

ARCHBISHOP IN JEWISH TEMPLE

FROM OUR OWN CORRESPONDENT

Perth, March 28

Christians and Jews had a rare mission together to look each other in the face, and to establish each other in faith in God, the Archbishop of Perth, the Most Reverend George Appleton told members of the Jewish community who were gathered from the pulpit of Temple David in Perth last night.

"If we Christians were able to reconsider the dearest thing to you the Jew, we would be able to reconsider the dearest thing to us the Jew, and we would be able to understand each other better. We have somehow got to put our hearts into each other's shoes, and our minds into each other's between us, and we must be able to look forward to a time when Jews and Christians could sit down to study the Torah together."

THE TORAH

Christians had badly misunderstood the meaning of the Torah, he said. It was not a book to be read, but a book to be lived. It was not a book to be read, but a book to be lived. It was not a book to be read, but a book to be lived. It was not a book to be read, but a book to be lived.

The years of hostility and division between Jews and Christians had passed. Much of the responsibility for this lay with the Jews. The Christian Church for the persecution of the Jewish people since the death of Christ, which cost the lives of millions of Jews, a logical outcome of centuries of fear and prejudice.

BOAT BLESSED FOR NEW GUINEA

FROM A CORRESPONDENT

Bombay, March 28
More than three hundred parishioners of the Anglican Sunday school children on March 28, attended the ceremony for the blessing of the new motor launch to go from Bombardier to New Guinea Mission Station, New Guinea.

The occasion marked the completion of the project which was initiated twelve months ago by the Anglican Church and local superintendents.

A letter from Erro Mission Station was read, in which an account of a three day journey by dug-out canoe was given. The letter concluded "Oh for a boat!"

So "Operation Build-a-Boat" began. The Society of Holy Innocents were on New Guinea, all operations were directed to involve the twelve Sunday schools in the project and much hard work has resulted.

When other organisations in the parish heard about it they lent their support, and the boat was completed in accordance with specifications from Erro. The boat was christened with the same date in three days.

It will leave Bombardier port in the project and reach Erro approximately 1800.

HUGHES-CHEONG LECTURES

FROM A CORRESPONDENT

Melbourne, March 28

Fr Joseph Pascoe, lecturer in the Order of St Augustine's College, Canterbury, will deliver three lectures in the Hughes-Cheong Series. St. Paul's Cathedral, at 8 o'clock on Wednesday, March 29 and Friday, April 13, 14 and 15.

The subjects will be "Trends in the History," April 13; "The Church in the World," April 14; and "Vocation," April 15.

The Hughes-Cheong Lectures were established at the suggestion of the Hughes-Cheong family. It was established as a memorial to Canon E. S. Hughes and Fr James Cheong, who gave notable service to St Peter's Cathedral in Melbourne. This is the first occasion on which the Order has visited Australia.

BISHOP LOANE ON SOUTH AMERICA

MORE OPPORTUNITIES THAN MISSIONARIES

FROM A CORRESPONDENT

The Roman Catholic Church had lost the battle for the soul of South America and there was a wide-open opportunity for Protestant work there, the Right Reverend M. L. Loane, Conductor Bishop of Sydney, said last Friday.

He was speaking at the tenth annual meeting in Bible House, Sydney, of the Australian Association of the Christian Missionary Society, 125 members of the Society attended the meeting.

Bishop Loane, a vice-president of the association, recently returned from an extended tour of five republics in South America and visited every S.A.M.S. and Church Missionary Society mission working in the continent.

He spoke very warmly of the witness of the Reverend K. Warren and Mrs Warren, and the Reverend P. Clifford and Mrs Clifford. Australians working in Paraguay. He said a new recruit, "St. Andrew Miller in Chile, had settled down and was enjoying the work in Chiloche Island.

He said, "Although it is true that there are one or two republics like Colombia where there is not a very large percentage of Protestants, there is all over the continent today the relaxation of the Roman Church towards Protestants."

