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NEXT "LAMBETH" PROBABLY HELD ELSEWHERE

DR RAMSEY AT FINAL PRESS CONFERENCE

FROM ANTHONY HOWES

London, August 30

The normal quiet of the large library in Lambeth Palace was certainly not to be felt on the morning of Monday, August 26, when the Archbishop of Canterbury, Dr Michael Ramsey, held the final Press conference of the 1968 Lambeth Conference.

Shortly after 11 a.m. His Grace entered, accompanied by the Episcopal Secretary of the Anglican Communion, Bishop Dean of Cariboo, and the Press Secretary, and the conference began with "some thoughts" from the Archbishop.

His Grace thanked the Press for their interest in the month-long conference of Anglican Bishops and, with a cheery smile and eyes twinkling beneath those grey, bushy eyebrows, said, "Of course, you and I are in the same business really — the dissemination of truth."

The Archbishop was sure that the 1968 Lambeth Conference did not operate from an ivory tower.

This was not possible when the conference opened with "the bombshell" of the Pope's encyclical on birth control and closed with the bombshell of the Russian invasion of Czechoslovakia.

Talking of the papal encyclical later, the Archbishop said this has revealed that differences between the Anglican communion and Rome were real and serious, but are underestimated, but also, the rift within the Roman Catholic Church had been the situation there lent itself to development, causing lines and search being eager for new ones.

Dr Ramsey also said that the real problem for Anglicans was that the encyclical showed a type of authority in Church government that was not acceptable.

The Anglican Cancellative Body, composed of 50 delegates, priests, lay and bishops, would be an effective form of ensuring growth within the Anglican communion and was preferred to "a form of world Anglican government", the Archbishop said.

TWO ROLES

It would be up to him, His Grace commented, to arrange similar meetings which would include bishops from outside the Anglican communion.

In defining the role of the Anglican Church in the future, the Archbishop said that the "Anglican solidarity in Christendom".

He continued by saying that the Church had two roles to play — being Anglican and universal, while at the same time becoming intermingled with other Christian denominations.

He stressed the importance of agreement with other churches and referring to world problems such as war, race and want, the

ELECTORAL SYNOD FOR SUVA

The Electoral Synod of the Diocese of Polynesia will be held in Suva on September 19 and 20. The Archbishop of New Zealand has appointed the Bishop of Esey, the Right Reverend T. E. Sutton, as his commissary to preside over the synod which will submit three names to the Bishops of the Province from whom the next Bishop may be chosen.

The present Bishop, the Right Reverend J. C. Vockler, announced his resignation early this year so that he might enter a Religious Order.

He will leave Polynesia towards the end of the year.

popular report "Faith Alert" will be published by S.P.C.K. on September 26.

His Grace was pleased that the conference had been about prayer and contemplation and that the report "Renewal in Faith" would provide a reassurance about Christian faith, with deep understanding.

During questions from the floor Dr Ramsey was asked if he would give permission to enter into a coalition with the Conference. He replied, "In another part of the world."

AGAINST TITLES

A question concerning women in the priesthood brought this statement from His Grace, "There is an overwhelming theological reason against it."

The Archbishop, in reply to a question at the end of the Press conference, said that he was against titles for bishops and preferred "Good morning, Your bishop" to "Good morning, Your Grace".

The Archbishop of Canterbury said that it was not up to him to say the 1968 Lambeth Conference had been a success or not, but it was something that the churches and the public must decide in the coming years.

The reports of the conference — "The Official Report" and the

A NEW LOOK GIVEN TO CATHEDRAL SANCTUARY

FROM OUR OWN CORRESPONDENT

Rockhampton, September 2

After nearly two years teaching in the parish magazine, in the weekly newsletter, in Lenten sermon courses and in seminars and discussion series, S. Paul's Cathedral parish in Rockhampton has accepted the principles that lie behind the liturgical reforms which have been expressed in the English Series II service.

From Ash Wednesday this service will be used with a makeshift altar in the archway. Victorian surmountings of the nineteenth century same.

After four months of this, a questionnaire was circulated to all parishioners and the result of this was 90 per cent of the communicants asked that the new service be continued, and 85 per cent asked that the setting of the service be rationalised.

In the cathedral this meant that the heavy rod screen had to be removed, the Bishop's throne placed in the centre of the apse where the original high altar had

been, a platform built out from the chancel steps to take the new Communion rails and the lectern for the Scripture part of the new service.

A new altar had to be set in the midst of the sanctuary with the president's chair behind it.

Whilst all this was being done the ceiling of the chancel was repainted to its original beauty and the lighting scheme brought into date.

The Dean of Rockhampton, the Very Reverend John Hazelwood, blessed the arrangements before the Parish Eucharist on Sunday, August 18.

Two from P.E.C.U.S.A. — "Bretia Bell" plus the votes of Adelaide, Ballarat and North Queensland.

A much wider motion permitting Anglicans to receive Com-

munion in other churches resulted in two of the best speeches of the conference.

Both the Bishop of Exeter and the Archbishop of Wales spoke against the motion, but the conference voted overwhelmingly in favour.

It was interesting to see how the vote cut across all degrees of churchmanship.

The sight of the Anglo-Catholic leader, the Bishop of Willesden, walking in the Noes lobby with His Grace of Sydney was a sight to remember.

My crystal ball tells me that more than one Synod Charge to be delivered in Australia in the next few months will contain such phrases as "We must remember that Lambeth has no legislative authority in the Church of England and although it may give a lead, we in diocese are not bound to follow it, especially if we believe it is wrong."

One two leads that Lambeth has given are going to be not followed in Australia.

My crystal ball—which is usually brought into use as the bishops move to the division lobbies—is quite clear that England will deal with the legal implications arising from Lambeth in the final decision on the 39 Articles long before Australia does.



The secretary of S. Paul's Cathedral, Rockhampton, re-modelled and re-arranged, to enable the liturgy of the English Series II service to be celebrated here. (See story below.)

AUSTRALIAN BISHOPS — RATHER "A SILENT LOT" AT LAMBETH

FROM OUR EPISCOPAL CORRESPONDENT

London, August 30

provided the backdrop for the first days of Lambeth in favour; 183 opposed it; and 19 abstained from voting.

The conference session, "The Renewal of the Church in Ministry", put forward a resolution that "in principle there are no conclusive theological reasons for withholding the priesthood from women."

This was not voted upon; instead the Bishops passed an amendment by the Bishop of Gloucester, the Right Reverend Basil Gray, which affirmed:

"The theological arguments as at present presented for and against the ordination of women to the priesthood are inconclusive."

There was no doubt that he was expected to get down to business and what that business should be.

He intervened during the debate on Inter-Communion and I have no doubt that what he said helped produce the 5 to 1 vote in favour of the motions.

He obviously wanted us to get face to face with the 39 Articles as well.

If it is true that the Church in England has shown a surprising new tendency to get cracking on the real issues, then much credit is due to the Archbishop.

(Continued on page 11)

MESSAGE OF LAMBETH

At the end of our Conference we thank God for the renewal of fellowship and vision which he has given us as we have worked and prayed together.

Our work has been set against the grim background of events in Viet Nam, West Africa and Czechoslovakia, and mounting protest against social injustices.

The following formal "message" was issued last Saturday by the Lambeth Conference. It is addressed "From the Bishops of Australia to the clergy and the laity of the Anglican Communion."

It is a world which will no longer accept want and poverty. It is a world in which the accepted institutions and traditional ways of thought are increasingly questioned. Even in the realm of theology the familiar teaching through which ordinary Christians learnt their faith is being re-examined and in part rejected by some theologians.

Faith: To those bewildered by all we say: God reigns. He is the creator of all that is; he is at work throughout his creation, and he is at work and distinguished though it is, in his world. God has not abdicated. God speaks. All these human conflicts and these

WOMEN CAN BE DEACONS

AMERICAN NEWS SERVICE

London, August 30

The Lambeth Conference recommended on August 22

that women who are made deaconesses should be declared to be within the diaconate of the Anglican Church.

The voting figures were 223 Bishops in favour; 183 opposed it; and 19 abstained from voting.

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changes are not out of his control, and some of them Christians should welcome.

God is We believe in him and in his Son Jesus Christ, the God yesterday, today and for ever. And by the example and standards given us by his Son we judge, under his guidance of the Holy Spirit, what in this strange world is to be welcomed and what rejected.

The faith of the Church that God reigns and loves and speaks it sustained and renewed through the prayers of her members. Her life is in Christ, and her life is vigorous, as her quest to live in and with Christ. We call all Christians to fresh efforts to deepen their prayer-life, to search for those forms of prayer which most move them to their own situation, and to develop that talent for stillness that is present in God which all possess in some degree.

Let us pray to follow the Lord's example. The Lord

(Continued on page 11)

THE GENEALOGY OF CHRIST 31

RETURN TO JERUSLEM

By MICHAEL J. LAURENCE

A LITTLE while after Cushi had departed to tell the King of the victory of his army and the death of his son Absalom, he again begged Joab to let him go to David, promising to tell him all of the victory and, having received permission, took a short cut which he knew and arrived in Mahabain before Cushi.

At the gates of a city as the open area sometimes used for sacrifices, containing stables which could be used by those in authority or persons of rank, while above the gateway were rooms which were used for a variety of purposes.

When Ahimaz arrived, he found David sitting in the gateway of the city of Mahabain, anxiously watching for someone to come with the news of the battle.

The watchman on the wall who had previously told him he could see a man running, had called that he could see a second man who was also running and it was Ahimaz who was closer.

At this, the King rejoiced greatly for, he said, Ahimaz had always been a bearer of good news and even when Ahimaz appeared and having told the King, told him of the great victory which had been won that day.

