

THE AUSTRALIAN

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151, Market Street, Sydney, N.S.W.
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AFFECTIONATE WELCOME FOR DR RAMSEY PROFOUND IMPRESSION AFTER ADELAIDE VISIT

FROM OUR OWN CORRESPONDENT

The visit of the Archbishop of Canterbury was marked by moving scenes of affection for the Archbishop, a profound impression of the greatness and goodness of him who is universally regarded as the Patriarch of the Anglican communion, and by a burst of glorious autumn weather.

Dr Ramsey's visit to South Australia was short, consisting of only two full days.

He stayed with his chaplain, the Reverend John Andrew, at Bishop's Court, North Adelaide, on the guest of the Bishop of Adelaide, the Right Reverend T. T. Reid.

It was disappointing for the Archbishop and for the people of South Australia that Mrs Ramsey's sudden illness prevented her from coming with him.

Apart from attendance at vice-regal and state occasions the whole of the Archbishop's time in Adelaide was given to participating in as much of the Church life as his brief visit made possible.

It was not possible for the Archbishop to visit the Diocese of Willochra, but the Bishop of Willochra, the Right Reverend T. E. Jones, came to Adelaide for the two days and was head of the Diocese of Willochra to present, together with the clergy of the Diocese of Adelaide, to the Archbishop men at afternoon tea and addressed them on the nature of the priestly life.

There were three general addresses at St. Peter's Cathedral, Adelaide, at which the Archbishop officiated.

On Sunday morning, March 29, the Archbishop celebrated at the Sung Eucharist at 11 a.m. and preached a remarkable sermon on Our Lord as the Light of the World.

He prefaced his sermon by giving a greeting from the Church of England and the See of Canterbury to those present and to Anglicans everywhere in Australia, especially those in the small, remote congregations, who are, in a special sense, the strength of the Church in this land.

This service was televised by Channel Ten in Adelaide and also broadcast on radio.

The Archbishop, vested in cope and mitre, walked in procession following the Dean and Chapter from the Church office, across King William Road, to the Cathedral.

The Archbishop's chaplain walked before him bearing the Primal Cross and the Reverend L. E. W. Kenworthy, who acted as a second chaplain to the Archbishop while in Adelaide, followed him.

A guard of honour, composed of members of the Church of England Boys' Society and the Girls' Friendly Society, lined the route of the procession.

During the day a full peal of Grangeville Triples were rung from the cathedral bells to mark the Archbishop's visit, with 5040 bells rung in a little under three and a half hours.

In the evening the Archbishop preached at Fremont and addressed his words especially to the need for the widest fellowship between Christians.

Fellowship means that as Christians we have to look beyond the boundary of our

Adelaide, April 5

Service to our fellows, however, is an exhausting vocation unless we know and experience the need for personal salvation as given to us personally by Jesus Christ.

The washing of the disciples' feet speaks to us not only of the vocation to minister to others but also of our need of the

(Continued on Page 12)

DR RAMSEY HAD SIX BUSY HOURS IN HUNBURY DIOCESE

FROM OUR OWN CORRESPONDENT

The first visit ever made by an Archbishop of Canterbury to the Diocese of Hunbury took place on March 31.

In the space of six hours His Grace blessed more than 2,000 school children who knelt in the streets, met the leaders of other Christian churches, visited one of the oldest churches in the diocese, preached at a Sunday Eucharist in St. Boniface's Cathedral, attended a banquet and spoke at a civic reception.

A four-seater private aircraft landed at the Archbishop's disposal for his visit to the three country dioceses of the Province of Western Australia.

When he landed at 8.45 a.m. on the Bunbury airport, some 30 miles south of Bunbury, he was met by the Bishop of the Diocese, the Right Reverend R. G. Hawkins, and his Waskin, together with an official party, which included the president of

the Buncheon Shire Council, Mr. L. M. Watson; the Honourable S. Bovey, the Mayor of Bunbury; Mr. P. Wilson; Miss Monica Hawkins, the Sub-Dan of the cathedral, Canon W. D. Bastin; and the Bishop's Chaplain, the Reverend D. Finlay, and the Rector of the Buncheon, Canon R. J. Cook.

On the way to Bunbury by car, brief halts were made at St. John's Church, Buncheon, and St. John's Church, Capel.

On arrival in Bunbury, he was greeted by more than 1,500 children who were lined the roadway leading to Bishopscourt and the cathedral.

Here His Grace insisted on alighting from his car and walking to the hill to Bishopscourt, where the children kneeling as he passed to receive his blessing.

