

dren Stephen, Veronica, Peter

THE ANGELICAN

Incorporating the Church Bulletin

THURSDAY SEPTEMBER 21 1967

WHAT IS STOPPING US?

What foods we eat. The transcendent problem is not whether we are High or Low Churchmen, Christians or atheists, the European Common Market, or the Viet Nam war in Viet Nam, or the energy squander so much time and energy on irrelevant to this one fact, so simple and large that we all miss it:

There are too many babies, and not enough food. More babies are being born every year — too many more. A little more food is grown; too, but not enough. There is less and less to go round. So more and more babies will just die of starvation.

LORD RITCHIE-CALDER graphically puts it this way. *How sapiens* has taken about half a million years to attain his present pumbers on earth, of around 3,300 million people, women and children. At our present rate of breeding, we are going to double that figure, making it just short of seven thousand million souls, by the end of this century — a matter of thirty-three years hence. That will be quite a feat, if we are mad enough to let it happen: to do in thirty-three years what it has so far taken us half a million years to do.

This problem of the Malthusian race between population growth and food supply is no ghostly theoretical spectre. It is a very present reality. As hard as a gun barrel as steel, birth control through starved flesh, more menacing than a nuclear rocket. Yet we mostly fail to see it. When occasionally we do, in a swift glimpse, we turn our heads in despair: it is insupportable, we say.

This is sheer rot!

The problem is not insoluble.

The sage Sir John Craythorn, in the article which appears on page nine of this edition, points the way to the only solution. It is a way of every demographer, and every expert in the field of world nutrition, has been long aware. Quite simply, humanity must breed less, and grow more food. Both lines of attack go together.

Simple though the solution be, it can never be applied without enormous effort. For the experts to see the whole problem, and the simple solution, is one thing; to get the message across to the countless millions who will be the bearers of the message, fewer babies and grow more food, is quite another. It seems to us that only aid and knowledge from outside, from countries like Australia, France, England and the United States, can bring about the change that is essential if ever more people in India and other Asian countries, South America and elsewhere, are not to be born, live and die like flies.

As Sir John makes clear, birth control measures on the widest scale are needed now, if we are to achieve needed results by the mid-seventies or 'eighties. And we must grow more food now, even if birth control measures are immediately adopted and become immediately effective. They will be neither: those who need it most are too poor by far to afford the oral contraceptives now so widely used in our affluent societies.

Fortunately, Sir JOHN makes clear, there are ways in which we can immediately help to grow more food, and to limit population growth.

There seems to us no question about what Anglican opinion should be. It is surely a reproach to us all, however, that the Church as a whole has never really spoken out on this important and real problem which has afflicted mankind, for some decades past. Apart from one worthy enough, temperate Lambeth pronouncement on family planning, which failed by something like a mile in coming close to Mars to hit the real target, and apart from a very few pronouncements by a very few bishops, the Church has said little. No, *syndos*, to our knowledge and certainly not General SYNDOS — has studied and spoken on what seems to us the great question for mankind, transcending all else in importance. Some devout folk, some theologians, will doubtless disagree. They do not live in India. Others, shrugging their shoulders, will utter such blasphemy as that "it is the will of God". It is not. The retort to these is the question: If time needs to be seen the real problem is that image one whole, healthy, constructive human being, or it is twenty people in abject poverty, condemned to perpetual starvation and unemployment?

We need to concentrate our minds on the shackles of the "hand-out" and "relief" mentality. They are as irrelevant to the real problem as ridiculous ideas about mass migration. We need to spend a little amount of time on the real problem, and the broad outline of the only possible, practical way of solving it. That done, we can put our very weight behind the Freedom From Hunger Campaign, together with Church Aid Abroad and the other voluntary bodies which the Church, and most of us individually, have failed too long to support.

CHURCH AND STATE

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

Does A Politician's Religion Matter?

The Prime Minister, Mr. Holt, will enter the Capricornia by-election campaign in Queensland today, and there again will be interest in whether he supports or ignores the religious stance taken by the contest by the Liberal deputy-leader, Mr. McMahon, last week.

Mr. McMahon (who went about the next day and the campaigning) and Labour candidate, Dr. Everingham, has a "Left-wing" with-outout social, economic and religious bias — that he was an agnostic and a kind of campaigner in the field of campaigning is declining.

I read in a Sydney newspaper this week that the Bishop of Rockhampton, the Right Reverend Donald Shawman, had "publicly repudiated" Mr. McMahon's remarks on the religious stance given in this popular corner of the nation (as far as I can trace) any details of the declining.

Mr. McMahon, in the view of many, has broken a convention of bringing religion into the religion, or lack of it, into public discussion. I wish I could make it more clear, but I do not agree with the convention. Certainly, it is not a convention which has been imported into politics and an end that, on the whole, that kind of campaigning is declining.

Anyone who has been a hospital patient knows that, on the whole, young women who enter the nursing profession are not interested in the task of helping humanity. It is a regrettable, therefore, to find that in New South Wales it has been necessary to make a distinction between those who are not interested, and even to think of them as "non-religious".