David immediately gave thanks

W.S.C.F. ELECTIONS

ECUMENICAL PRESS SERVICE

Geneva, August 30

Dr Richard Shaul, 46, professor of counselling at Princeton (New Jersey) Theological Seminary, was elected chairman of the World Student Christian Federation, the federation's general committee meeting at Osnabrück, Finland.

The Reverend Risto Lehtonen, 42, of Finland, former North American secretary and secretary, was elected secretary, the top administrative post.

Opposing Dr Shaul was Dr S. L. Farmer, an economist from India. Final vote stands 61 to 61 with three abstentions.

The close margin indicated that many delegates from Asia and Africa felt the strong American-European influence in the federation should be counter-balanced by an Asian chairman.

Dr Farmer was subsequently elected a member of the executive committee.

Dr Shaul's supporters saw a 20 years of experience in Columbia and Brazil, plus his radical political orientation, as enabling him to understand the needs of the entire "Third World".

He was formerly on the faculty at Campinas Seminary and vice-chancellor of Mackenzie University in São Paulo, Brazil.

Risto Lehtonen, the new general secretary, is a clergyman of the Evangelical Lutheran Church of Finland. Former general secretary of the Finnish Student Christian Movement, he has been the W.S.C.F.'s North American secretary since 1963.

to God for His great goodness and having honoured the King, he said he had heard a great noise of those in pursuit but had not been able to find out what had happened, so anxious had he been to bring news to the King.

At this moment Cushi arrived and told him how the battle had gone.

When David asked him the same question about Absalom, Cushi replied bluntly, "My king, the misfortune befall this enemy as hath befallen Absalom".

On hearing this, the King rejoiced at one of the rooms above the gateway and went there in order to pray for the death of his traitor son.

When Joab and the army learned how David wept and lamented for Absalom they felt ashamed, though they were not committing a crime against their King rather than defeating his enemy, and they entered the city, not rejoicing as victors, but as mourners.

The High Priests did as he commanded and, the rulers having persuaded Amasa to accept the membership of the army, he in his turn persuaded the soldiers to go for having saved his son's death contrary to his own express orders.

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them in the past and asking why they had not seek his friendship having rebelled against him for his subjects again.

While he was absent there as frequently passed on to the King, he brought news to the King, he sent to the High Priests, Zadok and Abiathar, and commanded them to call together the elders of the tribe of Judah and to ask them if it would not be disgraceful for them who were of his line and lineage to permit any other tribe to choose him again for their king before they had done so themselves.

The King also bade them tell Amasa that even although he was to restore and had done nothing to try to win the people over to his rule the kingdom to him, he would not only pardon him but would appoint him general over the whole army.

Amasa, who was determined to put an end to all this sentimental display of feeling for the king, said that he would speak to him, warning him to sharply and to his cause by showing to little consideration for his own life.

He had the battle upon the other way, Joab pointed out, Absalom tried certain but had wasted time mourning the death of his brother, he would have preferred to take revenge upon all who had followed him so that not one of them would have been left alive, neither they nor their children.

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sadors had come that David could be the bridge between the King and he then set out to cross the River Jordan on his way home.

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Next to appear before David was Mephibosheth, the son of Jonathan, the son whom David had befriended, clad in a dirty garment and with his hair unkempt, for he had neither washed his clothes nor combed his hair from the day David had fled from Jerusalem.

When the King asked why he had fled from Jerusalem he replied that he had told Ziba to get things ready but Ziba had insisted that he would go in his name and give him no lame and had added that he would go in his name and give the King all the assistance he could.

Mephibosheth told David he could never be ungrateful nor did he forget how deeply he was indebted to him for his many kindnesses.

The King, tired and weary after his arduous ordeal, and not knowing which story to believe that of Mephibosheth or that of Ziba, told Ziba and Mephibosheth to divide the estate between them which he had previously given entirely to Ziba, but Mephibosheth said that Ziba take all; it suffices me that that has restored the peace to the kingdom.

Despite this, there is no indication anywhere that Mephibosheth was ever again to dine with the King.

A THIRD W.C.C. MEDICAL TEAM OFF TO NIGERIA

ECUMENICAL PRESS SERVICE

Geneva, August 30

The second church-recruited medical relief team to leave Geneva for Nigeria within the space of two weeks left on August 20 for Lagos.

This was the third team the W.C.C. has put into the field since the formation of the Division of Inter-Church Aid, Refugees and Relief, which was set up as a concerted effort to recruit personnel for work in Africa, the Middle East and elsewhere.

This week five Norwegians departed for Geneva on a two-day flight to meet the members of the W.C.C. and the International Committee of the Red Cross.

The six are Dr Anton S. Sand of Arendal, a medical doctor, and three nurses: Miss B. Dalmo of Oslo, Miss B. Bolstad of Vestvosen, and Miss M. Krevik of Molde.

Accompanying them are Sigmund Vatevik of Greaker and Mr Lars Hansson of Oslo who will serve as general administrators and supply officers.

The Danish team which went to Nigeria last year consisted of three ships transporting 1,400 tons of stockpiled, 12 tons of medical supplies, 14 tons of clothing, 14 tons of medical equipment, and 14 tons of supplies contributed by churches in Norway, Denmark, Sweden and Holland, have departed for the World of Fernando Po.

Since the beginning of August this has been at least 17,000 kilos of W.C.C.-supplied stockpile. The rest of the supplies are being sold Red Cross warehouses.

A leading Roman Catholic lawyer in the parish, with the backing of his Church, approached the General Secretary of the Reverend H. G. Jones, and suggested that the Anglican church could be shared by both congregations.

Mr Jones got in touch with the Bishop, and a visit to Dr Michael Grestford Jones, and services were arranged, and would be celebrated at 11 a.m. every Sunday.

The first Roman Catholic service was held on June 30, and was attended by 100 people. The Anglican congregation, Mr Jones, although he did not officiate in the service, but the service for Lagos was a plan of local medical relief supplies sent on August 20.

Under the auspices of the Diocese of Newcastle, England, Grammar School for Girls

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COMMUNION AT UPSALLA

ECUMENICAL PRESS SERVICE

Rome, August 30

Replying to reports in the Press that Roman Catholic delegates observed to the W.C.C. Fourth Assembly had taken Communion at a Swedish Lutheran High Mass, Bishop Wilberdus, has made a statement.

Bishop Wilberdus, who was in Rome for the 10th centenary, is secretary of the Vatican Secretariat for Promoting Christian Unity.

He said: "At no time did the Catholic delegates receive Communion at a Eucharistic service celebrated by a minister who is not Roman Catholic."

"A few Roman Catholics, present at the Assembly in their own capacities, did so receive Communion, but their action incurred censure from both the delegated observers and some of the Assembly members."

"The delegated observers privately and publicly explained the situation, current discipline would not be applied to those who did not receive Communion, but also of any member churches of the World Council."

GRANTS OVERSEAS

ANGELICAN PRESS SERVICE

London, August 30

Under the terms of the Bishop of Hexham fund which is administered by U.S.G., grants of £50 each have been voted to the churches of Melanesia, Natal, Delhi and Pretoria.

Newcastle Church of England Grammar School for Girls

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Under the auspices of the Diocese of Newcastle, England, Grammar School for Girls

UNITY DISCUSSED AT SYDNEY SYMPOSIUM

SENIOR SCHOOL PUPILS HOLD "OPEN FORUM"

FROM OUR OWN CORRESPONDENT

A three-day Ecumenical Symposium was held from August 25 to 27 at St. Leo's Roman Catholic College, Wahroonga, Sydney, to examine the current efforts towards Christian unity and to promote a greater understanding between Christians.

The symposium was organised by the Rev. Canon J. P. Binnie, the student body of St. Leo's College.

It was attended by some 80 delegates, drawn mainly from the senior years of North Shore high schools.

Amongst the speakers were the Reverend Peter Binnie, who spoke on "The Spirit of Ecumenism"; Fr. Julian Miller, speaking on "Prospects for Christian Unity"; and the Reverend Ted Noffs, who discussed "The Youth Revolt".

A highlight of the symposium was the Open Forum held on the afternoon of August 27.

The panel comprised Dr. H. Harkaway (Hewitt), Mrs. Barbara Thiering (Anglican), Mr. Vaughan Hinman (Presbyterian) and Fr. B. Bauman (Roman Catholic).

The Open Forum was presided by "Report from Uppsala", by Mr. Vaughan Hinman.

Most of the questions concerned the steps taken towards Christian unity at Uppsala, and the various discernments of the Council of Jerusalem.

Dr. Harkaway said that he saw much scope for co-operation between Christians and Jews on a spiritual plane, provided that the mutual renunciation of the nation of Judah.

He said that passages such as John 8:44 had been used throughout the ages to justify mass indoctrination in churches against Judaism, leading to the Nazi holocaust of 1942.

Mrs. Thiering emphasised that people matter before principles. She said that the future of the movement to other denominations and sects was not in isolation, and advocated more meetings between Christians.

MIX MORE

Just as Christ had died with publicans and sinners to learn from them, so Christians would learn by mixing more.

Mrs. Thiering told The Australian that the bureaucracy of the Church had been a big obstacle to understanding between Christians.

She said that each denomination's hierarchy would have to make much greater sacrifices in the interests of unity than ordinary members of the Church.

Fr. Bauman said that the Roman Church was most anxious to take the lead in unity.

He said that agreement had already been reached between the Roman Catholic Church and Protestant churches on the content of the Bible, and on Baptism.

ORDINATION FOR HONIARA

The Bishop of Melanesia, Francis Reardon, will ordain 150 children, will ordain three deacons to the priesthood in St. Barnabas Cathedral, Honiara, on October 20.

David, S.S.F., who has been working for many years with the Franciscans in New Guinea, He is a Solomon Islander.

