

DIATUM STONE MARKS PROGRESS CHURCH FOR NEW AREA

FROM A CORRESPONDENT

A widely-representative gathering of more than 300 people assembled at the site of the new S. James' Church at Whalan, in the Mount Druitt Housing Commission Development on Sunday, May 19, for the unveiling of the datum stone.

The Archbishop of Sydney, the Most Reverend M. L. Euse, in his address following the ceremony at the stone, stressed that this day was properly a day of rejoicing.

Basing his remarks on a verse from Philipians 4, "Rejoice in the Lord always; and again I say, rejoice", the Archbishop reminded the congregation that it was only 18 months ago that gum trees were the only occupants of the site, and indeed of most of the entire area.

"But to-day we see hundreds and hundreds of new homes filled with families trying to adjust to a new life in this new area which lacks almost all the normal signs of community living," he said.

"That is why we rejoice to see this building moving so rapidly towards its completion, realising what this will mean to those of Christ's family who live here," he added.

The Archbishop then pointed out the other related matters which gave Christians everywhere cause to rejoice.

"One, he was the support and interest of so many of the parishes of the diocese who had made it possible for a minister to begin living and working in the estate last November while the building was being planned and erected."

ENTHUSIASM

The other was the obvious enthusiasm and interest of the growing congregation of S. James' Whalan, from the C.E.B.S. and C.E.S. boys and girls, and from a guard of honour, to the men who had carried out all the physical arrangements of day and night to the Ladies' Fellowship and other organisations of the neighbourhood.

The service was conducted by the Resident Minister, the Reverend Alan Whitham, and the Deacon was read by Bishop H. G. Begbie. Archdeacon R. G. Hougham (Paranarrua), Archdeacon E. A. Pitt (Wollongong) and other clergymen also formed the official party.

The Reverend C. H. Sherlock, Director of the New Housing

Areas Committee, formed for the particular work of developing the work of the Church in these new areas, paid tribute to the generous help already given.

Mr Sherlock also reminded the congregation that this was just the first stage of development which within five years would be at least four times as large as it was at present.

He exhorted all the representatives of other parishes present to do what they could to spread the word, and to encourage support in the future.

Mr N. Grant, treasurer of the local church committee, thanked the Archbishop and visitors for their support and interest and for attending the service.

He then invited Miss Debbie Marzette and Mr Doug Whelan to take a presentation to the Archbishop and his wife on behalf of the boys and girls, men and women of the congregation.



Brace Dingwall, a member of S. James', Whalan, branch, of the Church of England Boys' Society, makes a presentation to the Archbishop of Sydney, following the unveiling of the datum stone at the church hall on May 19.

STEWARDSHIP PROGRAMME IS GREAT SUCCESS AT DARWIN

FROM OUR OWN CORRESPONDENT

Darwin, May 24

The parish of Darwin is now completing a highly successful Stewardship Programme which has been directed free of charge by Church Advisory Services of Melbourne.

The gift of the programme was made by the Church Advisory Services to aid the rapidly growing parish of the new Missionary Diocese of the Northern Territory.

Less than two months after the tiny Christ Church parish, the first cathedral of the new diocese, and was directed by Mr Douglas Goodrich, Director of Church Advisory Services.

The highlight of the parish Development Programme, was an open-air service last Sunday evening in the Botanical Garden Amphitheatre, attended by a large gathering of Anglicans from all suburbs of Darwin and from country areas of the parish.

At the service an audio-visual presentation of the life and work of the parish was received enthusiastically, and those present heard an address from the chairman of the Parish Development Programme, His Honour Mr Justice R. A. Blackburn, of the Northern Territory, Supreme Court.

One of the lessons was read by His Honour the Administrator of the Northern Territory, Mr R. L. Deane, and the other by Mr Lindsay Smith.

Mr R. Southern, the project chairman, also spoke during the service, when the many men who served as counsellors were commissioned by the rector, Archdeacon G. B. Mutton.

Commenting on the programme, Archdeacon Mutton said: "The free gift of direction for the Parish Development Programme was a most generous and imaginative gesture on the part of the Church Advisory Services. It was a fine example of Christian Stewardship on their part."

OPPORTUNITY

"To a parish which is facing unprecedented opportunity with limited resources, this programme has meant a great step forward."

"We now know a great deal more about our resources in men, in talent, in financial support, and are much better equipped to move into the future."

"We will still need help from outside really to meet the challenge, but we face an exciting future with renewed confidence."

The programme has operated simultaneously at Christ Church Cathedral and at St Peter's, Nightcliff, a suburban centre near the city.

A great problem in Darwin has been the maintenance of an up-to-date parish roll.

The Reverend F. J. Nite, who has been Administrator of the Billy Graham Crusade in Sydney, has been appointed Director of Evangelism for the Congregational Church in N.S.W.

The Board of Evangelism is planning a new programme in co-operation with other churches.