Of course, there is one way out for dissatisfied nurses: they can seek some other remunerative employment. Many must be doing just that, judging by the current grave shortage of nurses.

Now the committee set up by the Institute of Hospital Management has produced a series of practical recommendations, of which the main ones are that there should be for nurses salaries and pensions commensurate with training responsibilities and working conditions, and a 40-hour week with payment of daily overtime.

The NSW Health Minister has promised that the Government will implement the recommendations of the committee. That is encouraging, but it is not an integral part of the action being proposed. Reform has been deferred for too long.

"Because of the awareness in the public mind of the valuable work of the nursing profession, the Government has decided to develop at Ashfield school has become acute and the redevelopment at Ashfield should be considered."

CIRCULAR UNITS

The Home will be built on two and a quarter acres of land near the Sydney Harbour and is estimated to cost \$175,000.

In planning the overall development of the site it was decided to build a "institutional atmosphere". There are three separate dormitory units, including the building which will be the main building, which was already completed in 1965. The Sydney Society is now in possession of the site.

The other two dormitory buildings will be circular in shape. This shape gives the maximum bedroom accommodation with the least amount of corridors.

lar views or by those who prefer loyalty to hypocrisy. Incidentally, I find it sad that some of our political leaders, and the public at large, are aware of a need to take an outward sign of worship as a Christian faith. But that is a dangerous line of criticism to develop, inevitably inviting the response: "Judge not that ye be not judged."

A Better Deal For Nurses

A report on all aspects of nursing, handed to the New South Wales Government this week, could be of great value in raising rewards and conditions in this profession throughout Australia. The report has been made by a special committee set up by the Institute of Hospital Management. It comprises representatives of the hospital administrators, a social worker and an educationist.

It has long been a request to the nation that nurses have been paid so poorly and worked so hard. True, there have been some improvements, especially in the last few years, but in recent years. But much remains to be done, particularly in bringing salaries into line with those paid in comparable professions.

Anyone who has been a hospital patient knows that, on the whole, young women who enter the nursing profession are not interested in the task of helping humanity. It is a regrettable, therefore, to find that in New South Wales it has been necessary to make a distinction between those who are not interested, and even to think of them as "non-religious".

Of course, there is one way out for dissatisfied nurses: they can seek some other remunerative employment. Many must be doing just that, judging by the current grave shortage of nurses.

Now the committee set up by the Institute of Hospital Management has produced a series of practical recommendations, of which the main ones are that there should be for nurses salaries and pensions commensurate with training responsibilities and working conditions, and a 40-hour week with payment of daily overtime.

The NSW Health Minister has promised that the Government will implement the recommendations of the committee. That is encouraging, but it is not an integral part of the action being proposed. Reform has been deferred for too long.

Negative Reformer In Canberra

The election to the Canberra Advisory Council of a journalist, Mr. Alan Fitzgerald, who made no promises and gave no promises and who regards himself as a "negative reformer" in the "body", is somewhat reminiscent of a Sydney trade union leader, who gained election to the NSW Legislative Council in 1965, and who, in the express purpose of trying to reform the Council, had the Legislature.

Will Mr. Fitzgerald, with a similar motto, not only in mind, succeed in reforming the Canberra Advisory Council, which has four non-religious and eight elected members, but in the view of the public at large, will he be regarded as a "negative reformer" in the "body", is somewhat reminiscent of a Sydney trade union leader, who gained election to the NSW Legislative Council in 1965, and who, in the express purpose of trying to reform the Council, had the Legislature.

Will Mr. Fitzgerald, with a similar motto, not only in mind, succeed in reforming the Canberra Advisory Council, which has four non-religious and eight elected members, but in the view of the public at large, will he be regarded as a "negative reformer" in the "body", is somewhat reminiscent of a Sydney trade union leader, who gained election to the NSW Legislative Council in 1965, and who, in the express purpose of trying to reform the Council, had the Legislature.

his view, no real authority? Perhaps he will have to become active in the public sphere, in the fast-growing city in the Commonwealth, a responsible body of the kind many smaller communities enjoy.

But Canberra, in a special category. It needs for its development as the nation's capital and show-place financial resources far in excess of the rates and loans on which an ordinary sort of town or city depends. It would be unlikely that Canberra's development should be interrupted or varied by possibly whimsical decisions of a local council.

It is thought might well be given to a plan where by real local government would be introduced on an instalment plan. As development is completed in an area, the plan would be proclaimed as ready for local government with perhaps safeguards to ensure that the new local government, in other words, may hope to see a Lord Mayor of Canberra before this last one of the twentieth century is much older than the first one. Canberra, reputed to be the breeding ground of "yes" men, can enjoy the novelty of at least one acknowledged "no" man.

THE MAN IN THE STREET

CHURCH HOMES DIRECTOR

The Chairman of the Council of the Church of England in Australia, the Right Reverend A. J. Dain, has announced that the Reverend F. R. Rice, Rector of St. Thomas, Enfield, as the first takes up the appointment on December 1.