Fr. Fugli who was working in Auki after his training at St. Louis and Serva. He is very interested in youth work and is presently working at the New Hebrides to help form a training centre in that part of the diocese.

Archdeacon H. Reynolds will conduct the ordination retreat and preach at the service.

and that he looked forward to further progress.

He told THE AUSTRALIAN that the Pope must be accepted by the Protestant and Reformed Churches as the head of the Church, before unity could be achieved.

He also said that the hierarchy was of basic importance to the Church, and denied that it imposed movement towards unity in any way.

DR RUDGE FOR INDIA

FROM OUR OWN CORRESPONDENT

The Reverend P. F. Rudge, a church management consultant in Canberra, will be going to India later this month for a three-months assignment with the National Christian Council of India.

The council is the senior body of the whole field of the production of many churches, missionary bodies, and agencies.

Dr Rudge will be concerned with the whole field of the production of Christian literature, with particular reference to staffing and organisation.

Some administrative survey work is already being done by two leading sociologists from Nagpur who are also visiting the National Council.

Dr Rudge will spend the first week of his visit at the council headquarters in Nagpur and will then visit the major cities of India.

NAGPUR

At the end of three months he will return to Nagpur to complete his report.

For the latter half of his tour he will be accompanied by the Reverend G. Stuart Seel, formerly a Fellow of St. Augustine's College, Canterbury.

Both Mr Seel and Dr Rudge are associated with a London firm called School and Charity Consultants Ltd.

The company was formed un-

MARRIAGE COURSE FOR SYDNEY

The Director of Father and Son Movement of Australia, Mr John Robson, has just released the details of the movement's next seminar on "Marriage and Family Relationships".

The course of five weekly sessions will commence on Thursday, October 31, in the Anglican Church of St. Mark at the movement's headquarters.

The seminar is arranged for the course, Mr Robson indicated that with the increased pressures on marriage and family life today, the greater individual freedom for women, the greater the growing number of inter-faith and cross-cultural marriages of all denominations, it is essential to develop additional skills in this important area of pastoral function.

Further, he suggested that the marriage and family life today, and the recognition that a good marriage is a pre-condition of causing clergy to take further steps to "marry people well".

The seminar is arranged at an advanced course and is open to all denominations, especially the United Unit in the movement's seminary, range. Understanding "Psycho-Sexual Development".

The course will be limited to 20 persons, and will be held at the movement's headquarters, 15 Goulburn Street, Sydney.

The members of the panel at the Open Forum held at St. Leo's College, Wahroonga, on August 27. Left to right: Fr. B. Bauman (Roman Catholic), Mrs. Barbara Thiering (Anglican), Mr. Vaughan Hinman (Presbyterian) and Dr. H. Harkaway (Jewish).

ALBURY VILLAGE PROJECT

Stage 1 of St. Matthew's Rectory, Albury, is under construction. The village of Canberra and Goulburn, Dr. Rudge is pleased.

The six flats cost \$38,000, and the project will be completed by the end of the year. The book will be distributed in Australia and also in North America.

The assignment in India will

CHANGE IN SYNOD

FROM OUR OWN CORRESPONDENT

Melbourne, September 1. The Archbishop of Melbourne has called the Synod of the Diocese to meet towards the end of October, three weeks later than usual, because of absence at St. Paul's Cathedral on Conference.

An innovation is being made this year, when the Synod Session will be held at a special service at St. Paul's Cathedral on Sunday afternoon, October 20. In recent years, it has been held on Monday evening.

On Monday evening, October 21, synod will assemble in the Chapter House, instead of the cathedral, and the Archbishop's Charge to synod will be delivered there.

Synod will then meet each afternoon, with the exception of the end of the week. Elections will take place on the Thursday.

The new arrangement will be trying for the Archbishop, as the former practice of Synod Session and Charge on the one evening has meant a great strain for him.

It will also allow a larger concourse of churchpeople to be present for the sermon.

BISHOP HOWELL'S VISIT

The Bishop in Chile, Bolivia and Peru, the Right Reverend K. H. Howell, will visit the country from September 13 to October 10.

He is returning to South America after having attended the Anglican Conference. His diocese was formed in 1962, and covers the area of the country from September 13 to October 10.

His tour will visit South Australia from September 13 to 20, Tasmania from September 20 to 24, Queensland and Arnhemland from September 25 to 30; Victoria from October 1 to 10; and New S.W. from October 10 to 31.

CIVIC SERVICE

The Mayor is seeking the blessing upon the Lord Mayor and Councillors and the city of Melbourne was held in St. Paul's Cathedral, Melbourne, on September 10.

The lessons were read by the Lord Mayor, Cr. R. Talbot, and the Town Clerk, Mr. R. H. Rogan.

R.S.C.M. SUMMER SCHOOL

FROM OUR OWN CORRESPONDENT
Brisbane, September 2. The Royal School of Church Music summer school will be for the first time held in Brisbane from January 6 to 22, 1969.

It will be held at Cronwell College, University of Queensland, St. Lucia.

The Organist and Choirmaster of St. James' Church, King Street, Sydney, Mr. Walter Sutcliffe, will be the director.

The Warden will be the Reverend Owen Dowling, Sector of South Wags.

Other lecturers will be the Reverend Philip Newell, Rector of St. Lucia; Mr. John Barrett of St. Paul's, Canberra; Mr. Ian McKinley of St. Andrew's, South Brisbane; and Mr. Len Bridge of Christ Church, St. Lucia.

The Reverend Arthur Grimshaw, Rector-elect of Fortitude Valley, will also be assisting in the programme.

The guest speakers will include the Reverend Stephen French, Dr. John Mainstone and Mr. Colin Brown.

Representatives of other denominations, including non-Catholics, will be actively participating in the course.

The secretary is Mr. Ian Bridge, P.O. Box 600, South Brisbane, 4101.

DRAMA DIRECTOR IN THE U.S.A.

The Drama Director of St. George's Cathedral, Perth, Mr. Anthony Hovos, has been studying broadcasting techniques in Holland and England.

His main purpose in going overseas was to attend the Christian Television and Broadcasting Convention in Oslo.

He leaves for the United States and Washington on September 7 for more study.

While in Washington he will stay with the Dean, the Very Reverend Francis S. Jones.

He will give poetry and drama recitals in Washington Cathedral.

Mr Hovos is expected to return to Perth at the end of September.

C.M.S. FEDERAL BUDGET REDUCED

The Church Missionary Society Federal Council at its annual meeting last month adopted a reduced budget for the twelve months commencing in July this year.

Despite this provision was made for sending out nineteen new missionaries to many different parts of the world.

The Federal Secretary, the Reverend E. D. Cameron, said: "The immediate opportunities before the society, especially in Asia, and the rapidly changing climate in these countries, combined with the time for action is now and not in five years' time."

Mr Cameron said C.M.S. decided to reduce the budget because of reduced missionary giving throughout Australia.

Economies had been introduced in the administration budget at home.

The cost of maintaining missionaries overseas had increased because of the rising cost of living in the world where C.M.S. had missionaries for food, clothing and daily needs had risen.

Many appeals Mr Cameron said it was difficult to pin-point the reasons for the decline in giving; however, it was obvious that the many appeals for food and families had been a challenge to Christian concern.

G.F.S. DOLL EXHIBITION

FROM A CORRESPONDENT

Melbourne, September 2. Both as an art and as a fund-raising soft toys; 1100 of them crowded the G.F.S. Hall, Spring Street, Melbourne, on August 16 and 17 for the first Doll and Soft Toy Exhibition organised by the society.

Dolls from a quarter of an inch to over three feet tall, an array of bride dolls that made the Juniors gape, over a hundred in national costumes, teen dolls, baby dolls and the old-fashioned rag dolls, all displayed with gowns, cloaks and weird animals in felt, wool and material.

Donations were for those owned by the entrant and the other for those dressed or made by the competitor.

WINNERS

Certificates decorated with a small doll were given to individual winners and pennants were awarded to the exhibitors with the highest number of points in each age group.

The branch from Church of the Ascension, Malcoe, won the people's choice for Best in Height, the Intermediate section, and the people's choice for Best Footstep, the Open section.

Girls streamed into the hall, from all parts of the State to see the exhibits and acclaimed it one of the best events yet held.

ALL WA. CHURCHES CALL FOR PRAYER

FROM OUR OWN CORRESPONDENT

Perth, August 25. Denominations of the Church in Western Australia are responding to the news of the invasion of Czechoslovakia by calling on the people of the State to pray for peace on Sunday, August 30.

In calling for peace the letter said: "In this time of fear and uncertainty, we call on you in prayer to the Father of all who is the God of Peace, that he might calm the passions of the world to unite in prayer for peace which is the work of justice."

ALL SIGN

A unique feature of the letter was that it was signed by two Catholic prelates, two Anglican Bishops, a Roman Catholic Archbishop, a Protestant Bishop, a Priest of the Greek Orthodox Church, and leaders of all Protestant denominations and the Society of Friends.

The Jewish Rabbi was unable to be contacted before the letter was published, but has since announced himself with its contents.

COPTIC PRIEST FOR AUSTRALIA

The head of the Coptic Church in Cairo, Egypt, has appointed Father Mina Labib to be the first Coptic priest in Australia.

His first ordination on August 15, 1964, was held in Sydney, which a Coptic priest has been specially ordained for service at Sydney.

Father Mina, who is married and has two children, is expected to arrive later this year.

C.M.S.'s primary concern, however, was that of evangelism; and that the society was giving all C.M.S. candidates in training were being sent out to areas where the need was greatest.

However, some of the society's existing work would suffer, for example improved housing and transport for some missionaries could be put in jeopardy.

Two of the new missionaries would go to Nepal. Others will go to Malaysia, South Africa, New Guinea, New South Wales, and the Northern Territory.