EMPEROR MEETS ARCHPRIEST

FROM A CORRESPONDENT

A little-publicised feature of the recent visit to Australia of Emperor Haile Selassie of Ethiopia was an audience he granted during his stay in Canberra to a Church delegation.

His Imperial Majesty privately received at Government House, Yarralumla, the Very Reverend Archbishop Aramand Mirzian, Acting Primate of the Armenian Apostolic Church of Australia and New Zealand, accompanied by Mr Athanasios N. J. Louvaris, a Greek Orthodox layman from Sydney.

The Archbishop presented the Emperor with a Eucharistic seal the principal item of which is a magnificent ivory Chalice hand carved by Armenian craftsmen in Calcutta, India, at the turn of the nineteenth century.

Emperor Haile Selassie is the Imperial head of the Ethiopian Orthodox Church whose spiritual head is His Beatitude, the Patriarch of Addis Ababa, His Beatitude Vasilios for whose exclusive use the Eucharistic seal will be set aside.

The Archbishop also presented the Emperor with a portrait of the cross. Inserted in its centre is a medallion incorporating a miniature of the Imperial portrait.

The Armenian and Ethiopian Churches are members of the non-Chalcedonian Oriental Churches. The other three are the Coptic Church of Egypt, the Syrian Jacobite Church and the Syrian Church of South India.

All five are members of the Monophysite or dissident Eastern Churches, to distinguish them from the large body of the Eastern Orthodox communion.

IN ADDIS ABABA

In February, 1965 at the invitation of Emperor Haile Selassie the leaders of these churches met in Addis Ababa in an unprecedented and historic meeting.

They bestowed upon the Emperor the title of Defender of Faith. Out of their conference also came a policy of common action especially in view of the Ecumenical Movement, and particularly the rapprochement with the Western Churches.

The Church towards which the non-Chalcedonian Churches feel most and more drawn.

Their theologians, at least now, insist that the "monophysite" creed is not to be interpreted in an exaggerated way that would eliminate one of the two natures of Christ, accepted by the rest of the Christian world, but rather as a fusion of the two distinct natures into one.

In the fifth century A.D. following the Christological controversy which raged on throughout the then Christian world, the Church, over the one or two natures of Christ, the Monophysite churches refused to budge.

From the Mount Lawley Priory, the brothers and sisters who as chaplains to hospitals, the university and schools, taken up by the Ministry of Education, colleges and the university, and undertaken by the Ministry of Education.

They have been actively engaged in assisting the Rector of Mount Lawley Priory, the Sunday school, and religious instruction.

In recent years it has been felt that to move nearer the university would be helpful to the work and a house has been obtained at 100 Hardy Street, Hollywood, close to S. Stephen's Mission which would be the place to move next month.

The Prior, Fr Laurence Evans, S.S.M., said that the university would not restrict the availability of the brothers for missions, and returned to the university undertaken by one of the brothers, as well as pastoral work in the city, to be completed nearby.

Services for undergraduates and the university staff are regularly held at S. Stephen's.

He was unable to consider the decisions of the Oecumenical Council of Chalcedon (451) due to historical, political or geographical reasons such as the isolation of some of the churches.

Archbishop Mirzian when addressing Emperor Haile Selassie reminded him that he was the only Christian Emperor on earth today.

He concluded his address by saying "May Your Imperial Majesty spread blessings, peace and harmony wherever you go, to the furtherance of Eastern unity, Christian unity in the wider sense and the benefit of Mankind."

The Emperor bestowed upon Archbishop Mirzian a medallion commemorating his 75th birthday on May 15, 1959.

ARCHBISHOPS GIVE LEAD

FROM OUR OWN CORRESPONDENT

Melbourne, May 24

The Archbishop of Melbourne, the Most Reverend M. L. Euse, is justly proud of his reputation as an "Ecumenical Archbishop" and has been in many directions in the promotion of better understanding amongst Christians.

The recently arrived Roman Catholic Archbishop of Melbourne, the Most Reverend J. R. Knox, has less no time in establishing friendly relations with traditions other than his own, and displays his willingness to join with others as opportunity offers.

He was in the procession of clergy in St Paul's Cathedral on the day of the Eucharistic service for the late Prime Minister, Sir Robert Menzies, at the Cathedral again on Wednesday, taking part in an Ecumenical service for the Eucharistic service of the Week of Prayer for Christian Unity, which was held on Sunday, May 26. Archbishop Woods brought a message on Eucharistic prayer to the Roman Catholic Hour featured by the same Sunday evening.

On Wednesday, a feature of the Roman Catholic Hour will be the meeting of the Archbishop of Canterbury with Pope Paul VI. Comments will be made by Bishop Moorman, and Bishop Wheeler, who were both present.

PRIORY TO BE RE-SITED

The S.S.M. Priory at Perth, which has been established for eight years in the suburb of Mount Lawley, is to be moved to Hollywood, near the university.

