

THE ANGLICAN

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LAMBETH RESOLUTIONS ON COMMUNION

C.S.I., NORTH INDIA AND INTER-COMMUN

ANGLICAN NEWS SERVICE

The Lambeth Conference last Wednesday recommended several positive steps towards inter-communion with other churches.

It was voting on the proposals put forward in the report on the "Renewal of the Church in Unity".

The chairman of this section was the Metropolitan of India, the Right Reverend H. L. J. De Mel; the secretary was the Archbishop of Melbourne, the Most Reverend F. Woods.

Fellowship with the proposed united Churches of North India, Pakistan and Ceylon was recommended.

On inter-communion the conference recommended that, in special circumstances, lay and communicant members of other churches might communicate in Anglican churches and individual Anglican communicants be free to receive the Sacrament in other churches "as conscience dictates".

It also recommended that where unity negotiations between an Anglican church and another church or churches was in an advanced state, the Anglican Church "should be free to allow reciprocal acts of inter-communion under the general direction of the Bishop".

The conference recommended that Anglican churches re-examine their relation to the Church of South India, with a view to entering into full communion with the Churches of North India, Pakistan and Ceylon at their inauguration.

The conference debate on unity covered twenty-four resolutions.

The first resolution, a long four-part affirmation on the subject of church unity, was introduced by the Bishop of Bristol, the Right Reverend Oliver Tomkins.

The conference unanimously approved it and agreed it should be referred to each province of the Anglican communion for consideration as a means of furthering renewal in ecumenical matters.

AFFIRMATION
Bishop Tomkins said that too often the Anglican Church failed to take unity efforts as seriously as it should.

To approve the affirmation might make life "rather complicated", but it would help bring home the full implications of the Ecumenical Movement, which the Church was committed.

The full wording of Resolution 1 is:
"We believe that each bishop of the Anglican Communion should ask himself how seriously he takes the suggestion of the Lund Conference on Faith and everything which connects does not compel us to do so separately. To do so immediately creates the need to review church structures (conduct of synods, budgets, areas of jurisdiction, etc.) to see where they can be altered to foster rather than to hinder co-operation. It involves giving consideration in this direction to all whom we can influence."

"It involves also the exploration of responsible experiment, so that ecumenical work beyond the present limits of constitutional provision is encouraged to keep in touch with the continuing life of the Church and not tempted to break away."

2. We believe that prior attention to ecumenical life and action

should be given to the local level and point to the regular ecumenical action as the most direct way of bringing together the whole Christian community in any area.

3. We believe that, as ecumenical work develops in local, national and regional areas, the need becomes more apparent for an ecumenical forum on the widest possible scale. We therefore endorse the hope expressed at the Uppsala Assembly that the Council of Churches, committed to each other, should work at the time when a genuinely universal council may once more speak for all Christians.

Our inter-communion and ecumenical organisations should be tested by their capacity to lead in this direction.

We believe that areas of activity is at present possible have a great need for encouragement and support of the more strongly ecumenical and ecumenical organisations to maintain fellowship with them.

VIEW'S DIFFER
The resolutions concerning inter-communion were closely debated.

The Bishop of Exeter, the Right Reverend Robert Mortimer, said the resolutions marked a trend away from the principle of episcopacy.

He objected to a written statement in anticipating acts of inter-communion which the resolutions recommended.

Permission for such acts was granted when it was considered appropriate.

But as soon as any official was written down, it must imply that there was parity between episcopal and non-episcopal ministries or that at least non-parity was open to question.

The conference said it was "gratified when it was considered appropriate" that the Anglican Church should be free to allow reciprocal acts of inter-communion under the general direction of the Bishop.

If anticipating acts of inter-communion were to be the result of things, it would destroy the necessity of a rite of unification of ministries, since in principle the non-episcopal

(Continued on page 11)

PRAYERS FOR VICTIMS OF INVASION AND WAR

The Bishop Administrator of the Diocese of Canberra and Goulburn, the Right Reverend C. A. Warren, has distributed the following collection of prayers for use in the churches of the diocese on September 1 and 8.

They are prayers for the people of Czechoslovakia, for the Biafrans and the Viet Namese.

The Bishop has allowed them to be printed because they are a issue of "The Anglican", so that they can be used.

The prayers are:

Look in thy mercy, O God our Father, upon the people of Viet Nam, of Biafra, and of Czechoslovakia, who endure cruel privation of body, mind and spirit through the persecution and wantonness of others. Let thy hand lead them, and thy right hand hold them. Open their eyes that they may behold thy presence, and trust thee in all the trials and temptations of their present life: for the sake of Jesus Christ our Lord.

Almighty God, Father of all men, we bring before thee in prayer those of every nation who are suffering through invasion and war: the wounded, the disabled, the bereaved, those suffering in mind because of things they have seen or endured; all families separated by distance and homes broken by sin; all the

living and homeless people of our world. Give us a heart of compassion, O Lord, that in all ways open to us we may help those who are working to relieve their needs through Jesus Christ our Lord.

O God, who has promised that they who wait upon thee shall renew their strength, we commend unto thee all who suffer through war and strife: the wounded, the sick, and the prisoners; the homeless, the hungry, and the oppressed; the anxious, the frightened, and the bereaved. Strengthen them, O Lord, with thy Holy Spirit, and give them friends to help them: we ask it in his name, who bore for us the agony of the cross, thy Son, our Jesus Christ.

Grant, O God, that thy holy life-giving Spirit may move in the hearts of men, and among the nations of the earth, that the barriers which divide us may be removed, the hatreds cease to appear, and the hatreds cease;

that to the body of mankind, being healed of its divisions, may serve thee in peace and order through Jesus Christ our Lord.

O God our Father, in whom is calmness, peace, and concord, help, we pray thee, the divisions which divide the nations of the world from one another, and bring us to a unity of love in Jesus Christ our Lord.

LATIN AMERICA, "URGENT NEED"

ANGLICAN NEWS SERVICE
London, August 23
A call to all churches of the Anglican communion to place prominent emphasis on Latin America was adopted unanimously by the Lambeth Conference this week.

The Bishop of Panama and the Canal Zone, the Right Reverend H. Gooden, referred to the growing importance of Latin America and the rapid social, economic, political and religious changes in countries south of the U.S.A.

EXTENSION

"There is an urgent need," he said, "for an increasing Christian witness and involvement in which our Anglican churches must make their unique and full contribution."

"We rejoice in the growth and ingenuity of our Church's witness in Latin America since Lambeth, 1958, and in the increasing participation and awareness of some parts of the Anglican communion, and we hope that this will extend to the whole Anglican Communion."

FIRST BISHOP OF SWAZILAND

ANGLICAN NEWS SERVICE
London, August 23
Canon A. G. W. Hunter, Vicar of Huddersfield, Yorkshire, has been elected the first Bishop of Swaziland.