THE ANGLICAN

Incorporating the Church Messenger

THURSDAY SEPTEMBER 8 1966

A LETTER TO LAMBETH

Right Reverend and Most Reverend fathers in God, may we presume in the name of our readers to thank you for your contribution to the Message?

Some of you, the words of your discussions still ringing in your ears, may perhaps think your Message a poor thing in substance; others interested in its drafting may think it deficient in form.

Believe us, your Message shines with the peculiar clarity and force of our mother tongue at its simplest best; and we truly believe it will be plain to all men that it issues under the guidance of the Holy Spirit.

We feel it is proper to say these things because we have never hesitated to express the mild cynicism about bishops collectively, or to voice those criticisms of some of you individually, which are a sign of lively health among the laity and the inferior clergy of our communion. The young in heart will continue to manifest impatience with you. The learned will continue to look down their noses at your intellectual deficiencies. We shall ourselves no doubt continue to poke fun at you for such deference to the force of inertia as led to your amusing non-dedication to some of the places of women in the stated hierarchy.

But it will surely be different, more loving, more than ever a true family matter in future.

What your Message has done is demoralise the old nonsense about "Lords the bishops" and other towers, let alone episcopal palaces. Perhaps it was not nonsense, in a way it was old, and hopelessly out-fashioned. It was incredibly irrelevant both to Christ's example and the needs of Christ's flock today, we think.

It rejoices our hearts that instead of being what some people insist on describing as "holy" you started your Message with a reference to the very ground against which you met — events in Viet Nam, West Africa and Czechoslovakia, and mounting worldwide protest against social injustices. This, to us, is as practical and truly holy as the stand of Christ Himself. For who can be holy, who concerned with the life hereafter, if his mind is numbed, his spirit crushed, by an empty belly in this life?

It rejoices our hearts that you have leaped from the rationalisation of pietism to a family prayer and fellowship, to the blunt truth that the "world will no longer accept want and poverty" that is, as we are when you truly holy as the stand of Christ Himself. For who can be holy, who concerned with the life hereafter, if his mind is numbed, his spirit crushed, by an empty belly in this life?

It rejoices our hearts that you have restated simply, without subtle qualifications and refinements, that God reigns, God loves, God speaks, God is. For the majority of us who are indeed bewildered by the dazzle and pace of this world, its conflicts and changes, this is a whole-heartedly welcome and necessary assurance.

We applaud your call for deepening prayer, but prayer relevant to our corporal lives. Above all, we silently accept your call for "attilness in the presence of God" which is a greater need for the most of us in our industrialised societies which have replaced the murmur of the brook with the hum of the computer, the roar of the gale with that of jets.

How glad we are that you remind us of the rôle of the Church as the Servant Church in this, God's world! And how glad we are to see that you remind you said "the impatient protests of young men and women" that these "drove home to us that the Church will be renewed only in so far as she pursues" the rôle of suffering, service.

You will of course understand that what you have said of the rôle of us, the laity, is thoroughly revolutionary. That it renders even Chairman Mao's revolutionary nihilism, we find it hard to serve, that sort of you, individually, will really either understand how revolutionary your words are or what the consequences may prove. It is partly for this that we believe we have indeed spoken the truth. Not a few, among us, the laity, who have fallen victim to deviations from the Gospel line will be shocked to learn that our proper vocation of service "does not consist primarily in serving to the Church, or even to the Church's worship"; but we doubt not that by God's grace your courage in saying this will be followed in His time by universal recognition among us of its Scriptural authority.

Let us thank you finally, with love and respect, for pointing out that "the ministry of lay people is that they should be agents of reconciliation". Most of us have the wit to see that it needs to be that this world stands in need of it in our time, and all of us know in our hearts that there is no reconciliation without love.

THE CHURCH AND NATION

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

Keeping Us Safe From Bashers

Every time we read in recent years Australians have felt justified in criticising the behaviour of their police in copes with demonstrations. Incidents in Brisbane and Sydney spring particularly to mind in which police appear to have reacted with less control than could have been expected, even allowing for provocation.

Yet never have Australians been so angered by excessive vigour shown by their police as the citizens of Chicago must have felt last week when they saw in actuality on their television screens the baton-charging performance of police against anti-war demonstrators during the Democratic Party convention in that city to choose a presidential candidate. Targets of the riot were riot police and guardsmen also contributed to a most unbecoming display of the American domestic scene.

This alarming American excesses must be a warning to us in Australia to see that control of our democratic processes is maintained so that similar scenes of sickening brutality are never permitted to occur here.

Two or three times in the past year or two there have been reminders here that a mob scene may be a warning to us of the responsibility of the police to control such a situation with restraint is very great. In London, Sydney and Melbourne last week, our Federal and State authorities might well have been perturbed to consider the need to follow the line of the police in their demonstration is well understood by those in the higher commands of our police.

We don't want scenes like those which have taken place in Tokyo on recent occasions to be re-enacted in Australian cities. The police are not to be taken to task for their notorious adulation by the Prime Minister, Sir Robert Menzies. There is no real need to ride over people, even when they get to the length of lying down in a street to register a protest on an issue of democratic rights.

Women Priests Seen As "Death-Knell"

Correspondence in the "Church Times" (London) on the Lambeth Conference debate on whether or not women should be ordained to the priesthood shows that a phrase reported to

have been used by the Archbishop of Sydney in opposing the proposal is being quoted again and again by critics of the proposal. The phrase was: "If the Church is to be thrown open to women it will be the death-knell of the appeal of the Church to men."

One woman, who says that she has an unshakable belief in the priesthood and in her own vocation to that calling, cites the archbishop's phrase but says she will never leave the Church of England, because she denies one will often like me equality, justice and freedom to serve her.

Two other women, who signed a joint letter, attack the Archbishop's phrase. They write: "We had always understood that the Church was thrown open to men and women almost two thousand years ago. It was not until the time of Maggeridge's description, 'the tiny congregation of men and women, part elderly females' which appeared recently in the 'Message' that the notion of women might remedy this imbalance."

"We're wondering (as perhaps you are) how the Church is to flipp the controversy while keeping his native sons on his side."

Elections Out Of Season

The Reverend-General, Lord Casey, in an informal chat with his job the other day, made it clear that he would not be running for election in the next Federal election, and did not necessarily mind everything being put off until the next election.

This accords with the impression one has formed about Casey, but the assurance is timely in view of recent reports that the Prime Minister, Sir Robert Menzies, intends to seek an election for the House of Representatives towards the end of this year.

This would be a year before the due time. And, although two recent Prime Ministers, Sir Robert Menzies and the late Mr Holt, also obtained elections out of season, as it were, one would expect that a dissolution would be granted only on stronger ground than a party advantage the Prime Minister of the day would hope to obtain by catching the Opposition at a disadvantage.

RELIGIOUS BROADCASTS

(Season which are conducted by Anglicans are marked with an asterisk.)

SUNDAY, SEPTEMBER 8
8.00 A.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
8.30 A.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
9.00 A.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
10.00 A.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
11.00 A.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
12.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
1.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
2.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
3.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
4.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
5.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
6.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
7.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
8.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.

SUNDAY, SEPTEMBER 10
8.00 A.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
8.30 A.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
9.00 A.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
10.00 A.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
11.00 A.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
12.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
1.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
2.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
3.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
4.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
5.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
6.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
7.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.
8.00 P.M. — THE HOLY TRINITY, St. Andrew's, Sydney.

view the throwing of women into the priesthood and in her own vocation to that calling, cites the archbishop's phrase but says she will never leave the Church of England, because she denies one will often like me equality, justice and freedom to serve her.

"But, being unlearned in the niceties of constitutional law, we are unable to advise His Excellency whether or not he is entitled to refuse a dissolution of the House of Representatives if a Prime Minister less than a year in office is anxious to test his popularity on the hustings before Christmas."

Distaste For Lordly Titles

Bishops in these days do not appear to attach much importance to the proposal that they should accept titles of nobility. It is a parently little objection at Lambeth to the proposal that they should "radically examine the honours paid to them in titles and costumes and awards."

Everyone of us with much contact with the honours system, for example — can detect the reluctance many of them have to be proposed for titles, and to accept them, particularly "Your Grace" for an Archbishop, and "Your Excellency" for a Bishop. It is not surprising that many of them have to be proposed for titles, and to accept them, particularly "Your Grace" for an Archbishop, and "Your Excellency" for a Bishop.

Why Was Dr Bean Not Knighted?

The death of the noted World War I Australian historian, Dr Charles Bean, last week raised another consideration of honours. We have not admired the somewhat indiscriminate way in which civic titles are conferred in Australia, particularly among Parliamentarians and departmental heads are knighted for party political and otherwise untinguished services.

But in the case of honours system is maintained some care should be taken to ensure that honours are not conferred on those who have not merited them. It is a pity that Dr Bean's modesty made him feel to decline a knighthood which was offered to him. It is a pity that Dr Bean's modesty made him feel to decline a knighthood which was offered to him.

CORRECTION

The correction in the issue of the Diocese of Melbourne for the month of August is as follows: The Reverend N. Hill, Chaplain of the St. Vincent's Hospital, the Reverend C. Hill, Chaplain of the St. Vincent's Hospital, the Reverend C. Hill, Chaplain of the St. Vincent's Hospital.

CHURCH CALENDAR

September 8: Trinity 13.
September 9: The Holy Trinity, New York.
September 10: The Holy Trinity, New York.
September 11: The Holy Trinity, New York.
September 12: The Holy Trinity, New York.
September 13: The Holy Trinity, New York.
September 14: The Holy Trinity, New York.
September 15: The Holy Trinity, New York.
September 16: The Holy Trinity, New York.
September 17: The Holy Trinity, New York.
September 18: The Holy Trinity, New York.
September 19: The Holy Trinity, New York.
September 20: The Holy Trinity, New York.
September 21: The Holy Trinity, New York.
September 22: The Holy Trinity, New York.
September 23: The Holy Trinity, New York.
September 24: The Holy Trinity, New York.
September 25: The Holy Trinity, New York.
September 26: The Holy Trinity, New York.
September 27: The Holy Trinity, New York.
September 28: The Holy Trinity, New York.
September 29: The Holy Trinity, New York.
September 30: The Holy Trinity, New York.

