical Studies, Vol. 4, No. 2, 1967, when he writes: "A Communist is right to be suspicious of Christians, whose theology is so lovely but whose revolutionary deeds are few, when Christians put their bodies where their words are, the measure of their theoretical assertions."

**VERSE-SPEAKING CHoir  
SEEN ON TELEVISION**  
Two unusual features, twenty-two murals around the church building and a verse-speaking choir, were shown during the Easter Day service which was telecast from S. Stephen's Presbyterian Church, Sydney.

The murals depict the Good Shepherd story from a Annunciation to the Resurrection. Designed by Mr R. Swinfild of Telopea, their effect is achieved by the curve, flow or the straightness of a line.

Thus in "Sailing the Tempest" the swirling lines of waves hold the boat in a firm grip; in "The Garden of Gethsemane" Our Lord's drawn features portray his agony; and in "The Crucifixion" a sigh line seems to hang lifeless.

Mrs L. M. Stent conducted the verse-speaking choir whose twenty-two members are drawn from three Roman Catholics, four Methodists and one Anglican. Two of them are training as teachers of speech and four are consistent winners in city competitions.

Mrs L. M. Stent conducted about 20 Christians and Marxists is being planned for mid-August when they will meet several days and discuss issues raised in papers prepared by the group members of the two groups.

This sort of dialogue, which is only now being ventured upon in Australia, has been pursued over the world for many years and its importance may be more clearly seen.

One of the murals at S. Stephen's Presbyterian Church, Merrylands, depicts the Baptism of Jesus by John the Baptist.

## C.E.B.S. DINNER AT MOE

FROM A CORRESPONDENT  
Moe, April 22  
"Omit ye Blas meet be strong" The Reverend Neale Molloy, a National Vice-President of C.E.B.S., used this as a basis for his short, 93-length address to the 93 guests at S. Luke's C.E.B.S. Parish and from Dick Moe, Gippsland, on April 17.

This was the first function of its kind to be held in Moe for more than 15 years and all but five members of the branch attended with their families.

During the three-course meal toasts to the Queen, the Church, the C.E.B.S., the Fathers and to Sons were proposed by the Vicar of Moe, the Reverend T. G. Gibson; his Warden, Mr. D. J. McQuillan; Diocesan Chairman of C.E.B.S., Mr. A. E. Crane; an Esquire, Robert Weeks; and Mr. T. Weeks, respectively.

Mr Crane referred to the great work commenced through Canon P. Robinson and other pioneers of the movement in 1911.

The Reverend Neale Molloy, in a vigorous talk, stressed the need to grow up, to be adventurous and be strong — be strong in character, for what is good and for what is Christ and for boys and girls at Canterbury.

He said that C.E.B.S. had given him much to be grateful for, and that the Vicar of Moe had helped him in his work as Director of the C.E.B.S. for boys and girls at Canterbury.

In closing the evening, the Rev. Canon P. F. Draper, thanked the speaker warmly and sought the fullest co-operation from the fathers in all that C.E.B.S. was doing for their sons.

**FROM GOULBURN  
TO CANBERRA**  
The work of the Diocesan Registry in Goulburn will terminate on Friday, April 26, the normal operations of the Registry will be conducted in Canberra.

From April 20, all communications, remittances, etc. for the Registry should be addressed to: Jamieson House, Constitution Avenue, Reid, A.C.T., 2601 and telephone number, 48-0111.

The Church Mail Bag School continues to operate from Goulburn. All communications for the C.M.B.S. should be addressed to: present at Box 266, P.O. Goulburn, 2580.

## N.S.W. TOWN TASKS UP FORCE TEN

A.C.C. SERVICE

Force Ten, Inter-Church Aid's programme in which members contribute to a monthly aid project, has increased to 266 people, who produce an remarkable end-of-month fund.

On March last June and at the end of last year there were 1166 members, each giving \$2 a month.

"Most unusual endeavour to date has been in Coonabarabran, a town of 266 people, about 316 miles from Sydney. Starting with one member, the Force Ten group, Force Ten now has 75 members in Coonabarabran ... and the number keeps on increasing."

In April, Force Ten members are meeting the costs of two Australian volunteer relief workers in Viet Nam. In May they will be meeting the costs of a volunteer in north-east Burma.





## BOOK REVIEWS

## A THEOLOGICAL AND SOCIAL PROBLEM

TIME FOR CONSENT: A Christian Approach to Homosexuality. Norman Pittenger. S.C.M. Press, London. Pp. 48. 6s.

ONE mark of civilisation, it is said, is a growth of sensitivity. The last twenty years have shown a greater understanding of the problem of homosexuality, and a greater respect for the personal integrity and honesty of young men and women who are homosexuals as well as heterosexuals.

However, the problem still arouses so much suspicion and even disgust, that brave the man who is prepared to pierce the general sense of repugnance which surrounds the question. But braver is the man who states his conviction that those homosexuals who "earnestly wish to live together" should not be cut off from the grace which participation in the Christian community provides while engaging in physical contacts (which) went to what might be described as the limit.

Pittenger, American theologian and teacher for thirty years, concludes that man is a lover in its deepest sense, his love is expressed in "commitment, mutuality in giving and receiving, genuine tenderness in relationships, intention of faithfulness, hopefulness and the urgent desire for union with another."

Pittenger believes "the conscientious homosexual" (the man who wants to live with another man with every intention of permanence) as against the promiscuous homosexual, can find fulfilment as much as any married person—and such fulfilment is not of the flesh.

## REGIONAL STUDY

THE REVEREND: 1881-1961. G. L. Minton. Melbourne University Press. Pp. 286. 57s. 6d.

DR ALEXANDER has produced a most readable and comprehensive regional study of the Reverend which displays both the width of his reading and nicety of his judgment.

He casts his net wide and deals not only with prominent men of whom reported that "clergymen, generally speaking, lose touch with health to a comparatively short time in all Australian dioceses" but also with alcohol and agriculture.

He has much to report about the Robertson Land Acts and the trouble it caused for squatter and selector alike.

He deals with railways, and justice; with the pastoral industry and the Chinese; with parliamentary members and newspapers. He also deals with the growth of towns like Wagga, Narrandera and Albury.

He is not afraid to correct long established opinions and does so with a deftness that conceals his thoroughness.

J.T.

## CHRISTIANS AND HUMANISTS

IALOGUE WITH DOUBT. S.C.M. Press, pp. 218. 51s. 6d.

DURING the early months of 1967 at the end of each weeknight television on London TV, a series of ten-minute dialogues took place between a number of Christians and humanists, entitled "Dialogue with Doubt".