At Bishopscourt he met local church leaders, including the Roman Catholic Bishop, Dr. L. J. Goody, Father Vlahopoulos (Greek Orthodox), the General A. Stenhouse (Methodist), the Reverend J. Lewis (Presbyterian-Congregationalist) and the arch-deacon, canon, rural deans and leading laymen of the diocese.

For the Sung Eucharist, the Cathedral of St. Boniface was filled with the clergy and representatives from every parish in the diocese.

In the narthex the Prime's procession halted, while he was given a Liturgical Welcome, the Dean speaking on behalf of the cathedral, the Archdeacon of Bunbury for the clergy of the diocese, and the Chancellor for the laity, and the bishop summing it all up, in the name of Christ.

After the liturgical reply of the archbishop, he was greeted with a fanfare of trumpets, and the three plains were played.

(Continued on Page 12)



The Bishop of Adelaide presenting the cathedral warden to the Archbishop of Canterbury on the steps of St. Peter's Cathedral on March 28. Beside the Archbishop is the Reverend L. E. W. Kenworthy who acted as the Archbishop's second chaplain in Adelaide.

EXPERIMENT FOR ARMIDALE

FROM OUR OWN CORRESPONDENT

Armida, April 5
The Bishop of Armidale, the Right Reverend R. C. Kerle, has decided to experiment by administering the diocese with two archdeacons instead of three.

In his address to synod last week he said the necessary curial law to this would be the greater use of rural deaneries.

It was his intention also to give rural deanery conferences of clergy and laity an important role in the diocese.

This may need to be done by confidance in due course but a period of experiment is necessary, he said.

Archdeacon Strickland, who retires at the end of April, will have the title of Archdeacon of Murrumbidgee.

"I am sure this decision will be well received by all and it will give me time to know all the clergy before making any appointments," Bishop Kerle said.

The second archdeacon in the diocese is the Venerable C. R. Rothero, Glen Innes.

RELIGIOUS ART EXHIBITION

FROM OUR OWN CORRESPONDENT

Melbourne, April 5
The well-known Canterbury Fellowship, an association of the Trinity College Chapel, University of Melbourne, is sponsoring an exhibition of Religious Art for the second time.

It has been arranged for Holy Week and Easter Week, and will be opened officially by the Rector of Newman College, the Very Reverend Michael Scott, S.J., on Palm Sunday, at 3 p.m.

It will continue until Thursday, April 22, and with the exception of Easter Even (Saturday, April 17), be open daily from 2 p.m. to 6 p.m.

Only religious art will be represented in the exhibition, and the emphasis will be on works which may be purchased by individuals rather than orders especially commissioned for a church or other building.

Paints and sculpture will both be included, and there will also be a limited section for stained glass.

The exhibition will be in the Legation Street Galleries, South Melbourne.



The Archbishop of Canterbury with his chaplain, the Reverend John Andrew, and the Rector of Buncheon, Canon R. J. Cook, moving through a guard of honour formed by members of the Buncheon branch of the Church of England Boys' Society on March 31.

THE ANGLO-NEWSPAPER CHURCH AND PARISH

THURSDAY 30 SEP 1966

HOW TO AID 'COMMUNISM'

You can argue about two kinds of things: facts, and opinions. Arguments about matters of opinion are rarely resolved: civilised people usually end up by agreeing to disagree. Arguments about facts are another matter. They are more easily resolved.

You have to do this to look up a work of reference. These little observations are peculiarly relevant to the war in Viet Nam. The Anglians, including Anglians, do not even know where Viet Nam is. They have only some hazy idea of it as a far-away country of no significance to us. Still less do they know anything of the history, or, more importantly, any concern to establish the cold facts about the war. This is disturbing. More disturbing is the fact that most even of those who do know, and write about the Viet Nam war seem to base their opinions on little history and less fact: too many of them simply reflect emotional prejudice and "progressive" and "conservative" views. Most disturbing of all is the proportion of intellectually lazy or cowardly Australians who say "the Government knows best. Leave it to them".

Maybe "the Government" does know best. If so, its duty is to state its policy and the reasons for it. It is then the duty of the public to examine both policy and reasons. Such a statement of Government — and most Opposition — policy have been based — on any logical set of reasons, but on sheer prejudice and rhetoric. An outstanding example was Sir ROBERT MENZIES' emotional statement last Sunday that "American intervention in Viet Nam was the greatest act of unmitigated evil since Hitler's march on his World War II". This surely ranks for interest with its statement in August, 1948, on the eve of Munich, that "It is surely a tragedy that the British people wants war" and that "we British people will not too easily accept the idea that because personal liberties have been curtailed in Germany the result is necessarily a less materialistic and more spiritual quality in the willingness of young Germans . . .".

