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Church Standard

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PRIME MINISTER REPLIES TO BRISBANE RESOLUTION CONSCIENTIOUS OBJECTION AND ALTERNATIVE SERVICE

The Prime Minister, Mr J. G. Gorton, has acknowledged receipt of a formal Resolution of the Synod of the Diocese of Brisbane concerning alternatives to conscription for purely military service and the treatment of conscientious objectors to military service.

The text of the Synod Resolution (which was carried by an overwhelming majority and was supported by all the C.M.F. Chaplains present) was sent to the Prime Minister on July 3 by the Right Reverend John Hudson, Bishop Coadjutor of the Diocese, on behalf of the Primate, who left immediately after the Synod to attend the Lambeth Conference.

Mr Gorton's reply is dated exactly two months later — September 3 — and is signed not by the Prime Minister himself, but by Mr B. M. Sneedon on his behalf.

The discussion in Brisbane Synod, which led to its passing the Resolution on June 13 this year, was long and comprehensive.

It is regarded in the diocese as one of the most carefully-debated motions to have come before the Synod in recent years.

Writing to the Prime Minister, Synod Hudson set forth the terms of the Resolution and expressed the hope that they would be given "due consideration".

The Resolution was as follows:

1. recognises that a conscientious objection to military service is fully compatible with the life and faith of a Christian, and commends them where possible to the care of the clergy and any of their parish;

2. supports all conscientious objectors in their objection where sincerely held, and commends them where possible to the care of the clergy and any of their parish;

3. requests the Federal Government to treat the testing of conscientious objection as a matter of determining fact. For this purpose, some thought might well be given by the government to the appointment of several independent assessors to assist the magistrate hearing the case in making a judgement on the facts alone, to prevent any suggestion of prejudice;

4. petitions the Government of the Commonwealth of Australia for the establishment, without delay, of a non-military organisation whose aim is to make available civil aid both for the alleviation of suffering and the development of non-military facilities in South-East Asian nations and the islands to our north, and that service with this organisation be made an alternative to military National Service for all who conscientiously object to military service either completely or in regard to the war in Vietnam.

Mr B. M. Sneedon (who is presumably a public servant), wrote on behalf of the Prime Minister in the following terms:

My dear Bishop:

I refer to your letter of 3 July 1968, in which you ask me to engage in the national service training scheme passed by the Synod of the Diocese of Brisbane on 13 June 1968.

Under the National Service Act, a registrant who claims that he holds conscientious beliefs which do not allow him to engage in any form of military service or alternatively, who permits him to undertake duties of a non-combatant nature only, may apply to be registered as a conscientious objector.

Since the Synod is aware, these applications are heard and determined by courts of summary jurisdiction, I note Synod's expression that several independent assessors be appointed to assist magistrates in determining the facts and making a judgement on

them. The issue of fact is whether an applicant does in fact hold the beliefs he claims to hold and whether these beliefs are of the kind which entitle him to exemption from any form of military service or from combatant duty only. This task has been vested in courts of summary jurisdiction to ensure that applications have the benefit of consideration by a judicial authority which is quite independent of the administration of national service. By virtue of their training and experience, and their independent position, magistrates are well equipped to make such a decision. There is no reason to believe that the determination of applications would be facilitated by the appointment of assessors or that assessors are necessarily better equipped to determine applications than magistrates are in exercising their judicial function. It is constantly required to hear, sit and evaluate evidence and make judgements of this kind.

The National Service Act makes provision, moreover, for a right of appeal, to a court of review, from decisions of courts of summary jurisdiction, on these applications and the recent amendments to the Act provide that a further appeal may be made to a Full State Supreme Court, as of right on a question of law, and by leave on any other ground.

Turning to paragraph 4 of the resolution, the position is that the good deal of thought has been given to the possibility of evolving a suitable and acceptable

scheme of alternative employment in a civil capacity for conscientious objectors to military service. However, there are practical and legal difficulties which complicate the Minister for Labour and National Service and his Department are presently examining.

Yours sincerely,
(Signed) B. M. Sneedon
for J. G. GORTON

Copies of the two letters have been sent to the Registry for the records of Brisbane Synod.

APARTHEID: "A FALSE FAITH", SAYS SOUTH AFRICAN COUNCIL

ANGLIAN NEWS SERVICE

A special commission of the South African Council of Churches, appointed a year ago, has now issued its report in which it has branded apartheid as "a false faith hostile to Christian belief."

Spokesman for the Roman Catholic Church in South Africa (which is not a member of the Council of Churches) have welcomed the commission's report as "wholly in accord with Catholic doctrine and teaching."

The Dutch Reformed Church (which is also not a member) has remained silent so far on the findings of the commission.

The commission was composed entirely of South Africans.

To-day there are some 2,000 active communist members of the Church, 15 national clergy are of African descent, 15 expatriate clergy, 23 ministers and 30 lay missionaries.

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BIBLE SOCIETY SECRETARY IN MISSISSIPPI

VISIT TO THE DELTA MINISTRY

FROM A CORRESPONDENT

The Commonwealth Secretary of the Bible Society in Australia, the Reverend James Payne, was in Greenville, Mississippi, from September 21 to 25.

A Negro Canon of Washington Cathedral, the Reverend John Walker, arranged for Mr. Payne to attend the meeting of the Commission on the Delta Ministry, held in Greenville.

Accompanied by Mrs. Payne he journeyed via Atlanta (Georgia), Montgomery (Alabama) to Jackson (the capital of Mississippi).

They then travelled 25 miles by road to Greenville where they were met by a Negro Episcopal priest, the Reverend Henry Parker, who is the Director of Interpretation for the Delta Ministry.

At their own request, Mr. and Mrs. Payne were accommodated with a Negro family.

On Sunday, September 22 at 8.30 a.m. the Reverend James Payne preached at the Episcopal Church of the Redeemer which has an all Negro congregation (The Episcopal Church of Saint James, a few blocks away provides for the worship needs of white Episcopalians).

NEGRO CHURCH

A 11 a.m. Mr. Payne preached at the Old Jerusalem Baptist Church with all Negro congregation.

Commenting afterwards he said: "In 24 years of Ministry I have never had an experience like this."

"The congregation was quite uninhibited yet there was a feeling of spirit of devotion and with the unbounded enthusiasm of the Negro pours out his worship in worship."

He added: "I will long remember the choir's rendering of the Negro spiritual, 'Rock my

soul in the bosom of Abraham'."

At 6 p.m. the Reverend James Payne preached at the Vesper Service in the Mississippi Valley State College.

More than 1,000 students were up the congregation.

He told them of the work and ever growing responsibilities of the Bible Society in Australia.

Afterwards the president of the college gave a reception for the Reverend James and Mrs. Payne. Several students were presented to them.