The script is now provided. Careful allocation of subjects, matter, unheated programmes, wise chairmanship have made for a most useful series.

They will be of great value not only to those who work with sixth formers (the programmes were presented to them in special transmissions) but to those who may be puzzled why so many Christians intellectually dissatisfying.

The greatest weakness, to your reviewer, is that the Christian representatives are so accommodating. They give so much away.

Woolf's wife the Bishop of Woolwich sees the frontier between Christianity and atheism as "becoming decreasingly real."

While your reviewer appreciates the reasonableness of Pittenger's presentation, and the lucidity of his presentation, when he came to the end of a very careful and thoughtful study, he was left with a number of nagging questions unanswered. Are Catholics, for example, as quiet as numerous as Pittenger thinks? Will not his sympathy for them tend to affect the case for those who are as light in their homosexual love as any philosopher?

It is not, by implication, being filled into too permissive an attitude towards a serious deviation from the traditional Christian ethic?

Does he take sufficient cognisance of the frustration of the homosexual who can find no abiding satisfaction and must forever be seeking new entanglements?

Nor does he give anywhere nearly sufficient consideration to the stance of Dr Michael Schofield (1965) that "some men are born homosexual in body, and when they are no longer obtaining heterosexual experiences."

For all that, this is a broadsheet which its true pastor and his flock should read—and align his own thinking against the sympathetic understanding he has.

## EXCELLENT BOOK FOR R.I.

THE WORD AND THE WORLD. The Little Faith Book 3. Canon T. G. Platten. University of London Press Ltd. Pp. 112. 5s.

THE readers to whom I have shown this book are not in their intention to procure a copy for their personal use in the work of Christian Education in schools.

"The Word and the World" is Volume 5 in a series entitled "Living Faith: the earlier volumes being 'Jesus and the People', 'The Promised King', 'Messengers of the Word', and 'Believing and Living'."

The five books, supported by two Teachers' Handbooks can be used by any of the Area or Synodical Staff.

In his Foreword, Professor M. V. C. Jeffrey makes these comments: "Canon Platten brings home to us in a new way a story of Christianity and its Hebrew background. In simple and yet dramatic narrative, the historical events, the country, and the customs of the people are brought convincingly to life."

It would be difficult to exaggerate the service which Canon Platten has rendered to teachers and their pupils by preparing this series of books.

On the whole of the country, side which was the cradle of our religion, and his unobtrusive biblical scholarship combine to give his presentation of the story the reality and naturalness which

## ROOM FOR ALL

OUR PAPERBACK WITH ROME. George B. Caird. Oxford University Press. Pp. 22. 3s. 6d.

IN this very readable paperback, Dr George B. Caird, an observer at the Second Vatican Council, draws together some careful conclusions from the documented proceedings and findings of the Council.

Writing as a Protestant, he offers a number of suggestions for reconciliation which animated the Council. He says that the "process of re-thinking and re-formation can resolve many different, and seemingly divisive elements."

Speaking of the vexed question of infallibility, he says that as treated in the documents of Vatican II, safeguards now befalls to which most Christians adhere. "The permanence and full sufficiency of the historic deposit of faith, the revelation of God in Jesus Christ and the confidence that the Holy Spirit will fill all things led the Church into all truth."

On the principles of scriptural interpretation laid down in the Dogmatic Constitution, he says, "They are admirable, and if they are taken seriously, we have nothing to fear."

The chapter on "The Nature of Authority" does not, in this broadsheet and while admitting that "there is a vast gap between the Roman and the Protestant conception of authority," the author says "the gap has been

appreciably narrowed" and suggests that "only in some degree press upon us, how to 'prevent' institutional authority from the bureaucracy that wields it from so magnifying its power that it eclipses the spiritual authority which is integral to the Church's nature."

Speaking of the Church's Mission, Dr Caird says that the Council Fathers have dealt with this notoriously difficult subject with "quite extraordinary skill and insight."

In conclusion he suggests that the different Churches have hitherto been "like two women shouting across the street... arguing from different premises" and that we must now start "not from where we are, but from where we all know that we ought to be" as pilgrims sharing a common road because we are travelling to a common destination.

To appreciate this little book, it is necessary to read it carefully and when that is done, many of the insights commonly held about Roman Catholicism will be seen to have a basis in what we hope that by common obedience to the judging, cleansing and restoring Word of God "the several Churches of Christendom may find themselves to be one Church" in which there is more room than has been available to suppose.

—A.T.H.

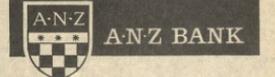
## MEMORIAL PLAQUES

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## NEW PAPERBACKS

THESE AND HIS CONTEMPORARIES. Edmund Fuld. BEING A CHRISTIAN

JOHN BISHOP. PUBLISHED BY THE UNIVERSITY OF TORONTO PRESS. Pp. 112. 5s.

ARCHAEOLOGY OF THE OLD TESTAMENT. R. K. Harrison. Oxford and

London. Pp. 224. 5s. 6d.

IN this paper the first three are Roman Catholic booklets sent out to stimulate serious dis-

ussion and to show that this "Christian" is "with it."

Your reviewer is certain that the booklets are with it but he is quite uncertain whether the latter succeed in presenting Roman Catholicism as a reasonable and intelligent faith.

Of the writers Rosalynn Haughton is by far the best and most convincing, and his contributions to the sort of dialogue which is the core of the Church in the future are inclined to dialectic rather than to dialogue.

Bishop Worlock is not nearly so much at home and his contributions to the sort of dialogue which is the core of the Church in the future are inclined to dialectic rather than to dialogue.

Dr Cray's little book demonstrates the inadequacy of his biblical expertise.

Mr Cray's book is the account of how the Church in England is facing and to produce his book he has travelled the Church in various country districts; in a new town; in midland suburbs; on the

In summing up the last-named, in no canon reaches the conclusion that only in some degree press upon us, how to 'prevent' institutional authority from the bureaucracy that wields it from so magnifying its power that it eclipses the spiritual authority which is integral to the Church's nature."

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## MEMORIAL SERVICE IN PERTH

He died, but through his faith he is still speaking.—Hebrews 11:4.

The writer is compiling a roll of honour of heroes of faith, and of the first to be killed as a martyr he says that although he is dead, he still speaks.

The latest name to be inscribed on the roll is that of Martin Luther King.

An American Negro, an apostle of the non-violence and love, a tireless worker for social justice, racial brotherhood and peace.