It was surely reasonable to hope that the support for the suggestions about Viet Nam of POPE PAUL V OF UTAH, of GENERAL DE GAULLE, MR SHASTRI and others, moderately stated their Christian beliefs and archbishops on March 11 — backed only this week by the PRIME MINISTER OF CANADA — might have done two things. First, it might have alerted the PRIME MINISTER to reassess reply from our mis-statements of fact, coupled with a lecture on theology — a field in which his knowledge is not altogether "parent". Second, it might have stirred more thoughtful public reaction in the Press. Astonishingly, only two Australian newspapers have reflected in their correspondence columns any considerable, informed public reaction: the *Age* and *The Australian*. Both these journals, and their readers, earn full marks for doing their public duty. It should be added that *The Australian*, which carries twice as much foreign news as any other daily newspaper, has published more hard facts about Viet Nam than all the rest of the Press put together.

On the facts, it is obvious that U.S. troops are present in South Viet Nam in two ways, and for the same reasons, that Russian troops entered Hungary in 1956, German and Italian troops were in Spain in 1936, Indian troops entered Kashmir in the '40s — at the invitation of the Government. U.S. forces are as popular with the local inhabitants as any army of occupation, anywhere, any time.

On the facts, the Government of South Viet Nam is as loved and democratic as those of South Korea, Hungary, Formosa or Spain. On the facts, the support for the "insurgent" Viet Cong which, made up of Buddhists, Roman Catholics, straightforward nationalists and Communists (who undoubtedly predominate), effectively control and govern four-fifths of the entire area.

On the facts, as reported from Washington no less than Saigon, it is plain that the United States cannot, and will not attempt to, remain in Viet Nam. The question is not whether the U.S. will get out; but when, and how.

On the facts, HO CHI MINH and the Viet Minh want no more to come under Russian or Chinese than U.S. military or economic domination. They are not, and never have been, Chinese agents.

The strains and disagreements of the West are paralleled in the Communist world; but some people appear never to have heard of TITO and GOMULKA. Do people?

On the facts, there is a reasonable inference that U.S. policy, alone, is not possible. That possibility may become a Chinese satellite. That possibility will become a certainty from the moment that U.S. attacks compel the North to request Chinese ground forces. By literally supporting its own Government has helped spread Chinese influence southward.

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

Labour's Muted Voice

On Senate

Isn't the Australian Labour Party (A.L.P.) in the forefront of the fight for abolishing the Senate? Mr Arthur Calwell, Minister for External Affairs, says so. He says that the A.L.P. is the only party that plank in its party's platform is to abolish the Senate. He says that the A.L.P. is the only party in Parliament for a referendum, which, in effect, would enable the House of Representatives to be increased in size without increasing the size of the Senate (60 members, ten from each State).

This, in a blessed phrase now being brought into our political language, is called "fighting the news". At present, the House is maintained at approximately twice the strength of the Senate.

It is pretty plain that there would not be much hope of carrying a referendum which, for example, proposed increasing the number of members of the Senate from 60 to 100. It is not surprising that it involved eliciting 24 more members of the Senate. The Labour Party believed the Senate would be increased in size, and thought, as it has said, that it believed the Senate would be increased in size.

I believe there is a strong case for the abolition of the House of Representatives. Some metropolitan electorates have more than one member, and some rural electorates have only one member.

But senators, on the other hand, have little to do. They are not elected by the people. They are not elected by the people. They are not elected by the people. They are not elected by the people.

The Senate is far away and the best club in Australia — a place where the members of the Senate are not elected by the people. They are not elected by the people. They are not elected by the people.

And yet, if the Senate were abolished, it would be a good thing. It would be a good thing. It would be a good thing. It would be a good thing.

HEAVEN, the Reverend R. G. Storr of the Church of the Epiphany, North Sydney, is a member of the House of Representatives, Diocese of North Sydney.

BRENDON-COWARD, the Reverend Canon of the Diocese of North Sydney, is a member of the House of Representatives, Diocese of North Sydney.

HOMER, the Reverend R. G. Storr of the Church of the Epiphany, North Sydney, is a member of the House of Representatives, Diocese of North Sydney.

CORRETT, the Reverend D. G. Storr of the Church of the Epiphany, North Sydney, is a member of the House of Representatives, Diocese of North Sydney.

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increasing the House by 60 members if the Senate were abolished. But actually such a large increase in the House probably not just justified.

The outcome, I suspect, will be a referendum proposal to "break the news" by abolishing the Senate. It will be a referendum proposal to "break the news" by abolishing the Senate. It will be a referendum proposal to "break the news" by abolishing the Senate.