"WISDOM OF LIME"

"When questioned about this, some say it is a result of the recent Commercial Convention in Rome, but in fact this 'softening' of the Roman Church is probably the result of the wisdom of lime. The Council was convened.

The main factor is probably the Roman Catholic Church's Commission as it is a deadly enemy, and even a Protestant can be an ally with such an enemy.

Evangelicals have today a free South America where they have never had since the days of the Spanish conquest. Things

GIFT CHEQUE WIPES OUT ALL PARISH DEBTS

A cheque for \$21,000 dollars from an anonymous source has wiped out the entire indebtedness of the parish of St. Luke's, Mosman, Diocese of Sydney.

When the reactor, Reverend Noel Delbridge, had a personal request on the last day of last week to call on the manager of the Mosman Bank of NSW, Mr J. K. Osborne, he learned that the bank had arisen about the repayment of the indebtedness either on the £28,000 cheque which was built in 1949 or on the £10,000 cheque received for the curate.

The bank manager did, indeed, ask Mr Delbridge about the details of the parish's indebtedness, but only as a preliminary to breaking the pleasant news that he had received a cheque for \$21,000 "with instructions to direct the proceeds to clearing the debt of the church's indebtedness with the bank."

A confirming letter to the bank manager last week said "the funds arose from anonymous source." Mr Osborne received the cheque from his head office. Neither he nor Mr Delbridge knows who the donor is.

Mr Delbridge called a special meeting of his parish council the next day to announce the gift. It was the largest contribution Mr Delbridge made a statement of appreciation to the members of the S. A. M. service on Sunday.

He said the effect of the gift was to put St. Luke's eight years ahead in clearing its indebtedness on the church and the parish of the bank. The fund was sung to end the service. The parish of St. Luke's, 58 years ago, has had only three times the first, the last the Rever-



After the memorial service for H.M.A.S. Perth held at the Chapel of St. George the Martyr, H.M.A.S. Watson, N.S.W. this month. The action in which H.M.A.S. Perth was sunk also the one in which H.M.A.S. Eastern, U.S.S. Houston and H.M.A.S. De Brouwer were also lost with heavy casualties. Left to right: the British Information Officer; the chaplain, the Reverend James Trainer, R.A.N.; the U.S.A. Consul General, Captain A. A. Willis, R.A.N., and the U.S.A. Consul General, Consul General.

INDUCTION AT LINDISFARNE

FROM OUR OWN CORRESPONDENT

Hobart, March 28
After seven years as director of Tasmania's Overseas Department, Canon M. A. F. Dovicic was instituted Rector of Lindisfarne in Hobart's eastern suburbs on March 11.

St. Aidan's Church was crowded to the rafters by the Bishop of Tasmania, the Right Reverend R. E. Daniels.

Canon Dovicic was induced by the Bishop of Tasmania, the Right Reverend R. E. Daniels. He was welcomed by the Reverend J. J. B. Macdonald.

Twenty-five of the clergy from southern Tasmania were present. Mr. Dovicic is probably the Cathedral Chapter of St. David's South Australia.

In his sermon the bishop said, "If men and nations are not contenting centers of power and influence, they will be left for better and optimum in the twentieth century."

FOR UNITY

"If we are concerned about the future of the Church, let us to its divine and permanent constitution we must work and pray for the unity of the Church, the unity of the nation, the unity of the world. All men are the children of God whether they know it or not," he said.

Canon Dovicic gave an outstanding service to his Church at home and abroad.

COFFEE MORNING TO BE HELD AT BISHOPSCOURT

FROM A CORRESPONDENT

Canberra, March 28

On Thursday, April 4, a coffee morning is to be held in the grounds at the invitation of the Hon. Mr H. R. Gough.

A minimum donation of 50 cents is being asked and there will also be a "bring and buy stall" for cakes and biscuits, etc., it being made up to the Treasurer of the Hon. Mr H. R. Gough.

The guest speaker will be the Right Reverend F. O. Hume-Moiz, of Sydney.