Just above his name comes that of Mahatma Gandhi, an Asian, who stood for unity of Muslims and Hindus in India, equally an apostle of non-violence and love, equally inspired by the Sermon on the Mount and the Cross of Calvary.

By his death, expected and accepted, Martin Luther King has done more for the cause for which he stood than if he had lived to a ripe old age and died on a peaceful deathbed.

He has died, but he is still speaking. His body may moulder in the grave, but his soul goes marching on.

Greater love has no man than that he lay down his life for his friends and Martin Luther King loved both black and white, he loved the garbage workers of Memphis and the peasants of Viet Nam.

### BIRTH-PANG

It is a tragedy that his way of non-violence was not followed, that his death should have sparked off a fire of hatred, rioting, destruction and death.

As his wife said in her plea for an end to the violence, no-thing hurt him more than that men could attempt no way to solve problems except through violence.

Jesus pointed out to his own nation, professing the most religious system in the world, that they had often killed the prophets who had disturbed and challenged them and had their built wonderful tombs in their memory.

We must beware lest we save our consciences and wash our hands by services of commemoration and do nothing about the causes which produce a situation in which such a thing could happen.

Martin Luther King's death is a birth-pang in the struggle for racial brotherhood.

Let us search our hearts for any trace of prejudice, intolerance, any evasion or refusal of racial friendship and equality, any indifference or apathy, any infection of ill-will, any addition to violence.

Martin Luther King, the Negro civil rights leader who was assassinated on April 4, "brought that the Church should recognize the sacrificial spirit of its early centuries. He called the Church to be the champion of the oppressed and the leader of social revolution", said the Archbishop of Perth in his address at the memorial service in St. George's Cathedral on April 18.

Taking part in the service were leaders of the Methodist Conference and Baptist Union; the Reverend A. Stephenson and the Reverend J. Coleman and the President of the Aboriginal Advancement Council, Mr George Abela.

Others present at the service included representatives of the American Consul, the Lord Mayor of Perth and the Premier of W.A. The congregation also numbered many clergymen of all denominations.

This is the full text of the address given by the Archbishop, the Most Reverend George Appleton.

Almost every nation is involved in the struggle — the United States with the demand for civil rights, Britain with her protest of coloured immigrant, South Africa and Rhodesia with their desire for apartheid, Africa can State with their nations, India and Pakistan, Arab and Jews.

We in Australia must engage in soul-searching. Our Aborigine and coloured people are not numerous enough, vocal enough,

educated enough, strong enough to provoke a similar situation to that in the U.S., yet we must be stirred in conscience.

The native reserves must go, vilified, land rights preserved, grants for research, health and social welfare must be increased, new housing areas must be opened to our coloured people, and so must our hearts and our homes.

The Church can be thankful



The Archdeacon of Perth, the Venerable F. W. Guest, with representatives of the American Consulate after the memorial service for Dr Martin Luther King held in St. George's Cathedral, Perth, on April 18. Also in the group are representatives of Parliament and the City Council.

### FROM HIS LAST SERMON

ANGLICAN NEWS SERVICE

New York, April 19

The following are excerpts from the sermon preached by Dr Martin Luther King at the National Cathedral in Washington, D.C., on March 31:

... Our world is a neighbourhood through our scientific and technological genius. Yet we have not had the ethical commitment to make it a brotherhood.

... For some strange reason I can never be what I ought to be until you are what you ought to be. You can never be what you ought to be until I am what I ought to be. This is the way God's universe is made.

... Racial injustice is still the black man's burden and the white man's shame.

... At 11 o'clock on Sunday morning when we stand to sing in Christ There Is No East Or West, we stand at the most segregated hour.

... Time is neutral... Human progress never rolls in on the wheels of inevitability.

... It is all right to tell a man he should lift himself by his own bootstraps but it is a cruel jest to say to a bootless man that he ought to lift himself by his own bootstraps.

I started thinking of the fact that we spend in America millions of dollars a day to store surplus food and I said to myself, I know where we can store that food first, in the wrinkled bellies of the millions of God's children

for such a son, such a minister, such a martyr as Martin Luther King.

He longed that the Church should re-capture the sacrificial spirit of its early centuries, and he called the Church to be the champion of the oppressed and the leader of social revolution.

An Australian journalist has assessed Martin Luther King's Christian significance in words which cannot be bettered:

"King's army was not guns, but his assassin, and love and compassion for all men, for Negroes in their travail, and for white men in their institutions.

### REDEMPITIVE

"Few men," he continued, "have taken up the cross of Jesus and trodden it in his steps as faithfully and unworringly as Martin Luther King."

His death had something of the redemptive quality of the cross of Jesus. May it nerve us to follow the more excellent way, the creative way, the redemptive way, the way of love, in all our dealings.

## REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It is available immediately.

Price: \$1.00 (postage 5 cents).

We propose soon to reprint the following separate forms of service—

EVENING PRAYER (8 pages) 6 cents each  
A MODERN LITURGY (20 pages) 15 cents each

BUT—

We do not want to reprint until we have reached some certainty about the number of copies of each service that will be required.

We have in hand back orders for some 800 only of each service.

It is not an economic proposition to reprint them until we have a print run of at least 4,000.

Accordingly—

Will all parishes who will require copies of either form of service please let us know their likely requirements by the end of April?

Available from:

The Book Department,  
THE ANGLICAN,  
G.P.O. Box 7002, Sydney, 2001.

### NEW STOCKS!

We have received new stocks of the Penguin Special—

## Viet Nam

—History, Documents and Opinions on a Major World Crisis

edited by

MARVIN E. GETTLEMAN

Copies are available at \$1.35 (plus postage 17 cents) direct from—

The Book Department,  
THE ANGLICAN,  
G.P.O. Box 7002, Sydney, N.S.W. 2001.

Dr Martin Luther King delivering his sermon on March 31 from the pulpit of the National Cathedral in Washington in which he called upon the people of the United States not to sleep through a revolution.

—Martin Rothman picture.



# THREE SHEPHERDS OF CARPENTARIA

Feed my sheep. (St. John 21:17)

Three administrative bishops, priests and laymen have met to take corporate action in the Diocese of Carpentaria, which is now the sixth Bishop of the Diocese.

From this cathedral, he will go to his enthronement in the diocese which is the Gulf of Carpentaria, which was created by the British Government named by them after the governor of the Dutch East Indies, Cornelius de Witt.

It is a little known part of Australia, whose history has been forged by explorers and rogues, statesmen and saints, and for a moment I would tell you of three of them—a Governor, a ship's captain, and a Bishop, who have made this evening possible.