This college, heavily subsidised by the Mississippi State Government, has 2,500 students, all Negro.

POVERTY

On September 23, Mr. Payne was the guest of the Senior Warden of St. James' Episcopal Church, Greenville, with an all white congregation (for the "Downriver Motel").

A number of local white Episcopalians were present.

A frank and spirited discussion ensued as Mr. Payne questioned them on many aspects of life in poverty-stricken Mississippi.

Master Payne was invited to attend meetings of the Commission on the Delta Ministry, held at Greenville, Mississippi, September 21-25.

The Delta Ministry is a project of the National Council of the Churches in the U.S.A.

It has the support of the World Council of Churches, including the Australian Council of Churches, and of fourteen leading churches in the U.S.A. including the Episcopal Church.

This specialised ministry is

concerned with the poor in the Mississippi Delta and aims to have them lead lives of hope by self-help and determination.

There is only a thin line between indignity and justice—fear and courage—materialism and plenty—ignorance and knowledge—despair and hope, but for the poverty-stricken people in the Mississippi Delta it is a hard line to walk.

The goals of the Delta Ministry are concerned with Welfare and Relief—Citizenship Education—formal Education and Economic Development.

The Reverend James Payne left Mississippi on September 25 bound for London, England, where he will undertake a programme arranged by the British and Foreign Bible Society.

He travelled via Memphis (Tennessee), Nashville (Tennessee) and Washington (D.C.).

Mr. Julian Garwood carried a wickerbag full during a demonstration and lecture on "Survival when lost in the bush" at the Dundangon Technical School, Victoria.

RENEWAL MESSAGE FOR NOMINAL CHRISTIANS

S. John's message to the nominal Christians of Sardinia was an unmistakable exhortation to renewal, said the Bishop of Adelaide, the Right Reverend T. Reed, in his Pastoral Address to the Synod of the Diocese in

which they had the name of being alive but were dead.

"A nominal Christian—his name is on the roll of the church, but he is dead, because he is not living of the truth, by a tendency to conform to the standards of the society in which he lives, and by a lack of any bold and fearless attempt to combat the ignorance, error, and evil he sees around him."

The Lambeth Conference theme of renewal could well have been chosen with the great many nominal Anglicans in view, he said.

CORPORATE

The nominal Christian needed to be restored to "the state of godliness which was his when he was born again and made regenerate by adoption and grace."

The injunction was addressed to the whole Church in Sardinia; renewal, therefore, must be corporate as well as individual.

The Lambeth Conference looked for renewal through a deeper concern for the material as well as the spiritual welfare of men and nations.

"To this end such diverse powers, the use of power, the practice of prayer, economic and social reconstruction, must be

restored to "the state of godliness which was his when he was born again and made regenerate by adoption and grace."

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SCHOOL'S \$100 FOR BIAFRA

FROM A CORRESPONDENT

Melbourne, September 27

A demonstration and lecture on "Survival when lost in the bush" on August 22 was part of a fund-raising campaign in aid of the Biafran Appeal at the Dundangon Technical School, Victoria.

The demonstration was given by a member of the Mr. Julian Garwood, a member of S. Luke's Church, Frankston.

He created much interest by eating a wickerbag grub alive.

This, he says, is what the Aborigines do; the taste is similar to walnuts whereas when cooked they are more like scrambled eggs.

On the appeal day, staff and pupils were charged ten cents for the privilege of wearing other than traditional school clothes.

Those in uniform were "fined" thirty cents.

More than \$100 was raised for Biafra.

"TOGETHERNESS" IN ADELAIDE

FROM A CORRESPONDENT

Adelaide, September 27

The Roman Catholic Archbishop of Adelaide, Dr. Gleeson, gave an exercise in ecumenism (Congregationalist) spoke on September 18 at the first public meeting sponsored jointly by the Roman Catholic Church and the Anglican Church of Australia Council of Churches.

The meeting, in the new State Government Building, Victoria Square, was the first of six in a programme called "Togetherness"—an exercise in ecumenism.

Dr. Gleeson said: "The churchmen will speak and answer questions about the major denominations, ecumenism, and the ecumenical movement during the series."

FOURFOLD

"At no stage does the Vatican Council mention the Eucharist. It indicates any weakening of our faith in the Catholic Church is the true Church founded by Jesus Christ," Dr. Gleeson said.

However, it is the Holy Spirit who is in the church, and the communities in which the visible lines of the Catholic Church.

The doctrine, therefore, gave a fourfold programme of consideration, dialogue, co-operation and fidelity on which to base ecumenical work.

Three men "in absentia" greatly influenced the Vatican Council, Dr. Gleeson said.

They were Dr. Franklin Clark Fry, Dr. Martin Luther King, and Pope Paul.

With the official observers from the Vatican, Uppala became a gathering of Christendom in more than 500 years, he said.

SYDNEY SYNOD

The Synod of the Diocese of Sydney commenced at the House of S. Andrew's Cathedral on Monday, October 14.

Mr. Julian Garwood carried a wickerbag full during a demonstration and lecture on "Survival when lost in the bush" at the Dundangon Technical School, Victoria.

RENEWAL MESSAGE FOR NOMINAL CHRISTIANS

S. John's message to the nominal Christians of Sardinia was an unmistakable exhortation to renewal, said the Bishop of Adelaide, the Right Reverend T. Reed, in his Pastoral Address to the Synod of the Diocese in

which they had the name of being alive but were dead.

"A nominal Christian—his name is on the roll of the church, but he is dead, because he is not living of the truth, by a tendency to conform to the standards of the society in which he lives, and by a lack of any bold and fearless attempt to combat the ignorance, error, and evil he sees around him."

The Lambeth Conference theme of renewal could well have been chosen with the great many nominal Anglicans in view, he said.

CORPORATE

The nominal Christian needed to be restored to "the state of godliness which was his when he was born again and made regenerate by adoption and grace."

The injunction was addressed to the whole Church in Sardinia; renewal, therefore, must be corporate as well as individual.

The Lambeth Conference looked for renewal through a deeper concern for the material as well as the spiritual welfare of men and nations.

"To this end such diverse powers, the use of power, the practice of prayer, economic and social reconstruction, must be

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restored to "the state of godliness which was his when he was born again and made regenerate by adoption and grace."

MUSIC RECITAL AT BURWOOD

FROM A CORRESPONDENT

Burwood, September 27

A recital of choral and instrumental music will be held in S. Paul's Parish Church, Burwood Road, Burwood, N.S.W., on Friday, October 11, at 8.15 p.m.

The music has been chosen to reflect some of the finest moments in both the English and Roman liturgies.

There will be items from the works of Palestrina, Purcell, Mozart, Vaughan Williams, Kubera and Howells.