PASSION PLAY AT S. JAMES'

FROM A CORRESPONDENT

Perth, March 28

The triumphal entry of Our Lord into Jerusalem, the special effort of the Passion of Our Lord's friends, enemies and detractors, the Passion around Him said for Him.

TASMANIAN A.B.C. APPOINTMENT

FROM OUR OWN CORRESPONDENT

A new appointment has been made to the Religious Broadcasts staff of the Australian Broadcasting Commission in Tasmania.

The Reverend Russell McKinnon has arrived in Hobart where he will be contacted with the preparation of religious broadcasts in radio and television.

Mr McKinnon has been the Minister of the Big-Big Presbyterian Church on the Far South Coast of New South Wales for the past three years.

BUNBURY PRIEST DIES AT SEA

FROM OUR OWN CORRESPONDENT

Bunbury, March 28

The Reverend Peter Edward Jackson Brenton-Coward, Rector of the Mission District of Jeramungah-Ravenshoe, died at sea off Tahiti in the early morning of Saturday, March 19.

Ordained to the priesthood in 1960 in Bunbury, Fr Brenton-Coward served a curacy in Busselton before becoming Rector of Lake Grace in 1962.

During his stay there, he became increasingly aware of the need for a separate ministry to the vast areas of recent settlement lying south and east of the two parishes, and, in company with the rector of the neighbouring parish of Ravenshoe, he brought the matter to the attention of the synod.

The Synod agreed to form a new mission district from parts of the two parishes, and Fr Peter Brenton-Coward was appointed to be the first incumbent.

The vast and sparsely-populated area made great demands upon its rector, but in spite of this he was able to minister constantly to his flock.

In 1965, Fr Brenton-Coward had a serious illness, which put him into hospital for three months. He returned to his curacy in Lake Grace in 1966 and remained until the end of the year.

At the beginning of March, he and his wife left for England, to spend a year at St Augustine's College, Canterbury, where he had received a grant. It was his intention to return to Jeramungah at the end of his year in England, to manage a time ministry in the parish of Ravenshoe, which he had left on Friday, August 27, leaving a widow, John.

Request Miss was said in St. James' Cathedral in Bunbury on Wednesday, March 23, at Jeramungah on Thursday, March 24, and at Lake Grace in both cases by the Bishop of Perth, the Right Reverend Ralph Hawkins.

BOOK REVIEWS

FAITH AND PRACTICE

BY AND SANITY. *Stuart Burton Bishop, Hudders and Stoughton, Pp. 35, 6s. each.*

NINTH in the series "Christian Foundations," the uniformly high standard of its predecessors is maintained by the former Dean of Melbourne.

Reflected in the large number of quotations is the wide reading which shows that the author is as much at home in the realm of literature as he is in inducing Christian principles.

It what is needed on this subject of sex is not so much a fuller discussion of Christian doctrine, Dr. Barbaghe endeavors, in the limited space, illuminating the New Testament teaching on human relationships.

And this he reinforces in his closing chapter. He quotes from his *Brainers' Journal*, "I never got away from Jesus and Him crucified, and I found that when my people were gripped by this great evangelical doctrine of Christ, and Him crucified, I had no need to give them instruction about morality."

So he adds, "What is required in the final analysis for the rehabilitation of moral standards and sanity in sex, is a recovery of faith."

MASTERS OF THE SERMON

THE PROFOUND PLEET. *Author, W. BUCKLEY, Pp. 128, 5s. 6d.*

Few people, it is said, buy books of sermons. They are scarce, lacking in vigor and vibrancy and vitality of the spoken word. Yet for the preacher, the best way to improve one's pulpit work is through the study of sermons. At some early stage, almost every master preacher has made a study of printed sermons by former divines.

First collected and printed in 1947, Dr. Blackwood, a noted American homiletician, has gathered nineteen addresses by masters of other days and twenty by — at that stage — living masters.

While much of the leisurely development is not suited to the hectic, the great themes are timeless — "Repentance," "Forgiveness of Sin," "The Holy Trinity," "What There is."