The Church of England in Australia has been in existence for some eighty years ago and as a prominent part of the management of the Carlingford Boys' Home, Carlingford Girls' Home, the Harlow Home for Little Children at Carlingford, and the Renshaw-Warburton Home for the Aged.

NUFFIELD VILLAGE MISSION

FROM A CORRESPONDENT

During the week commencing September 3, Bishop J. Moyes conducted a mission among the retired people at Nuffield Village, Castle Hill.

There was a daily celebration of Holy Communion. Bible study and afternoon mission services were held. The mission theme "the many-sidedness of Jesus Christ both in Himself and in His Church."

It was a joy to hear the true spirit of the mission, and to know more fully the wonderful character of the Lord Jesus Christ.

The residents were delighted to have Bishop and Mrs Moyes staying in the village during the mission.

HELP FOR BIHAR

ANGLO-NEW SERVICE

"Help the Aged" supporters in the United Kingdom have provided some 55,000 meals for aged victims of the famine in Bihar, India.

A report from that area emphasizes that the situation will be still desperately crucial until November, when the harvest is expected to be in.

CHURCH CALENDAR

September 24: Visitation of the Virgin Mary.
September 26: St. Cyprinus.
September 29: St. Michael and All Angels.
September 30: St. Jerome.

ONE MINUTE SERMON

THE MESSIAH

Read St. John 7: 15-31.

It would seem that this next Sabbath will be commemorated with chapter 5: 10-47. There are a great number of likenesses you will take to it, read them and compare them.

The Jews are clearly surprised that they are able to give the testimony of the Rabbis is none the less true. Our Lord replies that His teaching is not that of God, or speaking only from Himself.

Anyone who wishes to do God's will (i.e., to believe on Him when God has sent) can assure himself whether the Speaker is from God, or speaking only from Himself.

Of course, to the Jews' readiness to do God's will implies the Law of Moses and our Lord now charges them with disobedience. Their desire to kill Our Lord, which John writes (5:40) is clear evidence of this.

It may be that Our Lord, not clearly His, was in giving the Law of Moses, in agreement with His Father, was referring to the Law about the Jews, which John writes (5:40) is clear evidence of this.

On the Sabbath they circumcise, which is giving perfect health on the Sabbath is never more acceptable. For Jesus is Israel's prophet.

In the earlier Gospels, Messianic expectations seem to have been strongly held. Our Lord entered Jerusalem just before the Passover (St. Mark 11: 1-10) and He openly acknowledged His Messiahship only at the end of His ministry, at the examination by the Sanhedrin.

But in this chapter, in its latter part, we find St. John dealing with the question of the Messiahship, including that of the Jews, who were not interested in reserving it to the end.

Thus in 7: 25-31 the question is directly raised and some of them are clearly aware of the fact that since Our Lord is speaking of the Messiah, He is referring to the Messiah who is to come, but not the Messiah's origin must not be questioned. Here or again they think is known.

How strange that they never seem to have questioned the generally accepted notion that He had been born in Nazareth, whereas Messiah would come from Bethlehem. Why don't we ask questions?

CLERGY NEWS

CARR, the Reverend G., formerly of the Church of England in Australia and Canberra, has been appointed to the position of Chaplain to the Governor-General.

BARRIS, the Reverend M. G., formerly Assistant Priest at Young, District of Canberra, has been appointed to the position of Assistant Priest at the Holy Trinity, Canberra.

PRIDMORE, the Reverend D. J., formerly of the Church of England in Australia and Canberra, has been appointed to the position of Assistant Priest at the Holy Trinity, Canberra.

STEFFENS, the Reverend K. F., formerly of the Church of England in Australia and Canberra, has been appointed to the position of Assistant Priest at the Holy Trinity, Canberra.

LOWE, the Reverend J. E., formerly of the Church of England in Australia and Canberra, has been appointed to the position of Assistant Priest at the Holy Trinity, Canberra.

WRIGHT, the Reverend W. E., formerly of the Church of England in Australia and Canberra, has been appointed to the position of Assistant Priest at the Holy Trinity, Canberra.

BANKS, the Reverend L. A., formerly of the Church of England in Australia and Canberra, has been appointed to the position of Assistant Priest at the Holy Trinity, Canberra.

MACDONALD, the Reverend G. S., formerly of the Church of England in Australia and Canberra, has been appointed to the position of Assistant Priest at the Holy Trinity, Canberra.

TOMLINSON, Canon N. R., Vicar of St. John's, Adelaide, has been appointed his retirement as of October 30 to the grounds of his house.

RELIGIOUS LONG THE WORKERS

By SISTER HELEN, C.S.C.

THROUGHOUT the Church today there is much discussion and thought being given to ways of spreading the Gospel. Traditional methods are in many cases proving ineffective in this so-called "post-Christian" era.

Everything from nation-wide crusades to "beat" music is being used in an effort to make God a reality to people, and to centre of their lives.