Satire Without Suggestiveness

Why is the Broadcasting Control Board being so coy over complaints about the suggestive and smutty content of part of a weekly variety show being telecast over a national television channel?

The Postmaster-General, Mr Alan Hulme, said in Parliament that the Board had not offered him any advice on the programme. But next day he added that the board set strict standards and expected to see that they were met.

A Roman Catholic priest, the Reverend C. B. Knapp, who is a member of the House of Representatives, said the merits and demerits of the programme should be weighed.

It is hard to escape the conclusion that the Board is not doing its job. It is hard to escape the conclusion that the Board is not doing its job. It is hard to escape the conclusion that the Board is not doing its job.

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around only one programme. Even some participants in it are reported to have conceded that they had "gone too far" in some details. Why did the board not direct advertising agencies to be more careful?

People want to stifle satire, for, as the Reverend Alan Hulme, Minister for External Affairs, said in Parliament, "satire is a necessary part of the life of a free society". Mr Walker also said, many people "heard in the toilet of a public house" to be brought into their living-room.

The chairman of the panel, Mr Peter Westwood, a representative of the criticised channel, was skilful in setting off hints to divert the panel's attention to one or two, to our despair, gave approval.

But, on the whole, the public discussion about following the lead in Britain following the lead in Britain, will result through action by the Control Board, the television channel or the sponsor of the programme in a more sensible combination of them in giving us satire without such suggestiveness.

Women in Chains In A Brisbane Bar

Two women who chained themselves to bar railings in a Brisbane hotel last night were told to get out. They were told to get out. They were told to get out.

Well, 60 years or so ago women were chained to bar railings in a Brisbane hotel last night. They were told to get out. They were told to get out.

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ONE MINUTE SERMON

PALM SUNDAY

Read Romans 10 and 12:30-33

One plague more! And God instructs Moses and such a plague that it may well be said that they had "gone too far" in some details. Why did the board not direct advertising agencies to be more careful?

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NAGPUR HOSPITAL HELPED

ECUMENICAL PRINCIPLES GROUP

Genova, April 5

The "Mure Memorial Hospital with 162 beds, has just been opened by a new E.Y. Department. It is the support of the "Bread for the World" campaign.

The hospital was opened in 1896, and now belongs to the United Church of North India. It has 100 beds, and 600 patients. It is a very good hospital. It is a very good hospital.

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CHURCH CALENDAR

April 15: Maundy Thursday

April 16: Good Friday

April 17: Easter Day

—THE MAN IN THE STREET

BOOK REVIEWS

STRUGGLE FOR POWER AND MORAL VALUES

QUEST FOR AUTHORITY IN EASTERN AUSTRALIA, 1837-1861, Michael Ross.

Melbourne University Press, Pp. viii plus 246, with map, 25s.

The author has assembled a mass of evidence, relating to the thesis that the development of civilised society in Eastern Australia was based upon a "struggle for power" of a set of values which he calls "moral enlightenment".

As the colony progressed from being merely a penal settlement, subject to the autocratic rule of the Governor and the Colonial Office, towards self-government, a struggle for power ensued in the

This struggle revolved around five inter-related issues: political authority, land policy, convict transportation, religion and education.

At the beginning of the period under review positions of authority were occupied by the Church of England which held privileges amounting almost to "establishment" and by the landed gentry who saw themselves as the arbiters of the community, "the Lords of Australia".

Most of the unofficial members of the Legislative Council and most of those of the Press belonged to this class and they were mostly members of the Church of England and active in Church affairs.

They sought to establish a subservient minority on their estates, were opposed to the squatters and the yeoman class and implacably hostile to the emancipists.

They found allies among the merchant princes, for example, Robert Campbell and the Merchants and in the professions, for example, Judge Burton and the Barristers. The gentry was not always supported by the Clergy, some of whom thought it their duty to maintain impartiality, while others, like Bourke and Gips, were inclined to liberalism.

The squatters included many persons of high social standing who might have been expected to support the gentry but their squadding had a contrary effect. Far from strengthening the gentry's wretched power the squatters weakened power.

This was because the squatters were outside the law. The squadding movement encouraged frontier lawlessness, exemplified in the treatment of the Aborigines.

The gentry were destroyed by a new movement, their free hold being made a burden.

The spread of pastoralism and the shortage of labour encouraged militancy among the working class. It tended to create social and cultural antagonism.

In the political field native Australia formed a distinct party. Liberals and emancipists joined together in antagonism to the ruling powers.

European elements, the Reform Act of 1832 and Christianising the political scene of free migrants in Australia.

Higher standards of living for the workers who developed a spirit of independence.