Fortunate is the preacher who, like your reviewer, himself set under master who read widely, thought deeply, wrote fully and preached enthusiastically.

If he did not, he can benefit from studying the work sheet on "How to Study a Sermon" and then discuss some of these addresses and successfully build his own on the insights he has gathered, until no longer an awe, but a free son, he has learned the master's art.

NEW SITUATION

THE EXPOSITORY TIMES, January, 1944. *Ed. Clark, Edinburgh, 2s. 2d. 6s. each.*

The Reverend Colin Williams, well-known to Australians from his association with Queen's College, Melbourne, has written ten two small books, declaring the need for the Church to address itself to the condition of an era that is passing or already past but in the situation of today. The books are "Where is the World?" and "What is the World?"

The Reverend Robert Davidson follows with a lengthy article on "Faith and History in the Testaments."

Then comes a third article on "Counseling," "The Care of the Aged."

"In the Study" includes a great sermon "Baptism and our sin."

William Barclay gives a sketch of an excellent biography of a great scientist and religious figure (Joseph Priestley) of the eighteenth century.

—J.S.M.

WOW SNARES

THEOLOGY OF THE ENGLISH REFORMATION. *Paul Edwards, Hudders and Stoughton, Pp. 283, 54.6s.*

"The danger of an historical presentation of theology is that the author will select the history so as to overemphasize the theology or present the theology in a distorted history. It is not honestly to be said that Mr Hughes book completely escapes either of these snare."

In contrast with the Continental Reformation the English Reformation is a first class instance, not primarily theological but political.

To see it as being 'in essence a spiritual movement' which flowed from the reformation of the Gospel of divine grace is to overemphasize the complexity of motives which pushed English churchmen beyond desiring a conservative Catholicism freed from Papal domination.

The re-discovery of the Bible accelerated the English reformation. It was for its theological position Englishmen, including Cranmer, were indebted to the Continental Reformers.

Hughes wishes "to allow the Reformers to speak for themselves" and to provide a "compendious statement of their theological position." Such an aim is not to be achieved if the Reformers themselves did not always speak

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WORLD RESPONSE HELPS IN A MEET FOOD CRISIS

THANKS to a worldwide response, in which churches and Christian organisations in many countries have taken part, it is estimated that millions of people in India would shortly be overfed by famine-stricken areas. The food is to be shared, but even so, hunger still haunts the land.

At a few weeks ago it appeared that with a harvest of only 60 per cent of the normal in many areas because of the failure of the monsoon for the third year in succession, a major catastrophe was about to engulf the sub-continent. In talks with a starvation toll of 10 million.

An appeal to humanity was at once made by the world's leaders. The Pope called on Roman Catholics to take action. The World Council of Churches appealed to its members to contribute food and cash. The United Nations brought the emergency to the attention of its supporters.

The result has been an unprecedented mobilisation of aid. Many governments, led by the U.S.A., have arranged for vast quantities of rice and wheat to be shipped to India to fill all the country's empty granaries.

Churches have backed these efforts. In Denmark, for example, the Inter-Church Aid Committee has chartered an aircraft to fly out 10 tons of dried milk and some millions of vitamins.

WOMEN TOLD OF JOB CORPS

ANGLICAN NEWS SERVICE
New York, March 28

U.S.A.'s largest Protestant, Anglican and Orthodox women's organization, the United Church Women, briefed more than 800 persons on its projects toward the elimination of poverty at a meeting in New York on February 28.

In addressing the luncheon guests, Sirgint, Secretary, Executive Director, Office of Economic Opportunity, Committee on Community Service — for its role in reforming and screening candidates nationally for the Women's Corps.

W.I.C.S. is the volunteer organization made up of representatives from the National Council of Catholic Women, the National Council of Negro Women, National Council of Jewish Women, and United Church Women to undertake special services for young women, 16 to 21 years of age throughout the country.

These voluntary task forces, that go into the field to do the recruiting, have done so well that the Job Corps has been able to place only one quarter of the 8,000 girls they have

FLOWER FESTIVAL AT ABBEY

ANGLICAN NEWS SERVICE
London, March 28

The first Festival of Flowers ever to be held in Westminster Abbey will take place from May 25 to 27.