The first step in mission work is to share as far as possible the lives of others and the conditions under which they live.

Christians must be the means by which Jesus' love for all people can be seen and felt.

The French worker-priests use the phrase "c'est la presence", to describe this fundamental aspect of their apostolate.

For them it means sharing the lot of the factory workers in the poorer parts of Paris and other cities.

In our house at Gleebe, we as Religious are seeking to come into close contact with the ordinary world of the workers.

We live in a typical terraced-house and support ourselves by going out to work like our neighbours.

Contrary to the normal desire to "go on", we deliberately take jobs for which no experience is required and no advancement likely.

SAME CONDITIONS

We work under the same conditions as our fellow workers and share with them the physical exhaustion and sometimes monotony arising from our employment.

When another worker comments that she is too tired in the evenings to do anything but sink into an armchair and watch the television, we can fully understand and sympathise with how she feels.

Our employment has usually been chosen either through interviews with employers of hospitals, or by answering advertisements in the newspaper.

Once or twice we have been refused jobs because of our religious habit, but generally we have been pleasantly surprised. The way both employers and the other workers have accepted and treated us.

When at work we wear clothes which enable us to be still recognizable as Religious, but which are more suitable for our manual work than our normal habits. (We believe it is better for others to know at first glance who we are rather than find out later!) At first the habit creates something of a barrier but it was not long before we were accepted as "normal" women.

LAUNDRY SORTER

One Sister is a part-time doorman in a convalescent home, another is a nursing-aide at a hospital and a third is a sorter in a laundry.

Last year a Sister worked for two weeks in a factory packing cosmetics for Christmas.

In our various jobs we have found that we can talk to others on an equal footing and become their friends.

We can listen to their problems and visit them when they need us.

Among many who would not call themselves Christians we have found great kindness and generosity.

Sister always stays at home to do the housework, cooking, washing etc., and to be in the house if any visitors should call.

People come for various reasons at any time during the day or night. Some stay for an hour or two, while a few have shared our life for several weeks when they have been unable to help themselves by this means.

Visitors are brought through "family" and regulations concerning silence and enclosure are, when necessary, overruled by the

In September last year, four Sisters of the Community of the Sisters of the Church opened a house in Gleebe, an inner suburb of Sydney. Although a year has now elapsed it is only at the request of the Editor of "The Anglican" that this article be written. The longer the Sisters live this life, the less they feel like writing about it; also a year is not really very long...

more important "charity to prevent inconsideration towards others in the house are all discussed.

Sometimes we are asked whether ordinary Christians could not do what we are doing and do it more effectively since they could share to a greater degree the lives of their neighbours.

In one sense the answer is "yes", but they would do it in a different way from us.

Our call to this life is a vocation with our vocation to the Religious Life.

Our house at Gleebe is a Religious house and not a working women's hostel.

We do not work as independent units but as part of the house-hold family and members of our community.

God usually helps people through others, and for us it is often through our Sisters we are strengthened and assisted.

Each Sunday we allot about an hour in the evening for talking to people who have come out during the past week either at home or at work. Our relations with another worker, how we can help a neighbour

who is very ill and our failure in consideration towards others in the house are all discussed.

The Religious Life is fundamentally a life of prayer, and our time-table is arranged to allow us approximately one and a half hours for private prayer daily.

In addition we say corporately Morning Prayer, Evening Prayer and Compline and spend a day in retreat.

Each morning we worship God together at the Eucharist and ourselves and our day to Jesus.

In His strength and bearing Him within us we go out into the world as His instruments.

INTERCESSIONS

In the evening in our chapel we pray for all those who are in contact with them we have come to know during the day.

In our intercessions we bring before Him people and situations in need of His love and care.

To God we also offer all we have during the day. Sometimes our failures in loving others as Jesus loves them, and our failures to do God's will are all we have to offer.

ROMAN CATHOLIC WORLD CONGRESS OF LAY PEOPLE

GOD'S PEOPLE on Man's Journey, the annual general assembly of the Third World Congress for the Lay Apostolate, will be held in Rome, by the Roman Catholic Church, from October 11 to 18.

This congress will be attended by Roman Catholic laymen and laywomen from many nations (thirty representatives are going from Australia).

Observer-Consultants from non-Roman Catholic Christian communities have been invited (in July, eighty Observer-Consultants had registered, and this includes one from the Anglican Church in Australia).

The uniqueness of this movement is that it occurs after the Vatican II's Conciliar Decree on the Apostolate of the Laity.

This decree is, as the leading Roman Catholic layman, Patrick Kegan, writes an epoch-making document in the history of the Church.

"For the first time the apostolic activity of the laity is the object of a conciliar decree...

ACT OF TRUST

"It is an act of trust by the Church assembled in Council in the apostolic potential of her people."

Any statements which issue from the Council must therefore be carefully considered.

Observer-Consultants will certainly have much to report, judging from the sound preparation discernible in the preparatory documents.