The diocese has been carved out of the Diocese of Zululand and Swaziland.

PRECENTOR FOR SYDNEY

The Right Reverend John Painter has arrived from Durham, England, to take up an appointment as Precentor at St. Andrew's Cathedral, Sydney.

A graduate of Moore College, Sydney, Dr. Painter went to Durham University four years ago where he was appointed as Chaplain Tutor to St. John's College. A keen sportsman, Dr. Painter is a former member of the Cumberland Cricket Club (Parliamentary) and also of the N.S.W. Lawn Tennis Association.



Dr. John Painter

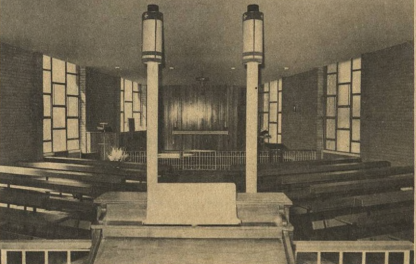
He followed his athletic interests in Britain where he recently put up a score of 170 runs (not out) on behalf of Durham against Newcastle.

As a scholar, Dr. Painter holds the degrees of B.D. (Durham), B.D. (London), and Th.L. (The School, Dip.K.E. (Möb.). He is married and has one daughter.

His appointment to St. Andrew's has aroused much local interest, and will make a valuable contribution to the expanding life of the cathedral.

THE REST OF LAMBETH

Lambeth Conference resolutions on the Anglican Communion, the General Episcopal Consultation, the ordination of women, and further unity proposals, the details of which had not reached us as we went to Press, will be reported in next week's issue of "The Anglican".



The interior of the new church of St. Jude, Everton Park, Diocese of Brisbane, looking east from the choir. The Bishop Coadjutor, the Right Reverend John Hudson, looking on August 10. (See also page 12.)

THE KING'S DALE

By MICHAEL J. LAURENCE

IN time, David reached the fine and splendid city of Mahanaim which was near the birthplace of Jacob where Jacob had wrestled with the Angel centuries before, after dividing his caravan into two separate camps, one on each side of the brook.

Here, the King was received with great courtesy and honour by the chief men of the area who wished to show their loyalty to him and sympathy for him in his distress and, too, their disgust and contempt for such an ungrateful and unfaithful son as Abshalom had proved to be.

Among those who entertained David royally and put all they had at his disposal both for his own needs and the needs of those who had fled with him, were Barzillai of Roglain in Gilead, Sipha, the ruler of the Ammonites and son of Nahash, David's friend, and Machir, the chief man

in Gilead to whom Mephoboth had been taken by his nurse on the death of Jonathan and King Saul.

With a very short time David had gathered together an army which, although not so large numerically as that of Abshalom proved to be, yet consisted of old seasoned warriors who in bygone days had followed David faithfully into battle and were now prepared to fight for him even to the death.

This army, he divided into three parts. Over one he set his General Joab who was his nephew by his sister Zeuriah; over the second, he set Abishai, Joab's brother; and over the third part, he put Ittai, the man from Gath who brought his own six hundred men with him.

It seems to have been during this time while Abshalom waited for the army to gather together

that he caused to be erected for himself in the King's Dale, a marble pillar which he called Abshalom's Hand and where he intended to be buried.

In this way, he hoped to perpetuate his name even if his three sons and his daughter were all to die.

It is interesting to note that, according to Peake, the Hebrew word used means Abshalom took a sacred pillar from the King's Dale and set it up somewhere else as a memorial to himself.

Because of the sacred character of the pillar, Abshalom may have been founding a sanctuary where family rites for the dead would have been celebrated.

The King's Dale is at the foot of Mount Olive and it, we may recall, the place where the King of Sodom met Abraham on his victorious return from rescuing his people from their enemies and where Lot, the brother of King Sodom and Priest of the Most High God, "brought forth bread and wine" and blessed him.

As soon as his army had been gathered together, Abshalom set out and led the way across the Jordan and camped near Mahanaim in the plains of Gilead. There he appointed his cousin, Amasa, the son of David's sister Abigail, Captain of his host, instead of Joab who had remained loyal to the King.

David, however, made up his mind that he would attack rather than wait to be attacked by his rebellious son and so, having divided his four thousand men into three parts and so, Abishai and Ittai, respectively, announced he would lead them into

battle himself, but his friends managed to persuade him not to lead them into battle. He said, "Mahanaim, pointing out that if they were beaten and he was with them, they would have no chance of recovering from the loss of the army lost, the other two could retreat and he would be able to prepare a greater army without the enemy's being aware how few he was to number."

Although this was the reason why David did not lead them, the real reason was that they were soldiers fighting as if they were David, the father fighting against a son and they were not sure how far they could trust his paternal feelings in an emergency.

ABSHALOM

The King's army, at their advice, however, and stood at the gate of the city to watch the small army under its three captains march away, and as they went, he begged them to spare Abshalom, should he fall into their hands.

Joab quickly had the army in battle array, facing the enemy on the plain of Gilead. The forest of Wood of Ephraim became the scene of the battle.

Abshalom meanwhile had brought out his army and the battle began. David's men who were determined to die with him, thrust their spears and swords into his back and he fell. He was then taken to a tree and thrown into it, a deep chasm being made for him. He was still alive when he was found, but he was so badly hurt that he could not move.

This was to David a great loss, for he had lost his only son. He was so grieved that he wept for three days and nights. He then ordered his armour-bearers to dress him in his royal robes and to take him to the tomb. He was then buried in the tomb of his father, King David.

David and his army had been fighting in the general noise and confusion, galloping on to the battle, the King's army and it is thought by some students that Abshalom lost consciousness when his head struck the tree.

One of David's soldiers found Abshalom hanging from the tree and immediately went with news to Joab.

Joab asked if he had killed him and, according to Josephus, added that he would give him a soldier's reward if he would not have killed his master's son for a thousand shekels, especially as the King had begged them not to spare Abshalom, should he fall into their hands.

In the Bible version of this incident, Joab offered the soldier ten shekels and a gift.

The girl was a military belt which was highly prized for it was given as a token of favour and friendship.

When Joab had heard of the soldier's story, he ordered him to take him to him to the place where Abshalom was and on reaching the place, he cut off his head and brought it to him. He was then buried in the tomb of his father, King David.

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BISHOPS' WIVES ON TOUR

ANGLICAN NEWS SERVICE

London, August 26

The wives of many of the bishops attending the 100th Anniversary Conference have enjoyed tours arranged for them in and around London by Inter-Church Travel Ltd.

Forty-four bishops' wives have gone on such tours. On August 7 after visiting the Theatre Royal, Drury Lane, they embarked on the Missions to Seamen launch "John Ash" for a visit to the Royal Maritime College and the Royal Naval College at Greenwich.