Three years ago after assuming office, he established a settlement on Cape York for reasons of defence and trade, and subsequently expected that the settlement would become another Singapore.

## SOMERSET

He called the settlement Somerset arranged for the building of a town square with barracks for the marines and redoubts for the Spaniards.

In charge he appointed John Bowen who was later to marry a Samoan princess and to make his home a centre of hospitality towards the natives.

At a silver dinner service made in London in 1891, Bowen's name which had been found on the reef.

His name was not very impressive by the Aborigines of whom he was a sort of "france-like asphy".

The Governor however was content that the Aborigine should be converted to Christianity and to 100 converts Bowen persuaded the S.P.C. to send a priest and schoolmaster to the reef.

This initial attempt by the Aborigine was a complete failure. Nobody was responsible for supporting and helping the missionaries, who soon abandoned their attempt, and it fell to the lot of the London Missionary Society, ten years later, to establish a settlement there from which they went forth to preach the gospel to the people of the Torres Straits and New Guinea.

Bowen's hopes were fulfilled by God, although not in the way he had devised, nor with the help of his own church, and so to Christianity came the Carpentaria.

The Ship's Captain was master of the proud steam ship "Quetta" which on February 28, 1890, was plying on her regular Brisbane-London run. It was a clear night.

"QUETTA" DISASTER

200 passengers were enjoying a concert, when suddenly she hit a rock and sank in three minutes.

Among those helping with the rescue on that fatal night was Albert MacLaren the pioneer of the Aborigines, who appeared to be at Thursday Island, and it was suggested that a memorial church be built in memory of those who had perished in the lives.

Built in 1893, the church still stands, but has been the S.S. Quetta, including the life buoy, riding lung and flag, and the Carpentaria gained a cathedral.

My third figure was the Irish-born prospector, now called Bishop of North Queensland, who was the first Bishop of Queensland north of Mackay, and in the 1880s and 1890s, the population had grown from 19,000 to 130,000 as men came in search of a fortune from the tropics.

Gold had lured them to the Pacific fields, and Croyle, Port Douglas, Normanton, and Georgetown were all parishes.

Peace and attracted 2000 people to Thursday Island, New Guinea

an educational Institute for South Sea Islanders was founded.

Sugar had brought Kanakas to the fields of Mossman and Bowen, and the missionaries loved that a new diocese had to be set up.

He invited the Primate to Thursday Island in 1895. He pressed legislation through one synod to divide North Queensland, and although the resources of his own diocese had crumbled in the bank crash of 1893, he had a large number of parishes in England without friends or help, and he had to go to the point of breakdown, collecting the £10,000 required to endow the new diocese.

And so in 1900, the Diocese of Carpentaria was founded. Barlow had given his health to feed the endowment, and having given his Archdiocese to be the first bishop, he retired to England in broken health, later to return to Goulburn. And so Carpentaria became a diocese.

But the story we remind us that it was in the crucible of suffering and struggle that the cross was planted, the Cathedral dedicated, and the mission set, and so it has been ever since, not only in Carpentaria, but in the rest of the world.

The Church only triumphs through suffering. The Church falls into a torpid twilight of ineffective compromise, and becomes comfortable, conventional and unchristian.

This is no popular message in an age of affluence, but it is the message of the Gospel, and can proclaim on S. George's Cathedral in London, the cathedral patron saint of England, whose story, when stripped of mythology and legend, is a story of an individual man and his chivalrous man of integrity who was crucified and died in the attempt.

In the 67 years since the diocese was set up, there have been many changes in Carpentaria, but the things which were emptied of their pearls and their shells.

THE parish of Carnarvon in the Diocese of North West Australia, the largest parish in area in the Province, that honours going to the parish of Carnarvon, we remember that when the whole Diocese of Bunbury.

Ever since the first priest went there in 1885 it has been the same—only large parishes, only one small man, except that for the last twelve months the rector has had the assistance in his home town of two workmen.

The population of Carnarvon today has increased greatly in the last few years (it is now about 5,000), and there has been a great increase in the number of people, some 234 miles north of Perth, and there are now 2,000 people, where four years ago there were not more than 1,000.

Over a few hundred people living in each), but they are 490 road miles apart and still in the same parish.

## SCATTERED GROUPS

A little Gascoyne Junction with its thirty people is 110 miles in the north-west.

In addition there are about 135 sheep, and the two parishes of the outcamps, the Upper Leest Salt Lake community, the Lake Salt Lake community, and a few lonely camps of prospectors.

By road and air the rector covers more than 30,000 miles.

For some time now it has been the duty of the two parishes of the area, and last month the Bishop visited Carnarvon for the purpose of conducting a stewardship campaign.

Next month the Gascoyne-Ashterton parish is to be launched.

The parish Church Aid Society is giving substantial help by providing the stipend, the vehicle and the rent of a house, to

This is the text of the sermon preached by the Bishop of Carpentaria, the Right Reverend Ian Shevell, at the consecration of the new Cathedral, the Right Reverend Eric Hawley, of the Torres Strait, Brisbane, April 23.

gold, the population drifted south, but today new treasures are being found in such places as the Torres Strait.

When the I.M.S. missionaries had converted the Torres Strait Islanders to the Christian faith, they handed them over to the spiritual care of the new diocese in 1915. The pattern of life was set, and resembled a cartwheel with the church at the centre.

Today, as in many other parts of the world, the cartwheel pattern of existence is changing into a series of interlocking cogwheels, each revolving about its own intricate wheel to some the church has inherited from a past age.

There amongst the Aboriginal people, the three great missions pioneered by the Church have been replaced by a new and creative co-operation between Church and State.

It is into this heritage that we send forth from this cathedral tonight the other Eric Hawley to become the Bishop of the Torres Straits, and the new Bishop of the Torres Islands, and the new Bishop of the Torres Islands.

## GOOD SHEPHERD

For one who is being consecrated, it is an honour to be enthroned on Good Shepherd Sunday, the Gospel for tonight must have a peculiar significance, for here is the last chapter of this evening's story.

It is a tremendous dialogue between the incarnate God and the man who had betrayed him, the Lord, the man in the manger, the man in the manger of the cock.

Do you have for me a deep, unemotional, unconquerable, indelible love?—the translation of the word "agape".

And Peter replies, Well, you know I am your friend.

So Jesus gives him a small, very clear, very definite sort of look after the young people and the new converts, and the

## THREE QUESTIONS

Then Jesus comes a second time, and says it again, Do you love me?

And Peter replies, Yes, you know I am your friend. He does not use the word "agape".

