

THE SACRAMENTS OF THE CHURCH . . . 23

HEAD OF THE BODY OF THE CHURCH

By FRANCIS JOHN BREELY

The third question which we must ask regarding the sacrament of Holy Unction, is "What is its inward and spiritual grace of this sacrament?"

The answer is "The healing of body and soul through the mercy and power of God." To understand this answer we must consider again that part of St. James' Epistle where he says, "Is any among you sick? let him pray for him, if any sick after the way" let him call for the elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall raise him up; and if he have committed sin, they shall be forgiven him."

Not long before Moses died he called the Children of Israel together and recounted to them all that had happened since God led their fathers out of Egypt. He told them how their disobedience had caused them to wander in the desert full forty years, when, had they obeyed God, they might have been enjoying the pleasures and privileges of the Promised Land. Moses repeated again the Laws and commandments which God had given before the people obeyed them and told them of the blessings which would come with obedience and the curses which downcast surely follow their disobedience.

Shortly afterwards, God told Moses how his days were drawing to a close and bids him write a song and teach it to the Children of Israel, "put it in their mouths, that this song may be a witness for Me against the Children of Israel."

"The Lord God said, 'when I shall have brought them into the land which I swore to their fathers . . . and they shall have eaten and filled themselves, and waxen fat, they will turn away from Me, and serve other gods, and break My covenant, and I shall visit them with adversity.'

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Miss N. L. Howard, M.A. Cantab., Dip.Ed.

come to pass, when many evils come upon the world, shall be forgotten out of the mouths of their seed."

It was to impress upon the minds of the Jews of all generations, the goodness of God, the thankfulness of men and the mercy of God, who would have mercy in the midst of all the troubles of His disobedience would bring upon them for though God would chasten them. He would not utterly destroy them.

Many hundreds of years later, when the sins of the people and the breaking of their covenant with God and forsaking His ways, had brought upon them the troubles and sorrows which He had foretold, and that came a time when they were being cruelly persecuted by an enemy.

Among those brought to the torture because they would not be unfaithful to God's covenant was a woman with her seven sons, each of whom was put to death by the king, with the sword, because they were not to enjoy the pleasures and privileges of the Promised Land.

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their fathers, and for His holy covenant, the Jews were responsible. Judas called his six thousand men to arms, and said, "I will not be stricken with terror of the enemy . . . for they said, he will be slain with weapons and boldness; nor our confidence in the sword of the Lord, for all that God can cast down both them and the enemy against us, also both the sword of the Lord, and the bow." He then recounted to them some of the ways in which God has helped His people in the past and with the bottle, cry, "The help of God," fought the battle and won.

When S. James wrote his Epistle, he was addressing it to Christians who had formerly been Jews.

He was, therefore, writing to people who had been taught the Song of Moses as all their forefathers had been taught.

They knew the afflictions which came upon them and the sicknesses with which they were afflicted, and they were made aware by their own sins, the sins of their own generation and the sins of their fathers and forefathers.

They knew the truth of the old saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge," and they knew that the seed that is sown must be reaped, if not by the sower, then by his children or his children's children."

FAMOUS ANGLICAN SEES . . . 82

children, but whoever does the opposite is the one responsible for his own evil."

All this they knew, but S. James was reminding them that they had a God to whom they could pray for their affliction, a God who could heal them in their sicknesses and who would forgive them their sins. The time was come of which Jeremiah the Prophet had written, "Behold the days come, saith the Lord, that like as I have afflicted you, so will I visit you with mercy, and to break down, and to throw down, and to destroy, and to afflict; so will I visit you with mercy, and to build, and to plant . . ."

SEPARATION

"Behold the days come . . . that I will make a new Covenant with the House of Israel, and with the House of Judah . . . this shall be the Covenant that I will make with them . . ."

After those days, saith the Lord, I will put My Law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people . . . I will forgive them iniquity, and their unrighteousness, and I will remember their sins no more."

God's hand is not shortened, that it cannot save, neither His ear heavy, that it cannot hear, "But," he went on, "your iniquities have separated

YORK

By THE REVEREND EDWARD HUNT

his rule, and he was "supremely popular" in the north of England, and he was a "strong Conference" "bowing entirely to his leadership."

In 1925, when wrongly accused of "favouring the Kaiser" he ignored the attacks and continued quietly with his work.

His visit to U.S.A., 1918, on behalf of the Anglican Conference, "a triumphant success" and his monthly diocesan letters were "astonishingly well received of high order", according to reports.

GREAT PRIMATES

He was translated to Canterbury, 1928, and "proved himself one of the great Primates of All England."

William Temple, 1929, as and because of our affection for the Anglican and historic sites of Canterbury and York, it will be said that the Anglican Communion will preserve and bring to fruition the Anglo-Saxon heritage of which we are so justly proud.

As all events enough has been revealed in these articles on famous Anglican Sees to make us realise the wealth of churchmanship in which we proudly share and which, pray God, will be preserved for the next years of our century to be remembered.

(Data article consult the notes.)

CLERGY HOUSE FOR BA

FROM OUR OWN CORRESPONDENT

Suva, August 21

A new clergy house for the Anglican Church at Ba was blessed and dedicated by the Bishop in Polynesia, the Right Reverend J. C. Voelker, on July 29.

The house is the first part of a two-story building of St. Stephen's which will be completed with the building of a church, to be dedicated to the Holy Spirit.

The project was made possible by the support of the Anglican Church, through the United Society for the Propagation of the Gospel, England.

This support is recorded on a plate affixed to the wall near the front door of the new house.

Present for the dedication, and afternoon tea which followed, were representatives of the Anglican Catholic and Methodist churches, High Church, and as well as Anglicans, including

between you and God, and your sins have had their face from Him."

The power and the mercy of God, who could heal them in their sicknesses and who would forgive them their sins. The time was come of which Jeremiah the Prophet had written, "Behold the days come, saith the Lord, that like as I have afflicted you, so will I visit you with mercy, and to break down, and to throw down, and to destroy, and to afflict; so will I visit you with mercy, and to build, and to plant . . ."

If like the Jews of old, we are fearful and distrustful and flee away from Him, He cannot help us, but if like Judas Maccabeus, put our confidence in Him, He who has suffered us to be afflicted, will heal us by His power and mercy with the measure of health and strength we require.

God has not only given the sacrament of Holy Unction to His Church and appointed its outward and visible signs, but in it and through it, He shows His mercy upon His children in their afflictions and sicknesses and His power to heal and to save.

And the measure of healing that it will give, neither His ear heavy, that it cannot hear, "But," he went on, "your iniquities have separated

ECUMENICAL

TEAM

ANGLICAN NEWS SERVICE

London, August 21

Lincoln will soon become the first city in Britain to designate certain streets as an area of ecumenical experiment.