FROM the depression of 1843 a working class political movement emerged, opposed to the introduction of cheap labour and maintaining that the Government's duty to find employment for the worker (and not in "up in the country") and to establish a "community of small farmers".

The Roman Catholic Church and its members, mainly of Irish descent, were hostile to the English government and sought to create an Australian national sentiment. Its members were largely of humble social status but many had come out as convicts. The Church made no distinction between bond and free.

Liberal philosophy had been found in Britain, therefore, they supported it in Australia, agitating for State aid for the principle of Voluntaryism and condemnation of the institution of slavery.

After their formal recognition by the government they moved from strength towards aggression, creating a territorial hierarchy

archy in 1842 and challenging the Anglican supremacy.

No sign of Anglican supremacy, unless unacknowledged and they changed from support to condemnation of the National system.

Demonstrations of Catholic loyalty and the fierce reactions of Protestants had to be checked by the Processions Prevention Act of 1842. It showed anti-Protestantism in all its varieties. Quakerism, challenged by English tradition and encouraged by the Church of England, partly both to control from Britain and to suppress.

The Presbyterian leader, the Reverend J. L. Lang, rejected State aid in 1842, the civil standing before the law encouraged secularism and indifference to truth.

Fear of Anglican ascendancy and antipathy to Roman Catholicism were not the only motives. Many Protestants were radicals in politics though there was no firm link between the two. However, the Church of England found ground in which the seeds of moral enlightenment could germinate.

Moral enlightenment was based on standards set by the eighteenth century philosophers and reinforced by Jeremy Bentham. It was consistent that learning was the good, and that education, secular and religious, was also evidence of the good.

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identified with "true religion".

The Church of England drew common ground upon which men might meet.

Liberal anomaly spring from a basis of principle, the Church of England drew common ground upon which men might meet.

The education controversy revealed the moral antagonism between moral enlightenment and the Church of England.

The magazine, Literary News, epitomised the common feeling which was said, "an intelligent community without churches is better than a church without an intelligent community."

The extent of the impact of moral enlightenment is to be seen in the acceptance of a comprehensive system of education.

From 1848 onwards the number of national schools increased and State aid to denominational schools declined.

General literary culture, too, spread widely and, for a time, the mechanistic instinct flourished. Official action supported the "civilised" vision of Christianity.

The Marriage Acts, general certificate, near-secular University and a decision not to have prayers read in the New South Wales legislature are signs of the new vision.

The growth of Freemasonry and the multiplication of charitable societies, benevolent societies and building societies, were also evidence of the new vision.

The author finds the explanation for the extent of its impact.

STUDY OF THE GOSPELS

THE GOSPELS, THEIR ORIGIN AND GROWTH, F. C. Goud, Falmouth, Pp. 225, 7s. 6d.

It might seem unnecessary to further books to be written on the Gospels, but this book is far from superfluous.

Indeed, it provides, with abundant justification, for the contemporary scholar that Streete did for scholars some 150 years ago.

Form Criticism, as we know it, originated in Germany and was largely introduced to British scholars by pioneers like Hawkins.

It was left to Streete to present in attractive form the best of his predecessors' work.

While there has been such a tremendous lot of new material introduced since then, hence the need for a new book, there has been need for an expression of Goud's views.

We still have Vincent Taylor's work, but then those who do not include quite the most recent developments.

This book begins with Streete's foundations, takes a look at Taylor and others and presents in a handy and fairly adequate way the best of our knowledge about the Gospels.

The author is the ex-president of the Society for New Testament Study. His work will enable the student of today to take a benefit of recent studies with a minimum of effort.

Some perhaps may feel that this is a little too confident in some respects and over some knowledge. It is the Gospels, so how this could be avoided in a comparatively short text-book.

Nevertheless, Professor Goud is a thorough and exciting scholar. He rightly stresses that any study of the Gospels must be seen in the light of the available material.

And isn't this what? Who can dare to criticise, unless he has meticulously studied the details of the primary and secondary material, together with the various views of the great scholars of recent years.

The scholar who wishes to specialise in New Testament studies has years of reading ahead of him. Certainly, Professor Goud shows adequate proof of having done this.

And he approaches the study with due consideration of literary criticism, form criticism and the history of the scriptures in his imagination.

After a brief introduction of the approach to the Gospels, there are three chapters, also of an introductory nature, which deal with the setting of the New Testament in the context of the Church, the delay in writing the Gospels, and the method of study of the Gospels.

Chapter 5 "The Gospel before the Gospels" reviews literature to date of documents Q and L, and the following chapters of the order of the Gospels.