So Jesus gives him a greater commission, that is a shepherd to the flock. Look after the adults, look after the adults, look after the adults, as it stood as a flock of sheep.

Then comes the third question, and this time Our Lord uses Peter's word: Peter, are you my friend?

And Peter replies, Of course. You don't doubt it.

And Peter replies, Of course. You don't doubt it. Through the great commission which is given to every Bishop, we are to give the spiritual food of eternal life to the adults in the Christian family.

You will notice that in this Gospel the Christian responsibility is given by God irrespective of the quality of the response.

The result is greater and greater responsibility.

Being this in mind, none who have known the Reverend Eric Hawley over a number of years are surprised by the events of this evening, for a deep love of God has always been a dominant characteristic of his life.

And so, in the new key of the kingdom as the first Bishop of the Torres Islands, and the new Bishop of the Torres Islands, and the new Bishop of the Torres Islands.

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You will notice that in this Gospel the Christian responsibility is given by God irrespective of the quality of the response.

The result is greater and greater responsibility.

Being this in mind, none who have known the Reverend Eric Hawley over a number of years are surprised by the events of this evening, for a deep love of God has always been a dominant characteristic of his life.

And so, in the new key of the kingdom as the first Bishop of the Torres Islands, and the new Bishop of the Torres Islands, and the new Bishop of the Torres Islands.

It is a tremendous dialogue between the incarnate God and the man who had betrayed him, the Lord, the man in the manger, the man in the manger of the cock.

Do you have for me a deep, unemotional, unconquerable, indelible love?—the translation of the word "agape".

And Peter replies, Well, you know I am your friend.

So Jesus gives him a small, very clear, very definite sort of look after the young people and the new converts, and the

Then Jesus comes a second time, and says it again, Do you love me?

And Peter replies, Yes, you know I am your friend. He does not use the word "agape".

So Jesus gives him a greater commission, that is a shepherd to the flock. Look after the adults, look after the adults, look after the adults, as it stood as a flock of sheep.

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THE RISEN LORD

(Continued from page 10)

men loam, walking in the midst of the dead, and they die with it, and the appearance of the fourth is the son of the great man.

And the story goes on to tell how the three young men came out of the furnace upon their heads were not singed, their mantles were not harmed, and no trace of fire had been upon them.

The book of Daniel was written to encourage the Jews in a time of unbelievable suffering. St. John writes to encourage his fellow Christians in a similar situation.

The Risen Lord is in their midst. They are not to be afraid. He is the first and the last, and the living one. He is alive for evermore and has the keys of Death and Hades.

I add I believed that this afforded a clue to a place of understanding, a place of discernment, a means by which the risen Lord is in the midst of the moment of utter despair and complete helplessness when the world is knocked away from under the feet of the great man.

It was in such a moment that he showed himself to the first followers, to Mary as she wept because she had hoped that Jesus was the one to redeem Israel and all their hope was destroyed, to the disciples covering their faces for fear of the Jews.

These saw the Risen Lord out of the midst of the fiery furnace of despair. Similarly it was at the moment of his martyrdom that St. Stephen saw the Son of Man standing at the right hand of the Father.

You cannot really believe in the Risen Lord while you think that a number of F-111s will solve our difficulties.

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LETTERS TO THE EDITOR

(Continued from page 5)

PARISH PAPERS WANTED

TO THE EDITOR OF THE ANGLICAN STAR:—I am writing to you as a member of the Church of England Historical Society in the Sydney diocese, which has the oldest parish paper—no doubt the oldest in the publication, but also in isolated cases, where the papers were distributed to the parish in the past.

I would like to be glad to receive copies of past or present parish papers addressed to me at 6 William Street, North Sydney.

Parish papers tell a good deal about the life of a parish. Not to be obtained in any other way, I feel that parish papers should be preserved, not only in the parishes themselves, but also in the headquarters of a society such as ours.

I will be very grateful to receive copies of parish papers from the rectors or secretaries of parishes, not only in the Sydney diocese, but also in other dioceses as well for, as a society, are often asked for information about the past of parishes which were part of the Sydney diocese before the present addition, and often travel outside our own diocese to research and are interested in the Church on their own borders.

Yours sincerely,  
(Miss) E. MIDDLETON, North Sydney.

"ADELAIDE AND BERLIN"

TO THE EDITOR OF THE ANGLICAN STAR:—In your sub-letter entitled "Adelaide and Berlin" you rightly refer to the claims of absolutists that the South Australian Government is "quite intolerable" and "an affront to the decency of democracy." It is at such a time as this that we also mark the an absolutist régime in Germany, and we have done implicitly, by asserting principles without referring to the Third Reich to which we are interested in the Church on their own borders.

Yours sincerely,  
(Miss) E. MIDDLETON, North Sydney.

It is true that the South Australian régime operates within a legal framework (as distinguished by all the tappings and tradings of the Commonwealth at Westminster model, but its writ as a Government must be considered in the context of the powers it can assert within its own jurisdiction. Even if this Government were less rigorous than it appears to be, it would be a constitutional situation, it could not be a constitutional situation. Even if this Government were less rigorous than it appears to be, it would be a constitutional situation, it could not be a constitutional situation.

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BRISBANE QUIET DAY FOR CLERGY

FROM OUR CORRESPONDENT Melbourne, April 19 A Quiet Day arranged by the clergy of the Diocese of Melbourne, April 19. A Quiet Day arranged by the clergy of the Diocese of Melbourne, April 19. A Quiet Day arranged by the clergy of the Diocese of Melbourne, April 19.

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DIOCESAN NEWS

ADELAIDE ANZAC COMMEMORATION

The annual service for the Commemoration of Anzac was held in the Cathedral on Saturday, April 21, at 7 p.m. The Governor-General, Sir John Latham, was present with Lady Latham, and a large number of other guests.

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FESTIVAL OF PSALMS

Choirs which are affiliated with the Royal School of Church Music will combine to lead a service of praise and thanksgiving in St. Peter's Cathedral, Adelaide, on Saturday, May 4, at 7 p.m. The service will have been called a Festival of Psalms.

FLORENCE NIGHTINGALE OBSERVANCE

About two hundred and fifty nurses in uniform will attend Evensong in St. Peter's Cathedral on Sunday, May 5, which is the 50th anniversary of the birth of Florence Nightingale. The service will be presided over by the Archbishop of Adelaide, the Ven. E. A. Codd, whose daughter Jillian is a nurse and who was born at the Canberra Community Hospital.

BRISBANE NEW NOVICES FOR FRANCISCANS

Alta Talano and Gerald Lee will be made novices of the Society of Francis on Wednesday, May 4, at the Friary, Brisbane, taking the names of Brother Alta and Brother Gerald, respectively. Both girls are from Toowoomba.