ONE MINUTE SERMON

GRACE AND PEACE

In His goodness, I bring greeting to the Christians in Rome, St. Paul describes himself first of all as a slave of Jesus Christ. This is a common term (see Galatians 1:10) and it is used by other writers (James 1:1; 2 Peter 1:1; 1 John 1:1). It is a term of address of a slave of a Greek word as a Greek did not think of himself as a slave of his master, not even as a slave of his divine King. A Jewish King, however, was a slave owner.

Thus Paul as the slave of Christ appears as a member of a people of God, analogous with the people of God in the Old Testament.

But Paul is, also, by divine call, and by divine mission, the people of a Church, but of Jesus Christ from whom alone his mission and authority are derived.

The word of God has been entrusted to him, and he is engaged in his preaching faith is born. He is set apart for the Good News which is the Gospel of Jesus Christ. It is in Good News God promised that the people of His flock, born of the family of David."

It is about God's Son, in whom the Spirit of God dwelt, who were fulfilled and the Saving Acts accomplished, and the people of the family of David."

When the appointment (or declaration) took place is not mentioned, but it is mentioned in the Resurrection from the dead."

His descent from David means that he is a member of the people of the family of David."

He is Son of God "in power" and "in glory" and "in the likeness of Christ in His earthly life and death. God in the Person of His Son, Jesus Christ, in His weakness and humility, that he might save us, and that he might be faithful, not by sight.

Through Jesus Christ, St. Paul received the Good News which is the Gospel of Jesus Christ. It is in Good News God promised that the people of His flock, born of the family of David."

He is Son of God "in power" and "in glory" and "in the likeness of Christ in His earthly life and death. God in the Person of His Son, Jesus Christ, in His weakness and humility, that he might save us, and that he might be faithful, not by sight.

CLERGY NEWS

FRENCH, the Reverend D. F., of the Diocese of Melbourne, is to be the Diocesan R.A.F. Chaplain of the Diocese of Melbourne. HAIN, the Reverend L. W., Chaplain of the Diocese of Melbourne, is to be the Diocesan R.A.F. Chaplain of the Diocese of Melbourne. LACY, the Reverend H. M., Assistant Chaplain of St. Mary's, Caulfield, Diocese of Melbourne, is to be the Diocesan R.A.F. Chaplain of the Diocese of Melbourne. MELLAR, the Reverend E. J. M., Chaplain of the Diocese of Melbourne, is to be the Diocesan R.A.F. Chaplain of the Diocese of Melbourne. HILL, the Reverend C., Chaplain of the St. Vincent's Hospital, the Reverend C. Hill, Chaplain of the St. Vincent's Hospital, the Reverend C. Hill, Chaplain of the St. Vincent's Hospital.

A CENTURY OF WORK AT ROSARIO

S BARTHOLOMEW'S Church, Rosario, Argentina, one of the oldest Anglican churches in South America, is at present facing a new challenge for its future.

Its rector is an Australian, the Reverend Rex Upton, originally from Paul's, Chateaufort, England, who has worked in the Diocese of Tasmania, England, and as a Mission to Seamen abroad in Europe and South America.

While services are still held in the English language each Sunday, Mr Upton sees the need to branch out in Spanish work and services.

A Spanish service was held on June 15, the first for several years, with 60 people present on a cold and wet morning.

S. Bartholomew's, "Iglesia Anglicana de San Bartolome", celebrated its century this year on May 24.

Both the Anglican Bishop of Argentina and Eastern South America, the Right Reverend C. J. Tucker, and the Roman Catholic Archbishop of Rosario attended the thanksgiving service.

Bishop Tucker has no doubt that the next ten years will see a transforming of the Church of England in Argentina into the Argentine Anglican Church.

"A Church taking its birth from the historic faith of the early Church, nurtured in a particular English way at Canterbury, becoming world-wide as Englishmen travelled and settled in many different lands, and finally taking on the stamp of some of the national characteristics of those countries."

"What an Argentine Anglican Church will exactly look like we cannot say, though clearly its worship and witness will be carried on in several different languages: Mataco, Toba, English, Spanish; this last increasing no doubt as the others decline."

Rosario, a natural deep-water port, was selected by the Argentine Confederation last century as a terminal of a railway system to develop the interior of the country.

COLONISTS

Following the Treaty of Friendship, Commerce and Navigation of 1825, many British people settled in Rosario.

As many of these were Church of England people, the South American Missionary Society (established in the extreme south of the Argentine since 1835) made an offer of £200 per annum towards the stipend of a chaplain for Rosario.

On April 23, 1868, the offer was accepted, a room was rented and the next month the Reverend W. F. Coombe began work with a congregation of 18.

S. Bartholomew's continued to be subsidised by S.A.M.S. until 1893 when it became an independent chaplaincy.

In 1870 a corrugated iron church was purchased for £250 and used as a temporary place of worship.

The foundation stone for the present church was set on January 1, 1876.

Its walls are of brick of English dimensions made in machines imported to the Centre Argentine Railway; the roof of 510,000 to clear the church and the roof woodwork is of South American cedar.

The church was completed and dedicated on August 6, 1876. The Right Reverend W. H. Stirling, the building consecrated by the first Bishop in Argentina, the Right Reverend W. H. Stirling, on S. Bartholomew's Day, August 24, 1876.

In the years following the building was beautified by stained glass windows, brasses and fittings in memory of chaplains and members of the congregation.

Memorials of two world wars include a porch, a shell, a organ and a stained glass window.

DAY SCHOOL

The Reverend W. F. Coombe, the first chaplain, not only built the church, but also established the Day School.

The first mentioned in 1878 by the Reverend F. N. Lett who not only ministered to immigrants of all nations but developed Rosario as a centre from which to minister to many other areas of the district.

Mr Lett held the first Anglican service in Spanish at Rosario in 1879.

The Spanish work was afterwards developed considerably and two of our three priests have reported a Spanish Confirming service taken by Bishop Stirling, the church being filled to overflowing.

With his death in 1884, at the age of 42 from fever, the heroic pioneering period came to an end and that of the settled chaplaincy began.

The Reverend G. A. S. Adam, who succeeded Mr Lett, faced another cholera epidemic but built a church hall and held services in German, Swedish and Norwegian from time to time.

In 1897 S. Bartholomew's Church became independent of the South American Missionary Society.

A great bazaar and other measures were taken to pay off the large church debt.

At the same time the Reverend F. O. Spanton, spoke of both languages which was very valuable in developing the missionary side of the work.

There was a Sunday school of 200 children at Talleres (Central Argentine Railway Workshop) held in the afternoon, half in English and half in Spanish, which he was in charge of.

A Camp Chaplaincy was developed for out-lying centres by the Reverend T. Flant from 1899 to 1902; the total number of worshippers was 1,782 and the communicants 206.

The Women's Diocesan Association was founded by Bishop Every in 1910.

The chaplaincy work grew steadily under a number of chaplains: the Mission to Seamen at Rosario sprang from S. Bartholomew's where it was first housed in the church hall.

A Jubilee Thanksgiving of 1926 in the church hall. A Jubilee Thanksgiving of 1926 was made during the term of office of the Reverend A. W. Allen who succeeded in 1926.

The Reverend R. S. Lovd took his place in 1935; a new electronic organ was purchased in 1938 to replace the one installed in 1910.

The arrival in 1945 of the



S. Bartholomew's Church, Rosario.

Reverend F. V. Cowes once more gave the church the advantage of a chaplain equally fluent in both Spanish and English.

He formed a Young People's Fellowship which brought the young members of the congregation and their friends together in a way that had not been seen for years.

The Women's Diocesan Association took on a new lease of life and became a source of spiritual and material assistance to the church.

The nationalisation of the railways and the Port of Rosario resulted in the migration of a large section of the British community to Buenos Aires and Europe.

This has a serious effect on Anglican activity in 1957 there was no chaplain for either S. Bartholomew's or the Missions to Seamen.

A meeting held to consider the situation decided that those two Anglican entities should share a chaplain.

JOINT POST

In December, 1957 Mr Cowes accepted the joint post and resumed the periodic services which he held in Venado Tuerto, Cordoba and Los Cocos.

He was appointed canon in 1958 by Bishop Evans and carried out the joint ministry until 1966 when he found it necessary to resign from the chaplaincy of the Mission to Seamen.

He retired in 1967 after 22

years service, the longest of any Chaplain of S. Bartholomew's Church during the century of its existence.

The next appointment of a joint chaplain came from the Mission to Seamen: the Reverend R. P. Upton being appointed as Rector of S. Bartholomew's and Chaplain to the Missions to Seamen.

He was inducted on December 15, 1967, by the Right Reverend C. J. Tucker, assisted by Archbishop J. Gould and Canon R. S. Lovd.

Other church leaders were

SOME BOOK BARGAINS

THE ANGLICAN Book Department offers the following, many of which are now obtainable in the bookshops.

A LAYMAN LOOKS AT THE CHURCH, by Sir Kenneth Grubb. This famous pamphlet, by the President of the C.M.S. and Chairman of the House of Laity in the Church Assembly has been out of print for over a year. We have been fortunate in obtaining a few copies. Sir Kenneth speaks with complete frankness from a unique vantage point.
Price: 50.85 (including postage).

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: 30.35 (postage included). (Less 20% to members of the Church of England Information Trust.)