Other tours included visits to Hampton Court, Windsor, the Tower of London, the Post Office Tower, Fishmongers Hall and the Kennedy Memorial at Runnymede.

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"TOKEN WOMAN" NOT ENOUGH

ANGLICAN NEWS SERVICE

Toronto, August 23

A brief drawn up by the Anglican Church of Canada's General Synod Commission on Women's Work in the Church has urged more women to enter political life.

It pointed out that few women have been elected to the House of Commons or appointed to the Senate, those gaining such office have played a comparatively minor role.

It also criticized the symbolic participation of women in national delegations to meetings of inter-governmental bodies, saying a "token woman" may be included to forestal criticism of female representation.

Most of the brief was concerned with working women, especially married women, and the failure to lighten the load of their family responsibilities.

RE-EXAMINATION

A partial solution, it pointed out, would be high priority for day care centres, community support for mother's help organizations, and sufficient maternity leave to ensure the well-being of mother and child.

It also recommended that child care and household help be tax deductible for working mothers and one-parent families.

The brief expressed concern over women's employment follows traditional patterns.

"They tend to be concentrated in relatively few occupations and in industries and in there to fill an auxiliary rather than a directive role, irrespective of competence."

"Moreover, as barriers to the admission of women to certain fields of work are relaxed, the same barriers that formerly impeded their access to the more highly rated occupations become obstacles to their advancement in careers."

"They are regarded as short-term employees and treated as a poor investment for training."

In light of the changing social situation there was urgent need for examination of traditional practices and attitudes and the findings of such research must be made known through a programme of education and information.

HIGH SCHOOL GIRLS LOOK AT R.I.

DISCUSSIONS WANTED, NOT WEARY REPETITION

Senior pupils at a well-known Girls' High School in Sydney have given much space in their newspaper this month to a discussion of Scripture lessons.

They also conducted a survey on the subject and found few girls who admit learning anything from these weekly lessons. 78 per cent want "Scripture" changed and 28 per cent want it abolished.

The general opinion is that the girls are not against Scripture lessons but they want them upgraded to a level where an intelligent girl can give the subject serious consideration.

One girl writes that the "weak" Bible history and "a few feeble attempts to sing" should be replaced by "a form of discussion".

"It is fairly obvious that the present practice of a church service achieves very little more than a yawn."

Another writes: "Seniors, instead of the teaching and Bible stories they have had since kindergarten, need discussions of current topics and of how their teachers can be related to them."

One form report accuses R.I. teachers of being too much preoccupied and refusing to see any view other than their own.

The same report, from girls who go to church every week, says classes should not be split up into denominations for discussion.

Another senior girl wants teachers "who will answer when asked an intelligent question, not ignore me."

OPEN FORUM

The Roman Catholic classes where the priest holds the "Open Forum" discussions were most popular; the Headmistress had to order girls of other denominations back to their own classes.

Yet another girl writes: "The impression that Scripture lessons are unsatisfying lies partly in the impractical law providing for the teaching of Scripture."

"It expects voluntary teachers, untrained in teaching methods, to give beneficial instruction to classes much larger than those taken by trained teachers."

"It does not recognise that as we get older we need more than just worship and denominational instruction."

"CENSORSHIP AND MORALITY"

FROM A CORRESPONDENT
Melbourne, August 26
The A.B.C. television programme, "Dialogue", on Monday, September 2, at 10.15 p.m. will discuss censorship laws and their relaxation.

Recently the Welfare and Decency League in Victoria petitioned the Victorian government in protest against the selection of books for optional reading by classes in Matriculation English Expression, in particular "Go Tell It On The Mountain" by James Baldwin, the Negro novelist; D. H. Lawrence's "Son and Lover"; and the Australian novel "The Fringe Dwellers" by New Cahir.

Supporting censorship in literature, films, plays, etc., on the television programme are Dr A. H. Wood, former Principal of Methodist Ladies' College, Melbourne; and Mr Norman Banks, a Melbourne radio personality.

Opposing censorship are Mr John Bennett, secretary, Victorian Council for Civil Liberties; and a Melbourne doctor. The chairman is Patrick Tennison.

The programme includes extracts from two judges' summing up of recent trials involving obscene books, "Lady Catherine's Lover" and "The Philanderer" in 1967.

An "on-the-spot reporter" at Scripture in the Assembly Hall shows "the minister sitting on the stage looking about nervously."

"After the usual pop-out the lesson proper got underway."

In some motto verses we noticed a stereotyped prayer, interrupted at frequent intervals by the sound of teachers patrolling up and down to ensure the devoutness of us young heathens."

"Then, in parrot fashion, we waded through 'Prayer No. 4'. I am sure 99 per cent of the girls present didn't want to 'become human servants of our fellow man', but of course we pray to do so."

"Besides, if we didn't we would be pounced on by members of the choir."

During the sermon attention wandered; the minister is rather disappointing in trying to be "in it" with tales of drug and sex and student demonstrations.

Workers repairing the stone cross on the roof of St. Peter's Cathedral, Adelaide.

THE C.H.N. DEVELOPS ON SOCIAL SERVICE LINES

FROM OUR OWN CORRESPONDENT

Prevention is the emphasis in the new work at present being developed by the Sisters of the Community of the Holy Name.

The staff of the rapidly expanding Family Counselling Service has been at hand all month of the crisis for many months.

The new cottage for emergency work has been built at a constant demand, and it is estimated that during the next year the staff will be assisted to remain with parents, superintending their children at home, than will be taken into care in the family group cases.

A research project is at present under way, undertaken by the staff of the Brotherhood of St. Laurence Department of Research and Social Action on behalf of the Sisters, into present gaps and future developments in child welfare services, and many interesting and worthwhile possibilities of future service are being opened up.

It is hoped to produce a blue print for action for 1969.

SMALL HOSTEL

Also planned for next year is a small family group hostel for working girls between the ages of 15 and 18 years who are in need of care and supervision.

A piece of land has been bought at Benlugh and a house is planned to accommodate six girls and a married couple to care for them.

Here is a challenging opportunity for any married couple interested in youth welfare and any who have already had experience in bringing up their own children, and in a particularly valuable contribution.

A report on these and other activities will be presented at the annual meeting of the Melbourne Diocesan Mission to the Streets and Lanes, for the management of which the Sisters are responsible, which has been arranged for September 17 at 12 noon.

INNER SUBURBS

After this meeting lunch will be served and a talk given by the Reverend Peter Hollingworth, Chaplain to the Brotherhood of St. Laurence, and a Priest Associate of C.H.N., on "Rebuilding the Inner Suburbs."