On Ascension Day, May 23, at the Friary, Jagan, F.P.N., Austin Newman will make a novice, and will take the name Brother Newman. He will be made a novice on Ascension Day, May 23, at the Friary, Brisbane, on St. Peter's Day, June 29.

On Ascension Day, May 23, at the Friary, Jagan, F.P.N., Austin Newman will make a novice, and will take the name Brother Newman. He will be made a novice on Ascension Day, May 23, at the Friary, Brisbane, on St. Peter's Day, June 29.

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PROGRESS IN CATHEDRAL

The Director of S. John's Cathedral Completion Appeal, the Rev. Canon J. G. O'Keefe, announced that a sum of \$40,000 has been given to the Appeal. He also announced that a letter through Archbishop Spence "opens the cathedral doors" to the public.

In March the total amount of \$55,000 has been received, and an amount of \$35,000 has yet to be collected so that the debt may be wiped before the consecration of the two new bays of the Cathedral in October.

ROLE OF THE LADY

A one day conference on the "Role of the Lady in the Church" was held on Saturday, April 27, at Holy Trinity Church, Fortitude Valley, Brisbane. The principal speaker at the conference will be Mr. Francis James. The meeting is open to all.

At 10 a.m. the Holy Eucharist will be celebrated by Dr. John Holt, Chaplain of St. Francis' College, at which the Dean of Brisbane, the Rev. Canon J. G. O'Keefe, will give the principal address. The service will be a celebration of the new English Liturgy Series (II). Morning tea will be served at 11 a.m., and the first session of the conference will begin at 11.30 a.m., till 1 p.m. There will be a break for lunch, and everyone desiring to attend is asked to bring his own basket lunch, though tea will be provided.

The second session, from 2 p.m. till 3.30 p.m., will be mainly occupied with discussion. Parish and People (CII) is responsible for the arrangement of the conference, and a collection will be taken to defray expenses. The Queensland chairmen of Parish and People in Cairns, F. Church, Principal of St. Francis' College, Brisbane, and the Ven. Canon J. G. O'Keefe, the Reverend Dr. J. F. Williams, is secretary. Enquiries may be made to either, at St. Francis' College, Milton, Brisbane.

CANBERRA & GOULBURN MISSION AT COBRAGO

Captain Reg Buckingham of the 2nd Cavalry will conduct a mission in the north of Cobargo on April 29 and 30. He is being commissioned by the Bishop on April 28 at 2 a.m. All Saints', Bermagui, and at Christ Church, Goulburn.

Captain Reg Buckingham of the 2nd Cavalry will conduct a mission in the north of Cobargo on April 29 and 30. He is being commissioned by the Bishop on April 28 at 2 a.m. All Saints', Bermagui, and at Christ Church, Goulburn.

Captain Reg Buckingham of the 2nd Cavalry will conduct a mission in the north of Cobargo on April 29 and 30. He is being commissioned by the Bishop on April 28 at 2 a.m. All Saints', Bermagui, and at Christ Church, Goulburn.