THREE chapters deal with S. Mark and with the two of the remaining three Gospels. Fundamentally, the author seems to prefer S. Luke as the basic expression of the Good News, and the others bring us the closest to Our Lord and the Jesus of History.

He finds Mark to be cold and unimaginative, and S. Matthew as a kind of a "conventional" Gospel.

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in the fact that, in a community, the Church of England drew common ground upon which men might meet.

The colonial environment, also, with its freedom from tradition, provided a soil in which the seeds of moral enlightenment could not only germinate but flourish and grow.

He is on surer ground when he speaks of the "Christianity" derivative. "Moral enlightenment was no more a native plant than the traditional Christianity or gentility ethos. The first general issues were very much derived so deeply that Tasmania and New South Wales were partly the European and especially the English-speaking world."

The book is a valuable contribution to the study of many of our national problems in our national life. The present controversy concerning State aid to schools is only one of these.

Your reviewer has noted only one of these. The author lists the "Of'Brien of Yass" as a living allegiance to "Roman Catholicism."

He may be right, but there are many others. The "Of'Brien of Yass" is a living allegiance to "Roman Catholicism."

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"THE FLOOD"

A public meeting to discuss the significance and implications of the recent freedom ride.

LOWER TOWN HALL

TUESDAY, APRIL 13, at 8 p.m.

SPEAKERS: Charles Perkins, the Reverend

Ted Noffs, Faith Bandler, Herbert Groves.

CHAIRMAN: Pastor Doug Nicholls.

STUDENT ACTION FOR ABORIGINES

SYDNEY

SITUATING VISIT BY FOR RUSBY GATHERINGS IN MELBOURNE

FROM OUR OWN CORRESPONDENT

The impression left by the Archbishop of Canterbury in Melbourne is of a born leader who is essentially a pastor, and of a bishop in high office who is before all else a father.

The crowded few days in Victoria included visits to country dioceses, as well as a State Reception, a Lord Mayor's Reception, and receptions at Bishoptown and Ridley College.

On the morning of March 23, the clergy of the Diocese of Melbourne gathered in the Chapter House, St. Paul's Cathedral, to meet the archbishop.

Despite the large number present, Archbishop Ramsey expressed the desire to greet all the clergy personally, and he stood hands with each one and heard his name and where he came from.

Following opening prayers led by Archbishop Woollam, the Archbishop of Canterbury said who he welcomed the opportunity to be with fellow-priests, and then spoke on the theme of the Transfiguration of Our Lord.

He pointed out that Peter's confession of Messiahship led to the prediction of the Passion, and the importance and significance of each element in the Gospel record of the Transfiguration.

Although its full meaning was hidden from those who witnessed it, the later Epistles of Peter and John make it clear that its significance was not lost, and the Passion and Resurrection came to be understood in their true light.

Just as the Transfiguration was not apart from the conflicts of Our Lord's mission, so it must be carried into the modern world and its troubles.

Civilization itself faces frustrations, but the only attitude which will bring hope is that of transfiguration.

Thus means to accept the situation and take it into a larger context, which explains and gives the power to grapple with it.

Transfiguration is an attitude which carries the frustration of the world into the light of Christ, crucified and risen.

Preaching the Gospel of Transfiguration means that words, thoughts and interests may be transformed, and their fundamental goodness brought out in a new light.

It also applies to suffering and grief of any kind, no less than to the whole work of the world.

A frustrated Christian is the very thing that is transformed.

FESTIVAL HALL

A very few seats in the restaurant section of Melbourne's Festival Hall, which seats about 8,000 people, were left when the Archbishop arrived.

At the Archbishop's arrival in Victoria, the Archbishop of Melbourne and provincial bishops took their places on the stage on Wednesday evening, March 24.

The splendid order of service was drawn up to thank God for His Church and this became the theme of the archbishop's address.

After the National Anthem, the opening hymn was "Glorious things of thee are spoken," the hymn of the Dean of Melbourne led in prayers.

Archbishop Woods then led readings as a thanksgiving for the Church in the Bible, the Preface, the Eucharist, the Governor of Victoria read a lesson from Hebrews 13 and 12.

The canon of the hymn "The hand, O God, has guided"; with appropriate prayers introduced by vicarists, and responses, led into the bidding for the Transfiguration for the Anglican Church.

The lesson from Ephesians was read by the Melbourne school girl Miss Jennifer Gerard. The hymn was "The Church is a Kingdom in."

The third bidding was a thanksgiving for the Anglican communion, and the lesson from

Luke 4 was read by a layman, Mr. J. H. H. H. H.

After the hymn, "Thou whose mighty word," and the prayers, the Archbishop of Canterbury came forward to speak.