Artists will include the Ten Centuries Consort conducted by Michael Dyer.

The S. Paul's choir and professional orchestra will be conducted by the Musical Director of the church, Graham Russell.

"BACK TO S. MATTHEW'S" AT COALVILLE, GIPPSLAND

FROM A CORRESPONDENT

Moe, September 27

The picturesque little S. Matthew's Church at Coalville, Gippsland, seven miles from Moe, observed its seventy-sixth anniversary in perfect Spring sunshine on September 22 when about 130 parishioners and former worshippers packed the church and overflowed into the grounds.

"Back to S. Matthew's" was planned to take place on the Sunday morning of S. Matthew's Day, September 21.

A special guest was the Reverend H. A. (Jim) Cairns who presided at the service conducted by the vicar, Rev. E. G. Gibson.

Mr. Cairns was Vicar of Moe at the time the church was moved to the present site, and did a good deal of the work himself with the new foundations.

He is still remembered widely in the parish for his practical

gifts with carpentry and machinery, and those present were very pleased to renew their association with their former vicar.

Mr. Cairns in his sermon recalled early church beginnings in the Coalville area and particularly the year 1947 when the church was moved.

WIDEN VISION

He then shared with the large gathering his conviction that we had to remember that while thanking God for the work of the pioneers, we had to widen our vision of the Church to see

Christianity at work in every area of need.

As Chaplain of Kew Mental Hospital for more than six years, he shared some of the insights of his work with the gathering, and appealed for greater interest and concern for this class of our community.

The service the Ladies' Guild served an excellent lunch and a glass of Hall nearby when many old and young people, many photographs over earlier days were viewed.

DEDICATION FESTIVAL FOR HISTORIC CHURCH

FROM A CORRESPONDENT

Adelaide, September 30

S. John's Church, situated in Halifax Street East, Adelaide, founded in 1839, three years after the founding of South Australia, will celebrate its 128th dedication festival in October.

The following functions and services will be held during the week-end of October 18 to 20. The Dedication Ball will be held on Friday, October 18.

A Day of Prayer and Thanksgiving will be held on Saturday, October 19.

The rectory will be in attendance in the church vestry all day, from 9 a.m. until 5 p.m., to receive the gifts from the people.

On this period, the church will be open for private prayers and meditations.

The entire proceeds from the Thanksgiving Appeal will be used for the Freedmen's Relief Campaign, and other methods.

METHODIST SPEAKER

The Dedication services on October 20 will be 9 a.m. and 11 a.m. The Eucharist and Procession. Celebrant: the Rector, Reverend Donald Wallace; preacher, Father Mark Hayes, S.S.M., who will be accompanied by Brother Hilginden, S.S.M.

Breakfast will follow in the parish hall.

7 p.m. Ferial Evensong and Procession. Guest Preacher: the Reverend Ervin Vogt, well-known Methodist preacher, and Superintendent of the Adelaide Central Methodist Mission, (Methodian Church).

His subject will be "World Peace through a United Church" with special emphasis on the question mark.

SCHOOL FLOWER SHOW

FROM OUR OWN CORRESPONDENT

Brisbane, September 27

S. Aidan's School's twenty-first annual Flower Show attracted large crowds last week-end.

The splendid new block of classrooms was used for the first time for a colourful show of spring flowers.

The girls showed great enthusiasm, exhibiting just over 5,000 flowers.

These displays included colour, painting, science projects, geography projects, language projects and floral entries.

The junior forms arranged a painting competition which attracted a large number of artists.

The various stalls were organised by the students and their parents, while Sister Anne supervised the sale of the Society of the Sacred Advent.

The sum of more than \$36 was raised from the morning's effort.

THE ANGLICAN

Incorporating the Clergy Monthly

THURSDAY OCTOBER 3 1968

SOME MATTERS OF PROPRIETY

Sexually suggestive allusions are inappropriate from the pulpit. Are we hopelessly Victorian in holding them similarly inappropriate from the floor of the Parliament? If so, none of us is a Jew. If not then we are bound to comment upon certain things said last week in the House of Representatives and set forth at Page 11 of this edition.

The facts seem appallingly clear.

The Member for Evans, DR M. G. MACKAY, improperly abused that high privilege of almost absolute free speech, hardly won for all Members by the sweat and rock-like courage of their predecessors since the Stuarts, in the exercise of which none — not the Queen herself, her Judges or Ministers — may stay them, under cover of which they may uncover abuses, correct injustice, expose oppression and right all manner of wrongs in words which, used outside Parliament, might render them liable to serious criminal or legal processes, to make an ill-behaved, nasty, despicable attack upon the character of a priest of the Church of England who, whatever his deficiencies in theological knowledge, reflects in his everyday life the compassion of Christ for all men and women.

THE SPEAKER, THE HONOURABLE W. J. ASTON, gave a patently wrong ruling. It was MACKAY to proceed with character assassination under the guise of a Question. That ruling contravened the Rules of Parliament and the spirit of the parliamentary process. Mr ASTON enjoys the reputation of being a decent enough fellow who genuinely strives to display dignity and fairness in discharging his duties — as he sees them. But, as usual about Mr ASTON, centre not on his heart; but on his head. Bluntly, it seems to us that the Speakership demands just a little more intelligence, and a wider background knowledge of the history and practices of British parliaments, than Mr ASTON seems to possess. If, unlike his distinguished fellow-Speaker of the senior Parliament of the sovereign State of N.S.W., he is not prepared to cease attending to practice, for example, then his appropriate place were not the Chair, but those back benches where he came.

THE ATTORNEY-GENERAL, THE HONOURABLE N. H. BOWEN, acted in a manner in which he must alarm his better friends and strengthen the gloomiest fears of those who, having watched his performance deteriorate, have lost faith in his ability. The Parliament, have grown to doubt his suitability on the grounds of political integrity and personal stability of character to hold an office for which complete integrity and absolute stability of character are essential prerequisites. It is a reasonable inference that DR MACKAY's Question was a "Dorothy Dick" pre-arranged with Mr BOWEN. If so, that arrangement was more than improper: it was downright immoral.

Mr BOWEN's actions, regrettably, cannot be left there. He is no hick from the bush who has struggled credulously (at the taxpayer's expense) through the strait-jacket of some barrister's admission examination and gained admittance to some provincial Bar. He is one of the few Members qualified by sound academic background and professional training firmly to grasp the nuances of the Standing Orders. It is simply inconceivable that Mr BOWEN could have been the unwary of the impropriety of DR MACKAY's Question. Similarly, he knew full well that the Speaker's ruling was wrong.