From the Mount Lawley Priory, the brothers and sisters who as chaplains to hospitals, the university and schools, taken up by the Ministry of Education, colleges and the university, and undertaken by the Ministry of Education.

They have been actively engaged in assisting the Rector of Mount Lawley Priory, the Sunday school, and religious instruction.

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Services for undergraduates and the university staff are regularly held at S. Stephen's.

OLD PEOPLE'S HOME FOR MACKAY

FROM OUR OWN CORRESPONDENT

Mackay, May 27

The plan to erect an Anglican Old People's Home in Mackay was officially launched on May 20 when a steering committee addressed by representatives of all parishes in the archdiocese was convened by the Rector of Holy Trinity, Canon G. Guy.

This will be the first project of its kind in the Diocese of North Queensland.

The action was taken after the receipt of information that there was a long waiting list at other existing homes.

Dr Jan Chappe said that the long waiting list was due to many cases and led to deterioration of health before admittance became possible.

A sub-committee was appointed to survey possible sites, but does not too far removed from the inner city.

It was the feeling of the committee that aged people should not be pushed out of the home area which would make it impossible for them to enjoy the city amenities and difficult for friends to visit them.

TWO ACRES

It was estimated that a minimum area of two acres would be required. This was based on information supplied by Dr G. Patterson, M.L.A., who supported the project.

SUPPORT

Canon Guy read a letter from the Administrative Archdeacon, the Venerable H. R. Moxham, warmly supporting the project, and conveyed the support of the Bishop and Diocesan Council.

He said he had also received many other letters and some donations in support of the undertaking.

Dr Chappe said that the management committee of the Presbyterian Old Folks Home had agreed to waive the approval and best wishes for the project, and that any information or help it could give would readily be made available.

THE ANGLICAN

Incorporating the Churchman

THURSDAY MAY 30 1968

ENDS AND MEANS

THE PRIMATE, THE MOST REVEREND P. N. W. STONG, has said he is "sorry" that the Synod of the Diocese of Rockhampton has resolved to permit the raising of money for Church purposes by means of gambling. So we see, His Grace has been impressed, with his usual temperance, that the mind of all Anglicans who have thought carefully about the propriety of using gambling to augment the funds of parishes and dioceses.

The theological basis upon which the Church condemns gambling is well known, and need not be repeated here. It was last put in these columns some ten years ago when, His Grace, then Bishop of the Diocese of Rockhampton, expressed his disapproval of the late Bishop Barry. The PRIMATE's expressed view may perhaps help dispel the illusions of those who imagine it is only "rovers", "extreme Protestants" and "puritans" who unequivocally condemn gambling as a means of raising money for the Church. We are unaware that His GRACE has ever been regarded as belonging to any of these categories.

They are correct, on the face of it, who insist there is nothing necessarily wrong in venturing a tanner or even a bob on one's judgement of the number of pebbles in a bottle, or the length of a coiled piece of string. What harm is there in paying over for Church funds a small sum for the fun of guessing a doll's name? Few of us, in today's affluent society, cannot afford to lose a little money on such "innocent" purchases at a church fete, and help thereby to further the Church's financial balance.

However correct they are who argue thus, they miss the real point — in the same way as those who say "life is gamble itself, isn't it?" or those who say "What about gambling on the Stock Exchange?" Such questions are irrelevant: they are false parallels.

THE RECTOR OF SARINA is reported to have told Rockhampton Synod last week that his parish would cease to be self-supporting were it not for its annual income from the gambling. His line is a hard to follow. If, he end, the continued existence of the parish, to be held to justify the means, condemnation of organised gambling, where then do Christians draw the line? If his parish side of maintaining a parish brothel, then why?

No local exigencies, in our view, can possibly justify what Rockhampton Synod did. It is in its own interest its action has given to Anglican opinion generally throughout Australia. We share the sorrow of THE PRIMATE in what has come to pass.

Memorandum to true conservatives

The Vice-Chancellors of the Universities of New South Wales and New England, Sir PHILIP BAXTER and PROFESSOR ZELMAN COWEN, and the members of the Council of the latter institution, are by reputation sound, conservatively-minded citizens — if anything, somewhat "pro-Establishment". Certainly, none of them has ever been accused of political Leftism, or of being "fellow travellers".

It is significant accordingly that they have all reacted sharply and publicly against some aspects of the Federal Government's Bill to amend the National Service Act. It is even more significant, surely, that the R.S.L. too has now repeated its criticism of the Act on two crucial grounds: its unfair selectivity, and its failure to provide for civil alternatives to military service.

Other true conservatives must snap out of their mindless lethargy, make the effort to think again about conscription and all it means, and to start to think about what created the monstrosity: our intervention in Viet Nam. Why should critical thought be a monopoly of the political Left?