The introduction to the theme of the congress reads: "During the past century, the people of the People of God and intimately united with the Holy Spirit, have taken cognisance of the situations in which they themselves live, the day and of the questions men are asking; they try to discern the spirit at work in these situations and questions; and, as lay people, but in collaboration with the Hierarchy, clergy and religious, to bring to the contemporaries the answers which the Church, renewed by the Council, holds for them."

The general theme "God's People on Man's Journey" has two parts: "Man To-day" and "The Laity in the Renewal of the Church".

In the first part the congress will study "situations" of man today which are felt to be typical and of world-wide significance—for example, one such situation to be studied is the family in the present evolution of society.

In the second part, the congress aims to determine the share which the laity (who are also "men to-day") have in the post-Conciliar renewal of the Church.

That is, God's People on Man's Journey seeks to renew it self in order better to respond when the Spirit calls, to Christians as to all mankind, through the concrete circumstances of life to-day.

One area of study will be Christian Education in school and out of school.

The link between these two parts will be an address entitled "God's Call to be given by distinguished Roman Catholic theologian, Fr. Yves Congar, O.P.

This article on the Third World Congress for the Lay Apostolate to be held in Rome from October 11 to 18 has been written by Mr John Little, a member of the Anglican Church in Australia.

One footnote in this preparatory material draws attention to a comment by the economist, Barbara Ward (Lady Jackson, who will be attending the congress) when she points out that Christians—most of whom, be it noted, are of the North Atlantic region—control 80 per cent of the world's wealth, while forming only 16 per cent of the world's population.

The yearly increase of their collective income is equal to the total income of other continents. Such a relevant comment demands attention!

BASIC QUESTION

The few remarks above serve to suggest that members of this congress, joined by Christians, laity and clergy, from many nations and Christian traditions, have already their own preparation been challenged, and will be further urged as the congress itself to renew their thinking, and to seek renewal by which the laymen and laywomen in their own countries may assist in the renewal of the Church.

The basic question is: What part is the laity called to play in the renewal of the Church, and the Church is "God's People on Man's Journey."

"Lay Apostolate", Bulletin No. 2, 1967, published by Coptic, Deseret, Salt Lake City, Utah.

"Laymen - Values II", *Flare on the Church*, by Fr. John J. Ford, F. S. M., and Fr. John J. Ford, F. S. M., Catholic Action, London, 1966.

Also W.C., "Laymen" No. 22 on Lay Apostolate, New York.

The detail of this preparatory material reflects much recent

believing that God can transform and use them in His love. Here at Gleebe we have chosen to follow in particular the life of Jesus when a carpenter at Nazareth.

We try to present the Gospel to others by living it in close contact with them—showing to them Jesus' love.

Our lives and our house we place at God's disposal to be used as He wills.

It is not possible for us to produce a list of successes due to our lives and work; it is a hidden apostolate with its results known only to God.

SISTERS STAFF

"RANCH"

ANGELICAN NEW SERVICE New York, September 18

Two men of the Anglican order, the Sisters of Charity in Bristol, England, have arrived in Boulder City, Nevada, to staff St. Jude's Ranch.

The ranch has now opened as a home for homeless boys and girls.

A board of trustees is composed of Episcopalians, Roman Catholics, Jews, Methodists and Presbyterians.

The two sisters will return to the mother house in Bristol as soon as two others have come to Nevada to replace them.

The funds for the home were raised last year in Las Vegas through a "Nite of Stars" and well-known entertainers, including Eddie Fisher, Jack Benny and Bob Hope, gave their services. Another such event is planned for November 14.

NOW READY!

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).

The following revised Forms of Service are available separately:

MORNING PRAYER (8 pages): 6 cents each

EVENING PRAYER (8 pages): 6 cents each

HOLY COMMUNION (12 pages): 9 cents each

A MODERN LITURGY (20 pages): 15 cents each

THE MARRIAGE SERVICE (12 pages): 9 cents each

BURIAL OF THE DEAD (12 pages): 9 cents each

BAPTISM OF INFANTS (New Service) (8 pages): 6 cents each

BAPTISM OF INFANTS (Revised Service) (8 pages): 6 cents each

THE LITANY (4 pages): 4 cents each

A SERVICE OF CONFIRMATION (New Service) (4 pages): 4 cents each

BAPTISM AND CONFIRMATION OF ADULTS (New Service) (8 pages): 6 cents each

BAPTISM OF OLDER PERSONS (8 pages): 6 cents each

THANKSGIVING AFTER CHILDBIRTH (4 pages): 4 cents each

MINISTRY TO THE SICK (12 pages): 9 cents each

The revised Forms of Service of CONFIRMATION and A CATECHISM will be available in September.

Postage (minimum 5 cents) or freight is payable on all orders.

SPECIAL NOTE: Incumbents of parishes are reminded that all orders should be placed through diocesan registries, to be transmitted to us through the Primal Register.

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

THE CHRISTIAN APPROACH TO OTHER RELIGIONS

A new edition of this popular work by the Most Reverend George Appleton, Archbishop of Perth, is now available. Price: 40 cents (postage 4 cents).