This is another new area of service in which the Sisters in Fitzroy plan to become involved when the new high-rise flats are erected there during the next two years.

Combined activities will include an introduction and welcome by the Mayor in the C.W.A. Hall on September 1; a ladies' morning on September 3; a layman's hall on September 5; and a youth basket ball in the Anglican church grounds on September 10.

"A SLIGHT ACHE" FOR PERTH
FROM A CORRESPONDENT
Perth, August 26
On September 1 and 2 at 8 p.m. in the Burt Hall, Perth, the St. George's Cathedral Drama Department will present Harold Pinter's comedy "A Slight Ache", which is their contribution to this year's Geraldton Sunshine Festival.

The producer is Miss Wendy Watson, and the cast includes Richard Thomas, Lyn Berkland and Michael Hill in 1967.

—Adelaide "Advertiser" picture: Workers repairing the stone cross on the roof of St. Peter's Cathedral, Adelaide.

DAMAGE TO CATHEDRAL

FROM OUR OWN CORRESPONDENT

Adelaide, August 26
During the Adelaide University "Frosh Week" celebrations, persons believed to be students climbed to the roof of St. Peter's Cathedral and fastened a banner so that it hung between the twin towers at the west end.

The banner is believed to have been taken from a grocery store. The escape route was carried out at night and there were no witnesses.

The banner was removed early on the following morning, Wednesday, July 31, when it was discovered that damage had been done to some of the slates on the cathedral roof and, most serious of all, the stone cross at the top of the gable between the towers had been twisted through an angle of ninety degrees.

Fears were felt for the safety of worshippers and the public.

However, when workmen were able to examine the cross at close quarters they found that the metal spigot that holds the cross to its base had not been damaged and that it was possible to turn the cross to its correct position, to groit and re-mortar it firmly to the base.

The Cathedral Council has written a letter to the Students Representative Council protesting the action.

Branches from Morwell to Warragul took part and entered 13 teams totalling about 80 boys.

The branch organizer at St. Paul's, Warragul, Mr T. Lowrey, and his assistants organized and co-ordinated the evening consisting of games taken from the C.E.B.S. Book of Games."

The Diocesan Executive Cup for the best overall branch was won by St. Philip-on-the-Hill, Morwell.

The results were: Pages (junior): first, Morwell, Well Street, No. 1; team; second, Morwell, St. Philip-on-the-Hill; third, Warragul, St. Paul.

Equips (intermediate): first, Morwell, Well Street, Centre, "A" team; second, Warragul, St. Paul and Morwell, St. Philip-on-the-Hill.

Aggregate (branch average): first, Morwell, St. Philip-on-the-Hill; second, Warragul, St. Paul; third, Moss, St. Luke.

MUSIC AND DRAMA FESTIVAL

FROM A CORRESPONDENT
St. Catherine's School, Waverley, Sydney, produced the "Daniel Jazzy" and "The Peasant Cantata" as the main items for its Music and Drama Festival held during Education Week.

The "Daniel Jazzy", which has seldom been performed in N.S.W. was modern and exciting and included singing, dancing and mime.

The First and Second Form girls involved, assisted in arranging the choreography and obviously enjoyed taking part.

The "Peasant Cantata" by J. S. Bach was accompanied by a professional orchestra and had a cast drawn from all sections of the school.

The acting and singing were of a excellent setting on stage and were of a very high standard.

ing at the action which was believed to have been carried out by students and suggesting that some responsibility should be undertaken in meeting the cost of the repairs.

The banner is believed to have been taken from a grocery store. The escape route was carried out at night and there were no witnesses.

The banner was removed early on the following morning, Wednesday, July 31, when it was discovered that damage had been done to some of the slates on the cathedral roof and, most serious of all, the stone cross at the top of the gable between the towers had been twisted through an angle of ninety degrees.

Fears were felt for the safety of worshippers and the public.

However, when workmen were able to examine the cross at close quarters they found that the metal spigot that holds the cross to its base had not been damaged and that it was possible to turn the cross to its correct position, to groit and re-mortar it firmly to the base.

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A scene from "The Peasant Cantata" performed by the girls of St. Catherine's School, Waverley.

ONE MINUT

SERMON

S. PAUL AND
HIS LIFE

English is the A

light will pass through areas that

are an affront to anyone's self-respect as places in which to lead a decent family life. And there are inner suburbs as shockingly disgraceful in other big cities.

We hope Mr Wentworth has plans in mind to help to alter that while he is still the practically sympathetic Minister for Social Service with the ear of a friendly Prime Minister.

Planning Cook's

Bicentenary
Flickerings of interest in the Bicentenary of Captain James Cook's visit to Eastern Australia in April, 1770, are beginning to be shown as newspapers recall that it is just over 200 years this week since he set out in the

But it is to be hoped that the celebrations 20 months hence will be fully worthy of the occasion. The really inspired project to re-enact the voyage with a reconstructed replica of Cook's Endeavour, sailed by Captain Alan Villiers, lacked the public and private support that might have been expected. In more recent times there has been much desultory talk about converting the Customs House on Circular

Quay, Sydney, into a marine museum named after Cook. Still more recently the N.S.W. Government has spoken about inviting the Queen to revisit Sydney at the time of the Cook centenary.

It seems to be time now for definite planning if the occasion is to be made truly memorable. It has also to be remembered that Cook spent six months on

that Cook spent six months on the New Zealand coastline before he crossed the Tasman Sea to chart the eastern Australian coastline, and much of the assembly of historical data associated with the Endeavour's voyage to New Zealand and Australia might well be a joint enterprise.

Niche In A Temple Of Fame

That was shown in the memories of three great innings recalled this week in the wake of the widely lamented accidental death of Stan McCabe, one of the most gifted of Australian cricketers in the 1930s and

It is one of the delights of cricket that so many of its great figures have been men of richly diverse traits, often drawn from widely separated walks of life, who have nevertheless usually possessed a combination of skill and character unrivalled in any other sport. This is reflected in the literature that has been built up around the game.

Is it prejudice that enables one to admire so many cricketers while having reservations about so many footballers, for example? Or is there really some-

thing about the spirit in which cricket is played which sets it on a loftier plane? I think the game has a unique place in many hearts because it is felt

to have that soaring quality. And that would explain why the passing of one who had earned his niche in such a temple is so

—THE MAN IN
THE STREET.

This Epistle is the Apostle Paul's greatest piece of sustained theological writing. Through it the unchanging Gospel of the grace and righteousness of God is proclaimed to each generation. It may well help us to understand the wonder and depth of this Epistle if we know a little more of S. Paul and his life. This first sermon therefore will be devoted to this end.

He was educated in Jerusalem "at the feet of Gamaliel", one of the most able and distinguished Rabbis of that time.

Paul was brought up an Orthodox Jew, not merely building his faith in a formal fashion but outstripping his fellows in zeal and in achievement.