THE COMMUNIST WAY OF LIFE—AND THE CHRISTIAN'S ANSWER, by John S. Moyes. This is the second edition of the well-known booklet by Bishop Moyes, first published in 1952. It is regarded as one of the most direct and simple treatments of the subject ever printed.
Price: 50.25 (including postage). (Less 20% to members of the Church of England Information Trust.)

PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962, complete with Reports, Resolutions and CANONS.
Price: 51.50 (postage included).

CHURCH OF SOUTH INDIA: BOOK OF COMMON WORSHIP.
Price: 51.50 (postage included).

VOTING IN DEMOCRACIES, by Enid Lakeman and J. D. Lambert. (Slightly shop-soiled dust jackets. Ordinary retail price 53.90.)
Price: 51.00 (postage included).

NEW TESTAMENT LETTERS, by J. W. C. Wand. (Slightly shop-soiled jackets.) (Ordinary retail price 52.00.)
Price: 51.00 (postage included).

NEW TECHNIQUES FOR CHURCH FUND RAISING, by O. A. Pendleton. A few copies only of this standard work. (Slightly shop-soiled jackets. Ordinary price 56.00.)
Price: 53.00 (postage included).

LIFE AND LETTERS OF WILLIAM TEMPLE, Archbishop of Canterbury, by F. A. Iremonger.
Price: 51.20 (postage included).

A CENTENARY HISTORY OF MOORE COLLEGE, by Marcus L. Looe.
Price: 51.00 (postage included).

WISDEN'S CRICKETER'S ALMANACK, 1968, 105th Edition. A few copies only.
Price: 53.95 (postage 25c).

At the Centenary Thanksgiving service at S. Bartholomew's, Rosario, on May 24, 1968: The Bishop in Argentina and Eastern South America, the Right Reverend C. J. Tucker (centre); the Roman Catholic Archbishop of Rosario (third from left); the Rector of S. Bartholomew's, the Reverend R. P. Upton (third from right); and the Archdeacon of the River Plate, the Venerable J. Gould (second from right).

15,000 PEOPLE AT WHITE CHURCH CELEBRATION HELD AT THE END OF LAMBETH

ANGLICAN NEWS SERVICE

London, August 30

Sixty pairs of Bishops gave Communion to 15,000 churchpeople at the grand open air celebration of the Lambeth held at the White City Stadium, London, on Monday evening, August 19.

The service, held in connection with the Lambeth Conference, was offered in "Thanksgiving for the Progress of the Gospel".

An altar, covered by a simple canopy, was placed in the centre of the green.

The people occupied the whole of the arena facing it.

Blocks of choirboys from many London parishes sat in the seats behind.

The first procession consisted of the consultants, the observers from other churches, and the Bishops of the Anglican Communion in red chimeres with their deacons wearing red stoles.

Then came the Eucharistic procession: the Bishop of Iran, the Right Reverend Hassan Dehghani-Tafti, preacher; the Bishop of London, Bishop Ralph (Sean) the Archbishop of Canterbury, presided by the Crown of Canbery; the Bishop of Singapore

and Malaysia, the Right Reverend Chiu Bin I, epistolar; and the Bishop of Zululand, the Right Reverend Alphabus Zulu, gospeller.

The celebrants were next: The Bishops of Dumedin, Tokyo, Nagpur and Taiwan, the Archbishop of Uganda, the Presiding Bishop of the U.S.A., and the Archbishop, the Archbishop of Jerusalem, the Most Reverend Campbell Maclean, who, alone, was in cope and mitre.

The opening hymn, "O Worship as the King" was sung by the huge congregation.

SERIES I

The service was taken from Series I.

The epistolar and gospeller read from the letters and the Bishop of Iran for the sermon.

Eight different choirs took part in the Intercession and Prayer for the Church.

The collection was taken up for aid to be given to Christian Aid.

The Bishop administered the Sacrament to the communicants at the foot of the stairs.

The service was taken while hymns, including "Bread of the

world in mercy broken", were sung.

Two of the hymns were sung to tunes from the Church in China: there were no Chinese bishops present but the Christians in that country were not forgotten.

As the bishops moved back to the altar the final prayer, "Deck thyself my soul with gladness".

The Archbishop in Jerusalem said it was the Christian's duty to make disciples of all nations.

Many leaders in the history of the world, he said, had had the same but their empires had not lasted.

DISUNITY

It was comparatively easy to command large armies but the Christian way was much harder.

It was extremely difficult to make selfish men unselfish and loving lovers rebels into loving disciples.

To-day the Church's greatest weakness was its disunity.

This disunity was seen not only in the Western Church but in the presentation of the Gospel.

It was the difference between those who were struggling to find new ways to interpret the Gospel and those who were clinging tightly in their familiar corners and oppose any kind of change.

Social problems also divided the Church: the rich and the poor, and the frightening impact of the world population.

"What I would like to say to all of you? Things may have changed, but my message is still the same old, old story of Jesus and His love, which was never intended to solve the problems of mankind but to cure his self-will, thereby abolishing the problems."

"We certainly have the duty to try and find the best ways of executing a consistent style for the illustrations; that of the artists, among whom are Cori Richards, Edward Rawden, John Brabry, Edward Ardizzone and Carol Wainwright."

The result is an impressive variety of pictures ranging from the serene to the dramatic, and some engaging sketches by John Brabry (particularly for Judges) and the dramatic portrayals of Carol Wainwright (such as the falling of the walls of Jericho).

The pictures should, of course, be studied with the Biblical passages to which they refer, and it will be possible when the beautiful edition of the Bible is published by the Oxford University Press.

There are three volumes—The Pentateuch, The Historical Books and the Prophets and Apocrypha will appear in the autumn, and will be followed by The Gospels and the Pastoral concerns of Faith and Order were evident in dis-

BISHOP TO TAKE NEGRO STUDENT

ANGELICAN NEWS SERVICE

New York, August 23

The Bishop of Louisiana, the Right Reverend J. G. Sherman and Mrs. Sherman are making a southern Negro high school student into their Godson by home baptism.

It is part of the Student Transfer Education Programme of the National Council of Churches.

Bishop Sherman says they have decided to do this because "it was one thing we could do in relation to the Negro students in the U.S. that would be constructive and, we hope, helpful."

The student will attend the district high school of the upper-middle-class, predominantly white community.

The local school board had for three years refused to allow students to attend their schools.

It has, however, changed its position since the New York Supreme Court has ordered the school boards to accept such students.

Commenting on the figures, a sociologist, Mr. N. Blakey Monahy, said that they indicated certain trends in the structure of the Church population. If followed through they would indicate some of the areas of need.

KEW CHURCHES CONFERENCE

FROM A CORRESPONDENT

Melbourne, August 23

"This meeting achieved far more than we hoped for," said the Reverend Douglas Dargaville at the conclusion of the Churches' conference held in five sessions over the week-end of August 9 to 11.

The conference, which was arranged by the Kew Inter-Church Council, included a team from the Victorian Council of Churches consisting of Dr. C. J. Wright and Mr. Dargaville.

It was designed with maximum audience participation in mind, and much of the time was spent in small groups discussing issues raised.

Seven churches participated: Anglican, Methodist, Presbyterian, Roman Catholic, Baptist, Salvation Army and Congregational.

The meeting began on the Friday night with an analysis of statistical information collected on the community in general and the churches in particular.

Commenting on the figures, a sociologist, Mr. N. Blakey Monahy, said that they indicated certain trends in the structure of the Church population. If followed through they would indicate some of the areas of need.

ROLE PLAY

Discussion on the Saturday raised the question of the Church's role to human involvement, and through role play and discussion the Church's role in today's society was discussed.

The sound film-strip "World Come of Age" and "Church

STREET SCHEME

● The establishment of a street minister.

● A regular forum on social issues.

● Possibilities of social welfare.

● More education programmes to create understanding between the churches.

● Commenting on the wide range of issues represented, Dargaville said that a remarkable degree of unanimity had grown.

He said that they had overcome many preconceptions and arrived at a basis on which to meet and act.

The Victorian Council of Churches had arranged the conference as a pilot project to consider the possibilities of inter-church councils had attended and had indicated interest.

Observations from three other inter-church councils had attended and had indicated interest.

FELLOWSHIPS APPROVED

ANGELICAN NEWS SERVICE

London, August 30

The Lambeth Conference last week unanimously approved a resolution welcoming the "appropriate" Fellowship of World Church Women in various parts of the Anglican Communion.

The resolution commended the "sincerity and extent" of these associations "for their increase of devotion and neighbourly affection for women of the faith of Jesus Christ."

Following the vote, the Right Reverend Gordon Strat, moving the resolution, said that the Fellowship was one which he had found the fellowships willing to accept as open to any member "as wide open as any other."

UMBRELLA

He emphasized that they were not set up in opposition to the Mothers' Union but one which the MU could help without departing from its own standards.

The Bishop of Newcastle, N.S.W., the Right Reverend J. A. C. G. Baker, moved a resolution as an umbrella movement which could include all the various organizations in the Church, and one which satisfied the needs of all members who did not wish to belong to what he described as "closer Church associations."

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NEW MEMBERS MEET IN A.W.C.C. WORKING GROUP

ECUMENICAL PRESS SERVICE

Geneva, August 30

The presence of a woman and of a Roman Catholic priest at the Working Committee of the W.C.C. Faith and Order Commission made the annual meeting at Sigtna, Sweden, from July 21 to 24 more diversified than ever before.

The woman, Miss Christian Howard (Church of England), and the priest, Don Emmet Looming, O.S.B. (Rome), were among the new members of the Working Committee chosen from the 135 commissioners.