Flowers from Commonwealth countries will be flown in London free by B.O.A.C. and the National Association of Flower Arrangement Societies of Great Britain are undertaking to decorate the Abbey.

The most expert church arrangements from the association's seventeen areas will arrange flowers within the framework of an overall design provided by the stationery president, Mrs Cecil Pope, and its vice-president, Mrs Jocelyn Stewart.

Affiliated societies overseas have been invited to take part, so the festival will be in keeping with the "One People, One Faith" theme of the 500th anniversary celebrations.

The festival, which coincides with the Chelsea Flower Show, will culminate in a special flower service at 11.30 a.m. on May 27.

Last month the Australian Council of Churches made an emergency appeal to churches throughout Australia to 'set up in India's famine crisis. In this article, W.C.C. writer Geoffrey Evans, who is in India, describes the situation and the special efforts by the churches to meet it. Contributions to the A.C.C.'s appeal for Australia powdered milk and food for the C.O.R.A.G.S. programme described here.

min tablets to augment official health programmes.

But Denmark is only one of many countries where the churches have taken prompt measures to help the famine-stricken. In the United States, Congress has taken part in a public appeal which brought in more than \$2,000,000 in cash. German churches have also acted quickly and generously. Other contributions have already been pledged by a greater number of countries than in any previous appeal.

Protestants and Roman Catholics have joined forces to aid the distribution of relief.

Nevertheless, hunger remains a grim reality throughout the length and breadth of India, and it is in the rural areas where it is most pressing.

There are more than 550,000 villages in India and they account for 82 per cent of the population. Three people depend on their food on what they grow. If the crop fails, they have nothing to eat. And a crop failure also means that they have no surplus to sell for profit. Thus they have no money to buy the rice or wheat they need from other areas where the crop has been good. Grain of one kind or another is their staple diet.

EMERGENCY ZONES

Five zones in India have already been declared emergency areas where food-for-work projects, such as road-building, have been introduced by the Government. In these villages who can reach these labour camps by a substantial number of miles will time comes for them to begin planning again for another crop.

In the towns, too, there is hunger and, as always, it strikes the poor hardest. The system of rationing and the welfare dole can afford to buy alternative foods. They do not have to depend on the grains which are now so scarce. But the poor are helpless.

Contribution towards Indian women plan in streets throughout night for suffering of early morning food distribution. It is estimated 100 million women in India face starvation and possible death because of their lack of food. The Australian Council of Churches is expected to host till November at earliest. The Australian Council of Churches and voluntary relief agencies have launched a "milk for India" appeal through Woolworths food stores in Queensland, N.S.W. and Victoria. Cash is not needed, purchased at Woolworths Food Fairs and Supermarkets in these States may be left at the stores for distribution in India. Seventy per cent of the powdered milk will be distributed through Indian government and 25 per cent, through church and voluntary agencies.

aid for lack of spare parts. It is therefore planned to train young mechanics who can maintain and repair the equipment used by the new mechanised farmers.

One church-sponsored apprenticeship-training project is already operating in the State of Maharashtra in western India with help from the National Christian Council of India, through its relief service known as C.O.R.A.G.S., is already carrying out special feeding programmes for the country's main children and nursing mothers throughout the country.

C.O.R.A.G.S. hopes that with help sent through the World Council of Churches it will be able to maintain and increase this programme as a first priority.

LASTING EFFECT

But this is only a temporary measure to prevent a crisis. What C.O.R.A.G.S. is now planning to do, in collaboration with Roman Catholic and other voluntary organisations, is to enlarge in a great anti-famine campaign that will have a lasting effect.

To help finance this programme, which the details will be decided at a three-day all-India conference of 60 Protestant and Roman Catholic church leaders to be held in Delhi, March 15-17, the World Council of Churches has appealed for \$3,000,000.