He was in the midst of a persecution campaign when he became converted, called by the Risen Christ Himself who granted him a special appearance and a challenge on the Damascus road.

From then on Paul had no doubt but that Jesus was alive, was his Lord, and he was Jesus' slave.

His convictions had been proved quite wrong, he had to

In two points in particular his thought was changed, by the new certainty that the crucified Jesus had been raised from the dead and become Lord, and also his attitude to the Law.

The immediate sequel to his conversion was a long visit to Arabia where he faced the future as Jesus had done in the wilderness.

Three years later he visited Jerusalem where he saw Peter and James the Lord's brother. He was in Jerusalem fourteen

His second visit was a time of serious debate touching the substance of the Gospel.

For a time at least the discord was resolved but broke out again later in Antioch when agreement between Paul, Peter and Barnabas was disturbed by visitors

The middle period of Paul's

ministry tells of the founding of the Church in Corinth, then a long period in Ephesus and finally made a second trip to Corinth in A.D. 55 during which period

of three ministries it is likely that this Epistle to the Romans was written.

CLERGY NEWS

DOIG, the Reverend C. V., Vicar of S. John's, Healesville, Diocese of Melbourne, to be Vicar of S. Matthew's Orlinda, in the same diocese.

HAYDEN, the Reverend R. G., Vicar of S. Cecilia's, West Preston, Diocese of Melbourne, to be Vicar of S. Paul's Malvern, in the same diocese.

HOLLOWAY, the Reverend C. T. Vicar of S. Chad's, Chelsea, Diocese of Melbourne, to be Vicar of S. George's

JOBLING, the Reverend W. J. B.C.A. Priest-in-charge of Outer Mount Isa, Diocese of North Queensland, has been appointed to the staff of Cranbrook School, Bellevue Hill, Sydney.

RAFF, the Reverend K. W., Rector of Longreath, Diocese of Rockhampton to be Chaplain-Secretary of S. John's Hospital, Rockhampton, as from December 10.

TURNER, the Reverend J. J., formerly Rector of S. Thomas', Kingsgrove Diocese of Sydney, to be on the staff of S. Clement's, Moosman, in the same diocese.

CHURCH CALENDAR
September 1: Trinity 12.
S. Giles, Archbishop
and Confessor.

September 7: Evurtius, Bishop.

AIR LETTER FROM LAMBETH . . . 4

PUTTING IT IN WORDS

FROM OUR OWN CORRESPONDENT

I BEGIN by admitting that to day (August 16) I overheard a conversation between two Anglican bishops.

Said one, "Thank goodness in two weeks' time I shall be on my way home." Said the other, "For two weeks I'd go tonight and be home."

I know just what they mean. For Lambeth has got bogged down. And bogged down in words.

We are in the process of drafting, of getting all our discussions into reports that will make sense and give hope and provide inspiration for the people of God. Now and again one hears a muttered question like, "Who's going to read this?" or "Who are we writing this for?" and a not so muttered reply, "Hanged if I'm going to buy it!"

The fact is every bishop in conference has been brought face to face with the need for the renewal of the Church.

When we came here it was just a word, a title, the theme for the conference. Now it is a hard, uncomfortable fact.

We have gone through the mill in the same way, our bishops, as our brothers at Vatican II. It was there that we had a few years to produce their documents, write a month. At the time of going to post, we have just about a week.

The various sub-committees have produced their individual documents for the most part. They are solid and hard-hitting documents, saying things that ought to be said, and saying them with out mincing words.

Some of them (the ordination of women, the place of the 39 Articles, intercommunion) are controversial.

These individual reports are then put together into one report; they are condensed, fitted into a common, given form and style.

This one report then becomes the basis of discussion by the whole section dealing with that one topic.

TOO MANY COOKS

That is, it is discussed by one-third of the 500 bishops. And here we (in begins. (Although "run" is hardly the right word.)

For a phrase that makes sense to the Western world is incomprehensible to the East; then there are the parish who want to see the parish and the right word in the right place.

They have their opponents in those who want the snappier, livelier approach; and we mustn't forget their lordships who cry out for something prophetic, dynamic, different.

But can 150 bishops produce this? And a document? And if they can, can it then be expected to undergo further revision by another 350?

For each of the section's reports must go before the whole Lambeth conference. That comes next week.

And after this week's effort I can quite understand those two bishops of Toronto, following an

bishops who wished they were on their way.

They had been renewed all right, and they are trying to get home to inspire their people and their diocese to renewal. But get it all into words? Hardly.

Yet it's not all that black open space. To-night I showed my own section report to one of the bishops in the Church in England.

I for my part wouldn't mind if I never saw it again. He was thrilled by it. "These things," he said, "could never have been said by bishops ten years ago. The world and the Church HAVE changed. And the bishops can see this. Very heartening. Very heartening indeed."

And coming from a man who has preached and written some very uncomfortable words about Ecclesia Anglicana in the last few years, I suppose that is some comfort.

Some of the brethren are convinced that there is to be another Lambeth (and opinion is divided) and that if every bishop is to be invited, it is essential for the conference to be smaller.

Far too much time is taken up by travelling to and from Church House. Westminster and while the bishops have been hardly any through the air, and one could easily make excuses for some of the older brethren if they flagged a little. The week-ends are officially

free, but very few bishops are not engaged somewhere or other on Sundays.

This week-end for example all the overseas bishops are moving and from the Anglican churches in the British Isles and from the itineraries I've seen this is going to be no picnic jaunt. There will be some very tired bishops reporting at the end of the week.

Surprisingly enough there has been very little "pigeon holing" of bishops in their own countries. You know the sort of thing, "All English bishops are study" or "Aren't those American bishops all the same?"

IN THE HEADLINES

So it has come as something of a shock to a few of the Australians to find that we have been charged by some of our brethren from other countries to "restore the image of the Australian episcopate" as they put it.

It appears that the debate that has attracted most Australian participation has been the one on the ordination of women in the Church.

As I reported last week, three Australian bishops spoke in that debate and if you want to be specific one Archbishop, the Bishop of New South Wales and the Bishop of North Queensland. And they all spoke against it.

I think it is true to say that there were but two or three other speeches that also took the same

line. So one could say that half the opposition was Australian.

Early in the Archbishop of Sydney figured largely in the headlines for the next few days and from the glimpses I have had of his mail box this week he has had more than his fair share of correspondence.

It seems that both to the three speakers in the debate and to the rest of the Australian contingent that their efforts have marked us all as "Australian reactionaries."

After all, as time is so short bishops have refrained from speaking when their thoughts have already been expressed by earlier speakers.

Very rarely does one hear that phrase, beloved in every Australian's mind, "just want to restore what the rector of Wood Woop has said."