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

18

SENIOR BIBLE STUDENT

WHAT DO WE BELIEVE?

By WINIFRED M. MERRITT
STUDY NO. XXI:

God is One.

During recent years, Indian life and thought have been treated so tremendously by the impact of Western science, culture and religion, and serious attempts have been made to unite all that is best in Hinduism and Christianity. Rabindranath Tagore, to take but one instance, was a poet and a thinker whose devotional and poetical writings have an appeal to East and West alike.

The practical impact of Christianity on India has been, in the words of one Indian, "to awaken us to our duty." Indian scholars educated in Britain and America came to see their situation more clearly, and important religious movements were inaugurated with strong emphasis on social service. Orphanages, schools, dispensaries, training colleges and other social services became part of everyday Indian life.

Colleges for the study of religion from a universal standpoint pointed the Indian landscape. Foreign travel and modern industry played their part in breaking down the Indian isolation. A modern Indian philosopher has put into words his belief that the present situation is the outcome of her own past neglect.

Behind Chinese philosophy and religious thought is the concept of Tao, the Way, a kind of implicit First Cause directing all things. "There is something," said the founder of Taoism, "which existed before heaven and earth. Its name I know not. We call it Tao." It has difficulties in naming it. It has affinities with the "logos" or "Word" of the Fourth Gospel.

It is to remember that the earliest name for the Christian religion was also "Tao." The Way, Calmness, without effort, and unassumingly the Taoist believes, this principle of the Tao works for the good of man, by yielding himself to it, may reach his highest level of attainment. "The weak can overcome the strong," said the gentle Taoist, "and the soft can conquer the hard-hearted. This, all know, but no one practices."

CHINESE SAYINGS

Many Chinese wise sayings are almost Christian. "The more you give, the more you have" is one of them. The Golden Rule of Confucius is the Christian's Golden Rule in reverse: "What you do not want done to yourself, do not do to others." On the practical side, Confucius is brilliant. "It is not possible for a man to teach others who cannot teach his own family, for from loving examples of one to the whole of society comes loving; while from the punishment and punishment of one man the whole state may be led to rebellion and disorders. Such is the nature of influence."

Confucius taught that no one can be so himself and so happy. Each family, he held, ought to be like a little government. The parent takes care of their children and give them a good education. And the children respect and obey their parents and do all they can to make them happy. The commander of a mighty army may be carried off into slavery, but the husband of a virtuous of his people has a will which need never be surrendered.

We ask Albert Schweitzer to conclude this study: "The highest knowledge is to know that we are surrounded by mystery. All profound religion is a sense of the mystery which is realised through the intellectual act of knowing must always remain a dead spirituality. When you practice the Gospel, beware of preaching it as the religion which explains everything. Christianity moves itself as the religion which, penetrating and transcending all knowledge, reaches forward to the ethical, living God, who cannot be found through contemplation of the world, but reveals Himself in man only."

LIGHTEN OUR DARKNESS . . . 4

BY THE WAY OF OBEDIENCE

By THE REVEREND EDWARD HUNT

"To meet together and render thanks to God and to thank His most worthy praise" is the key of Evening Prayer from the beginning to the end.

The Eucharist itself does not go beyond this except in focussing our thoughts on Christ in the Blessed Sacrament.

A true way to the Real Presence must, for some, be a mystic mind, not the only way.

"On hearing God's most Holy Word" and worshipping "with pure heart and humble voice before the Throne of the Heavenly Grace" many simpler souls have God's Presence in a sure real enough for them.

In his last sermon Lyte spoke of his flock on "Holy Communion" and besought his hearers "to acquaint themselves with the Lord Jesus Christ, and to place their trust in His Sacramental Death."

Surely none can say that the Real Christ was not present with Him when he wrote "The darkness deepens, Lord with me abide, and for many another faithful soul, illumined by hope, has surely come the satisfying experience that the true presence of Christ 'abides in life' and 'in hope' and 'in glory'."

GOD MAGNIFIED

God is magnified in the Song of the Blessed Virgin Mary and in the words of the Apostle to the Gentiles "in the song of Simeon."

God's great wealth of illumined hope is to be found than in any other part of the Bible. Evening Prayer.

W. D. Webb, "The multiplying miracles begin when bits of life here and there are put together, and the whole human life is made."

TASMANIAN CRICKET PLANS

FROM OUR OWN CORRESPONDENT

Hobart, September 18

A heavy financial programme lies ahead of the Tasmanian Protestant Churches' Cricket Association. Hobart in the next three years two inter-State carnivals which commitments to meet.

The annual meeting in Western Australia on August 21 was held at the hotel where the club would also be held. The club would also be held at the hotel where the club would also be held.

At no time since the last war has the cricket season in Hobart exceeded a dozen clubs, and cricket participation places considerable strain on finances.

However, after taking part in four seasons, three on the mainland and one in Hobart, there is general accord that Tasmania will not desert the inter-State cricket season.