This money will be needed to buy heavy equipment for boring wells and reclaiming over-cultivated lands. Mobile pumps are also needed.

Food production could be stepped up considerably if more irrigation could be introduced. It costs about \$3,000 to dig an ordinary well and most Indian farmers do not have that kind of capital.

Under the C.O.R.A.G.S. plan, hundreds of these wells will be dug at strategic points after careful study of the population of life has risen from 27 years to 47 years.

With a population of more than 456,000,000 this means that every year India needs more mouths to feed.

Consequently, thought is being given to raising India's standard of living by means of providing education in family planning. Church World Service, New York, is particularly interested in this project and has promised a substantial contribution.

It is calculated that India needs 250,000 tractors. In fact, however, the country only has 40,000 and one-half of these are

old for lack of spare parts. It is therefore planned to train young mechanics who can maintain and repair the equipment used by the new mechanised farmers.

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TEXT OF JOINT DECLARATION

(Continued from page 1)

which they are behind, and reaching forth unto those that are before, I press to provide the mark for the prize of the high calling of God in Christ Jesus (Philippians 3: 13-14).

"They affirm their desire that all those Christians who belong to these two communities will be animated by these same sentiments of respect, esteem and fraternal love, and in order to help these develop to the full, they intend to inaugurate between the Roman Catholic Church and the whole Anglican communion a serious dialogue which, founded on the Word and on the ancient common traditions, may have unity in truth for which Christ prays.

"The dialogue should include not only theological matters such as Scripture, tradition and dogma, but also matters of practical difficulty which lie on either side. His Holiness the Pope and His Grace the Archbishop of Canterbury are, indeed aware that serious obstacles

stand in the way of a restoration of the complete communion of faith and sacramental life; nevertheless, they are of one mind in their determination to promote responsible contacts between their communions in all those spheres of Church life where collaboration is likely to lead to a greater understanding and a deeper charity and to arrive in common to find solutions for all the great problems that face the Church in the world of today.

"Through such collaboration, by the grace of God the Father and in the light of the Holy Spirit, may the prayer of Our Lord Jesus Christ for unity among His disciples be brought nearer to fulfillment, and with progress towards unity may there be a strengthening of peace in the world, the peace that only He can grant who gives the peace that passes all understanding, together with the blessing of Almighty God, Father, Son and Holy Spirit, that it may abide with all men forever."

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The publication date in Australia is March 31, 1966. It is advisable that orders be placed immediately as it is certain that the demand will rapidly deplete all possible stocks. Postage is 4s (5d) per copy.

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THE RECONCILIATION

By the Reverend JOHN RODRICK

THE Christ of the synoptics declares Himself, at the outset of His ministry, to be the Anointed of God who has come to preach the Gospel to the poor, to teach the brethren, to preach deliverance to the captives, to open the sight of the blind and to set at liberty those who are bound (Luke IV: 16-21).

He sees His mission in terms of a prophesy from the Old Testament (Isaiah LXVI) which foretold such a reconversion of the years to come, and He speaks of the reconciliation which is to be present in His own person.

The acts of compassion, healing and forgiveness in His ministry are concrete demonstrations of the reality of that reconciliation.

The Christ presented in St. John's Gospel is engaged in this same ministry and proclaims Himself to be the Way, the Truth and the Light.

But although Christ proclaimed a reconciliation, the gospels are unanimous in reporting that His preaching encountered an unpopularity.

RABBLE-ROUSER
From the Jewish authorities there was a mounting opposition arising in part from jealousy and in part from a genuine fear that this man must upset the existing state of affairs.

To the Romans, Christ was a troublemaker who might stir up sparks of a rebellion in their restless Jewish provinces.

Even John the Baptist was apparently doubtful as to one stage of the true identity of the Christ.

In opposition to Christ's claim amongst the Jews and His bitter hostility from the authorities, and divisions and finally, treachery, among His friends, Christ, with His message of reconciliation, emerged from the Gospel records as the divider of households and finally of His nation.

In the light of these things it is sometimes asked where the reconciliation of which He spoke lay.