A significant experiment in church co-operation has been proposed for the next 18 months by the Lincoln Council of Churches and will consist of a team of ministry whose work will include a chaplaincy to industry and other workers, voluntary and professional groups, the organization of conferences with business groups, contact with the arts, and specialised pastoral counselling.

The stress of the whole enterprise is on missionary involvement and service, and the term "city centre" will not be narrowly interpreted—for instance, the work of the industrial chaplain, Reverend John Wilcox, which stretches to the edge of the city, will be considered an integral part of the team's responsibility.

The leader of the team will be the Rev. Canon Geoffrey Booth-Clibborn, an Anglican, who has recently returned from Nairobi where he was the team's representative on the Christian Council of East Africa.

Other members, in addition to Mr. Booth-Clibborn, are Mrs. Majorie Malloy, a member of the Daughters' Order of the Methodist Church, who previously worked in Manchester, and Mrs. Mary Newman, a Church of England parish worker. A Congregational church in Newark will be the team office.

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of their cities.

ECUMENICAL PEACE VIGIL HELD

PRAYER IN CANBERRA

FROM A CORRESPONDENT

Almost 200 clergymen and lay people from many different religious persuasions shared in a peace vigil for Viet Nam on the lawn of Parliament House, Canberra, on August 17.

The vigil was organised by the Australian branch of the International Committee of Conciliation on Viet Nam, a body of ministers, priests and Jewish rabbis from many countries, now totalling 10,000.

Anglican participation represented the Dioceses of Sydney, Newcastle, Canberra and Goulburn, and Melbourne.

The vigil was led by the president of the Australian branch of the international committee, the Reverend Alan Walker.

Those who were unable to attend but gave their support to the vigil included the Archbishop of Perth, Father Roger Trayle and Dr John Burbham (Roman Catholic).

The first hour was spent listening to brief addresses on the question of peace in Viet Nam from clergy of various churches.

Many members of Parliament from both Houses joined the vigil and shared the hour of prayer which followed.

During the second hour, which was given entirely to prayer, followed by a Roman Catholic priest, with periods of silence introduced by short prayers led by clergy and laymen.

Subjects for prayer included the needs of the Viet Nam people suffering the ravages of war, politicians involved in the decision-making process, prayer for responsible journalism and for responsible government.

The prayers concluded with a litany on the beatitudes led by a Roman Catholic priest.

During the second hour, a debate was attempted between the Prime Minister to present him with written statements of church leaders throughout the world calling for the cessation of bombing and for an end to the war.

Mr Holt refused to see the debate, but the leader of the Opposition, Mr Whitlam, led a debate in parliament in the House and received Father Charles Bowers (Roman Catholic), the Reverend Clive Norton (Anglican), the Reverend Alan Walker (Methodist), the Reverend J. Perkins (Presbyterian) and the Reverend S. McKittrick (Baptist).

Mr Whitlam assisted the dele-

gation of his personal support for the peace and unity of the intentions of the vigil.

When the vigil was ended, many of the clergy and lay people listened to a debate on Foreign Affairs in the House of Representatives, during which Mr Holt made a bitter attack on the participants in the vigil.

The only "incident" occurred during the prayers with the unheeded and uninvited entry of a Government member, who offered prayers to the Anglicans from a typewritten script which he then gave to newspapermen, indicating his intention of turning a spiritual exercise into a political gimmick.

The School Captain greeting the Right Reverend F. R. Arnott when he arrived at Ivanhoe Grammar School on August 13 for the official opening of Buckley Hall and the new classroom block by Senator Gordon. Mr N. Kendall, one of the masters, looks on.

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SCHOOL HALL OPENED

FROM OUR OWN CORRESPONDENT

Although the new Buckley Hall at Ivanhoe Grammar School has been in use for a term, and has been the scene of a variety of gatherings, its official opening and dedication were delayed until the finishing touches were complete, and took place on Sunday afternoon, August 13.

A large crowd braved the bluntness of a Melbourne winter breeze and assembled outside the hall to await the arrival of the official party.

This included the staff, the acting Headmaster, Mr B. Brennan, the School Council, the Federal Minister for Education, the Honorable J. G. Gorton, and the Right Reverend Felix Arnott.

After the opening of the school prayer, and the chairman of the School Council, the Honorable J. G. Gorton, leading to the opening hymn, after which Senator Gordon was invited to give the opening address.

He pointed out that it was the case with Ivanhoe Grammar School.

Its founder, the Reverend Sydney Buckley had an ideal and an ideal which he worked hard to achieve, and others shared the same ideal, so that each step forward became a step of faith.

Old frontiers of adventure have shrunk, but others have opened up, yet educational facilities for this are not the best.

most significant thing from attendance at a school.

The proper use of all knowledge can be taught from all parts of the curriculum, and this is the function of a broad education.

Having received the key from the architect and builder, Senator Gorton gave it to the school captain, who then opened the doors of the hall.

After the next hymn, Bishop Arnott led a short service of dedication, and spoke of the

\$66,000 NOW IN CHURCH "BANK"

FROM OUR OWN CORRESPONDENT

Bishop C. A. Warren reported to the Synod of the Diocese of Canberra and Goulburn at its session on August 7, held at Goulburn, that the new Diocesan Development Fund which was launched last April now has \$66,000 in hand from investors.

The fund was set up by ordinance, and many had to sit on chairs in the aisles.

The rector, the Reverend H. F. Hadzill, conducted the service, and Brother Lloyd, of the Committee, gave some good and absorbing 15-minute address.

The lessons were read by the Rev. Canon J. P. members acted as sidemen.

Its purpose is to provide long-term finance, not always readily available, at a reasonable rate of interest for church building projects within the diocese.

Investors with the fund lodge money on deposit or in fixed-term loans at interest rates better than those offered by banks.

"When the fund is fully established and the flow of monies seems secure, the board will receive and assess applications from parishes for loans for building purposes," said Bishop War.

"It is hopeful of making initial

loans at a rate of interest below six per cent, and of further reducing this rate as the fund matures.

"All at times, the board will retain a generous proportion of investors' funds in a form which permits speedy repayment to investors when sought. The board considers it vital that immediate attention be given to all such withdrawals.

"It is clear that parishes in all parts of the diocese are potential borrowers from the fund in the next five years. Some parishes outside the fast-developing Canberra area might be seeking at least as much finance as the Canberra ones."

"In addition, when funds permit, the board will consider relieving parish burdens by taking over existing capital loans at high rates of interest.

"It would seem that the fund would have to consider applications from parishes totalling at least half a million dollars in the next five years."

She began teaching in 1902, and in 1961 was awarded the Order of Merit for her services to education.

In 1906, she founded Robertson Girls' Grammar School, in North Road, Brighton, and this school achieved a certain amount of fame in its time, although it was demolished in 1950.