This war is poisoning our democratic society. Have we already taken a fatal dose? Or is an antidote possible? Public opinion, it seems, can still prevent a government turning mothers and fathers into common informers, and universities, perhaps, can still be compelled to submit to processes like those of STALIN's secret police. But courageous young men may be placed on bread and water, and awakened from sleep halfheartedly through the night, in our "free" society, because they show their respect for the principles laid down at the Nuremberg Trials!

That is what true conservatives will see: Mr SIMON TOWNSEND, the second at the trial of the war criminals, refuses to obey what his conscience tells him is an illegal and immoral command. Unlike the Gestapo monsters, and the weak German generals, he is not going to become party to what he sees as illegal acts which are contrary to the Rules of War, and to plead "superior orders" in justification. So, he says, "I am like the Viet Cong! How proud, as free men, we should feel at his stand!

CHURCH AND NAU

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

Grace and Wisdom Of Mrs Gandhi

If Mrs Indira Gandhi were the first Prime Minister of India, the ship of India to the emmergence of her father, Jawaharlal Nehru, the one who saved India from the first visit by his predecessor, the late Mr. Nehru, made there two years ago.

The 50 million Indian nation in her own right. The Indian Ocean washes many hundreds of miles of Australian coastline, and although India has had independence for only 21 years, it is surprising that only now has the Prime Minister taken the time to visit us, a very near neighbour. But the visit has been worthwhile in the success of this brief tour by Mrs Gandhi. One felt a little that she had to be crowded in so many formal banquets and banquets. But her speeches on all occasions were of grace, wisdom and information. She was particularly impressive especially her comment on Viet Nam that India prefers to be a conference table to the battlefield.

One prays that the conference table will speedily slow progress between North Viet Nam and the United States will quickly result. At Nam whilst a settlement in negotiations, but he has been the first strong advocate for peace with Viet Nam. President Johnson and it is dreadful that the slaughter has not been halted. The prospects of peace. Instead of the United States and the United States have tightened their relations with Viet Nam. It is not only because it brought to our shores the women with the large families, but also because it opened a new frontier in our relations with a great Asian neighbour, destined to be much greater yet.

It was a visit to the United States which has helped to open up the agricultural capacity and diminishing the incidence of famine which has caused so much suffering among millions of her people.

Why Is Mr Gorton Visiting the U.S?

There is a wide difference between the first visit Mr Gorton

is making to the United States as Australian Prime Minister and the first visit by his predecessor, the late Mr. Holt, made there two years ago.

When Mr Holt made in Washington his celebrated declaration to "go all the way with L.B.J." he was referring mainly to the war in Viet Nam, about which a strong minority of his fellow-countrymen then, as now, and the greatest misgivings.

Now Mr Gorton is in the United States at a time when the signs are beginning to run out for President Johnson, when the hopes of the Western world that he would bring about a settlement with the Viet Nam, which he did so much to bring about after his March 31 speech, and when no one can predict confidently who will be the next President of the United States.

So, then, Mr Gorton must surely be in America just to look around and in the process meet interesting people rather than to force any close personal or official relations with the other rather vague about the purpose of the mission when asked about it. He had one foot almost on the aircraft's gangway in Sydney last night when he said "it could do nothing but good."

Probably the visit he intends making to South-East Asia

must immediately after his return to Australia. It is an old and much more practical value to the United States and the United States on the spot the nature of the contributions we should be making to the United States. It is an old and much more practical value to the United States and the United States on the spot the nature of the contributions we should be making to the United States. It is an old and much more practical value to the United States and the United States on the spot the nature of the contributions we should be making to the United States.

RELIGIOUS BROADCASTS

(Services which are conducted by Anglican churches in Sydney.)