The State's good showing in Brisbane last season has done much to stimulate interest in this regard.

CLOSE WIN

Three teams shared second place on the ladder, only three points behind the leader, S. Aidan's, Lindisfarne, went on to win the title from Moomba.

Regular representative games were held, and the results were encouraging and encouraging to young players who had a convincing defeat of comical seasons.

placed in his hands the consequences are incredible."

Such is the aim and purpose of Evening Prayer, to lead us to be completed in the vision of God, to see all holy desires, good counsels and just works proceed.

As in the Eucharist, prayer, meditation, worship, discipline, obedience, detachment, altar and sacrament stimulate and enable the person to encounter with God, so in Evening Prayer the same mystical elements in religion are also to be found.

The service, though comparatively short, is a complete whole, illuminating the mind with steady phrase and the soul with majestic hope, whose sacred and mystic glow also serves to lighten our darkness and illuminate all the darknesses of the ways of men.

ITS TOGETHER

Such a divinely inspired unity is apparently not always realised by those who treat Evening Prayer as an altar service, made up of bits and pieces."

Surely each of prayer and each piece of praise fits snugly into place in an act of worship, that the whole is a united offering of the self to God.

After confession, which is no more the worse for being "general", comes Absolution, which is the work of general religion, that one would think, in this age of general religion, that a general absolution would be the work of general religion.

After all, the Prayer Book elsewhere makes provision for those who seek private absolution.

The obvious "general outlook" of the service is not an accident, but a carefully considered approach to the needs of men to approach the throne of the heavenly grace in a congregational manner.

"To open our lips with praise" then follows prayer and meditation, interspersed with an Old and a New Testament lesson.

TASMANIAN CRICKET PLANS

FROM OUR OWN CORRESPONDENT

Hobart, September 18

A heavy financial programme lies ahead of the Tasmanian Protestant Churches' Cricket Association. Hobart in the next three years two inter-State carnivals which commitments to meet.

The annual meeting in Western Australia on August 21 was held at the hotel where the club would also be held. The club would also be held at the hotel where the club would also be held.

At no time since the last war has the cricket season in Hobart exceeded a dozen clubs, and cricket participation places considerable strain on finances.

However, after taking part in four seasons, three on the mainland and one in Hobart, there is general accord that Tasmania will not desert the inter-State cricket season.

The State's good showing in Brisbane last season has done much to stimulate interest in this regard.

The annual report said that last season was one of the best on record.

Three teams shared second place on the ladder, only three points behind the leader, S. Aidan's, Lindisfarne, went on to win the title from Moomba.

Regular representative games were held, and the results were encouraging and encouraging to young players who had a convincing defeat of comical seasons.

New Testament lesson, not by way of "vague variety" but by the special purpose of "instruction and piety meditation."

With the Creed we are at worship, and the Creed is a summary of all holy desires, good counsels and just works proceed.

As in the Eucharist, prayer, meditation, worship, discipline, obedience, detachment, altar and sacrament stimulate and enable the person to encounter with God, so in Evening Prayer the same mystical elements in religion are also to be found.

ITS TOGETHER

Such a divinely inspired unity is apparently not always realised by those who treat Evening Prayer as an altar service, made up of bits and pieces."

Surely each of prayer and each piece of praise fits snugly into place in an act of worship, that the whole is a united offering of the self to God.

After confession, which is no more the worse for being "general", comes Absolution, which is the work of general religion, that one would think, in this age of general religion, that a general absolution would be the work of general religion.

After all, the Prayer Book elsewhere makes provision for those who seek private absolution.

The obvious "general outlook" of the service is not an accident, but a carefully considered approach to the needs of men to approach the throne of the heavenly grace in a congregational manner.

"To open our lips with praise" then follows prayer and meditation, interspersed with an Old and a New Testament lesson.

TASMANIAN CRICKET PLANS

FROM OUR OWN CORRESPONDENT

Hobart, September 18

A heavy financial programme lies ahead of the Tasmanian Protestant Churches' Cricket Association. Hobart in the next three years two inter-State carnivals which commitments to meet.

The annual meeting in Western Australia on August 21 was held at the hotel where the club would also be held. The club would also be held at the hotel where the club would also be held.

At no time since the last war has the cricket season in Hobart exceeded a dozen clubs, and cricket participation places considerable strain on finances.

However, after taking part in four seasons, three on the mainland and one in Hobart, there is general accord that Tasmania will not desert the inter-State cricket season.

The State's good showing in Brisbane last season has done much to stimulate interest in this regard.

The annual report said that last season was one of the best on record.

Three teams shared second place on the ladder, only three points behind the leader, S. Aidan's, Lindisfarne, went on to win the title from Moomba.

Regular representative games were held, and the results were encouraging and encouraging to young players who had a convincing defeat of comical seasons.

of prayer, the profound act of atonement, this true climax of the Eucharist. Even after this, comes the Gloria in Excelsis, which, in proper place) as an extra climax of worship and recognition of God's great glory.