Nor is this all. This man is Chancellor of the Diocese of Canberra and Goulburn. He craves in the footsteps of that greatest of Australians, that most faithful of Anglicans, that purest and most truthful of souls, Sir ROBERT GABRIAN himself. Whatever the unwary of the impropriety of the Parliament is prepared to admit, the Church can condone no attack on those standards she is bound to maintain. The question is whether Mr BOWEN can will propriety continue to remain Chancellor of any Diocese. We think not. His proper course seems to us crystal clear.

In all this sad business there was one splendid, heartening deed.

The Member for Warragamba, Mr EDWARD ST JOHN, with superb contempt for any consequences which might ensue from his Party Establishment, showed the Parliament and the people of Australia how a man of honour and integrity will comport himself in upholding the higher dignity of Parliament. Here, thank God! was a true son of the Rectory, a descendant worthy of him who defended Hampden! Mr St John gave his vote before parting. Knowing well like Mr BOWEN and others on their side that the Speaker had erred, but unlike them prepared to stand up for principle, he crossed the floor, alone of Government members, to vote against the Speaker's ruling.

CHURCH AND STATE

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

—Dr Geoffrey Fisher

Parliament and Prostitution

While it can be argued that the more stringent action proposed by the New South Wales Government — one which would allow sweeping drive through the carpet — it may reasonably be hoped that more permanent good will result by actually diminishing this evil — and particularly by punishing and otherwise discouraging those who derive ill-gotten gains from organising traffic in vice.

It is inconceivable that much violent crime is, particularly murder, has its basis in underworld leads arising from this traffic. It will be expected, therefore, that progress in dealing with this traffic will be reflected in some abatement of related criminal activities.

The New South Wales Government has been chided by some Labour critics, notably the Opposition leader, Mr P. D. Hoff, in office until the change in Government in 1965, did nothing to improve the "downward advertising" by women in lively streets in East Sydney.

Mr Hoff has pointed out that Labour, during years in office until the change in Government in 1965, did nothing to improve the "downward advertising" by women in lively streets in East Sydney.

The legislative proposals which have now been produced may not be the best, but they are dealt with "the oldest profession" and those who seek for their own ends in the practice of prostitution. But the proposals to provide a "downward advertising" by women in lively streets in East Sydney. The legislative proposals which have now been produced may not be the best, but they are dealt with "the oldest profession" and those who seek for their own ends in the practice of prostitution. But the proposals to provide a "downward advertising" by women in lively streets in East Sydney.

Dull Thinking On Memorials

In view of Dame Zara Holt's criticism of the Federal Government's proposal to erect a fountain in Canberra to the memory of her husband one wonders whether her wishes were privately ascertained before the decision was taken. It would seem

unlikely.

Most people, I feel, would think there was more merit in some one close to the seat where his life was tragically ended last December.

Canberra's tribute to him can take other appropriate forms — perhaps a portrait or a bust in Parliament House and the naming of a Canberra suburb as has already been done for other notable men.

All this does not detract from the honouring of Mr Holt's memory in other such enduring ways as the endowing an annual lecture in his name, or a memorial to Mr Holt.

Indeed, there is too much of a tendency in Australia to take a man's name in claim in providing a monument while the man is on his own merits. The recent decision to enlarge the Sydney Cricket Ground in New South Wales as a bicentenary tribute to Captain John Cook, a player while the late Sir Donald Bradman was in the team.

Any one with a little imagination can see how such an inappropriate memorial to Captain Cook can be an act of blot.

It is not surprising that the Federal and New South Wales Governments are so critical of each other's financial management, they share a dilemma in thinking out ways to honour men whom most Australians would delight to honour.

Teachers Set A Bad Example

We remain unconvinced that the teachers' strike in New South

Wales this week was justified. We base that view not so much on any industrial merit the teachers have as on the fact that as on its unfairness to school children as a matter of the year with examination results.

Like doctors and nurses, teachers have a special responsibility toward those in their care. Even more than doctors and nurses school teachers should feel obliged to set an example in behaviour because they are required to discipline those in their charge.

We share the concern about defects in education, particularly the sub-standard buildings in many areas and in the unwieldy size of classes. The drift of teachers from New South Wales and Victoria, in particular to Canada also suggests that the salaries of teachers call for review.

Yet it is difficult to see how the teachers' strike, sustained by a strike (although euphemistically advertised by the Teachers' Federation as "refraining from duty") can achieve any of the objects for which this action was taken.

Brian Booth And Another Stand

Dave Booth has purpose firm and dare to have it known" those words from a familiar hymn come to mind when we read the news that former Australian test batsman, Brian Booth, will be available for first-class cricket this season.

It is Mr Booth, a regular cricketer, who will play for cricket on Sunday. He is a member of the New South Wales, following the recent practice which the first Sheffield Shield matches in Queensland and Western Australia, including the "big cricket" programmes, including matches to Australia touring West Indies team will be involved. Mr Booth will play on Sunday.

It is believed that Booth will know cricket. Mr. Johnny Martin, is likely to take a similar stand.

Not so long ago Rugby Union and cricket were the two main games whose controllers retained from Sunday play. Rugby Union, in spite of occasional exceptions, seems likely to make a practice of Sunday games. But clearly, cricket administrators, "refusers" in some States feel convinced that it will be commercially advantageous to extend the practice. The experience involved in bringing international cricket to Australia for a world championship double wicket tournament, including the fact that the public has this view has widening support.

It is not possible to say for sure Sunday horse-racing is not foregone. Indeed, it has actually occurred in free trials on which the public has been invited to occur. The public has been invited to occur. The public has been invited to occur. The public has been invited to occur.

But what is most regrettable is the extension of Sunday sport. Mr Booth's stand will be commensurate with the public and the increasing trend toward converting Sunday into just another Saturday.

THE MAN IN THE STREET

AWARD FOR W.C.C. FILM

ECUMENICAL FILM FESTIVAL, Geneva, September 28

The National Film Festival in the Netherlands has made a special award to "Homo Homini" as a film in which the makers are most strongly expressed.

The film was produced under the supervision of John Taylor, W.C.C. secretary for film and visual arts, and was shown at the Federal Assembly.

ONE MINUTE SERMON

NO CHOSEN PEOPLE

Read Romans 2:1-6.

St Paul has argued that the visible degradation of pagan life proves that the wrath of God is poured out on those who have committed the same sins. Does it mean that those who profess a Christian faith are immune from moral wickedness escape condemnation and don't need the Church? St Paul's answer to those who profess a Christian faith is almost "My good man" as though he was debating the matter face to face.

Whoever judges someone else, shows that he knows what is right and therefore judges himself for he practices the same conduct. It does not mean that the few practises moral perversion such as we find in the lives of the Jews were known for their moral purity.

But behind all their sins lies the sin of idolatry which shows man's eagerness to put himself in the place of God.