Other new members included Bishop Leslie Mudgegin (South India), Bishop Michael Mudgin (U.S.S.R.), Professor Hans-Hertrich Wolf (Germany) and a second Roman Catholic, Professor Jorge Medina (Chile).

The meeting, chaired by Professor J. Robert Nelson (Boston, Massachusetts), began with an extensive evaluation of the Commission's work.

The Faith and Order Committee of the Assembly had asked the Faith and Order Commission to continue studying the unity of the Church but in the context of the unity of mankind and creation.

Topics to be taken up are in the Section I report from Uppsala, as well as the unity statement of New Delhi, 1961.

The phrases "in all places" and "in all languages" were clearly defined.

This directive will necessitate further cooperation with other W.C.C. departments, and will engage scientists as well as theologians.

The Working Committee considered the Faith and Order Commission, or will be taken up since the Commission met in Bristol, England, a year ago.

Plans for studies on ordination, the Council of Churches, and the authority of Scripture were also discussed.

Careful attention was given to the topic of the Christian understanding of man, first, which will become a major W.C.C. study emphasis in 1969.

A first draft of the study "Man in Nature and History" was discussed and approved for other study. "Authority and Freedom" will be the subject of the pastoral concerns of Faith and Order were evident in dis-

RELIGIOUS DISTRIBUTION IN CANBERRA

FROM OUR OWN CORRESPONDENT

Canberra, August 26

In a bulletin issued by the National Capital Development on the growth of Canberra, some interesting figures are given under the heading of religion.

The table below (it stated) shows the present religious distribution of religions in Canberra, and the estimated distribution at the 250,000 population level estimated for 1980.

The figures also show a comparison with the average population level estimated for 1980.

The bulletin added that this table compares the religious distribution in Roman Catholic.

The distribution of other religions does not show, as before, some significant variations from the major metropolitan centres.

YOUNG GROUP

Under a population heading, the bulletin showed that the increase in population had been most significant over recent years in the 15-19 years of age group.

In 1954 this group numbered

1804, which was 5.9% of Canberra population.

In 1966 it had grown to 9543, which was 9.9% and in 1980 250,000 this age group would number 22,000, or nine per cent of the total.

NATIONALITY

Naturalization showed that 25% new in Canberra were born overseas, compared with 10% for all Australia.

Number born out of Australia included 4% from the United Kingdom and Republic of Ireland - 98%; at 39%; Germany, 27%; Italy, 10%; at 7%; Netherlands, 14%; at 6%; Yugoslav, 27%; at 5%; European, 50%; at 22%; others, 33%; at 13%.

Canberra will always have a more cosmopolitan element, than the rest of the nation, than the Australian average.

Percentage of population

1954

Religion	1954	1966	1980
Roman Catholic	25.2	21.6	21.2
Church of England	25.2	21.6	21.2
Methodist	11.8	11.8	11.8
Presbyterian	11.8	11.8	11.8
Others	25.2	21.6	21.2

"THE PICTORIAL" GOSPEL

By the Reverend N. M. Clout

ANYONE Christian or sceptic can readily procure a copy of the New Testament, and turn the pages of the Gospels to be brought face to face with Jesus of Nazareth.

The reader's interest and attention are certain to be attracted from time to time, even though he may not fully understand, or fully accept, what he reads. But his understanding, at least, will be the likelier, if he has a working knowledge of the background from which the Gospel he is reading has emerged.

Each Gospel has its own history, purpose, and construction, which serve to answer such natural questions as "Who wrote this? How was it written? What authority does it have?" The answers are of interest to everyone. They are available in great detail to those whose whole lives are devoted to theological study.

If it perplexes and contentions details are set aside, it is quite possible to highlight the essential facts in a way which will greatly enrich the average reader's pleasure and profit.

The pictures of a narrative will become clearer in outline and will penetrate the understanding more completely. The Gospels are the only near-contemporary records of Jesus that we have.

TO ALL MEN

But history has shown this to be providential. If authentic, contemporary portraits of Jesus were extant, they would "freeze" Him and His ministry in a restricted national context for all time. He could never be other than a Jew.

As things are, the Gospel pictures transmit to us the essence and character of His personality, leaving us free to find a freedom and flexibility regarding His physical attributes which, if could, would be impossible to have.

Of the importance of this cannot be overstated. By the Chinese He can be (and is), portrayed as a Chinese deity, by the African, with black eyes, and by the Indians, with black eyes, and so on. When it comes their own, in a very real sense, losing nothing in the process, and not losing deprivation of others.

No one loses, but all are enriched. He truly is the God of all things to all men, "Son of God and Ideal Man."

It was because of this imaginative freedom that the world was soon hied, once the Christian Church was established, with a wealth artistic creations, by master craftsmen.

When after the signing of a final destiny, Jesus and his disciples left for the Mount of Olives, Mark, with the natural instinct, Jesus and the disciples, the foundation and inspiration of their labours. Yet, he is at least, in none of them are His physical attributes ideal.

Many of these likenesses, large and small, have uplifted the hearts of humanity, and have assisted the Church's teaching work.

WORKS DIFFER

This activity has accelerated over the ages, and shows no sign of abatement. It is only few examples to illustrate the endless myriad of works of art.

"The Last Supper," by Leonardo da Vinci, is a world-famous painting of the Last Supper, by Holman Hunt; a product of the English school and artistic.

3. The colonial statue in bronze, "Christ of the Andes," was designed by the Argentinian sculptor Mario Altono, and took eleven years to create. It is a symbol of peace between two nations.

4. The similarly immense "Corpus Christi" in bronze, completed in 1931. It is 125 ft high, on Mount Corcovado (230 ft), in Rio de Janeiro, and can be seen for many miles. These and other statues are masterpieces of Spanish-American devotion and insight.

5. The "Nativity" retables in the Iceland Cathedral. This was painted by an Australian artist,

and she depicts the traditional shepherd with the crib at carol time, and the Garden of Gethsemane.

The saw Jesus described by His disciples, and placed under His feet.

Mark was clad only in his right robe, and fled, naked, into the darkness.

Mark had had the privilege of a sound elementary education, through his association with Peter and the other Galileans, he also became fluent in Aramaic, and, at a later stage acquired a practical efficiency in Greek.

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Mark joined him there.

Mark interpreted for him, day after day, and grew more and more virtuously old.

Mark was greatly comforted to have him (Philonian) had been left Rome, and he had become a valuable. Writing the "Pictorial" Gospel, Mark instructed him to hurry to Rome, and to "take Mark, and bring him with you, for he is profitable to me for the ministry." (Tim. 4:11).

Shortly after Mark's return, Peter and Paul were put to death.

The members of the Church in Rome were fearful that the priceless pictorial presentation of the Gospels would be lost.

It was unthinkable that this rich treasury of intimate experience should be lost.

Mark was inspired to set it down in a readable form. Knowing its importance, Mark readily agreed, and the "Pictorial Gospel" took shape.

It is not to be mistaken for John Mark, this Gospel might very well be called "The Gospel of Peter and Mark."

It opens with a majestic and compelling phrase: "The beginning of the Gospel of Jesus Christ, the Son of God."

TERSE REALISM This is characteristic of the terse realism evidenced throughout the narrative.

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This does not detract from the value of the writing, however. It includes them with the world authority.

Like St. John, however, they wrote under different circumstances and for other purposes.

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Chapter 13 contains teaching on God's judgment, and in 14:1-9 is associated with Spelman. The remainder of 14, and the whole of 15, with the birth of Christ.

Superior; His Crucifixion; Arrest; Trial and Betrayal.

The Restoration and Ascension are narrated in 16, and the Gospels close with the birth of the Church at Pentecost.

Always, these portrayals are composed primarily with Christ as a subject.

Central Figure is clear and unambiguous.

Mark also delineates faithfully those human personalities which have become inextricably, whether for or against Him, appear for a brief interval of time—gabbled in their human virtues and vices—before the Son of God.

At detached and honest reporting, St. Mark's Gospel is unequalled in our human annals.

The temptation to draw inferences, or to make overtive comment, must have been almost irresistible, but he maintains a stern objectivity throughout.

It is on record that Mark, in due course, became the first Bishop of Alexandria, where he was martyred.

The "Pictorial Gospel" is his timeless memorial, and mankind is forever indebted to him for it.

His Gospel is a particular treasure for the world of today. The present world population includes a significant and increasing percentage of young people.

If it is good to recall the "Pictorial Gospel" portrays a Saviour Who moves as freely among the problems and purposes of the young, or at the height of their powers.

All His Apostles were either young, or at the height of their powers.

Two of them, James and John, were at times wild, noisy and when He was crucified, they gave them the nick-name "Boanerges" (Sons of Thunder).

Jesus Himself was approximately 30 when He was crucified. By the standards of any generation, He was a Young Man!

For nearly four hundred years, April 25 has been observed by the Christian Church as St. Mark's Day. It is the Patronal Festival of cathedrals and churches around the world, named in honour of him who gave to that world the inspiration of the "Pictorial Gospel."

ONE PURPOSE

He heals sick people; eats with publicans and sinners; gives instruction about the Sabbath; He teaches in parables; raises the daughter of Jairus; heals the Five Thousand; and sends the Twelve on a teaching mission.

His love for the Saviour is covered in 7:24-30, his high regard for the Galilean, his Syrophenian woman.

He returns to Galilee in 7:11 and His word of the Gospel of Jesus Christ, the Son of God."

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REPORTS FROM UPSALA FOR MELBOURNE CENTRES

FROM A CORRESPONDENT

Melbourne, August 26

Churches in five separate metropolitan areas of Melbourne will combine in September to hear delegates returning from the World Council of Churches' Assembly held at Upsala, Sweden, last month.

These are being arranged by local Anglican Churches of Christ, with the help of the Victorian Council of Churches, and will be reported by special speakers and presentations of the Assembly's work.