The Brighton Historical Society organised a display dealing with the history of Robertson, and Mrs Tiddall's name and this was on view at the Brighton City Library. Miss Tiddall celebrated her 90th birthday by attending it.

After retirement from teaching, Mrs Tiddall was actively associated with the establishment of St Christopher's College for the G.B.R.E.

CLERGY RETREAT

FROM OUR OWN CORRESPONDENT

Adelaide, August 21

The annual retreat for the clergy of the Diocese of Adelaide will be held at the Diocesan Retreat House at Bolat in the second and third weeks of September, 1967.

Because of the numbers attending it is necessary to hold two retreats. The conductors of both retreats will be the Bishop of Wangaratta, the Right Reverend B. McCall.

The annual retreats for the clergy in Adelaide have a long history.

They were begun by the fourth Bishop of Adelaide, the Right Reverend A. Nutter Thomas, in 1906 in the first year of his episcopate, and have been held almost without a break in every since.

The first retreats were of one day's duration and held in a parish church or at Bishop's Court.

Later they were held at Port Adelaide, but since 1942, when the Retreat House at Bolat was opened, they have been held there. The retreats extend over three days.

The Bishop of Wangaratta will preside. Events will be held in St. Peter's Cathedral, Adelaide, on Sunday, September 17.

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NEW WORK IN SCHOOLS

FROM OUR OWN CORRESPONDENT

Adelaide, August 21

The national committee of the Australian Student Church, the Society of the Holy Spirit, announces that it is about to launch what has been provisionally named "an association of adults linked with A.S.C.M. in Schools."

It is designed both to extend adult support for A.S.C.M. in schools and to broaden the basis of its work.

Much of this new activity will not be in the form of formal prayer organisation and may be a school lecture rather than a service.

Its aims, however, will be the same: to present the Gospel, to provide a life of prayer, to set, and to maintain, standards of living, and to provide an opportunity for genuine dialogue.

The A.S.C.M. is seeking a national committee to guide this new venture over the next years or so.

It will be complementary to religious instruction programmes and may provide an opportunity for genuine dialogue.

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GUITARS AND MODERN HYMNS FOR

YOUNG PEOPLE IN NEW TOWN

FROM OUR OWN CORRESPONDENT

Hundreds of young people from several Hobart parishes will join in a joint singing night on the lawn of the Junior Anglicans were hosts for a "Super Sing Song".

The function was organised by the J.A.F. to demonstrate the link between modern music and today's mode of living.

The idea seems likely to catch on in Hobart, and may well become the pattern for youth activity in the city.

Several Hobart clergymen were interested observers, and it was felt that music may be among the next hosts.

It now remains for someone to take it from New Town.

The main requirements are a good venue and a group with sufficient enthusiasm and ability to do the organising.

Dozens of students from the two Anglican schools, Hutchins and St. Michael's, were present, helped well the attendance.

The hall was tastefully arranged with a special stage and spotlights, and an illuminated J.A.F. emblem was the centrepiece.

The singing was led by the Brandt Brothers, a top-line youth folk group with guitar accompaniment.

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BOOK REVIEWS

THE SCALARISATION OF CHRISTIANITY: A. E. Mason, Burton, Longman and Field, Libra Books, Pp. 282, 52.6s.

The historian of the future, studying the causes of the clerical revolution of 1863, will find Dr Massey's "Secularisation of Christianity" a valuable source of evidence. Written to combat the New Theology as expounded in "Honest to God" and "The Secular Meaning of the Gospel", it contains such a careful distillation of the attitudes which occasioned this revolution that it must rank as a kind of verbal Versailles.

These attitudes are essentially the same as those which caused the first storming of the Bastille. There is the doctrine of a privileged group, which has all truth, and is sure of Heaven. This is the Church, which stands in open opposition to the World, in outer darkness. The Church may preach to the World, but has no condemnation, like the imperial missionary in heathen lands. One of the most revealing passages in the book is this (p. 8): "The new theology entirely undermines the whole notion of Christian social theology; just as it completely cauterises and seals off the outlook of the contemporary world it is a guarantee for passing judgment on it".

Compare with this Dr Robinson's plea in "The New Reformation": "Morally, too, the Church appears to be in the modern world to be in the anti-umbral camp. Time and again it seems to stand and speak as though man were made for the earth, as though its principles were more important than persons, rather than vice versa. The Church can really convince men, it is more deeply and honestly interested in persons than any other sabbak than any other humanism of our day, then I believe it will merely be judged by them—and the standard of judgment will be that of the Son of Man".

Dr Massey's position is much too logical to allow of such a dangerous weakening as this. It is more reasonable that the Heavenly Father should favour His own chosen family, and organise the universe for their benefit. For instance, "As a mere matter of logic, miracles may be expected to occur more frequently in a religious context, especially that of the Church which is the continuing body on earth of the Incarnate Son of God, than in a purely secular one" (p. 210).

Another remark is no doubt theologically correct, but carries a nuance of "religion before humanity" that is supported by the emphases of the book: "No Christian, I imagine, would question the description of Jesus as 'the man for others', though I should expect him, on the evidence of the Gospels, to describe him primarily 'the man for God' (p. 153)."

It is this fact that the burning issues of human relations which by Robinson's chapters in "The New Morality" are relegated to the more competent hands of the experts, and the emphasis of the book is continually on the way in which new ideas emerge to correct doctrine. But then, that is logical and logic is what counts.

The avowed purpose of the book is to offer an analysis of this "destructive" theology in a spirit of sympathy, but alert detachment. This promise is rapidly forgotten, if the sarcasm and palp-thumping that fill its pages are any indication. Technique is more apparent than true scholarship; the desire to dazzle and seduce rather than the desire to provoke thought is betrayed in cliché after cliché.

Opponents are regularly guilty of "question-begging", "happy inconsistencies", "peevish logic" and "swearing statements". Name-dropping reaches epidemic proportions, and so many scholars are "profound", "distinguished" and "obscure" that one wonders how the new thinkers could have had the temerity to disagree with them. The number of French and Latin phrases, and names peppered with the names

of authors and books, make it plain how learned the author is, to discover what these writers actually say. This is the leading theologian of the new movement, "stimulating", "provocative", and "Protestant", but the enquiring reader will search in vain for confirmation of his essential views. These variations do not matter if the author ever came to grips with the New Theology. As an historical theologian, Dr Massey is well equipped to deal with the central thesis of this movement: that we have arrived at a point in history and philosophy which is the crisis of the fundamentals of Christianity that depend on supernaturalism can no longer be held.

But this assertion is never met in the writer's own field. Details of Robinson's and van Buren's books are met with satirical and proclamation of traditional assumptions. "One might be pardoned for supposing that Robinson had despaired of trying to understand the world to Christianity and had decided instead to try to understand Christianity to the world". But nowhere is there true philosophical discussion. In fact, the author does not think it necessary to discuss these matters, as they have been thoroughly dealt with by others.