What we do when we assume the right to judge others, and condemn them, is to put ourselves in the place of God's judgment and are without excuse.

It would seem that the Jew with whom St Paul argues says he has no favouritism in it but he, the Jew, is neither the object of God's kindness, and he does not think that he is the object of God's kindness. Mr Booth's stand will be commensurate with the public and the increasing trend toward converting Sunday into just another Saturday.

The Jew feels that he is superior to the sin of idolatry and that he is the object of God's kindness. But God looks to lead us in the way of righteousness, not in boasting but to humble ourselves.

One wonders whether some of the modern sects who profess a spirit of salvation do not share the same attitude. They are a spirit and common danger of hardness of heart, and of storing up wrath for themselves in the day of judgment.

It will be a day of righteous judgment and therefore the measure is for all at a time for repentance, using God's time for mercy as a time for repentance and gratitude to God for His forgiveness.

Today there are no chosen people. There is not a nation privileged in the day of judgment. God will render to each and every one of us according to our works."

CLERGY NEWS

DR. J. H. HINDS, Rector of St. George's, Goulburn, Diocese of Bathurst, will be in the Diocese of Bathurst, at all St. James' Cathedral, Melbourne, on Sunday, October 6.

HINDS, the Reverend D. J., Rector of St. George's, Goulburn, Diocese of Bathurst, will be in the Diocese of Bathurst, at all St. James' Cathedral, Melbourne, on Sunday, October 6.

COLE, the Reverend H. Diocese of Bathurst, will be in the Diocese of Bathurst, at all St. James' Cathedral, Melbourne, on Sunday, October 6.

BISHOP REDDING IN HOSPITAL

Bishop Donald Redding of Adelaide who, while on holiday in Queensland last month, suffered a slight heart attack, is a patient in the Royal Adelaide Hospital, Greenleaves, Brisbane.

CHURCH CALENDAR

October 6: Trinity 7.
October 7: St. Martin and Mary.
October 8: St. Andrew the Apostle and St. Philip the Apostle.
October 9: St. John the Baptist and St. John the Evangelist.

RELIGIOUS BROADCASTS

Services which are conducted by Anglicans are marked with an asterisk.

SUNDAY, OCTOBER 6
8.00 A.M. — *DIALOGUE — a monthly service. — J. H. HINDS, Rector of St. George's, Goulburn, Diocese of Bathurst.
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BOOK REVIEWS

THE CONFLICT OF LAW AND SPIRIT

THE FUTURE OF CATHOLIC CHRISTIANITY. Edited by Michael de Souza. Pp. 207. 2s.

THE future of the Catholic Church must inevitably be one of conflict, the age-old conflict between the Church as an organisation whose task is to be the letter of the law and the Church of the Spirit which is life in Christ—in God.

The conflict will not be resolved until the world is ruled by that law of love which is God, meantime the battle lines are clearly drawn in the book under review and brings the conflict to the surface of the life of the Church.

It comprises ten essays by liberal progressive theologians and what they say, because it stems from sensitivity to the promptings of the Spirit inevitably encourages the hard-core conservatives of the Church.

Naturally the letter react violently to this challenge for instinctively they realise that the Church *as an organisation* in its present form is dysfunctional, it does not change and all their hopes and fears are wrapped in the extension of the status quo.

SO did the Scribes and Pharisees react to Jesus: "The Wisdom of the Spirit" by E. I. Watkin is possibly the best essay and demonstrates how the Spirit, working within the Church, will eventually cause it to ascend above the letter of the law to the Spirit bringing into being the dispensation of the Spirit.

"Love and Morals" by John M. Gold is written in a spirit of Christian love and sensitivity and with a deep insight into human problems and needs, as is indicated by the following: "Morality is not essentially putting into effect rules prescribed by authority. It is a loving response to the needs of others."

A spice of humour is to be found in the essay by Archbishop Thomas Roberts, "Quack."

N.T. DICTIONARY

EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS. By J. H. W. G. Pp. 138. 7s. 6d.

Published in 1940, the first issue in one volume in 1952 and recently revised, this unique expository dictionary gives the student some knowledge of Greek is elementary.

Each Greek word is listed under the English equivalent and is separately listed in the appendix—significant occurrences are noted, and then a commentary is provided on the varying uses of the word. Both A.V. and R.V. are used.

The great richness of the vocabulary as it appears in the English enables the non-academic student to appreciate the nuances of thought.

In his foreword, Professor F. F. Bruce pays tribute to Vine's scholarship which was "wide accurate, and up-to-date and easy to use." To his thorough mastery of classical doctrine, the author added a close acquaintance with the Hellenistic vernacular.

—A.V.M.

FLOWERS FOR THE CHURCH YEAR

FLORAL ART IN THE CHURCH. By James Ashwin. Pp. 175. 7s. 6d.

Many decorators in both large and small churches will welcome this book with its 84 designs, both written and illustrated, of the creative use of flowers and symbolism for every Sunday of the Christian Year.

Each season is specially introduced, and among the supplementary information provided is a section on the care of equipment.

—A.V.M.

A SENSITIVE ISSUE

CONSCRIPTION IN AUSTRALIA. By Howard and Bob Rees (Eds.). University Queensland Press. Pp. 245. 5.50s.

THE University of Queensland Press is warmly to be congratulated on publishing this first book in a proposed series on challenges which Australia faces to the bases of our cultural, political, social and religious life, under the collective heading of "Contemporary Australian Social Problems."

The General Editor of the series, which will deal with "the most central and sensitive issues of our national life," will depend on whether Australia lacks, as yet, a profound enough intellectual life from which to draw writers capable of treating such issues in depth.

If the circulation of journals like "Nation", or of such religious newspapers as the Melbourne "Advocate" or The Anglican is any indication, it is sufficient number both of creative writers and appreciative readers to justify any optimism. This book is more than a ray of hope. It is a shaft of bright light on a scene that most would regard as dark.

There are fifteen contributors in all, ranging from academics and writers of fiction. They cover in detail the history of conscription, its military implications, the attitudes of the political class, the position of the international law, the anti-conscription movement and the state of the churches since Federation.

The book will be of closest interest to most Christians. Max Charlesworth, the prominent Roman Catholic who is a Reader in Philosophy in the University of Melbourne, contributes an excellent survey of attitudes within the Roman communion in Australia, and the

—S.F.W.

FUNDAMENTAL FREEDOMS ARE CONSTANTLY DENIED

FREE AND EQUAL. O. Friedrich. Noddy. World Council Churches, Geneva. Pp. 85. 1.50s.

TWENTY years ago, at the Third Session at Paris in 1948, the United Nations General Assembly adopted a historic and unprecedented "Universal Declaration of Human Rights."

Article 1 declared: *All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.*

This booklet tells something of the history of that declaration.