A similar climax is afforded in Evening Prayer, not by the purpose of worship and spiritual illumination, while for those who do pray, it is worth them to be "a meaningless gabble," as we are told the youngsters find them, but because a stately and purposefully designed procession of witness to the glory of God.

The climax of Evening is the safe arrival of the worshippers at the throne of the Heavenly grace where he finds knowledge of God's truth in this world and of life everlasting in the world to come.

Surely no more fitting climax could be given to a service than this. The sense of sacrament is also preserved, for Evening is meant to remind us that all life is sacramental.

THANKSGIVING

Webbe says that "When Holy Communion is not celebrated, there is no Sacramental Presence in the parish," and he is equally sure that when Evening is not celebrated there is little sense of a sacramental presence in the daily affairs of life.

To use the phrase of the Prayer Book, Evening in itself is "a sacrament of praise and thanksgiving," assuring us of the presence of God which alone has the power to make all life holy and true.

The Real Presence of Christ in the sacrament is not celebrated, there is no Sacramental Presence in the parish," and he is equally sure that when Evening is not celebrated there is little sense of a sacramental presence in the daily affairs of life.

In the Eucharist the soul receives the sacrament of the heart and mind are illuminated by Christ with love, and in both service faith and hope are illuminated by love.

And in both service faith and hope are illuminated by love, and in both service faith and hope are illuminated by love, and in both service faith and hope are illuminated by love.

Where light and life and joy and the Father's grace are given, and in both service faith and hope are illuminated by love.

In undivided empire reign, And thenceforth angels never cease Their doleful strain.

COMMON EASTER DATE

ECUMENICAL PRAYER SERVICE

Geneva, September 18
The Central Committee of the World Council of Churches has decided, after long and hard months, draft with a special report on the survey of numerous churches concerning a fixed Easter date.

A little more than half (115) have responded. It is agreed that a common date should be fixed and that the World Council should take further action in this matter.

A large majority (97) favour fixing the date of Easter on the Sunday following the second Saturday in April, but a substantial minority prefer a common movable date based on an agreement concerning the date of equinox.

Recognising that the issue is complicated and needs further investigation, the Central Committee said no early action should be expected.

It recommended that a study group be invited by the World Council to investigate and suggest that as long as a universal date has not yet been reached, the churches in each country should observe the date observed by the majority.

THANKSGIVING

Webbe says that "When Holy Communion is not celebrated, there is no Sacramental Presence in the parish," and he is equally sure that when Evening is not celebrated there is little sense of a sacramental presence in the daily affairs of life.

To use the phrase of the Prayer Book, Evening in itself is "a sacrament of praise and thanksgiving," assuring us of the presence of God which alone has the power to make all life holy and true.

The Real Presence of Christ in the sacrament is not celebrated, there is no Sacramental Presence in the parish," and he is equally sure that when Evening is not celebrated there is little sense of a sacramental presence in the daily affairs of life.

In the Eucharist the soul receives the sacrament of the heart and mind are illuminated by Christ with love, and in both service faith and hope are illuminated by love.

And in both service faith and hope are illuminated by love, and in both service faith and hope are illuminated by love, and in both service faith and hope are illuminated by love.

Where light and life and joy and the Father's grace are given, and in both service faith and hope are illuminated by love.

In undivided empire reign, And thenceforth angels never cease Their doleful strain.

Where light and life and joy and the Father's grace are given, and in both service faith and hope are illuminated by love.

In undivided empire reign, And thenceforth angels never cease Their doleful strain.

Where light and life and joy and the Father's grace are given, and in both service faith and hope are illuminated by love.

Where light and life and joy and the Father's grace are given, and in both service faith and hope are illuminated by love.

Where light and life and joy and the Father's grace are given, and in both service faith and hope are illuminated by love.

Where light and life and joy and the Father's grace are given, and in both service faith and hope are illuminated by love.

Where light and life and joy and the Father's grace are given, and in both service faith and hope are illuminated by love.

Where light and life and joy and the Father's grace are given, and in both service faith and hope are illuminated by love.

Where light and life and joy and the Father's grace are given, and in both service faith and hope are illuminated by love.

CHRISTIAN TOUR PARTY TO NEW ZEALAND

departing April 20, 1968

A luxury tour to this world in miniature. April-May, 1968. Fly quickly by jetliner to Christchurch and board your Cruiser-Coach for a "wonderful" tour. See Milford Sound, Mt Cook, Lake Pukaki, Queenstown. Stay at Te Anau Hotel, The Hermitage, before leaving the South Island for the fascination of the North. See Wellington, Napier, Rotorua, Auckland. Accommodation on the North Island will include "The Chateau" Waitomo Hotel and other top class Hotels and Motels. Return to Sydney is from Wellington by international airliner. Nineteen days all inclusive fare \$405.00.

BOOK NOW WITH

CENTENARY TRAVEL SERVICE PTY. LTD.

213 Victoria Road, Gladesville, N.S.W. 2111

Phone: 89 4113, 89 5597

There is no Substitute for Quality