SUNDAY, JUNE 2:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 8.00 a.m. A.E.T.
ENCOUNTER: 8.00 a.m. A.E.T.
TELEVISION: 8.00 a.m. A.E.T.
DIVINE SERVICE: 10.00 a.m. A.E.T.
TELEVISION: 10.00 a.m. A.E.T.
RELIGION SPEAKS: 4.00 p.m. A.E.T.
TELEVISION: 4.00 p.m. A.E.T.
IN CHURCHES AND PLACES: 8.15 a.m. A.E.T.
PLAIN CHRISTIANITY: 9.30 a.m. A.E.T.
TELEVISION: 9.30 a.m. A.E.T.
THE EXPLORER: 11.15 a.m. A.E.T.
TELEVISION: 11.15 a.m. A.E.T.
MAYDAY, JUNE 3:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
WEDNESDAY, JUNE 5:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 6:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
THURSDAY, JUNE 6:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 7:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
FRIDAY, JUNE 7:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 8:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
SATURDAY, JUNE 8:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 9:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
SUNDAY, JUNE 9:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 10:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
MONDAY, JUNE 10:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 11:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
TUESDAY, JUNE 11:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 12:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
WEDNESDAY, JUNE 12:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 13:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
THURSDAY, JUNE 13:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 14:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
FRIDAY, JUNE 14:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 15:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
SATURDAY, JUNE 15:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 16:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
SUNDAY, JUNE 16:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 17:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
MONDAY, JUNE 17:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 18:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
TUESDAY, JUNE 18:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 19:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
WEDNESDAY, JUNE 19:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 20:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
THURSDAY, JUNE 20:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 21:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
FRIDAY, JUNE 21:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 22:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
SATURDAY, JUNE 22:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 23:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
SUNDAY, JUNE 23:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 24:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
MONDAY, JUNE 24:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 25:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
TUESDAY, JUNE 25:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 26:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
WEDNESDAY, JUNE 26:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 27:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
THURSDAY, JUNE 27:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 28:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
FRIDAY, JUNE 28:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 29:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
SATURDAY, JUNE 29:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 30:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.
SUNDAY, JUNE 30:
SACRED MUSIC: 7.30 a.m. A.E.T.
TELEVISION: 7.30 a.m. A.E.T.
MAYDAY, JUNE 31:
PACED BY THE REVEREND: 6.25 a.m. A.E.T.
TELEVISION: 6.25 a.m. A.E.T.
FIVE EVENING: 4.30 p.m. A.E.T.
TELEVISION: 4.30 p.m. A.E.T.

ONE MINUTE SERMON

DEGREES OF GUILT

Read St. John 8:1-14.

Better Health On Better Basis

Social medicine has been frightened me to the extent it does my people. Even the Federal Minister for Health, Dr. A. J. Forbes, seems to be using "nationalism" as a bogey word to warn doctors against increasing their fees to an extent that might endanger the future of the medical benefits scheme.

But it is encouraging to notice the Minister shaping up realistically (or so one hopes) to the problem of the cost of being ill, which is a persistent anxiety for many families. The cost of medical fees and benefits, both between and hospital, is a nightmare for conscientious patients on small or moderate incomes.

The recent visit of the organisation of medical practitioners, together with the suspicious lay mind that the underlying motive may be to preserve doctors' incomes, has caused patients' fears, for example.

Meanwhile, both the Federal Government and the Labor-controlled Senate have committed themselves to the national health scheme. So much activity must surely result in some workable arrangements for improvement.

Shaving Poor In Need Of Quick Aid

It is a pity that the poor are given quickly. And that Latin proverb is especially worth remembering now that the summer is upon us.

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DEGREES OF GUILT

Read St. John 8:1-14.

Our Lord's teaching on His work in the Passion is ended and we have come to St. John's Gospel, the action, in an earlier portion of the Gospel, which follows the work. In Chapter 11 the two are intertwined. Here the teaching of the Lord is in 18 to 20 set forth.

The reading of the Father 11, 23. At our Lord's teaching on His work in the Passion is ended and we have come to St. John's Gospel, the action, in an earlier portion of the Gospel, which follows the work. In Chapter 11 the two are intertwined. Here the teaching of the Lord is in 18 to 20 set forth.

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The reading of the Father

BOOK REVIEWS

THE LIFE AND WORK OF S. PAUL

TRANSLATED BY PAUL E. W. HUNT, Mowbray, Sydney, pp. 282, 57.50.

The author has lectured on S. Paul for many years at S. David's, Lampeter, and his book is positively related to his

In many respects it succeeds admirably in its aim, to give a full picture of the life and work of S. Paul, with attention to the history and the environment.

The scholarship is careful and accurate, especially on the linguistic side; and the critical position is cautiously conservative, including all ten Epistles as directly Pauline, and taking the Pastorals as containing Pauline fragments.

But it must be said that Professor Hunt is at his best when he is being least theological.

The first three chapters, which describe the Apostle's life and environment, are excellent; and the two best chapters of all, near the end of the book, are those entitled respectively "Moralism" and "Writer".

The latter chapter deals at length with style and syntax, with a serious question of the Greek words, and may therefore not be of much use to some readers; but it is extremely well done.

It is the four central chapters on S. Paul's theology that provide some misgivings.

They bear the respective titles of Tyranny, Liberation, Consumption, and Liberation.

Much of their contents is admirable, the scholarship is here as throughout the whole book, and the accurate and the expression is lucid and well articulated.

MOREOVER, when conflicting views are given, the writer's own choice among them is clearly stated and defended.

But it is disconcerting to find a treatment of S. Paul's theology which extends to 120 pages, and to observe that very little is said of the meaning of the Cross.

Neither "blood" nor "sacrifice" occurs in the subject index at all, and neither the text nor in the solid twelve-page bibliography at the end of the book is there any mention of James Denney, Leon Morris, or A. M. Sibbe, and very little is said of the central topics on which they have written so cogently.