THE COMMON MARKET

AFTER THE COMMON MARKET. By J. H. W. G. Pp. 138. 7s. 6d.

Mr. Jay is an important Minister in the Wilson Labour Government in Britain and this book represents his specific pleading against Britain joining the Common Market.

His there includes an indictment of the Common Market system, a note on the irreversibility of the Treaty of Rome, and a plea for a larger Free Trade Group.

He has let the cat loose among the economic pigeons but much of what he says will appeal to workers in the movement and to the Country Party. —J.T.

LAMBETH REPORT

Both the official and the "popular" reports of the Lambeth Conference were published in London on September 28.

"The Lambeth Conference 1968: Resolutions and Reports" (S.P.C.K.) and "Report of the 1968 Lambeth Conference" (S.P.C.K.) are an illuminating record of events, the resolutions and the reports of the three sections.

"Faith Alive" (S.P.C.K.) and "Sabbath Free" (an illustration) is an illuminating commentary on the main events being by some of the bishops who were present.

variations and tensions which arose. Dr Charlesworth's own viewpoints about Viet Nam, conscription, the Pill and other controversial current issues are well known. His chapter in this book, under the collective heading of "Contemporary Australian Social Problems" is a monolithic opinion.

"The Anglican communion, by contrast, has never been within or outside it, however strongly some minority groups among us believe it should be. This is the line taken in a chapter from the distinguished poet that most enigmatic of our brothers, Mr Francis James, in a gem of balanced comparison, "The Anglican View on Conscriptive and Conscientious Objectors."

Francis James is normally at home in the dead centre of some raging storm, and everything he has written up to now has tended to provoke controversy which sometimes becomes bitter and deep.

His supporters and opponents alike are surprised and delighted by the passionate objectivity with which he sets forth a concise case based on the thirty-nine Articles and the history of the Anglican Church, the bare facts about most recent developments.

He has written only after this reviewer read the contribution a second time that the inviolable James was felt. "Not only the Devil can adduce Scriptural texts to sustain his case: militarists, pacifists, and even theologians can do so," he says.

Every person who is informed Anglican laymen must read this book. —J.R.T.

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VELLORE: A GREAT HOSPITAL ONE WOMAN'S VISION

FOR the first time in South-East Asia, the Department of Cardio-thoracic Surgery of the Christian Medical College Hospital, Vellore, South India, on March 21 this year carried out the difficult transplant of a calf's valve in a human heart.

The successful operation was performed on Jayasankar Ranganathan, a local rickshaw-puller.

The operation was unique in the sense that the patient had damaged his aortic valve, which resulted in "gross heart failure".

The doctors who attended him said that normally an alternative artificial valve would not only be very expensive but would mean special blood examination every two weeks, for which facilities existed only in large cities.

Since the operation, the patient who had been ill for three years, is quite healthy.

This is a highlight, of course, of the work done at Vellore but it shows how this missionary hospital started by an American woman doctor, Dr Ida Sophia Scudder, in 1900 has grown to be a centre of healing, teaching and research.

At the request of the Australian Vellore Board, which has branches in all States, the Director, Dr John Webb, is at present visiting this country. He arrived in Perth last Sunday and will successively visit Adelaide, Melbourne, Hobart, Canberra, Sydney, New Zealand, Brisbane and New South Wales. Over the years, Vellore has become a very broad-based institution: its present Director is a London C.M.S. missionary; and Australians have taken an increasing interest in its support. For the last two years, of the six foreign members on the 17-member Executive Committee, two of them have been Australian Anglicans.

RURAL AREAS

Dr John Cranwick, a son of a former Bishop of Gippsland, who works at the Church of St. John's Hospital, Nagari, a one of those men who teaching fellow intern doctors the realities of the practice of medicine in the rural areas of India. Eighteen of these young doctors came to his hospital last year for intervals of from six to twelve weeks; 20 have come already this year.

Their task in the future will be to take over the work of the hundreds of mission hospitals in India as the last of the foreigners withdraw.

The Christian Medical College and Hospital, Vellore, began in 1900 in a one-room clinic in a missionary bungalow.

Back in the final decade of the nineteenth century, a young American woman who came to spend her childhood with her missionary parents in Vellore, saw three Indian women die one night in child-birth at the hands of unlettered mid-wives, a sad condition of that time precluded Indian women from being seen by men doctors.

The girl, Ida Sophia Scudder, went home to study medicine so that she could come back to help Indian women and her medical missionary father. When she returned in 1900 qualified as a doctor, her father died and she was left alone with her mother to start the clinic.

After initial difficulties — lack of funds, prejudice and ignorance — she attended at her clinic began to swell.

In 1902, through the donation of a baster in New York, she built the Mary Taber Shell Hospital (the present Eye Section) with 40 beds.

Four years later she was able to extend her services to the aid in the villages around about. With the help of a one-cylinder Peugeot car, she instituted a weekly "Roadside Clinic".

Today, these clinics, organised under the Community Health Department, are bringing rural areas not only curative but preventive and social medicine as well.

The deep concern of Dr Ida

Scudder for the people of India gave her an ever-widening vision. Early in her career, she realised that only by training Indian women to be doctors and nurses could the need for adequate medical care be met.

Today, Vellore has a College of Nursing affiliated with the University of Madras and offering several courses of training. Some 80 graduates, nurses, diploma and degrees annually.

In 1918 Dr Scudder, almost single-handed, established the Licentiate Medical Practitioners' Course for women.

In 1942 the medical school was raised to the status of a university college, and women students were admitted to the M.B., B.S. course.

In 1947 it became co-educational in order to fill the need of the Church in India. Sixty medical students are now accepted yearly.

MANY CENTRES

A one-room clinic in 1900 became a 267-bed hospital in 1924; today there 1,417 beds.

As well, Vellore treats more than 1,800 out-patients a day, and employs a staff of 315 doctors, 303 nurses, 273 para-medical workers, 1,417 administrators and other staff who come from nearly every State in India as well as from Canada, U.K., Australia, Canada and Europe.

Over the years, the main hospital include an eye hospital, a mental health centre, a rural hospital, a rehabilitation centre for leprosy patients, and a centre

for paraplegic and other disabled people.

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SOME BOOK BARGAINS

THE ANGLICAN Book Department offers the following, many of which are not now obtainable in the bookshops.

MORE EXPANSION

As set forth in its constitution, the objective of the Christian Medical College is to impart to men and women "education of the highest grade in the art and science of medicine and nursing, or in one or the other of related professions, to equip them in the spirit of Christ for service in the relief of suffering and the promotion of health."

Vellore has expanded with the help of its friends all over the world; this help is more than ever needed.