He emphasized the value of thanksgiving, but not that of thanksgiving that runs off into complacency. Christians know that all gifts of God bring responsibility.

His Grace went on to speak of the Church in the Bible, where the Church is thought of as understanding "the people of God."

When called forth to be rejected, the disciples became the nucleus for a new people of God, who were to be the new Israel.

Time is of little account in the Gospel record of the Transfiguration. The Church is still young in

comparison with the millennia of the Church's existence.

There are ages of time, and the goodness of God ahead of us, so long as we remember that every day, and every hour, is urgent for the business of God. Christianity is a joyful young adventure, and there is a freshness and eagerness in the Church of the ages.

It is also reason for thanksgiving in the Anglican communion, and world-wide, with its conscience and responsibility, and unique opportunities for service.

As a family of peoples of many races, I mean that we need to see the relation of the Church to the world as a great Christian concern; for care and constructive work.

With varieties of churchmanship and outlook, we can learn to live together, and be able to reach out in many directions in the world, but we must be honest talking, or taking an advantage of the world.

The great cause for thanksgiving for all Christians is Jesus, the Christ, and the Church, and the Church in prayer.

GREAT RAIL HEAD AT MORWEL IN GIPPSLAND

Tuesday, March 23, was a great day for the Diocese of Gippsland, as the Archbishop of Canterbury, the Archbishop of Melbourne, and the Archbishop of Sydney, were all present at the opening of the new railway line between Morwell and 900 people from every corner

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DYAK ARCHDEACON FOR KUCHING

The Bishop of Kuching, the Right Reverend Nicholas Affen, announces in the Kuching "Discern News," published on April 2, the appointment of the Rev. C. V. Archdeacon in the Anglican Church of Borneo.

He is Canon Basil Temmington, in present Vice of St. Luke's Church, Singapore.

This appointment will be in addition to the Rev. Canon Archdeacon, the Ven. Rev. Peter H. Jones, who will also be going to live in the northern part of the diocese and become Archdeacon of Northern Borneo and Brunei.

Canon Basil Temmington's appointment will take place in August when he will be installed.

The Council is due to meet.

He will not take up residence in Kuching until the beginning of next year.

SEEDLINGS FROM GETSEMANE

ANGELICAN NURSERY

Six seedlings raised from two cuttings from a Cypress tree growing in the grounds of the Bishop of Kuching, the Right Reverend Nicholas Affen, are being sold to raise funds for the construction of a new school building in the diocese.

The seedlings are being sold for £2.15.0 each, and the proceeds will be used for the construction of a new school building in the diocese.

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FORTY YEARS WITH THE SETTLEMENT COUNCIL

ANGELICAN NEWS SERVICE

London, April 5

Miss Enid Jones, who has been secretary since 1936 of the council now known as the Church of England Council for Commonwealth Settlements, celebrated on March 24 the fortieth anniversary of her entry to its service as private secretary to the then managing director.

The council was then beginning its work when Miss Enid Jones, who was then known as the Church of England Council for Commonwealth Settlements.

In the years since 1925 it has grown from a small staff of five to the Church of England Council for Commonwealth Settlements, then to the Church of England Council for Commonwealth Settlements.

During the 40 years with the council something like 150,000 people have gone overseas under the council's auspices, and arrangements for their emigration have involved about 25,000 interviews and well over 1,000,000 letters.

Miss Jones, who was made an M.B.E. in the Coronation honours list, visited in 1925, and New Zealand in 1955 and Canada in 1957, and has met hundreds of families who have gone overseas, either temporarily or permanently, through the efforts of the Council.

The Council for Commonwealth Settlements' function is to advise and assist members of the Church of England who are going overseas, either temporarily or permanently, and to arrange, through its representatives abroad, for their welcome on arrival and reception in their new homes.

Its first chairman was Admiral of the Fleet Lord Jellicoe, who was succeeded by Lord Bessborough, Viscount and Sir Henry Battenberg in 1966.

The present chairman, who is Lord Bessborough, Viscount and Sir Henry Battenberg, resigned through illness in 1966, and was succeeded by Lord Bessborough, Viscount and Sir Henry Battenberg.

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THE BIBLE STUDENT

By WINIFRED M. MERRITT

STUDY NO. 14 — Back to Earth.

This is the final study in the present series, Hebrews 12. With a vivid picture of a Greek athlete, we almost seem to be runners lined up ready to start. It is almost as if the athlete is to be cast off by the competitors and, in such circumstances such as superstitions and religious ideas, an athlete wisely divests himself of them.