Yet, in support of his claim that supernaturalism is still valid, he leaps into the modern scientific field with an uncharacteristic lack of caution. One had formed a definite impression of the author as a theologian, discovering the nature of his intervention and favour of primitive practices of man, used this as "proof" of his intervention. He decides to discuss "the exact way in which basic indeterminacy may be understood in both divine control and human freedom", but fails the reader in both directions. He escapes from the problems of the God-page type of argument, and there is a danger that the gaps are closed over, and the reader is left to wonder how the gaps are restored. God would conceivably be able to fill them again.

But it is in the chapter on the nature of the dogmas of his own confession, not his own field, that he most clearly

illustrates the belief that if academic scholarship contradicts the Church's tradition and practice, that scholarship is obviously erroneous. Despite his damning remarks in the preface that it is "intended 'blackmail' to utter such 'challenges and the questions' in connection with the present of the world, his own argument is essentially: 'any attempt to show that supernatural elements in the Gospels are unimportant is wrong, because supernaturalism is true'".

WHILE he so consistently refuses to enter into real debate, but fills his book with aggrieved attacks on his opponents' phraseology and inconsistencies, Dr Massey can scarcely rank as a defender of the faith, disappointing as this may be to him. He does, however, get in some shrewd blows. He is quite justified in complaining that it is unfair to produce something that abolishes the traditional fundamentals of Christianity, and call it "true Christianity" and "the essence of the Christian faith".

The question of terminology is very real to him, as new movements are emerging from the old. But then, one idly wonders what is the point of a definition that justifies the name of "Christianity" for the kind of arrogant exclusivism, absurd egotism, and frightened clinging to absolutes which characterises the aristocratic breed named in this book the Church?

It is only too true that the form of a question determines the answer. Dr Massey asks how can the Church save itself? The New Theology asks how can the religious have faith of the Western world be saved? According to the question he is asking, the reader will judge this book.

—A.T.

THE IMAGE OF GOD

THE GOD I WANT. Edited by James Mitchell. Cassell, Pp. 198, 52.5s.

AS long ago as the fifth century B.C., the Greek philosopher Xenophanes of Colophon warned of the dangers and futility of god-making. The man who does so "is acting no more intelligently than cows or lions, who if they represented gods, would make them in their own image". Deutero-Isaiah has words worth reading on the subject. In the twentieth century, the

image of God has come into violent dispute. He live or dead into this area comes the stimulating book edited by James Mitchell, "The Image of God".

"Objections" series, and companion volume. It contains some ninety essays, all written either independently of each other, by a wide range of authors, men and women. Christian and agnostic. As may be imagined, the qualities looked for in a god differ tremendously, yet in a curious way there is a unity throughout the essays in the note of sincerity and the positive seeking of something beyond man himself.

So Charles Reynolds seeks godhead in continuity, and William Miller the god of the millennium, but possibly the god of the millennium is by no means clear. "Indeterminacy is the key" for the first time, the understanding and the morality of man has outgrown the idea of the "confession", it seems to suggest that such a god must be essentially humanist.

Werns Pelt would find Roman Catholicism Bishop seeks the God who enables us to love, and let us be ourselves.

No one can agree with all of the conclusions of this book, for they are all different, but each is worth reading, and the stones to faith in the questions it raises.

It is real, it is stimulating, but not iconoclastic, even if it induces a certain amount of sub-Christian.

To read it is a profitable exercise, bringing agreement with the concluding words (by Anglican) which are worth repeating: "You may not see it admirably, but perhaps we ordinary folk will not see it where leisure lies".

We see only the substance, what indeed is most real. It requires a certain amount of perception also the transubstantiation: "O God which we believe, Alas! both letters, to and share with, we imagine it can be so".

—A.W.S.

BIBLICAL STUDIES

WORD AND HISTORY. Three Lectures on New Testament Theology. E. F. Gamble. University of Queensland Press. THE REVELATION OF THE BIBLE. Four Lectures. Donald Ogden. University of Queensland Press. Pp. 112, 9s.

The University of York quotes Sir Walter Moberly, in his book "The Crisis in the University": "Theology is a subject which by omitting a subject you teach nothing and by teaching a subject you teach that it is important. . . . If in your organization, your curriculum, and your communal customs and ways of life you leave God out, you teach with tremendous force that for most people and at most times, He does not count."

It is most encouraging to see that the University of Western Australia has instituted a series of annual lectures in Biblical Studies which present two books represent the first fruits.

It is a pity that Professor Ogden's survey does not survey some of New Testament studies today, such as the work of Quinan, discoverers of the work of scholars like Rudolf Bultmann, Hans Kung, and E. Heilig, to say nothing of the work of Austin Farrer, does so in language that is, to one reader at least, almost incomprehensible.

The question of the future is the ultimate question. What is the real future of the future? Where is it going? Is the future of the future? And if faith creates a new world, a new faith, which transforms the world, what is the point.

By contrast, Dr Cogan is easily comprehensible and what has to be said is said with the point.

—A.W.S.

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THE RIGHT TEACHER

BACKGROUND AND BELIEF. R. E. Jones. S.C.M. Press. Pp. 128, 52.5s.

WHAT opinions do undergraduates have of the Religious Education which they received in their school days, particularly in their sixth form? A former Headmaster compiled a detailed questionnaire which he sent to 100 third year students in the Universities of Oxford, Cambridge and Bangor.

The survey reflects, as might be expected, a wide range of attitudes from militant atheism to Christian enthusiasm.

Reference is paid to previous investigations by Daines, Wright and the Chaplain of Westminster College.

The author's conclusion is that "... there is no evidence that sixth-formers are indifferent to religion antagonistic to religious instruction: indeed, the majority are favourable to it."

"There is much evidence that many are anxious to have it and are fully aware of its importance and relevance to their own problems."

"At the same time one can but feel that much of the religious instruction is not going off at half cock, if not ineffective, for those for whom it is intended."

In the questionnaire, sixteen questions relate to the present religious views of the undergraduates ticked the answer "I thought about R.E. at his school, in most cases, the undergraduates ticked the answer "I favoured."

In his summary, Rees indicates that some 50% of the students approached completed the questionnaire.

Most teaching at the level is insufficiently opened to scope the charge of dogmatism, which leads Rees to comment that "R.E. is indoctrinating and is too largely more harm than good in religious education in Christian countries ought not to be completely opened."

Among his constructive suggestions is that so many respondents seem to have found their R.E. teachers personally inadequate that there is need for further studies on the subject of the kind of person who ought to be undertaking the task.