There is no endowment or government grant to bridge the gap between expenditure and income in the Christian Medical College. Capital projects are also financed primarily from gifts and donations received from abroad.

Dr Webb will tell thousands of very State that groups of "volunteers" special needs at present.

There are many and varied: you can, for example, endow a bed, donate an operating theatre, or provide shoes for a leprosy patient.

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CHARGE THAT SACRAMENTS ARE MAGIC IS ANSWERED

FROM A CORRESPONDENT

Melbourne, September 27
The Reverend J. R. Kainey, Youth Officer for the General Board of Religious Education, on September 22 gave the fourth of the Bishop Broughton Memorial Addresses at S. Luke's, Yarraville.

The service was conducted by the Reverend E. C. Rowland; the lessons were read by Mr E. G. Dewar and Mr W. E. Bates.

Mr Kainey, answering the charge that the sacraments, as taught by the Church, are considered a form of magic, said:

The charge that the Church's teaching on sacraments verges on "magic" is neither new nor particularly surprising.

We have often hidden much of their simplicity under the description "hocus-pocus"; even the descrip-

tion in the Catechism says that "the sacraments are outward and visible signs of inward and spiritual grace". But so does an analysis of almost any other religious act.

To talk about unseen realities which are only manifested through their effect on some physical form can sound very mysterious.

In fact, it is only a description of such ordinary things as the wind, or the presence of love, anger, fear, joy, peace. All of these are real forces, yet none is itself visible.

Love is manifested by its effect on the attitude, expression, action or voice of a tangible person. That same body can also show when any one of these other strong emotions is present.

The principle that vital aspects of life are in themselves unseen, and are manifested through some other body is not a theory of magic but a description of life.

All life is sacramental. All communication between persons is sacramental.

Communication between man and God and God and man is also, and must be, sacramental.

KEY POINTS

All we know of God has been revealed to us through visible, tangible events and persons.

God has always shown Himself to be suffering and self-expressing, simply in the Christ, but at most key points in the history of man's growing relationship with God; with Moses and the burning bush; with Jesus on the Damascus Road, in the Resurrection experiences.

God has always expressed Himself through the same sacramental principle.

At key points in our lives as members of the Church — the Sacramental Body of Christ — we show our faith and act out our dependence on God as we know He offers Himself to and for us.

At Baptism, Confirmation, Marriage, Ordination, we proclaim our faith as we mark new beginnings for new stages in life.

In Holy Communion, Penance,

Holy Union, we act out our dependence on God and our continuing support. We act out our faith in the acceptance of God's action in our lives.

There is no suggestion that His action in these sacraments; He is in all life. He is particularly known to be present in these acts of His Church.

Again, there can be no suggestion that our action makes Him present; He is present and seeking to offer Himself.

What we can do is deny ourselves the benefits of His Grace, like the wedding guest who came late to the banquet without preparation and was unable to participate.

We can make our outward forms empty. This does not deny the efficacy of sacraments, it merely highlights the fact of a twofold action making the sacrament.

We express the reality of our unseen faith and dependence in our actions. God expresses His presence through those same actions.

Sacraments are not magic. They reflect our understanding that God is in our present actions, in all life, and that His presence is expressed in the same way that so many other realities are expressed — through visible action.

"CHURCH TEACHER" NEW LOOK

A completely new look is being given to the "Church Teacher", the monthly magazine published by the Church of England Children's Council for Sunday school teachers, youth group leaders and all interested in voluntary religious education.

The October issue will have a slimmer shape, a contemporary type face and a new design. It will include the first of an important series of articles by the Dean of Liverpool, the very Reverend Edward Patey, on understanding the "tenure revolt" against the Church.

HONEST TO GOD AND THE DEBATE, by John A. T. Robinson. Library edition. Price: \$2.10 (postage included).

THE NEW ENGLISH BIBLE New Testament — Library edition (Oxford/Cambridge University Press). Price: \$3.50 (postage included).

THE MAN WITH THE DONKEY — John Simpson Kirkpatrick, the Good Samaritan of Gallipoli, by Sir Irving Benson. Price: \$1.90 (postage included).

OUTLINES FOR YOUNG ANGLICANS, by R. Minton Taylor. Here is an impartial, well-written account of the History of the Church of England, how we got the Book of Common Prayer, and sections on how to pray and the meanings of "Catholic" and "Protestant" in the Anglican tradition. The author has accomplished the extraordinary feat of writing in a way that transcends churchmanship, giving this little work the widest appeal.

Price: \$0.35 (postage included). (Less 20% to members of the Church of England Information Trust.)

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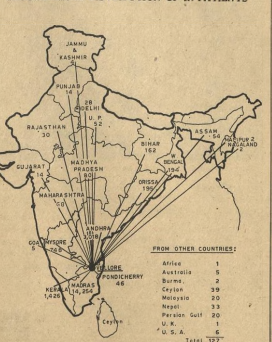
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GEOGRAPHICAL DISTRIBUTION OF IN-PATIENTS



This image shows a blank, aged, light brown paper cover or endpaper of a book. The paper has a textured, slightly mottled appearance with vertical creases and some minor discoloration or foxing, characteristic of old paper. There is no text or other markings on the page.

NEW DIRECTIONS IN PHILOSOPHICAL THEOLOGY

TRADITIONALLY the task of Philosophical Theology has been threefold:

1. To provide a framework for religion, that is, to establish a system of concepts or a metaphysics of the world in which religious concepts can at least be shown to be not contrary to the way the world is.

Examples here would be proving that the world needs to be created, that men have souls, that it is possible for spirits to exist independently of bodies, etc. of purely philosophical grounds.

It was thought that if one could do this then one has a sensible and logical framework for theological talk about the Creator, salvation of souls, grace, etc.

2. To show that this framework was relevant to the practical religion of people and of life and many by linking it with, or opposing, the current philosophical views of the time.

3. To demonstrate that this framework is relevant to the practical religion of people. Hence one could say the traditional task of Philosophical Theology is a metaphysical task.

That is to say they sought to show by reason that the world is made up in such a way, and that that way was not alien to the common religious experience, and that given that the world is made up in such a way then talk about the theology is at least sensible, if not necessary.

These traditional aims have been more than a little modified in current philosophical views.

There are now two major schools of thought in the area. Those that want to retain some link with metaphysics or that that metaphysics is essential to their task.

With this group there are two broad divisions. (a) Those that want to use traditional religious beliefs, and those that want to use contemporary metaphysics, or even to arrive at a revised concept of God.

METAPHYSICS

Of the two divisions these are the more influential at the moment. They include such people as Paul Tillich, John Robinson and C. G. Moussier.

2. The second major school of Philosophical Theology are those that wish to scrap Metaphysics altogether.

The extreme view in this school is represented by Karl Barth.