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RELIGIOUS BROADCASTS

(Season which are conducted by Anglicans are marked with an asterisk.)
MONDAY, APRIL 20: 8.00 a.m. A.E.T.—The Anglican Service. 9.00 a.m. A.E.T.—The Anglican Service. 10.00 a.m. A.E.T.—The Anglican Service. 11.00 a.m. A.E.T.—The Anglican Service. 12.00 p.m. A.E.T.—The Anglican Service. 1.00 p.m. A.E.T.—The Anglican Service. 2.00 p.m. A.E.T.—The Anglican Service. 3.00 p.m. A.E.T.—The Anglican Service. 4.00 p.m. A.E.T.—The Anglican Service. 5.00 p.m. A.E.T.—The Anglican Service. 6.00 p.m. A.E.T.—The Anglican Service. 7.00 p.m. A.E.T.—The Anglican Service. 8.00 p.m. A.E.T.—The Anglican Service. 9.00 p.m. A.E.T.—The Anglican Service. 10.00 p.m. A.E.T.—The Anglican Service. 11.00 p.m. A.E.T.—The Anglican Service. 12.00 a.m. A.E.T.—The Anglican Service.
TUESDAY, APRIL 21: 8.00 a.m. A.E.T.—The Anglican Service. 9.00 a.m. A.E.T.—The Anglican Service. 10.00 a.m. A.E.T.—The Anglican Service. 11.00 a.m. A.E.T.—The Anglican Service. 12.00 p.m. A.E.T.—The Anglican Service. 1.00 p.m. A.E.T.—The Anglican Service. 2.00 p.m. A.E.T.—The Anglican Service. 3.00 p.m. A.E.T.—The Anglican Service. 4.00 p.m. A.E.T.—The Anglican Service. 5.00 p.m. A.E.T.—The Anglican Service. 6.00 p.m. A.E.T.—The Anglican Service. 7.00 p.m. A.E.T.—The Anglican Service. 8.00 p.m. A.E.T.—The Anglican Service. 9.00 p.m. A.E.T.—The Anglican Service. 10.00 p.m. A.E.T.—The Anglican Service. 11.00 p.m. A.E.T.—The Anglican Service. 12.00 a.m. A.E.T.—The Anglican Service.
WEDNESDAY, APRIL 22: 8.00 a.m. A.E.T.—The Anglican Service. 9.00 a.m. A.E.T.—The Anglican Service. 10.00 a.m. A.E.T.—The Anglican Service. 11.00 a.m. A.E.T.—The Anglican Service. 12.00 p.m. A.E.T.—The Anglican Service. 1.00 p.m. A.E.T.—The Anglican Service. 2.00 p.m. A.E.T.—The Anglican Service. 3.00 p.m. A.E.T.—The Anglican Service. 4.00 p.m. A.E.T.—The Anglican Service. 5.00 p.m. A.E.T.—The Anglican Service. 6.00 p.m. A.E.T.—The Anglican Service. 7.00 p.m. A.E.T.—The Anglican Service. 8.00 p.m. A.E.T.—The Anglican Service. 9.00 p.m. A.E.T.—The Anglican Service. 10.00 p.m. A.E.T.—The Anglican Service. 11.00 p.m. A.E.T.—The Anglican Service. 12.00 a.m. A.E.T.—The Anglican Service.
THURSDAY, APRIL 23: 8.00 a.m. A.E.T.—The Anglican Service. 9.00 a.m. A.E.T.—The Anglican Service. 10.00 a.m. A.E.T.—The Anglican Service. 11.00 a.m. A.E.T.—The Anglican Service. 12.00 p.m. A.E.T.—The Anglican Service. 1.00 p.m. A.E.T.—The Anglican Service. 2.00 p.m. A.E.T.—The Anglican Service. 3.00 p.m. A.E.T.—The Anglican Service. 4.00 p.m. A.E.T.—The Anglican Service. 5.00 p.m. A.E.T.—The Anglican Service. 6.00 p.m. A.E.T.—The Anglican Service. 7.00 p.m. A.E.T.—The Anglican Service. 8.00 p.m. A.E.T.—The Anglican Service. 9.00 p.m. A.E.T.—The Anglican Service. 10.00 p.m. A.E.T.—The Anglican Service. 11.00 p.m. A.E.T.—The Anglican Service. 12.00 a.m. A.E.T.—The Anglican Service.
FRIDAY, APRIL 24: 8.00 a.m. A.E.T.—The Anglican Service. 9.00 a.m. A.E.T.—The Anglican Service. 10.00 a.m. A.E.T.—The Anglican Service. 11.00 a.m. A.E.T.—The Anglican Service. 12.00 p.m. A.E.T.—The Anglican Service. 1.00 p.m. A.E.T.—The Anglican Service. 2.00 p.m. A.E.T.—The Anglican Service. 3.00 p.m. A.E.T.—The Anglican Service. 4.00 p.m. A.E.T.—The Anglican Service. 5.00 p.m. A.E.T.—The Anglican Service. 6.00 p.m. A.E.T.—The Anglican Service. 7.00 p.m. A.E.T.—The Anglican Service. 8.00 p.m. A.E.T.—The Anglican Service. 9.00 p.m. A.E.T.—The Anglican Service. 10.00 p.m. A.E.T.—The Anglican Service. 11.00 p.m. A.E.T.—The Anglican Service. 12.00 a.m. A.E.T.—The Anglican Service.
SATURDAY, APRIL 25: 8.00 a.m. A.E.T.—The Anglican Service. 9.00 a.m. A.E.T.—The Anglican Service. 10.00 a.m. A.E.T.—The Anglican Service. 11.00 a.m. A.E.T.—The Anglican Service. 12.00 p.m. A.E.T.—The Anglican Service. 1.00 p.m. A.E.T.—The Anglican Service. 2.00 p.m. A.E.T.—The Anglican Service. 3.00 p.m. A.E.T.—The Anglican Service. 4.00 p.m. A.E.T.—The Anglican Service. 5.00 p.m. A.E.T.—The Anglican Service. 6.00 p.m. A.E.T.—The Anglican Service. 7.00 p.m. A.E.T.—The Anglican Service. 8.00 p.m. A.E.T.—The Anglican Service. 9.00 p.m. A.E.T.—The Anglican Service. 10.00 p.m. A.E.T.—The Anglican Service. 11.00 p.m. A.E.T.—The Anglican Service. 12.00 a.m. A.E.T.—The Anglican Service.
SUNDAY, APRIL 26: 8.00 a.m. A.E.T.—The Anglican Service. 9.00 a.m. A.E.T.—The Anglican Service. 10.00 a.m. A.E.T.—The Anglican Service. 11.00 a.m. A.E.T.—The Anglican Service. 12.00 p.m. A.E.T.—The Anglican Service. 1.00 p.m. A.E.T.—The Anglican Service. 2.00 p.m. A.E.T.—The Anglican Service. 3.00 p.m. A.E.T.—The Anglican Service. 4.00 p.m. A.E.T.—The Anglican Service. 5.00 p.m. A.E.T.—The Anglican Service. 6.00 p.m. A.E.T.—The Anglican Service. 7.00 p.m. A.E.T.—The Anglican Service. 8.00 p.m. A.E.T.—The Anglican Service. 9.00 p.m. A.E.T.—The Anglican Service. 10.00 p.m. A.E.T.—The Anglican Service. 11.00 p.m. A.E.T.—The Anglican Service. 12.00 a.m. A.E.T.—The Anglican Service.



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## CHURCHES UNITE ON URBAN CRISIS

### "OPERATION CONNECTION" IN THE U.S.A.

ANGLICAN NEWS SERVICE

New York, April 19

The Presiding Bishop of the Episcopal Church in the U.S.A., the Right Reverend J. E. Hines, announced last month the formation of the first national inter-faith coalition of religious leaders designed to tackle the desperate urban problems facing the country.

Known as Operation Connection, the coalition will unite Roman Catholic and Jewish resources as well as those of the National Council of Churches and 19 Protestant and Anglican churches.

Joining with Bishop Hines in announcing Operation Connection at a Press conference on March 14 were the Reverend Albert Cleage, President of the Federation for Self-Determination and Pastor of the Central Congregational Church, Detroit; Rabbi Abraham Heschel of the Jewish Theological Seminary; and Rabbi Marc Tanenbaum of the American Jewish Committee.

The Most Reverend John Wright, Bishop of the Roman Catholic Diocese of Pittsburgh and Chairman of the Social Action Department of the National Council of the United States Catholic Bishops, also joined in the announcement, but could not be present at the Press conference. Operation Connection is a limited programme. It will be in effect for eight months in a minimum of five target areas to be selected shortly.

Tactics designed to empower the poor, especially the black, will be designed to reach these areas after detailed study and analysis.

It was started by leaders of Operation Connection that some \$10 million will be needed for these efforts, \$2 million in each target area.

#### SOCIAL CHANGE

This money will be used to stimulate both action and co-operation in private and public sectors.

Said Bishop Hines: "We realize that alone we cannot effect massive social change. We hope to relate the support of other-foundations, business and industry—as well as public resources."

Policy for Operation Connection will be set by the Executive Committee, composed of top leaders of the bodies participating.

Bishop Hines and Mr Cleage are co-chairmen of the Executive Committee.

Vice-chairmen are Rabbi Heschel and Bishop Wright.

A Planning and Strategy Committee, composed of representatives appointed by each participant, Executive Committee members, will meet at least twice a month to recommend policy action to the Executive Committee.

#### RESEARCH

A full-time staff will be employed to conduct research and enact policy decisions. The necessary financial support for such a staff has already been pledged.

Participating Protestant bodies include: American Baptist Convention, National Baptist Convention of America, National Baptist Convention, U.S.A., Progressive National Baptist Convention, Presbyterian Church, U.S., United Methodist, United Church of Christ, Episcopal, A.M.E., A.M.E. Zion, Lutheran, C.E., Disciples of Christ, Church of the Brethren, Church of God in Christ.