Critics of the Christian Church never tire of drawing attention to the fact that the same fervor which accompanied the preaching of Christ was also accompanied the preaching of His followers.

They point to the religious wars of western Europe and to the crimes committed in the name of the Christian faith as further proof of the cause of more bitterness than reconciliations among men.

The reconciliation which Christ offered was no mere promise to make men well acquainted members of society.

Nor was it a plan of operation for coming to terms with the world process, such as the Stoics had to offer.

The reconciliation of Christ was a restoration of the personal relationship between men and God.

PERSONAL

It made possible a communion between God and men which had been broken through sin. Reconciliation is a personal something personal brought about between persons who are estranged.

Christ's reconciliation is the bringing of God and men together in a Father-Son relationship.

The famous parable of the Prodigal Son (Luke XV: 11-32) tells the kind of relationship Christ claimed to bring with profound insight and clarity. Cf. St. John's reconciliation makes it possible for men to be the Sons of God in a way that was not possible before.

The reconciliation which Christ proclaimed was seen by Him as mediated from beyond Himself.

The synoptics show us a Christ who is moved with the Spirit of God to carry out His mission.

The prophets of the Old Testament were moved by the same things for God, but Christ's animating it was His own and all and the response is perfect.

The Christ of St. John's account comes to do, not His own will, but the will that it was God who was true.

The gospels are clear that it was God who was true. Christ to reconcile men to Himself and the initiative through the Son of God Himself.

The God who reconciles is the Son who also sustains the world, but He is here at work in a new dimension of reconciliation and forgiveness to the world as mediated through Himself.

It is a reconciliation for all men and for all things in the world, one merely for some selected persons.

Christ's reconciliation became effective through the giving of Himself to love in the gospels, we see portrayed One who is amongst men in humility and as One who serves.

Christ was given into the hands of men to be one who was manly and to share, not only their experience, but also their humanity.

In the ministry depicted in the gospels Christ gives Himself ungrudgingly to the common lot of men.

His interests in His teaching in His care for their needs, and His acts of healing and blessing.

SERVICE

When His disciples tried to drive Him out, they were rebuked for their interference.

The common people were ready to more than one occasion to make Christ their King, but He explained to them that the Kingdom of God is not of this world.

His royalty is not one of

authority exercised over people, but of service to them.

Those who would be greatest in His kingdom must learn to be servants of all and to give their lives in service to their brethren.

There are a number of references in the gospels to the inability of His closest disciples to understand this new scale of values (Mark IX: 33-37).

Christ's giving of Himself in love was commended. His willing acceptance of His death was the greatest act of Christ's love.

In the cross Christ met all the needs of the world, He destroyed the pride and unity of mankind, jealousy, malice, hatred, greed, covetousness, and treachery.

As the moment of His death approaches, Christ calls from His cross, "It is finished" (John XIX: 30). His giving of Himself in love was completed. The cross, the passion of Christ is not only in the gospels, but in the whole of the New Testament, to the reconciliation of Christ.

THE CROSS

The cross is God's greatest act of love in the giving of Himself. The cross is the reaction testifies to the powerlessness of man, and the will to frustrate the loving purpose of God.

It is fashionable in many quarters today to see the resurrection as the triumph of the terms only — to see it as a kind of "triumph" over the evils of the early church which embodied their conviction that the resurrection was the triumph of Christ's love.

It is true that they cannot accept the idea of "the resurrection of the dead." It is difficult to see that this kind of interpretation is either in the terms of the gospels or an adequate appreciation of the cross. It is traditionally understood by the resurrection.

NEW SLANT ON DIOCESAN YOUTH RALLY

ANGELIC NEWS SERVICE

London, March 28

Young people from all corners of Northamptonshire, Rutland and Peterborough will be converging on Corby on the afternoon of Easter Monday, April 11, for the Church Youth Rally, organized by the Peterborough Diocesan Youth Committee.

The new town has been chosen for the rally in deliberate contrast with the market setting of Peterborough's Cathedral, and as a result the last gathering of young young people took place in 1942.