For the recipients of the Epistle, the word stands for any and every suffering, in itself, which makes the race of life more arduous. The recipients are forewarned against two undesirable reactions to life's trials and sufferings. It is wrong to endure these with stoical indifference, failing to learn the lessons they are meant to teach.

It is equally wrong to give way beneath them, abandoning faith and fortitude. It is intended to lead to maturity of will and confidence in mind and heart, to the "perfecting" of experience.

"Chastening" holds the sense of "discipline" in the Epistle. It is a "discipline" for the discipline. For "make straight paths for your feet" (see the Epistle) is a "discipline" for the discipline. For "make straight paths for your feet" (see the Epistle) is a "discipline" for the discipline. For "make straight paths for your feet" (see the Epistle) is a "discipline" for the discipline.

The reference to fornicators concerns the unholiness practices of those who are in the world. It is a warning to those who are in the world. It is a warning to those who are in the world. It is a warning to those who are in the world.

A final example of the author's sternness is contained in the hint that, as Esau threw away his birthright for a bowl of pottage, so might the recipients lose theirs.

CONTRAST

The confusion and fear which prevailed at Sinai under the Old Covenant are emphasized in order that the peace and confidence of the New Covenant may stand out the more clearly.

And now we descend from the "Mount of Transfiguration" to the plain of life, to homely, very daily matters of conduct. Let brotherly love continue. Be mindful of those in prison and those in misery and want. Be not too concerned with money.

Be content with your daily bread. Cherish the memory of Christ and His words. Heed the advice of your present leaders, who carry a heavy load of responsibility as they watch through darkness over you.

We must not be disappointed if we find ourselves unable to decide the name of the author, the point of departure, or the destination of the Epistle.

They of Italy, especially the letter may have been sent to a group of Christians in that country, or alternatively, from somewhere in Italy to the scattered Church in one of the Jewish Greek strongholds in Asia Minor or elsewhere.

In any case the author was temporarily separated from his readers, and very concerned for them. Perhaps he had received disquieting news of their state.

Whatever the circumstances, he was anxious to return to them as possible, and asks for their prayers for the purty's sake and speedy voyage.

As to the author, we must restrict to what we know on the basis of the second generation Christians by name. As Ecclesiastes 12:12 tells us, many "famous men" have left no memorial. There is something stimulating and stirring in the thought that our author may have been one of these.

The solving of the riddles of the Epistle to the Hebrews, if solutions there can be, lies in the creative future. Biblical speculation and criticism to which we as should like to be able to unravel the mystery, is of no value in the Epistle or every generation is intrinsic and in no doubt.

Next week we commence a new series on the Revelation of St. John the Divine.

DIOCESAN NEWS

BATHURST

SYNOD AND CERGY SCHOOL

Arrangements for the hand to arrange the Diocesan Synod to two days, April 22-23, in order to meet more satisfactorily with the various representatives to be present. The Rev. Canon J. H. M. St. John, who is to be the guest speaker on "Mutual Responsibility," will be in the Diocesan Synod there will be a Cergy School of the Diocese, locally arranged and staffed.

NYNAGAN

A successful mission has just been completed in Nynagan. This was an experiment in that it was a combined mission of the Anglican and Roman Catholic Churches. The mission was held in the Town Hall and was attended by a large number of the people in the three churches simultaneously on the Sunday morning.

CATHOLIC CHURCH HELPS

The combined church for the visit of the Archbishop of Canterbury and Cardinal Newman was excellent; the cathedral church of Bathurst and the Anglican and Roman Catholic Churches have offered to assist in the visit of the Archbishop. The visit was held in the Town Hall and was attended by a large number of the people in the three churches simultaneously on the Sunday morning.

BENDIGO

ARMEDONA

Holy Trinity, Armadale, in the parish of the Rev. Canon J. H. M. St. John, who is to be the guest speaker on "Mutual Responsibility," will be in the Diocesan Synod there will be a Cergy School of the Diocese, locally arranged and staffed.

Many former parishioners were among the crowded congregation, and were welcomed by the Rev. Canon J. H. M. St. John, who is to be the guest speaker on "Mutual Responsibility," will be in the Diocesan Synod there will be a Cergy School of the Diocese, locally arranged and staffed.

MELBOURNE

SOUTH YARRA

The Palm Sunday Festival will be held in the Church of the Holy Trinity, Armadale, in the parish of the Rev. Canon J. H. M. St. John, who is to be the guest speaker on "Mutual Responsibility," will be in the Diocesan Synod there will be a Cergy School of the Diocese, locally arranged and staffed.

RELIGIOUS BROADCASTS

(Source: Anglican Broadcasting Commission, Australia.)

SUNDAY, APRIL 12:
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