#### MALAYSIA WANTS TEACHERS

Inter-Church Aid is looking for a number of secondary and primary school teachers to work in Malaysia.

The positions are all in schools conducted by the Anglican Church; they are not confined to Anglican applicants. Secondary school teachers are needed to conduct English, history and geography courses in the towns of Kota Kinabalu (Jesselton), Sandakan, Beaufort and Tawau in Sabah, Sarawak, a degree and have teaching experience.

Primary school teachers are needed for schools in rural areas where pupils are mainly Kadazans, native of Sabah, whose parents are generally of animistic background. Primary teachers are also required in the towns of Beaufort, Kota Tawau, Sandakan and Kota Kinabalu.

Inquiries to Inter-Church Aid, 511 Kent Street, Sydney, 2001.



The Reverend Marc Tanenbaum of the American Jewish Committee; the Reverend Albert Cleage, president of the Federation for Self-Determination and pastor of the Central Congregational Church of Detroit; the Right Reverend John E. Hines, Presiding Bishop of the Episcopal Church; and Rabbi Abraham Heschel of the Jewish Theological Seminary of New York announce the formation of Operation Connection, the first national interfaith coalition designed to tackle the desperate urban problems of the U.S.A.

#### BISHOP DALY'S ADDRESSES

FROM OUR OWN CORRESPONDENT

Melbourne, April 19  
During Holy Week, the former Bishop in Korea, the Right Reverend John Daly, gave a series of four Lenten addresses at St John's, Camberwell.

On the Tuesday evening, the second of the series was given as the sermon at a celebration of Holy Communion which ended the Quiet Day arranged for the Archdiocese of Kew.

The clergy had attended the earlier part of this at St Mark's, and in the evening they were joined by lay people from the various parishes.

The celebrant was the Vicar of St John's, who took the place of the Right Reverend G. T. Sambell, who was prevented by a throat infection from being present. The service was fully choral, the singing being led by the choir of St John's.

Bishop Daly spoke of the hands of Our Lord as He took the bread, and broke it at the Last Supper.

Confronted by sin in our world, He has blessed, and broken, and thereby overcome the powers of evil.

Man, too, has been blessed, and broken, but God Himself is involved in the fight against evil. Despite the completeness of Christ's victory, evil remains in the world; and the broken Body of the Son of God is given for the suffering and sin of our bodies in the world.

#### NORTH QUEENSLAND DIOCESAN COUNCIL

FROM OUR OWN CORRESPONDENT

Townsville, April 22

A resolution expressing the deep appreciation of the Diocese of North Queensland at Canon G. O'Keefe for his many years of service to the Church in the diocese was carried by acclamation at the April meeting of the Diocesan Council.

Canon O'Keefe who recently retired after twenty-two years of service as secretary of the Walter and Eliza Hall Trust, is remembered here for his outstanding work as Headmaster of All Souls' School over a period of seventeen years and as a member of the Brotherhood of St. Barnabas for twenty-one years.

During a period of economic stress, All Souls' offered the equivalent of an English Public School at extremely low cost made possible by the service of the Brotherhood whose members received only £50 per year plus keep.

It is an almost epic story which resulted in the production of a number of Rhodes scholars, university scholarships and first class Junior and Senior passes.

North Queenslanders remember with gratitude the part which Canon O'Keefe played in maintaining and developing this work.

For many years the diocese has needed and hoped for the continuance of a home for its senior citizens and the Diocesan

#### JAMIESON HOUSE NEARLY COMPLETED

The opening of Jamieson House, the new diocesan building in Canberra, has its successful side and its disappointments, says "News Release", the monthly newsletter of the Diocese of Canberra and Goulburn.

The building has taken much longer to complete than had been expected or hoped, it says.

On March 30 there was plenty of evidence of work and progress, indeed, it was rather pretentious to talk of an "opening", because the building could hardly be firmly closed.

Nevertheless, the top floor was practically complete and the Bishops and the Christian Education Office moved in during the following week.

At this stage, the staff are becoming accustomed to the building, but adjustments are being made, as necessary, to the building itself.

The builder expected to complete the structure by last Mon-

#### CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 2s (6d) per word, payable in advance. The minimum charge per advertisement is 3s (9d). A special rate of 2s (6d) per word is charged for "Paid-up" classified advertisements. Minimum 25s (2/6).

#### DEATH

SEVER HENRY, 72, a community of the Holy Name, Christian Street, Cheltenham, on April 17 at the 47th year of his profession. R.I.P.

#### MEETING

"GET CRACKING WITH IT"—7.45 pm on May 25, 1968 at St Paul's Hall, 241 Bedford Road, North Sydney. Hear the Right Reverend Howard Young, Bishop of North West Australia. Free admission. Free will contribution.

#### WANTED

WANTED TO purchase second-hand books. Send me "Book Watch" in reasonable quantity. Reply Box No. 248, THE ANGLICAN.

CHURCH INTERESTED in acquiring a large second-hand book. Reply to P.O. Box 16, Mitcham, Victoria, 3112.

#### POSITIONS WANTED

SUNDAY and evening choir singers, by request, August 13-September 1, in areas for 1968-69. Free will. Box No. 248, THE ANGLICAN.

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#### FREE RADIO TAPES

FROM A CORRESPONDENT  
Clergymen who produce their own religious broadcasts are receiving help from free tapes of programme source material issued weekly by the Christian Broadcasting Association.

Each 1200-foot tape contains a selection of current news items from world sources, music, drama, interviews, talks by leading clergy and all kinds of other material of current interest.

C.B.A. radio journals are this year covering such important events as the Fourth Assembly of the Anglican Communion at Uppsala, the Christian Youth Conference, the World Council of Churches to be held in Edinburgh, the Lambeth Conference and various mixed conferences.

In Australia, C.B.A. covers such events as the Billy Graham Crusades, Inter-Church Aid, youth conferences and assemblies.

There are no restrictions, copyrights or conditions on these tapes. Clergy are asked only to supply 1200-foot tapes and pay postage.

Applications for programme source material should be addressed to Christian Broadcasting Association, P.O. Box 2, S.W.S., 2046.

#### NEW POINTMENT FOR BISHOP

The Bishop of Lombo, the Right Reverend Stanley Pickard, is to retire on May 15. He has been appointed Executive Primate for the Church of Province of South Africa and Assistant Bishop of Johannesburg.

He will be supported and relatively well attended, and a sum of about \$600,000 was raised for the benefit of the Church's missionary work and the new areas of the diocese.

## THE ANGLICAN ORDER FORM

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