Delegates who will take part in the programme are the Right Rev. N. M. Clout, Moderator (Anglican), the Reverend C. K. Davis and S. J. Weeks (Methodist), Mr. and Mrs. E. J. B. Berrington (Anglican), the Reverend J. C. Wright (Anglican) and the Reverend J. W. R. Westerman, when at the Assembly.

The meetings, which will be held on Sunday nights, will include reports of the meetings which will commence at 8 p.m. on September 8, East Berrington, Presbyterian Church, September 15, Box Hill Town Hall; September 22, Presbyterian Ladies' College,

Burwood and S. Paul's Church, have been prepared by the Victorian Council of Churches, and will be on sale at the meetings.

A booklet will include other ecclesiastical literature relating to the work of the World Council of Churches.

Plans have also been made to include a film illustrating the work of the World Council of Churches.

Reports of the message and reports of sections of the council

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SHELLEYS' Famous Drinks

ORANGE DESSERT - LEMON DESSERT - LEMONADE KOLA - OLD STYLE SODA WATER - PEPPERMINT

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Shelley's BACON

Mild cured lean bacon Rashers

the best you can buy. Sealed

to keep that fresh bacon flavour.



There is no Substitute for Quality

SENIOR BIBLE STUDY

THE SEPTUAGINT

By WINIFRED M. MERRITT

STUDY NO. 4: CRITICAL PROBLEMS.

The date of the Septuagint Pentateuch may be fixed around the middle of the third century B.C., but little evidence exists on the dating or the balance of the books.

As a whole, it would seem that less care was taken with this, since there is a vast variation in style and accuracy. The translators of the first five books have done their work with great faithfulness, the very first chapter of Genesis containing notable instances of an extreme literariness characteristic of the Pentateuch, in which the atmosphere in general is more Hebrew than Greek.

Hebrew grammar is correctly observed. Occasionally the translators, in their desire to be true to what they conceive to be the meaning of the Hebrew, depart from the sense.

Other sentences are at times almost unintelligible from the cause, and even when the meaning is rightly understood, their original, they have generally by content to render it in Hebrew style or the requirements of the Greek language.

There is a disposition to translate words which present unusual difficulty. Translations occur in almost all the books of the Septuagint, and in the majority of instances may be regarded as a frank confession of ignorance or doubt.

DOUBLETS

Sometimes two words are occasionally added by adding, or found to the translated Hebrew.

The Alexandrian translators often amplify, they occasionally omit, the interpretation. It is to be noted that they render the same Hebrew words in different places in Greek equivalent, even in the same context; they introduce

"SILENT LOT"

(Continued from page 1)

this is due to the lead the Archbishop of Canterbury has given. It was improved by Ian Ramsay, Bishop of Durham; many will see him in the lead of an expedition of Augustine's Church; the Archbishop of Mainz. The latter spoke but twice, but what a silent this man has.

And the Australians? We were for the most part a silent lot. My records tell me that I said of us spoke, but the only two speakers who will be remembered as the bishops have for home are the Archbishops of Sydney and Perth. Remembered for different reasons maybe but remembered they will be.

Of the two prelates were both on the subject of women who were attacked. There was an assumption that there were no theological objections against the use of women as altar servers, while it could be said that his own personal objections were more than Sunday school stuff he got through better in the world.

The Lambeth bishops, whatever they thought of his theology or his concerns were united in their about his courage or honesty.

My concerns were particularly in our relationships with those of other faiths, and peace.

Once again the bishops were led to doubt at the integrity of this man and his compassion was apparent, too.

One of the happiest moments was the gathering at Lambeth when the Australian presence to witness the conferring of an honorary D.D. on the Prime Minister.

But one was bound to remember that while Canada, India, England, the Middle East, Africa, and New Zealand have all been represented in the leadership of the conference, in none of the great services were elsewhere, Australia (and America) were absent.

Truly we have a long way to go before we grow up.

metaphors or grammatical constructions which have no place in the Hebrew text, and are there in the Septuagint figures and speech which exist in a third century B.C. text.

Some of the books show "obscure" signs of being translated from a Semitic original. It has been suggested that the translator who was perhaps more familiar with Greek than the translator with Semitic poetry, while the second of the translators presents an almost identical paraphrase.

A comparison of certain passages which occur in separate contexts reveals the presence of different hands.

Dr Swete feels that the Book of the Twelve Prophets and those of the three major Prophets were probably translated with the same general purpose as controlled the translators of the Pentateuch, though under a different hand.

Since the Prophets were not so familiar to the translators, the peculiar sanctity of the Law.

The Writings, excepting perhaps the Psalms, were translated at a lower level, and such books as the Psalms and the Proverbs are viewed by the Alexandrians as national literature, which may be treated with the freedom

LAMBETH MESSAGE

(Continued from page 1)

withdraw for prayer and thanksgiving, and they returned to their free service of and in the world.

Ministry. The role of the Church is to be seen in the role of her Lord - that of the Suffering Servant. To this theme of the Servant Church we found ourselves returning again and again. It is to be noted that the young men and women drove home to us that the Church will be renewed only so far as it pursues that role.

That is the role that all too often we have failed to serve. The Church is to be renewed inside and outside the Church. We are to be renewed as a self-selected or inward-looking assembly and private institution. The test of every penny we spend, of every meeting we attend and of every service we hold is whether it makes it enter for the world to see the world in her role as servant.

We call on the bishops and pray that they will be vigilant against all temptations to worldliness, and to strive to attain to that simplicity of living and detachment from worldly entanglements which is so evident in the life of the young.

The ministry, the service of the Church to the world is to be renewed. The Church is to be renewed. We have given much thought to the world, while it could be said that his own personal objections were more than Sunday school stuff he got through better in the world.

The Lambeth bishops, whatever they thought of his theology or his concerns were united in their about his courage or honesty.

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The Minor Prophets form a single group, possessing considerable affinity with the first translators of both Jeremiah and Ezekiel.

ISRAEL STANDS APART, being characterized by a distinctive style, and showing less fidelity to the Hebrew. In short, the books and groups of books within the Septuagint demand separate criticism.

In recent years, new material of great importance for the textual examination of the Septuagint has been discovered in the Dead Sea Scrolls, and other, and much work has been done in being done in this field. As yet, the New Testament knowledge of the spirit of the Septuagint is inadequate.

LAMBETH MESSAGE

(Continued from page 1)

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DIOCESAN NEWS

ADELAIDE

NEW GUINEA MARTYRS - The Anglican Diocese is in thanksgiving for missionaries martyred in New Guinea. The first of a series of services will be held on Friday, September 5, at 7.30 p.m. The Rev. Fr. J. W. Deane, the Very Rev. Fr. J. W. Deane, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

ADELAIDE

A.H.M.S. RALLY - The Right Reverend T. Reed, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

ADELAIDE

The Church of England Men's Society diocesan conference will be held at Yatala on September 21 and 22.

ADELAIDE

THE PATRONS' FESTIVAL OF S. MARY'S, ADELAIDE, will be held on Sunday, September 15. The Field Officer for Christian Education, David W. Moran, will preach at the 8 a.m. and 9.30 a.m. services. A special service will commence at 10.30 a.m. The Rev. Fr. J. W. Deane, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

ADELAIDE

Let us not together how we can have a real relationship and which He has promised us.

ADELAIDE

BRISBANE COMRADES OF S. GEORGE'S - The Rev. Fr. J. W. Deane, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

ADELAIDE

THE SOUTH AUSTRALIAN BISHOP - The Right Reverend T. Reed, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

ADELAIDE

C.M.S. SERVICE - The Right Reverend T. Reed, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

ADELAIDE

COOPERARD G.P.S. - The Right Reverend T. Reed, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

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19, where he will continue his studies in the General Seminary, Adelaide. The Chaplain of Newcastle Cathedral, the Rev. Fr. J. W. Deane, who has been appointed Rector of Brisbane Cathedral, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

ADELAIDE

CANBERRA & GUBERNA UPPSALA REPORT - A film of the Anglican Diocese of Uppsala will be shown at the Anglican Diocese of Uppsala, 100, St. George's, Magill, V.A.

ADELAIDE

THE CHURCH OF ENGLAND MEN'S SOCIETY DIOCESAN CONFERENCE will be held at Yatala on September 21 and 22.

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Jafferys. Items included the Salvos Choir, a long-lost letter by Sisters of the Holy Family, and a letter from the Anglican Diocese of Uppsala, 100, St. George's, Magill, V.A.

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C.M.S. SERVICE - The Right Reverend T. Reed, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

ADELAIDE

COOPERARD G.P.S. - The Right Reverend T. Reed, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

ADELAIDE

THE CHURCH ARMY RALLY - The Right Reverend T. Reed, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

ADELAIDE

C.E.B.S. ADMISSION - The Right Reverend T. Reed, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

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ADELAIDE

THE CHURCH OF ENGLAND MEN'S SOCIETY DIOCESAN CONFERENCE will be held at Yatala on September 21 and 22.

ADELAIDE

THE PATRONS' FESTIVAL OF S. MARY'S, ADELAIDE, will be held on Sunday, September 15. The Field Officer for Christian Education, David W. Moran, will preach at the 8 a.m. and 9.30 a.m. services. A special service will commence at 10.30 a.m. The Rev. Fr. J. W. Deane, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

ADELAIDE

Let us not together how we can have a real relationship and which He has promised us.

ADELAIDE

BRISBANE COMRADES OF S. GEORGE'S - The Rev. Fr. J. W. Deane, will be the celebrant; the A.B.M. State Association, the Anglican Diocese, and the Anglican Diocese, will be the sponsors. The service will be held at the Anglican Diocese, 100, St. George's, Magill, V.A.

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ADELAIDE

THE CHURCH ARMY RALLY - The Right