Certainly no one should teach in the sixth unless he is intellectually that is equipped to use as one Cambridge woman writes: "The teacher must have brains of the teachers were depressing and discouraging, and induced a more reactive attitude against religion in those who had not better reason for turning atheist".

Particularly interesting was the fact that almost all the respondents want more teaching about religion, half of them to see to favour teaching of religion.

While this book may not shed any new light, it presents a fresh opportunity which is available to the churches to provide the right men and women to both letters, to and share with, the sixth form.

A.Y.M.

Sebels (Aust.) Limited, 96 Canterbury Road, Bankstown. 70.0771

1962

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A "NON-CONFORMING" FAMILY

THERE is much news from the Society of St Francis in Brisbane that will be of interest to their friends in many parts of the country and overseas. Brother William has been accepted as a candidate for ordination and will be admitted to the diaconate this Advent. Brother Raymond will be professed on August 29 in the presence. It is hoped, of the Archbishop of Brisbane.

The industries with which the Fraternity help to support themselves are now going very well. In the pottery field, Brother William and Brother Norman are getting production to the stage when they can advance from selling to visitors to the more general market.

They should be well in swing for the Christmas market. Brother William is such a busy man it gets a little tedious listing his activities—Novice Master, parish worker and, of course, an old hand with the guitar with which he recently charmed the Pilgrims.

Brother Rodney, as cook, feeds a large family on a very tight budget. He is also handyman and a carpenter of promise.

The Friars now have three cows in milk yielding eleven gallons a day they are nursing nine calves and have three heifers in calf.

They hope next summer to find the money to increase the herd to ten cows and start selling whole milk on quota next April.

A.B.M. HOLIDAY CAMP

FROM A CORRESPONDENT

Melbourne, August 21
The Right Reverend Felix Arnot will be the chairman of the 1968 A.B.M. Holiday Camp at Mt Evelyn. Each morning he will lead a series of studies in "Modern Interpreters of the Faith".

Missionary studies will be conducted by the Home Secretary of A.B.M., the Reverend J. N. Jagann, the chaplain will be the Archbishop of Ballarat, the Ven. Rev. R. G. Porter; and his wife who has recently visited New Zealand and will act as hostess.

Last year the facilities and setting of the National Fraternity Camp at Mt Evelyn proved to be ideal.

Attention will be given in programming to cater for youth and family groups.

The camp will commence on Friday, January 5, and will conclude on Thursday, January 11, 1968.

Further information can be obtained from the A.B.M. office, Cathedral Buildings, Melbourne.

"Calves are our best line at present," they say. "We buy in week-end calves and sell again at ten weeks. The best part is getting two calves of them."

"We named all our first calves, Ernest Hemmingway, Billy Brown, etc., but it was a mistake, they all developed too much personality around the name."

"The farm won't make much money for us, as having no capital we will have to put back our earnings to bring it up to full production level."

The Friars find plenty of outside work. They are in great demand for Y.A.F. week-ends, Methodist teen-age seminars, S.C.M. conferences, TV programmes and parish missions.

Brother Hillyd has been taking two school missions in Tasmania this month so with all this activ-

ity Brother George will be greatly welcomed when he returns from Canada in October.

But as Brother Simon points out in his latest newsletter you can't really tidy up and tabulate the work of the Franciscan community.

The Friars "who follow Jesus in the way of St Francis must follow Him where He leads. We have always had the vision that He is to be found with the outcast and the unloved. We seek Jesus who is our life and we find Him like Francis where we least expect."

ALWAYS A PLACE

So many come to the Friars to be accepted as a fellow man, not as a failure or a success that there is always a place for the inadequate or the misfit for

which Western society to-day finds little place.

Some who have shared the Friars' home this year and joined their "non-conforming" family are ex-prisoners, alcoholics, maladjusted youths, school drop-outs and the victims of nervous breakdown.

This family comprises about twenty-five men; five Friars, four novices, two postulants, twelve men living with them, and an occasional guest.

Naturally there is no profit, money-wise, in taking in the homeless and the outcast, hence the pottery and the calves!

If you'd like to help their work, the least you can do is buy some of their Christmas cards.

Their address is the Friary, Brookfield, Queensland 4068.

ARCHBISHOP SETS STONE FOR NEW CHURCH AT SCARBOROUGH

FROM OUR OWN CORRESPONDENT

Perth, August 21

On the Festival of the Transfiguration, the Archbishop of Perth set the foundation stone of the new S. Columba's Church at Scarborough, Western Australia.

Nearly one thousand people attended the ceremony on a lovely sunny afternoon. Scarborough is the largest parish numerically speaking, in the State.

Since the end of World War II a few houses and shacks on the beach front have grown to a massive residential area of about 50,000 people.

In 1947 the late Dean Moore (formerly Dean of St. George's Cathedral, Perth) retired to the beach front at the age of 75.

As the population sprang up around him he laboured to meet the needs of the district.

Within seven years he had erected a hall which seated 200 people, dedicated to S. Columba. He was in 1954 a priest was recruited from England to succeed Dean Moore, who was now 82.

RAPID GROWTH

The then Reverend A. C. Holland (now Archbishop of the Coast and still Rector of Scarborough) arrived from East London.

In 1958 another hall was built in the parish dedicated to S. Aidan.

Numbers have increased to such an extent that a new church building is to be erected seating 400 people and dedicated to S. Columba.

The building will start sometime this year and be ready for use early in 1968.

It is of modern conception, rectangular in shape, with the altar on the long side of the rectangle.

The altar will be free-standing and surrounded on three sides by worshippers.

The font will begin in the middle aisle and in the centre of the church, but will be moved wherever practice dictates.

A feature of the building is a "lantern" arising out of the roof and directly above the altar. This will flood the altar with light.

Scarborough parish has been a training ground for assistant priests and since 1955 seven assistant priests have served titles in

the parish as well as a S. Christopher trained lay preacher and a signpost lay reader.

The purpose behind the new church building is to have a main centre for worship and to convert the two present centres into community type activity halls.

Plans are already under way to convert one hall into a coffee bar and youth centre.

Monthly stamps that are held at the present S. Columba's and which attract 400 teenagers have already produced over \$700 towards the new church building.

It is anticipated that the new church building will cost \$45,000.

SOLDIER-CHURCHMAN TO SPEAK AGAINST WAR

One of America's most outspoken critics of the war in Viet Nam, General H. B. Hester, will visit all capital cities of Australia during October.

General Hester is an Episcopalian and serves regularly for the U.S. Church paper, "The Churchman".

His tour is being organised and sponsored by the Congress for International Co-operation and Disarmament.

General Hester entered the U.S. Army in 1917 and served in France as a 2nd Lieutenant

of Field Artillery, and participated in the major offensive operations.

General Hester was decorated by both the French and United States Governments for gallantry in action during World War I.