And it is likely that the three Australians who spoke, did so on behalf of a great number of "reactionaries" from all over the world.

We will certainly know next week when the final report on the ordination of women comes out for discussion.

Fancy trying to put that into words that express the common mind of 500 bishops? And that will give a lead for the Church throughout the world.

The mind boggles. Perhaps I'd better see if there's a plane leaving for all Australia to-night after all.

BISHOP'S PASTORAL OFFICE MUST BE RECOVERED: CANADIAN REPORT

ANGELICAN NEWS SERVICE

Under the present Church system it has become difficult, if not impossible, for a bishop report, according to the mission on faith healing in Toronto diocese, says the "Canadian Churchman".

The report pointed out that a bishop has four main functions.

To the clergy he is administrator, pastor, judge, therapist and friend.

To the laity he must be warm, friendly, and appointed of their clergy.

At the same time the bishop must be guardian of the faith, dealing with heresy and strange doctrines at a time when new interpretations of historical faith are being sought.

And he must be an administrative figure, involved in all the details of any president of a business firm.

The report points out it is virtually impossible for one man to fulfil all these functions adequately, and that it is most important that bishops recover their pastoral office, with more freedom to set up with their clergy.

The report was set up last October by the Anglican bishops of Toronto, following an

inquest into the death of an eighteen-year-old girl, who was the wife of Canon G. M. W. Smith.

The coroner's jury found that instead of medical aid being called for, she was treated in the rectory by a faith healing group.

Bishop Selkirk asked the commission to study the nature of the healing ministry in his diocese, to investigate the parish (St. Matthew's, Bellwoods) group, and to make recommendations regarding the Church's responsibility in its ministry to the sick and dying.

EXORCISM

The commission had little success in establishing the extent and nature of the healing ministry in the diocese.

Despite repeated requests by the bishop, only 19 per cent. gave information to the commission.

However, it did point out that unless a diocesan statement is issued on the use and practice

TORONTO, AUGUST 23

of exorcism, the possibility will always exist for abuse.

Exorcism of people, objects and places was used by clerical members of the St. Matthew's group, it added.

The commission recommended another commission be established to study exorcism and make a report to the bishop.

"Until such a report has been received and action taken, it is recommended that diocesan clergy be directed that no exorcism of any person, animal or place be permitted without the written permission of the bishop."

The commission said that what began as a bold experiment in Christian outreach at St. Matthew's gradually degenerated into a mystic cult.

The commission said that the mental health of the clergy should receive far greater attention, and that a bishop's pastoral advisory committee should be established.

ARCHAEOLOGICAL ARTIFACTS FOR SYDNEY

FROM A CORRESPONDENT

An exhibition of priceless archaeological artifacts will be on display in Sydney during the first week of September.

The exhibition will be brought to Sydney by the director of the Australian Institute of Archaeology, Mr. C. A. Wilson, and will be on display each afternoon from September 2 to 8 at Bible House, 95 Macquarie Street.

Mr. Wilson will be lecturing each evening during the exhibition on "Highlights of Biblical Archaeology."

The object of this exhibition is to prove the remarkable accuracy of the Bible through archaeological findings.

The collection includes Iron and bronze figures of gods and goddesses dating back to 1000 B.C.

An interesting object, especially for the ladies will be a small bronze fish-shaped amulet from the Etruscan period.

The exhibition will be open to the public free of charge. However, there is to be a \$1 registration fee for the exhibition of a series of lectures. Comprehensive notes will be made available for these lectures.

Further information regarding this exhibition may be obtained from either the British and Foreign Bible Society, or the Scripture Union, who are jointly sponsoring this project.

SOME BOOK BARGAINS

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

A LAYMAN LOOKS AT THE CHURCH, by Sir Kenneth Grubb. This famous paperback 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: \$0.85 (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: \$0.35 (including postage). (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: \$0.25 (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: \$1.50 (postage included).

CHURCH OF SOUTH INDIA: BOOK OF COMMON WORSHIP.

Price: \$1.50 (postage included).

VOTING IN DEMOCRACIES, by Erid Lakeman and J. D. Lambeth. (Slightly shop-soldust jackets. Ordinary retail price \$3.90.)

Price: \$1.00 (postage included).

NEW TESTAMENT LETTERS, by J. W. C. Wand. (Slightly shop-soldust jackets.) (Ordinary retail price \$2.00.)

Price: \$1.00 (postage included).

NEW TECHNIQUES FOR CHURCH FUND RAISING, by O. A. Pendleton. A few copies only of this standard work. (Slightly shop-soldust jackets. Ordinary price \$6.00.)

Price: \$3.00 (postage included).

LIFE AND LETTERS OF WILLIAM TEMPLE, Archbishop of Canterbury, by F. A. Iremonger.

Price: \$1.20 (postage included).

A CENTENARY HISTORY OF MOORE COLLEGE, by Marcus L. Loane.

Price: \$1.00 (postage included).

WISDEN'S CRICKETER'S ALMANACK, 1968, 105th Edition. A few copies only.

Price: \$3.93 (postage 25c).

CANDLES

They might have been two candles lighting an altar, but they weren't.

They were stuck askew in bottles on the floor. Six children in three single beds beside them.

A living patchwork—black, and grey, and white in flickering light.

The mother, wringing long hands to knuckle-white, Flicking link hair out of eyes on the verge of tears.

Looks at her husband, bent over the bare board table. Day's dull dawn.

But still no relaxation in the home—none at all. The last dawn's sun, enough.

And the hole in the back of the little girl's jumper, dangling over her arm, says this plainly enough, anyway!

The visitor coughs, Swings on his heel and retreats, What could the golden-stained sermon mean here in this mess?

Too much poverty for the children to listen, And the County Council man, Having cut off the power with faint efficiency.

He puts his pliers on the floor of his van for the night, Pulls into his drive.

And the mother on the telly with never a care in the world, And hasn't a candle in his whole house! Much less on his altar.

—MERRICK WEBB

UPON AWAY A.V.A.

By NEVILLE D. CHRISTIE, FIELD OFFICER

1. Wanting to get personally involved in the Afro-Asian Pacific world?
2. Got a skill to offer?
3. Over 18?
4. Willing to work for board and pocket money?
5. Free to serve for one or two years?

Got Yes X? Then there may be an opportunity for you to serve in Africa, Asia or the Pacific through Australian Voluntary Abroad.