The young people will collect from the West of England, and through the town centre of Corby, and when they pass the site of the old market square, they will be reminded of St. Peter and St. Andrew, who were martyred by fire last year, and is now rising from the ashes; they will have a roof over their heads, and their offering towards the rebuilding of the cathedral.

The procession through the town will be led by the Bishop of Peterborough.

HOLY CROSS FATHER

IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, March 28
The first members of the American Episcopalian Order in Australia, Father John Calverley, and Sister Barbara, were welcomed to the city on Sunday, March 26.

Father Calverley was with the order's mission in his Liberia for over seven years, and on his way to Australia he had visited the Philippines.

He will visit precincts of his order in other parts of Australia, and will go to New Zealand before returning to the United States.

We must face the fact that there is no chance of reconstructing or calling back into the present the events of the first Easter.

However, the gospels insist that Christ's resurrection was bodily resurrection and that the risen Christ showed to His disciples the body which was nailed to the cross, although now transformed and brought to a new order.

The proclamation of the resurrection by the early Church stood for much more than a conviction of the power of Christ's love. It testified to the raising of the whole creation to a new level of existence by a mighty act of God's love.

This was an historic event of cosmic significance. By sharing in the resurrection above our human nature, Christ raised the whole of creation to the power of death and corruption. The disordered bodies of men which elicited the healing compassion of Christ in His earthly ministry, had seen a forecast of this coming blessedness.

The resurrection itself is a fresh outpouring of life by the eternal creation, and of the final triumph of God's purpose in creation.

The gospels present the reconciliation of Christ as reconstruction in His cross and resurrection. Christ's claim upon us as our Creator of the world that there is still much more to be done by the reconciliation appears in its totality.

The preaching of the reconciliation can still be an occasion of damnation and of despair if that reconciliation be between man and man is yet to be worked out.

Nevertheless, in the cross and resurrection, the tide has been turned. No longer are the powers of evil in the ascendant.

The crisis in the creation has passed, and the victory must ultimately be God's.

In the cross all the powers of evil converged upon the Son of God to overwhelm God's purpose, but the resurrection is a standing witness to their defeat.

The reconciliation, although it is yet to appear in its fullness, is real in the midst of this world and its tribulations, and it is the only way to Christ's cross and resurrection. Christ has overthrown their greatest enemies.

GREAT GAP

We spoke earlier of the great gap which separates the standard of Christ's conduct from that of His followers, and of our apparent inability to close that gap.

With His reconciliation Christ looks out an offer of union with His person. Christ has taken our human nature and we are invited to share a closer union with Him. The gospels teach that the union with Christ is only to be entered into through repentance and faith.

Repentance begins with the recognition that God has a claim upon us as our Creator and that we have rejected that claim.

The desire to be "as gods" must give way. It is willingness to be God's creatures, to acknowledge our real status in the creation, and to find our final worth and destiny in the fulfillment of God's purpose for us.

Human repentance is met with the divine gift of forgiveness and then the way is clear for the growth of that living personal relationship with God called faith.

It is a relationship of love and trust directed towards God through the person of Christ, and where it does not exist, the fruits of the reconciliation cannot be received.

In the gospels, it is repeatedly emphasized that Christ could neither heal nor do His mighty works where this response was not forthcoming.

Accounts of healings in the gospels are often introduced with Christ saying "Thy faith hath saved thee."

Because faith belongs to the language of religion it is often regarded as some occult power usually sought to some end and intended to achieve it.

Faith is the gift of God, a capacity latent in every man by virtue of His humanity and waiting only to be called into action.

FAITH

It is not something blind and irrational, but is based on our knowledge of Christ — of His graciousness, His good will and loving purposes towards men.

Those who met Christ in His own person and who were confronted with Him, although many apparently were blind to others — in Christ, repentance and faith are the means of entering into union with Christ and of sharing the fruits of His reconciliation.

This is the fifth of a series of several articles on current theological issues — Editor.

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