FOUR NEW PAPERBACKS

ARAMAIC SAYINGS OF JESUS, Basil Fischer, pp. 64, 8s. 6d.
THE CHURCH AND THE CHIEF, Anthony and Elizabeth Cason, pp. 88, 40s.
GOING TO PEACE, C. R. W. Wright, Hodder and Stoughton, pp. 128, 10s.

BEHIND the Greek of the Gospels is the Aramaic language in which Our Lord was schooled, and in which He spoke with such telling power and authority.

The author, in popular form, and not altogether successfully, seeks to investigate these sayings.

It shows how Christ used not only parallel and contrasting contrasts, but also rhyme and word play, and by his Eastern listeners.

First published in 1963, and now re-issued in paperback form, Dowdy's missionary says even through the testimony of the first convert of a primitive church in British Guiana, the witchdoctor. It is as refreshing in its vitality as it is challenging by its simplicity.

Few areas of Church life are receiving more attention than that of work among children.

Many think of them as those engaged by the power in the generation's time or as objects, now or urgent evangelists.

In this twenty-first in the series of the Christian Foundation's graduate husband and wife, with some years of experience in the work of the Scripture Union, set

One marked feature of the book is the very frequent use of literary tags and quotations, too often with an arch or facetious touch.

The author refers to this in his Preface, and modestly claims that "more often than not" they turn up what he is trying to say. Perhaps so, but over half of them may do this.

In a book where so much Greek is quoted we expect to find a good many words mis-spelt, and accents omitted or wrongly given. There are certainly a good many here, but perhaps not more than can be calmly endured.

One can be sure that none of them reflects a mistake of the author's, and Mowbray's composition can hardly be expected to know Greek.

On the whole, this book may be regarded as the best available to supply a student to S. Paul, provided that he also reads Whaley's "Theology of S. Paul" to supply the limitations on the strictly theological side; and to pay it a considerable compliment.

—A.S.

HOW CONFUSING AND TOO PERSONAL

ELEMENTS OF CHRISTIAN BELIEF. D. B. Taylor, Constable, pp. 170, 53.50.

THIS is a disappointing book. It is all of the sort which is calibrates as the three volumes of "Objections" published by Constable.

Although the author is clearly a sincere and a student to S. Paul, provided that he also reads Whaley's "Theology of S. Paul" to supply the limitations on the strictly theological side; and to pay it a considerable compliment.

It is a personal statement by a semi-modern and cultured layman. What the Faith means to me.

The personal appeal is somewhat reminiscent of C. S. Lewis' "permanences".

The comparison must not be pushed any further for D. B. Taylor's book lacks the lucidity, clarity and simplicity of style which a book of this kind should have.

The authors might fairly be called a pretty "square" collection, intelligent, respectable, thoughtful and generally conventional. There are certainly no wild boldness among them. This gives special weight to their conclusions.

They start with an examination of procedures with consent, objectors in England, Holland and the U.S.A., touch on alternative religious services where there are open rifts and methods of appeal against such decisions. Further background material covers the Declaration of the Roman Catholic and relevant extracts from Vatican II and the Central Committee of the W.C.C.

Then they come to an examination of Australian practice which, with its verbatim extracts from certain proceedings in the courts must alarm any true Australian patriot concerned for the liberty of the Roman Catholic country today.

Finally, they set forth a list of specific recommendations about improving our present treatment of conscientious objectors.

One of these, whether the State or the Civil authorities should have the body of the objector who has yet established his case, has already been published by the Commonwealth Government.

Others, such as the abominable Section 55 of the National

HOLY COMMON SENSE. David H. C. Read, pp. 56, 12.5s.
FINDING MEANING IN THE BEATITUDES. John A. O'Connell, pp. 100, 12.5s.
WHICH WAY TO GOD? Ronald E. North, All Abolish Press, pp. 128, 12.5s.

DAVID READ, Scottish minister of one of New York's leading churches, and known to many through his "Teach Yourself" book on "The Christian Faith", considers the subject of prayer.

Taking as his basis the Lord's Prayer, he sets out to show how a layman should pray, and reality of private and communal prayer.

Our is an age when the reality of God, the supernatural, and the afterlife are all questioned. Naturally prayer has not remained free from sceptical appraisals and radical criticism.

Read believes that if we are going to understand anything about prayer, we must start with the fact that Our Lord prayed to His "Father in heaven" rather than to our own feelings.

There follow seven chapters of "holiness common sense" in which, while seeking to speak to those who are in doubt and unbelief, he yet remains loyal to the historic Gospel.

If one wonders whether anything of the kind is relevant to be written about the Lord's Prayer, equally so with the Beatitudes.

A fellow-traveller who uses the radio and television extensively, Read interprets the

meaning of the Beatitudes for lay people.

Some of the illustrations tend to be hackneyed, but a classic on the subject of prayer concerns "A Communion service in a Methodist Church in New Zealand where some of those present, had only recently come out of barbarism into Christianity".