During the Second World War, he was Director of Procurement for General MacArthur's forces in Australia and later was Chief of the Food and Agricultural Division of the U.S. Zone in Germany.

General Hester was U.S. Military Attaché to Australia, 1947-50.

He was awarded the United States Distinguished Service Medal (the highest U.S. combatant military decoration) and the French Legion of Honour, among other decorations and citations. General Hester is retired as a flag officer after 34 years continuous service in the U.S. Army.

DUTCH BAPTISTS RECOGNITION

ECUMENICAL PRESS SERVICE

Utrecht, August 21

The Roman Catholic and Dutch Reformed Churches in the Netherlands have announced officially that they will recognize as valid baptisms performed in each other's churches.

Making the announcement at a Press conference were Bernard Cardinal Alfrink, Archbishop of Utrecht and Primate of Holland, and Dr Gerrit de Rui, president of the General Synod of the Netherlands Reformed Church.

A report that the mutual recognition of baptism had been arrived at following prolonged discussions between the leaders of both churches had been published in June by the S. Will-

THE CHRISTIAN APPROACH TO OTHER RELIGIONS

A new edition of this popular work by the Most Reverend George Appleton, Archbishop of Perth, is now available. Price: 40 cents (postage 4 cents).

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OVERSEA PERIODICALS

As a service to our readers, the Book Department of THE ANGLICAN is glad to accept subscriptions to the following overseas periodicals which have briefly been described in "Church and Nation" in recent editions. Orders should be accompanied by the appropriate remittance.

THE TIMES, London. Daily. \$18.00 p.a. (air mail).

THE NEW YORK TIMES. Daily. \$9.50 p.a. (surface mail).

THE CHRISTIAN SCIENCE MONITOR, Boston. Daily. \$21.40 p.a. (surface mail).

INTERNATIONAL AFFAIRS, London. Quarterly. Royal Institute of International Affairs. \$6.00 p.a.

FOREIGN AFFAIRS, New York. Quarterly. U.S. Council on Foreign Relations. \$8.00 p.a.

WORLD POLITICS, Quarterly. Princeton University Press. \$6.00 p.a.

PACIFIC AFFAIRS, Vancouver. Quarterly. \$5.00 p.a.

THE WORLD TO-DAY, London. Monthly. Royal Institute of International Affairs. \$3.00 p.a.

KEESINGS CONTEMPORARY ARCHIVES, Bristol, England. Weekly. \$21.00 p.a.

ROYAL CENTRAL ASIAN SOCIETY JOURNAL, London. Three issues p.a. \$7.50 p.a.

ROYAL ASIATIC SOCIETY JOURNAL, London. Quarterly. \$18.00 p.a.

CHRONIQUE DE POLITIQUE ETRANGERE, Bruxelles. Institut Royal de Relations Internationales (Belgium). Six times yearly.

REVIEW OF INTERNATIONAL AFFAIRS, Brussels. Bi-graduate. Fortnightly. \$5.00 p.a.

NEW TIMES, Moscow. Weekly. \$2.00 p.a. (air mail).

INTERNATIONAL AFFAIRS, Moscow. Monthly. \$2.00 p.a. (air mail).

INDIA QUARTERLY, Delhi. India Council of World Affairs. Quarterly. \$4.50 p.a.

PAKISTAN HORIZON, Quarterly. Pakistan Insti-

tute of International Affairs. \$3.00 p.a.

JOURNAL OF ASIAN STUDIES, University of Michigan. Five issues yearly. \$15.00.

ASIAN SURVEY, University of California. Monthly. \$9.00 p.a.

EXTERNAL AFFAIRS, Monthly. Canadian Ministry of External Affairs. \$2.50 p.a.

PACIFIC AFFAIRS, Quarterly. University of British Columbia. \$5.00 p.a.

INTERNATIONAL JOURNAL, Quarterly. Canadian Institute of International Affairs. \$4.00 p.a.

SOVIET MILITARY REVIEW, Moscow. Monthly. \$5.00 p.a.

PEKIN REVIEW, Peking. Weekly. \$2.50 p.a. (air mail).

CHINA RECONSTRUCTS, Peking. Monthly. \$1.00 p.a.

EUROPA-ARCHIV (German language only). German Society for Foreign Affairs, 24 issues p.a. \$9.00 p.a.

CHINA QUARTERLY, London. \$5.00 p.a.

FAR EASTERN ECONOMIC REVIEW, Hong Kong. Weekly. \$16.00 p.a.

NEW STATESMAN, London. Weekly. \$19.50 p.a. (air mail).

THE ECONOMIST, London. Weekly. \$43.00 p.a. (air mail).

MEZAN, London. Six issues p.a. \$7.50 p.a.

JOURNAL OF CONFLICT RESOLUTION, Michigan. Quarterly. \$8.00 p.a.

SURVEY, London. Quarterly. \$6.00 p.a.

RELAZIONI INTERNAZIONALI, Milan. Weekly. \$22.00 p.a.

OSTERREICHISCHE ZEITSCHRIFT FUR AUSSEN- POLITIK, Vienna. Six p.a. \$7.00 p.a.



The Archbishop of Perth, the Most Reverend George Appleton, laying the mortar before placing the foundation stone of the new S. Columba Church at Scarborough, W.A., on August 6. The People's Warden, Mr Ken Bamister, stands ready to hand the stone to the Archbishop. Behind him is the Archbishop's chaplain, the Reverend Jeremy Harold, and on the right Mr Aubrey Taylor, chairman of the New Church Building Committee.

SENIOR BIBLE STUDENT GHANA AMBASSADOR TELLS WHAT DO WE BELIEVE?

By ERNEST BOYNTON

By WINIFRED M. MERRITT
STUDY No. XVII:

"Truth embodied in a Tale."
There are those who would expect all ministrations to come from the Christian Gospel; but a very little serious thought will reveal the fact that such an attempt is foredoomed. What we call ministrations cannot be detached from the Gospel story, and this not because of prejudice or pre-emption, but simply because it is so. In his book, "Reality," Professor Streeter has a most interesting chapter entitled "An Ancient Story."

There are no boundaries to the revolution of rising expectations in Africa. People want, and their wants are modest, a better life for themselves and their children.
The cry of freedom (Dhurah, Meru, etc.) has become a slogan, spelling out identifications of people against the conditions of life which they identify with former overlords. The United Nations Ambassador for Ghana, F. S. Arkhurst, described the turmoil in a recent interview for Kerygma Features.