No guarantees given or promises made, but here's what serving Volunteers have found:

Settling In:
"For the first two or three days, I really didn't know what hit me. I don't think I said boo and walked around like a zombie." (New Guinea)

"I feel at home in my new surroundings, though I must say some things — such as pumpkins, lemons, watching birds fly around the room, and sleeping with a bucket by candlelight took me back a little." (New Guinea)

First Impressions:
"First impressions still remain — the beginning friendliness and graciousness combined with a little bit of sweet, scary atmosphere which is constant day and night and of course, the perspiration. Never in my life have I experienced so much of either." (Fiji)

Food:
"The weekly supply planes brings us frozen meat and butter. We have eggs, tinned cheese, bread made fresh and plentiful supply of fresh vegetables and much more than I miss in fresh milk." (Papua)

"We stopped for a meal which the hostilities cooked. It was the first time I had eaten a whole meal of local food. We had a taro, sweet octopus, fish and rice. I can't say I enjoyed it a lot, but I could like to get used to it. The people appreciate it so much if you do without meat and eat their food." (Manus Island, T.P.N.G.)

Accommodation:
"My abode is a tropical paradise. It's a bush house on the side of a hill overlooking the water. We have a beautiful view. On Bay — something people down south would pay good money to share the house with of three other brothers." (Papua)

"I live in a large, old, wooden, unpainted, two-storey, termite ridden, football pavilion like house which I share with 40 Malay boys and two Chinese teachers." (Malaysia)

"The flat is particularly lavish with three bedrooms and two bathrooms. We have two single beds and a lounge suite as well as a couple of built-in cupboards, but unfortunately no hot water." (Malaysia)

We Respects:
"There are a few unpleasant things, e.g. thousands of insects, lizards, frogs and rats. We've got accustomed to them. We do wear screens on our windows to protect them from the security of the mosquito net as they munch away on the rat poison." (India)

DOORS OPEN

Clothes:
"I'm very comfortable in my Punjabi outfit of the white cotton pyjama-like trousers, banded at the ankles and finished off with a silky stole. I intend to wear it as they say it is teaching in as well as for leisure and for riding our bikes that arrive on days ago." (India)

Language:
"I realise just how much difference an attempt at the language could mean to the people and I'm so eager to help. Just seems to open so many doors." (New Guinea)

"The patients spoke no English whatsoever so language study was a great deal of my time for the first 18 months. Believe me, learning sounds like the future as the future tense in Hindi." (India)

Attitudes:
"People who expect to meet great sacrifices and move moun-

tains are usually disappointed. Similarly, those who expect to have a lot of money will be disappointed." (Nigeria)

"I think I've learnt from being up here is that I rushed round to think more about my life for a while." (Papua)

Work:
"I've been able to start in relief welfare clinics at three places."

"The other day I wanted some paper and paints for art. We spent the last lesson powdering up a box of coloured chalk in halves of coconut shell and mixing it with paste. We spent the next lesson trying to use it." (Solomon Islands)

"My lecture work in the college is just interesting. Although the majority of my work will be in the field of Soil Mechanics and Foundation Engineering. I also find myself lecturing in Reinforcement Technology. The latter subject has required a large amount of preparation. I am in the middle of making ten decks for our."

"The centre is very spacious and well equipped." (Papua)

"I am in the middle of making ten decks for our."

Standard Four Class who are still sitting on the floor. At the moment, my own slights, by adapted from floors already made of local materials. The boys in my class are helping me but it is hard yards saving and saving with the rough tools and conditions."

"The work-shop is under the head teacher's house and we have no benches or vices except post holes in the stone of the house and hands make the best view as they go." (Solomon Islands)

"The Lab. work is interesting and there are plenty of things to me to learn—especially with regard to tropical diseases. So at the moment my pupils are teaching me." (Malaysia)

In Moments Like These:
"While enjoying the moonlight over the dark night, I can't help remarking to my companions that a risk-taking with a squeaky wheel must be going along the road."

"I was terribly informed that the sound was coming from a well-favoured classical musical instrument." (India)

"The largest number of opportunities exist for teachers, more so in the area of science and but many other skills can be used."

Countries: India, Malaysia, Singapore, Tanzania, Papua-New Guinea, Tonga, Fiji, New Hebrides, Noumea and the Solomon's.

Overseas Service Areas: Selects and briefs volunteers. Provides insurance and return air fares.

Further Information: Overseas Service Bureau, 23 Clarendon Street, East Melbourne, Victoria 3002. Phone 419-1786.

"Remember your limitations. You have a four class class to move deliver the people than working in a one-class, mono-democratic man."

"God power is the need of the hour. It is a great need, corruption down and ideals high."

"Get in the spirit of God and service of man until justice, freedom and peace fill the earth as the waters cover the sea."

Overseas Employing Body: Provision room, rationing and remuneration.

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NAME TROUBLE

IN CANADA

ANGLO-NEWS SERVICE

Toronto, August 23

The Anglican and United churches of Canada are having trouble finding a name for when they unite.

A study paper received at the 24th meeting of the General Commission on Union recommended the following:

The United Church of Christ in (or of) Canada; the Church of Christ in (or of) Canada; the Church of Canada (Anglican United) or the Church of Canada.

The report was received but no action was taken and suggestions that a committee be held were approved.

A name is difficult, the study paper points out, in that the proposed Church will be a union of the Anglican, Evangelical, Conciliar (Presbyterian), Episcopalian and Congregational churches.

It rejects such combinations as the United Reformed Catholic Church, the United Episcopal Church or the Protestant Episcopal Church because of the similarity with names of churches in existence in North America.

DR BRATCHER FOR SYDNEY

On Monday, September 16, at 10.30 a.m., Dr Robert Bratcher is being held in the Central Baptist Church, Sydney, for all ministers and theologians to hear.

Dr Robert Bratcher, translator of the New Testament, his talk is entitled "New Words for Old."

At present Dr Bratcher is attending a "Translator's Institute" in New Guinea, where he is lecturing and assisting in translation work.

SUDANESE REFUGEES ARE ANGLICANS

ANGLO-NEWS SERVICE

Kampala, August 23

There are at least 40,000 Sudanese refugees scattered throughout Oriental Province, North East Congo, according to "New Day", the Church newspaper for the Diocese of Uganda.

Miss Margaret Pooley, an English C.M.S. missionary, who worked in the Sudan for nine years until she had to leave in 1964, is now working in the Congo, the only missionary of the society in this country.

She went to Oriental Province a year ago after four and a half years in Nairobi.

Miss Pooley went at the request of the Protestant Council of the Congo who wanted a missionary who spoke a Sudanese vernacular to help with their work among Sudanese refugees.

Part of her work has been to help organise refugees into houses, primary schools and churches.

Some were building their own houses, primary schools and churches.

She spoke of the shortage of drugs for treating medical conditions: those they did have were mostly from the Sudanese Christian agencies.

The Christian refugees, she said, felt rather cut off because they came from the Anglican tradition in the Sudan, and there is no Anglican Church in the Congo.

It had not been possible for either of the two Sudanese bishops to visit them so there have been no Confirmations.