He rejects in toto the traditional talks of natural theology and claims that the only metaphysics which Philosophy is relevant in is reflection upon revelation.

That is that all theory has to

await upon the fact of revelation. The usual objection to this school is that we need to have prior Philosophy in order even to recognise revelation as revelation.

Also without a prior Philosophy we could not know what the meaning of the terms found in revelation mean.

In this paper I wish to offer the experience of it.

In this paper I wish to suggest this middle way between two purely philosophical grounds.

MAJOR PROBLEMS
The basis for this suggestion can be found in my two articles in "Sophia" journal of 1966 and 1967, and also in such works as Don Evans: "The Logic of Self-Envolvement".

There have been two major problems about God in both ancient and modern Philosophical Theology.

1. The problem of God's nature. If it is automatic or basic to religion that God is removed from the world in the sense that He is other than what the world is, then the concepts of the Hebrews, Muslims and Christians, etc., etc. are all derived from the world and are thus epistemic problems about the concepts used to talk of God.

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If the meaning of "love", "power", "kindness", "wisdom", etc., etc., are derived from the world, then the concepts they have when applied to God?

If we say they have the same meaning, then we are reducing ourselves to a crude anthropomorphic concept of God; if we say the meaning is different then we have problems about the knowledge of His nature and meanings.

The traditional solution to this problem is to describe God in terms of more and more abstract nouns—such as infinity, immutability, etc., etc.

But this is more abstract nouns become the more devoid of content they become. The doctrine of analogies of terms has also been used to overcome this problem, but without success.

2. This is the meaning of terms predicated of God is different but analogous to their meaning when predicated of things in the world.

2. The problem of the relevance and religious significance of a God described in abstract terms, i.e., a religious problem compared with the first philosophical problem.

A religious reaction against such a God as described can be seen in such people as Thomas Aquinas

This is a summary account of a paper given to the Institute meeting of the Sydney University Theological Society on September 19 by Dr John Burnside.

In medieval times in his "Imitation of Christ" and St. Thomas Aquinas in the thirteenth century.

Also Pascal and hosts of modern people express this same reaction.

Pascal writes: "The God of the philosophers, i.e., the God of the philosophers."

There are also problems here of integrating abstract concepts with religious experience.

For instance, how can such concepts be reconciled with God who acts in history among the Jewish people.

Modern approaches to this religious problem have tried to speak about the nature of particular notions and concepts.

And these concepts have been derived from science, sociology, literature, etc., etc. as to make them relevant to man today.

KNOWLEDGE OF GOD
However, the major problem in this is the knowledge of God. One about how to establish the particular notions, or how would these ideas between two different conflicting "relevant" doctrines.

The new traditional problem is the knowledge of God. It has usually had two aspects:

(a) Knowledge of God's nature, action, etc., etc. as to make them relevant to man today.

(b) Knowledge of God's nature, action, etc., etc. as to make them relevant to man today.

For the religious person this is the knowledge of God's nature.

SENIOR BIBLE STUDENT

THE ENGLISH BIBLE

BY WINIFRED M. MERRITT
The first of the English Bible appeared 1380 and bore the name of King William.

It was followed nearly a century and a half later by the version of William Tyndale, whose first English New Testament, issued in 1525, was revised by himself in 1534 and again in 1535.

Tyndale's dream of producing a complete Bible to be materialised by Miles Coverdale, whose "Tractate" Bible in 1535 was followed in 1537 by the Matthew Bible, and that 1539 by Taverner's Bible.

After the Great Bible of 1539, there came in turn the Puritan Geneva or "Breeches" Bible in 1560, the Bishop's Bible in 1568, and the Roman Catholic Rheims or Douai Bible, the first part of which was released in 1582.

All three of these Bibles were followed in 1611 by the Authorized Version.

By the nineteenth century, a vast new treasury had become available of ancient manuscripts, versions, extracts and references such as the commentaries of King James' time could never have thought possible.

The science of textual criticism, which established the value of the new texts, and the best methods of dealing with them, had made Biblical scholars better acquainted with the sacred languages and equipped them to distinguish the value of a meaning quite lost to their predecessors.

In addition, as an outcome of the natural growth of the English language, the Authorized Version in the Authorized Version, which had been completely changed few had completely changed their meaning.

It was in placing the emphasis on accuracy of translation, however, is that something

Now one modern attempt to provide this framework can be seen in efforts to revise the traditional argument for God's existence.

However, it is a slightly different ontological argument from that used by St. Anselm.

The attempt can be seen in such people as Norman Malcolm and D. Phillips.

The new argument is put somewhat in the form of: "If religious language makes sense or has meaning, then God necessarily exists."

However, I have both philosophical and practical doubts about these attempts.

Phillips falls back on a wholly other, utterly transcendent God, and this is subject to the traditional problem.

Also another criticism here is that the attempt places too much stress on finding a God who is completely unobjectionable to everyone; this is an empty methodological principle to work with.

I suggest that this attempt to provide the framework doesn't really work, and that it is in a direction which makes sense of the Biblical questions about God and allows for a new synthesis.

HUMAN VALUES
I suggest that this direction leads into the area of human values.

It is important to be clear about this we should try and distinguish types or notions of explanations and types of questions. This might be one of the tasks of Philosophical Theology.

In broad terms one might say

that religion is the attempt to bridge the gap between fact and value, that is, between what the world is and what it ought to be.

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PLANNING CONFERENCE FOR CHURCH BUILDING

ANGLICAN NEWS SERVICE

London, September 27
"Church Architecture and Social Responsibility" is the title of a conference being held at the University of Liverpool from September 26 to 29.

It has been organised by the university's department of education and extra-mural studies in collaboration with the William Morris Association and the Newman Association.

The conference is designed to bring together architects, clergy and laymen to discuss the problems to consider the future of church planning which arises from the widened concept of liturgy.

There will be a chance for delegates to visit and attend services at both the Anglican and Roman Catholic churches in Liverpool.

The Reverend David Edwards, Dean of King's College, Cambridge, will speak on "The Consumer's View of Ecclesiastical Architecture", and the Reverend John Harman, director of the department of religious sociology at the Diocese of Southwark, on "The Church in Greater London: Towards a Comprehensive Plan".

torial Policy and Plan" and "South Bank" new structure for the University of Liverpool.

"Sociology and Pastoral Planning" will be discussed by the Reverend Peter Briggs, lecturer in architecture at the Birmingham School of Architecture.

"Some Aspects of the Relationship between Church and Society", by Canon Ronald Jarvis, chairman of the Church of England Liturgical Commission.

William Leek, lecturer in art at the extra-mural department of the University of Liverpool, will speak on "Cathedral building in the twentieth century".

During the conference there will be an exhibition of drawings and models of modern churches.

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