"New nations," he said, "must not depend on the leftovers of developed nations. They must be enabled to develop their own resources, and as the whole world must combine to help them do so." That, he said, is what it means to share knowledge and skills.
Dr. Edmond Mondlane, leader of the Mozambique Liberation Movement, travelled to Washington seeking assistance in the struggle to rid his country of Portuguese rule.
He was turned down because the American ties to Portugal through NATO and the U.S. bases in the Azores, among other things.

first, but regretably he had discovered that the U.S. was not favourably disposed toward people's movements at the time.
Ambassador Arkhurst pointed out in regard to such movements as Dr. Mondlane's that "for political, instability, economic underdevelopment, tribal or regional hostilities it made better sense because there is so little time to 'tackle them'."
The practices and expression of democracy in Africa must be indigenous. As Julius K. Nyerere

of Tanzania has said, "Democracy does not always have to take a Westminster or Washington form."
Feking's men in Africa have brought the spotlight back to Chinese policy in Africa. They have been declared *persona non grata* by African governments, said Ambassador Arkhurst.
"The needs and aspirations of the new world," he added, "have never been and will never be determined in the main on the basis of ideological considerations."
New nations, Dr. Arkhurst concluded, cannot ignore the clamorous needs of the moment. Neither can they "plan the future of their human and natural resources without foresight."
—Kerygma Features, U.S.A. Council of Churches.

Some people would classify the entire story as a myth. This entire "myth" is very popular in our day and it can be terribly misleading. As Professor Streeter points out, the myths of India and Greece are of little value in search for religious reality. They represent race experience and race reflection at a very primitive stage, and are capable of expressing only a very elementary view of life.

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He apparently quite pointedly that he had come to Washington

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—Kerygma Features, U.S.A. Council of Churches.

Further information may be obtained by telephoning Mrs Lorraine Wheeler at 31 2579.

We find, as a matter of fact, that the religious quest in both these countries turned to philosophy rather than to Christianity in the search for religious reality. This is not so with many people which for a thousand years had been concentrated on the religious quest. It stands to the myths of Greece and India "as a dream to a dream."

PEKING NEXT
Disheartened but not discouraged, the African leader confided that his next major stop would be Peking, where he would make the same request—hopefully to a more sympathetic listener.



Ambassador F. S. Arkhurst of Ghana addressed the General Assembly of the United Nations, "There is so little time . . . and their wants are modest."

FAMILY WELFARE CHAIRMAN

FROM A CORRESPONDENT
Melbourn, August 21
The Reverend Neal Molloy has been appointed chairman of the Family Welfare Advisory Council in succession to Mr. A. S. Colliver, who is about to go overseas to take up his Church Fellowship.

The Reverend Neale Molloy is Director, Job's Home for Boys and Girls, Canterbury, the chairman of the Church of England Diocesan Society, Deputy Warden of the Diocesan Mission to Streets and Lanes, and Secretary of the Church of England Social Service Advisory Council. The members of the council are: Miss Elizabeth Sharp, Mr. A. S. Colliver, Mr. K. W. Mahibison, Miss May Anglars, Mrs. Anne Gale, Mr. J. Janicke, Mrs. E. B. King, Mrs. Carey Loxton, Professor Elynn Mowbray, Father E. G. G. and Dr. A. E. Wilnot.

MYTH FORM

Catherine Chilton provides the final chapter in the book "Adventure," published in 1927 following conferences attended by famous scholars who met to discuss in Oxford to consider some of the problems by which Christian interpreters are faced in the modern era. She stresses the historical element the objective fact that Jesus really lived, and died on the Cross. The value of this historical element, she says, is sometimes queried by abstract thinkers, who maintain that it is the function of a myth to express eternal truth in concrete form, so that its historicity is immaterial.
It derives its value from the permanence of the eternal truth it symbolises, not from its incidence in space and time. It does not really matter whether Christ walked in Galilee or not. This does not affect the truth of Christianity.

PEACE CORPS VOLUNTEERS ARE WORKING IN LIBERIA

ANGLIAN NEWS SERVICE

THE ability to read, write and do simple arithmetic is assumed in the United States, but when someone in an underdeveloped nation acquires these skills it is an important event, important because it can mean great change in that person's life.
It is that kind of change which has occurred for 20 persons around Robertsport, Liberia, because of the efforts of the three Peace Corps Volunteers and the aid of the Episcopal Church.
The Volunteers began a night school two years ago and have since taught classes two nights a week to adults many of whom talk almost as if they fall day's work to attend the classes.

of the teachers. It is also helpful that Liberian teachers can join in the effort, and enable it to expand.
The Episcopal Church has aided

the night school by giving it a place to meet and by paying the monthly light bill. It is a small contribution, but of great importance to 20 Liberians.

SHARE WHEREVER POSSIBLE, SAYS BISHOP

FROM OUR OWN CORRESPONDENT

The school was begun to aid a small group of women in becoming literate. These women made slow progress because they knew no English.
When progress was made, however, the men were invited and forced their wives to join, taking their places.
From its beginning the school has grown to its present size, and has 20 students, divided into three groups.

"I believe we should co-operate with other churches whenever there is a sufficiency of common ground in our beliefs, and a sufficiency of mutual trust and respect," said the Bishop of Canberra and the Right Reverend R. J. Clements, in his Charge to Synod on August 7.

SHELLEYS' Famous Drinks
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EL 2648

If, however, we are to conceive of the process as "true," it must have taken place under terms consonant with those of our own experience. In view of the modes of thought through which we perceive truth, it is the historicity in myth which guarantees for us its reality, and it is vital that we do not reject either the one or the other. We must hold fast together, and not allow them to become separated. Only so can our understanding of the Gospel story be valid.

ILLITERACY
Many of the students who have been coming to the night school since the school was advanced from illiteracy to work on the fourth grade level, which is as far as the school goes at present.
The three volunteers who initiated the school will soon be returning to the United States. Their replacements will continue the school until they are ready for their part will be required.
The regular attendance of the Liberian students has been aided in large part by the dependability

He was commenting on a detailed report concerning the opening up of new areas around Canberra with the consequent need for new parishes, clergy appointments, and buildings.
"If these reports of trust and respect are present because of our common loyalty to Christ then there should be, as far as possible, a sharing together in the common task," said the Bishop.

"I wish to make my own position quite clear in this matter of co-operation with other churches, and I cannot see any insuperable difficulties in the sharing of buildings."
"More importantly perhaps it brings us into that closer relationship in which we learn of each other, and grow in mutual trust and respect, and in understanding. We also appreciate with

refreshed insight the best in our own tradition."
"The phrase 'joint ministry' does not mean 'joint ministrations.' While some things are done in direct co-operation, other things must be done in separation but never without a sense of responsibility towards each other."
"What this sort of co-operation means for us is that we go as far as divided communions can go in sharing Christ's work. It does not mean forcing that co-operation into the presence of an organic unity that would endanger the unity of any of the participating communions."

"I believe it is God's will that we should express our given unity so far as it is possible in our present divided state, both because it is a responsible spirit that will prepare us for any further unity that God may open to us."