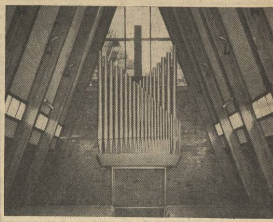
Steele, a homiletic professor considers some of the approaches there are to God.

As his theme, he takes some words of Martin that "there are as many ways of approach to God as there are wanderings on the earth".

Each of the ten types considered is based on a Biblical material.

Among his quotable sayings are, "The Christian affirms that the anonymous spirit in the lives of men everywhere is the same God who is the Father of his Lord Jesus Christ and whose will for men is that they might be free."

"Religious faith can never be divorced from the realm of feeling, for it is a feeling which is the basis of our wills and emotions and we are motivated into action."



THE WALKER POSITIVE

What it is. A true pipe organ, available in several models ranging in price from £41,773. F.O.B. London.

What it does. According to the model selected it will support a congregation of up to 500, giving sufficient variety of tone for choral or congregational accompaniment. It is also an exciting solo instrument, capable of performing a wide range of organ music.

How it does it. Careful planning has ensured that all but essential sounds have been discarded and that all the voices combine to achieve true pipe organ tone.

Represented in Australia by Mr. Arthur Jones, The Harmondsworth, 90 Hamers Road, Old Toongabbie, NSW. Telephone No. 631-9146.

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South Epsom Methodist Church, Victoria.
St. Cuthbert's Church, South Kogarah, Sydney.
St. Barnabas Church, Weymouth, New South Wales.

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RURAL BANK

In this trend, especially in the area of highly sensitive Defence research, was noted with some interest by Lord Ritchie-Calder in the House of Lords only a few months ago.

These differences as between the U.S.A. and Europe have not done with this. The plain fact is that European scientific research is simply more efficient.

Board of Commissioners:
J. C. Fletcher, C.B. (President)
N. T. Carroll, R. H. Cooper;
Sir Norman Taylor, C.B.E.; F. J. A. Asquith.

"BEHOLD, I MAKE ALL THINGS NEW."

By Dr EUGENE CARSON BLAKE, GENERAL SECRETARY OF THE WORLD COUNCIL OF CHURCHES

THE main theme that the World Council of Churches has chosen for its Fourth Assembly to be held in Uppsala, Sweden, in 1968, is a Biblical text.

It did not choose it because we could think of anything better, nor did we pick a text from the Bible because Christian assemblies have no choice.

To put the whole of the Fourth Assembly under this theme is simultaneously an expression of our obedience and our hope.

The World Council of Churches has no other claim, no other reason to exist, and no other hope than that its 232 member churches will overcome their divisions and find their way to renewal by learning to live according to the Biblical promises and in obedience to the Biblical calling.

Anyone who has even participated directly or indirectly in the work of the World Council knows that this solid Biblical foundation does not mean that we throw texts at each other in ecumenical meetings.

We must as reasonably intelligent people who bear a measure of responsibility for the affairs of the world, scholars, businessmen, parsons, housewives, and students.

Bringing them together is like asking for trouble because there has been too long for such different people to recognise that they share a lot in common.

In the World Council we know that we have the responsibility for the life of the world and a common faith.

This sharing, however, is not a static thing, but the responsive learning for the world and a common faith have to be accepted, learned, strengthened, and nurtured.

In Uppsala 1968 we put ourselves under the guidance of this static thing, but the responsive learning for the world and a common faith have to be accepted, learned, strengthened, and nurtured.

In the first place, it indicates that God himself is the renewer of all things. What a comforting and challenging concept that God himself does not depend on man.

OUR RESPONSE

Our day sees many new things in the realm of science, communication, and the social order. Some of these innovations are very promising for the future of mankind; many are also a recurrence of man's old pride and lust for power.

Let me put it very simply: many new things are in fact very old. Man would be in a very unfortunate state if nobody were to initiate true renewal in our midst.

But we know from the Gospel that it is God himself who, through Jesus Christ broke and breaks into our history to open up the future (Jeremiah 29) and liberate man to be a new creature.

This true renewal breaking into human history requires our response. We cannot ignore even when we are free to accept or reject it.

Our response comes in the form of a close discernment of all calls (self new and will have to be tested by what God has let us know about himself and ourselves.

It also calls for an active response to incorporate the new in our own life and that in our communities.

The new faith, the new hope, the new love which Jesus Christ announced and enacted, seek followers and consequences. This is where the Church finds its place in the plan of God for the world.

In the second place, the theme for the Assembly speaks clearly about God's promise of renewal for all things.

There are always people in, and outside of, the Church who want to limit the concern of faith to concepts or religious acts and people.

The enemies of the Church—

often prompted by the behaviour and words of Christians—always try to bring separation between the religious realm of life and the secular sphere of life.

The Bible never does this, however, and the World Council will not do it either because we know that God's redeeming work concerns all people. It is blasphemy to presuppose that God's interest is only in the souls of men in their food, their tools, or their products.