The Sudanese have overseen the pastoral contact with their bishops and greatly depended on the prayers of Christians elsewhere. Letters were a great encouragement to them.

There were only eight pastors in the Province, two others, ordained this year in East Africa, were waiting to cross the border from Arabia.

Most congregations were in the hands of trained lay evangelists.

Very often these were the only people who still possessed Bibles.

Yet wherever there was a Bible there was a Bible study group.

Baptism preparation classes were still being held.

Many of the Sunday services were conducted from memory. Only some of the evangelists had prayer books; and few people had hymn books.

Often people relied on Bible passages which they could remember by heart.

"It has been impossible for us to get vernacular Bibles and hymn books," said Miss Pooley.

"Normally they were obtained from a Press at Bukavu, but this has put out of action during the troubles last year."

"Now at least we are getting some Bibles from the Bible Society in Zaire and Bangala."

Miss Pooley has been in Kampala buying supplies for a school which will open in Isiro in September.

They hope to start with four classes, two for Sudanese and two for Congolese boys.

Eventually the two groups will be integrated but until full Sudanese boys have mastered French.

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WATER BAR ROAD

HIPPIES?

By the Reverend J. V. LANGMEAD-CASSERLEY

ONE of the most dramatic, the best publicized and the most photogenic youth movements of our age is the Hippie Movement.

It has also been one of the movements most severely censured and misunderstood by the older and more conventional adult population.

If we are going to understand people like the Hippies, we have to begin by understanding the moral disgust in their hearts as they contemplate people like us. They are people who dislike intensely our way of life.

They are not just immoralists. They are almost exclusively moral when they pass judgment on us, just as we feel frightened by their moral, and are at our worst as we pass judgment on them.

And the young people do pass moral judgment on us.

They see through us, and it would be well for us to take this seriously and not pass it off as if it were something absolutely outrageous.

NOT NEW

There may be some reasons that are worth looking at.

Youth movements that cause great concern to older people are not new.

In fact, we can find quite bitter criticism of the way modern youth is going to change back in thirteenth century Latin literature.

And I've no doubt that if you were a sane, sensible, thoughtful, wholesome outlook in the thirteenth century, you would have been plenty to contain about when you viewed the thirteenth century youth.

Youth movements became much more common about the middle of the Indian Revolution with the development of a new kind of society and an acceleration of knowledge.

Young people who were educated in the latest kind of knowledge knew a lot more than their parents did.

It is obviously true today. How many parents of our high school students know about the new math or very much about aerodynamics or cybernetics or the management of computers?

One was a case, similar to the whole outlook in the thirteenth century, you would have been plenty to contain about when you viewed the thirteenth century youth.

You cannot let your own memory of what happened when you were in high school in any way guide you in advising your son or daughter in high school today.

Everything is different now. That doesn't mean it's worse, and I don't suppose it even implies that it's better, but it is certainly different.

The result is a situation in which young people complain of some justice that their parents and other older people with whom they are associated don't understand them.

The older people will retort, and you don't really understand us.

It is not a one-sided problem. Neither understand the other.

VICTORIAN MYTH

The generation gap produces such a distasteful background between parent and child and a cultural experience not removed from each other that it isn't difficult to understand why the two generations gaze at each other — perhaps with awe — but certainly with perplexity.

The youth movements which cause a certain amount of anxiety to our age are much more than a matter of the "new morality".

The new morality and the moral tendencies of the time are obviously world-distorting, but the young people today have a strong idea that when we were young we were very much better than in fact we were.

When I was young, we had the myth of the Victorian, and it was very largely a myth because the Victorians were never as straight-laced as we supposed it.

The Victorian myth gave way to the myth of the Edwardians and the Georgians.

Paris which was reflected in the 1920s were the customs of the 1960s.

The conditions among artists in Paris which were reflected in the novel, "The Bohemians," and the conditions among artists in Paris were not so very different today.

There are two tendencies characteristic of these youth movements that have become very marked in the post-eighteenth century world, probably at first more marked in Europe, but now possibly more marked here.

The first of these tendencies is a growing disgust with the middle classes — a growing disgust with middle class life because of its conventionalism, its materialism, and as it seems to many of the young people who are born into it, its hypocrisy.

The second tendency is an increasing connection in the mind of observers between Christianity and membership in the Christian Church and middle classes.

Christianity has become a middle class prejudice.

Christianity is accused of guilt by the middle classes, and the middle classes, and all youth movements reject it with hypocrisy.

Our moral judgments, our moral attitudes just don't make sense.

With such such pietistic, moralistic judgments, we whitewash the savagery that still exists inside of them.

We try to cultivate a pure sensibility, and we ignore the many of our worldly ethics in business and politics really contradicted by the Hippie movement.

There is another kind of reaction by the Hippie movement to our political groups and that is the rejection of the Hippie movement.

They are protesting against this huge size of our social structure.

This is, perhaps, the saddest thing in the whole movement.

For the one thing we are about to lose is the Hippie movement.

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fering to our middle class civilization in its familiar form.

It is possible, of course, that we could ever have a prosperous, class civilization, but it is not likely.

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within Christianity which the official life, preaching and teaching of it is a common-sense, as has entirely ignored for generations.

It is the strand that we call "mysticism".

I feel very guilty in this area, and my guilt is shared with many another in the Christian Church.

There's plenty of doctrinal support for the understanding of the Hippie movement.

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because, despite all our professions, our hymn singing and all that, we should be illuminated and fulfilled.

The important thing is not to criticize and condemn Hippies, but to realize the lapses and inadequacies of oversight, character, and so on.

The Hippies really demand that we should be illuminated and fulfilled.

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THWARTED

It is surprising that so many of the Hippies think that we don't take like that because we can't, because we've got nothing to say.

We've entirely obscured a whole tradition within Christianity.

So these thwarted mystics seek mystical satisfaction elsewhere, and the fault is mainly our own.

We are not worthy of our Christian heritage.

If I were preaching a sermon, I would say, "God isn't satisfied with your just being honest in business or good neighbors. He is not satisfied with your not getting drunk nor beating your wife. He wants more than that."

"He wants you to be joined to Him in love. He wants you to be united with Him in the whole of your life, and the whole meaning of the consummation of your being in Him."

This is really rather terrifying, because what on earth can we do to God to do it? He really got hold of me, so utterly captivated and enthralled my heart and my mind that anything He wanted me to do would get done. It's no wonder that we all run like cats.

T. S. Eliot said, "We are men that fear the love of God. We fear the push in the canal, the stab in the back, then we fear the love of God." Partly true, you know.

So the Hippie Movement is nearest to the Hebrew original, the version of Symmachus, Origen's own translation, and the version of Theodotion.

In addition, a separate copy of the four Greek versions was made, known as the Tetrapla.

Or