BIBLE SOCIETY WEEK, AUGUST 27 TO SEPTEMBER 3

THE BIBLE IS CRUCIAL TO US

By R. A. HICKIN

THERE are many books that have translated into one language after another...

breaks into languages in which people may never hear the spoken message.

The Word of God captures the imagination of our faith, stimulates compassionate zeal, and sends us out through our prayers...

people and the Bible is passionately devoted to its task.

Some masterpieces of literature and some contemporary books, can boast circulation figures in millions...

Every one who reads the Bible in his own language can find a new world for many readers.

Wesley's hymn puts this missionary compulsion as clearly perhaps as anything could do.

There is today a special urgency about the Society's mission, because this age is as never before a reading age...

The facts justify some sober reflection at this time particularly when the Bible Society in Australia is celebrating its 150th anniversary.

This hope is the fruit of life, as the message about the Saviour, and the wonder and wisdom of the total Revelation...

It is the same, whoever the reader, it speaks to the cultured and the humble, the intellectual and the practical along as.

This challenge in mind the Society is calling for a special Third Jubilee Fund of \$300,000...

It is a fact that all the guidance that one might need, the way to live in society, how to treat others, how to deal with temptation, is here in the Bible.

It was this confidence in the Bible that brought the Bible Society into being; and it is in the same confidence...

It has something to say to the man who is honest and pecker, the profligate, the proud, the miser and the practical along as.

Thanksgiving is one of the most important of our devotional practices, and a real involvement in the ministry with God's Word...

The Christian perhaps tends to forget this, in his proper concentration on the spiritual and practical revelation in the Bible's main point for him.

It is a fact that all the guidance that one might need, the way to live in society, how to treat others, how to deal with temptation, is here in the Bible.

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ON CLERGY LONG SERVICE LEAVE

FROM OUR OWN CORRESPONDENT

Canberra, August 21 During the session on August 7 of the Synod of the Diocese of Canberra and Goulburn, approval was given to the adoption of General Synod's long service leave scheme for clergy.

This could mean that 25 clergymen are estimated to be one-third of the total number of men, would immediately become eligible to this leave.

"This new canon is concerned to provide the clergy with long service leave in order to bring their circumstances in keeping with the general spirit of the times," said Bishop K. J. Clemmens.

"Its great value is that it would enable clergy to enjoy refresher courses of a worthwhile period which would greatly stimulate them and aid the witness of the Church.

"I leave the first to synod but hope we shall say 'As in the second, I must point out that nothing in the canon makes possible the suggestion of a long service leave.

"I only concern it to help the clergy to see that if it is long service leave for the clergy, there will be no other, in the initial stages, of the scheme in the life of the Church."

Some SACRIFICE "It seems to me that all we could do in these early stages would be what we did during the first six months some parishes would be asked to meet the idea of sharing their priestly ministrations with a neighbouring parish... "No good thing is ever brought about without special effort... "My only concern is to help the clergy to see that if it is long service leave for the clergy, there will be no other, in the initial stages, of the scheme in the life of the Church."

NURSING HOME EXTENSIONS

FROM OUR OWN CORRESPONDENT

Adelaide, August 21 The extensions to the nursing home which is known as Karling on the Grand Road, Hindmarsh, are expected to be completed in September, 1967.

The home operates under the aegis of the Social Welfare Committee of the Diocese of Adelaide and is run in conjunction with St. Laurence's Home for the Aged.

It has had provision for sixteen infirm aged persons, but the extension will increase this to fifteen persons to be admitted, twelve in three wards of four beds and three in private rooms.

St. Laurence's Home at the Grand has a well appointed infirmary, but the need for temporary care for old people has made the extensions at Karling imperative.

It is expected that an opening ceremony will take place in October. The Matron of St. Laurence's and Karling is Sister M. V. Wyatt. The chaplain at Karling is Canon E. O. Auricht.

THE BRITISH AND FOREIGN BIBLE SOCIETY IN AUSTRALIA



NATIONAL BIBLE SOCIETY WEEK AUG. 27 - SEPT. 3 1967

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THE AUSTRALIAN STUDENT CHRISTIAN MOVEMENT IN SCHOOLS

Applications are invited for the position of National Secretary also up to 1968. Because of new developments it is envisaged that the successful applicant will be a man with some education and a knowledge of Australian conditions. He will be required to travel interstate not only to work with secondary school students but also to develop and advise adult groups who have been formed in the past. Organizational aspects of the appointment are centred in the National Office in Melbourne. His work will not be temporary as ASCM branches will involve any activity (apart from formal religious instruction) which may assist students to find meaning and purpose in life.

Further information may be obtained from: The Chairman, National Schools Committee, ASCM, 129 Innovation Street, Melbourne, VICTORIA, 3000

REVEREND MICHAEL HARPER

Founder of Fountain Trust Literature Author of many studies on the Holy Spirit speaking on

- THE FULLNESS OF THE HOLY SPIRIT AND CHARMATISM GIFTS
Business Man's Dinner, Thursday, September 7.
Public Hearing, Purpose Hall B, Stephans, Margaret Street, 8 p.m., Friday, September 8.
Fountain Trust Literature, 129 Innovation Street, 10 a.m., Monday, September 11.
To the Secretary, P.O. Box 111, is asked the Director may be made available to speak at the following places:
(Guest Chapel of the Full Gospel Business Men Fellowship International)

MELBOURNE SHARES ITS RESOURCES WITH OTHERS

Mutual Responsibility and Interdependence has become for many people an essential part of the nature of the Church, says a Press release issued by the Melbourne diocesan Department of Christian Education. It says:

Of this experience Mr Lambie says, "I found a good deal of willing enthusiasm among the people. These outbreak parishes, but so often there was a lack of the willingness to back up their efforts.

"Their gratitude that someone should be concerned about them 'outside' to work with them was almost overwhelming."

Commenting on this M.R.I. project, Mr. Jago said, "It may seem at first sight that the Australian Church is doing well, giving and the churches in Fiji all the same equipment."

More and more parishes are thinking deeply before embarking on the expenditure of large sums of money. The diocesan budget is being stretched to include assistance to various other parishes throughout the Anglican community.

Mr. A.M.I. is more than the "recipient" of money. It is sharing of resources including people well as money.

Mr. Grace Lambie, an associate staff member of the department and a parishioner of Holy Trinity, Surrey Hills, has recently spent a month in the Kookhampton diocese providing assistance to the teachers of the out-back parishes.

Travelling by train, car, and plane, there were times when he was geographically closer to Adelaide than to Kookhampton, the seat of the diocese.

The Archbishop agreed, the council of the diocese provided travelling expenses, the department consented to provide the director's stipend while he is away, and from August to November the Reverend Ken Jago will be working in Polynesia.

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FOR FIJI

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