God's interest prompts ours. In Uppsala we shall therefore deal with every, many things, knowing [all well that in such a short time we cannot deal with all].

But we shall work on questions of education, education, aid, peace, justice, communication, health, and race.

The emphasis on the many things will not be competitive with our churchly subjects like unity, mission, worship, and a Christian style of life because we firmly believe that we can only properly speak about the renewal of the inner life of our churches when we deal with them in the context of the world.

Our Christian hope is not only

for a renewal of the Church but

for a renewal of all things in

God's universe.

The Church is called to a

"universal" of hope which

forbids a narrow approach to

faith or life.

The emphasis on "all things"

does not mean that we shall have

no priorities in Uppsala.

We know that in a world of

fighting and hunger, our place is

with those who suffer, both in

helping them and speaking up

for them.

Only a united church will be

strong enough to stand for the

weak.

The last emphasis in the theme

of the Assembly is the word "be-

hold". It has a double connota-

tion.

On the one hand, it is a simple

interjection used to attract the

attention of the reader and in-

terest; on the other, we are alerted

to something which can be seen.

The call to "behold" indicates

that we have to be awake: God's

renewing action, now and later,

is available to those who give

attention.

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WHITSUN MESSAGE ISSUED BY THE W.C.C. PRESIDENTS

The seven presidents of the World Council of Churches have again issued a Whitsun Message, designed to be read in churches on June 2.

The full text of the message, entitled "New Heart" is as follows:

"A new heart I will give you, and a new spirit I will put within you; and I will take out of your hearts the heart of stone, and give you a heart of flesh. And I will put my spirit within you."

The Fourth Assembly of the World Council of Churches will meet in Uppsala, Sweden, July 4 to 20. Its theme is "Behold, I make all things new" (Revelation 21:3).

As Presidents of the World Council of Churches, on this day we call you to be true to the promises of the Spirit of God, who alone can make things new.

Deliverance from the bondage of renewal is rooted in the Old Testament. The prophet Ezekiel proclaimed it to the exiles in Babylon.

But he warned them that their return to the land of their fathers would not automatically ensure the creative renewal of their national life.

The greed and injustice of the past must first be purged.

NEW HEART

In place of their hard hearts, they would need a new heart and a new spirit, which God alone could give them.

God had promised to give them his own Spirit, that the dry bones of their common life might take flesh again and they might live as his people in harmony and at peace.

Christians believe that on the Day of Pentecost, this prophecy began to be fulfilled. On that day the Spirit of God was given to the followers of Jesus.

A new community was born of those who in every age have sought in their life together to put the promises of God to the test.

We thank God that the Spirit is active in the Church; but we also ask his pardon for the faults and divisions of Christians.

THE JEWEL BOOKS IN RUSSIA

ECUMENICAL PRESS SERVICE

According to Radio Moscow, 100,000 copies of a new Jewish prayer book are being published in the U.S.S.R. The 300-page volume is priced at 10 rubles, a much higher price than that of most books on sale in the Soviet Union. It is the first book of its kind to be published in the Soviet Union in twelve years.

for a renewal of the Church but for a renewal of all things in God's universe.

The Church is called to a "universal" of hope which forbids a narrow approach to faith or life.

The emphasis on "all things" does not mean that we shall have no priorities in Uppsala.

We know that in a world of fighting and hunger, our place is with those who suffer, both in helping them and speaking up for them.

Only a united church will be strong enough to stand for the weak.

The last emphasis in the theme of the Assembly is the word "behold". It has a double connotation.

OBEDIENCE

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True, only in the end of time will we see fulfilment, but already signs are erected and indications given. The promise for the future is still in the present.

What is to come flows into today. We hear to-day that God is dead or that the word God makes no sense to modern man.

The reaction to these objections cannot be limited to intellectual answers or to doctrinal repetition.

The living God has chosen to make himself known to those who obey him. Only the eyes of faith can "behold" God's action; only those who hope will recognize him when he is breaking open the future; only those who love will discover the source of their strength.

The Assembly of the World Council has to do many things which are pretty technical and administrative. It has to evaluate the work of staff and committees and plan for the future. This does make us ashamed because the search for the efficiency of our work is also an expression of our obedience.

But our deepest hopes are for an adequate and genuine proclamation of the theme.

Our task is not only to transform the work of staff and committees and plan for the future. This does make us ashamed because the search for the efficiency of our work is also an expression of our obedience.

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REVISED PRAYER BOOK SERVICES

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 until 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 at once?

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—

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—History, Documents and Opinions on a Major World Crisis

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MARVIN E. GETTLEMAN

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

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

—MERRICK WEBB.

The seminar will be held at Teacher Training College of Federal University of Cameroon, in Yaounde.

BY THE REVEREND MICHAEL BOURDEAU
