









# WIDE RANGE OF QUESTIONS FOR THE MISSIONER DOOKIE STUDENTS ENQUIRE ABOUT THE FAITH

FROM A CORRESPONDENT

The number and pertinence of the questions asked at a mission taken by the Reverend James Trainer at Dookie Agricultural College, Victoria, at the end of last month.

Dookie is a small centre in the north east of Victoria half way between Beaufort and Shepparton and justly famous for its agricultural college which has a reputation for progressiveness.

The college has no chapel but regular ministrations are afforded to the Anglicans there by the Rector of Violet Town.

There is a vigorous Christian Fellowship which embraces Anglicans, Presbyterians, Methodists and others.

This Fellowship decided last year that a mission to the college was necessary and the necessary support was given by the rector and the college authorities and the Reverend James Trainer, who is the Director of Warrambidge Diocesan Retirement Villages Board, was invited to be the minister.

He paid some visits to get to know the students and the others at the college and the mission was held in the last three days of March.

## EVOLUTION

It had to improvise but there was real support from the students and the Fellowship who worked hard to make the other side of the Christian Faith both relevant, rational, and necessary.

Some of the questions asked were:

1. How can evolution and religion be reconciled? Are they antagonistic?

2. God was a Spiritual Being and created the universe where did he get the original matter from to create the universe?

3. Referring to the "Evolutionary theory" basis for the origin of man from ape forms, how does this compare to the creation of man as given in Genesis?

4. Does it matter all that much

## "GENERAL"

### CHURCH

### MEMBERSHIP

ECUMENICAL PRESS SERVICE

New York, April 8

A high-ranking National Council of Churches executive, Dr Robert C. Dodds, has urged that a declaration of "general church membership."

"Thus, if you should become a member of the United Methodist Church," he said at John Carroll University, a Jesuit school here, you would become simultaneously a fully qualified member of a L.M.E. Zion Church, a Roman Catholic Church and the Episcopal Church."

In actual practice, Dr Dodds continued, some will maintain a "life-long fidelity to a single tradition," but others would find moments of intense exposure to many traditions almost at once—

a Lutheran Bible study, a Methodist prayer group, a Roman Catholic Mass, a United Methodist prayer service."

Dr Dodds emphasized that in talking about a "general church membership" he was not talking about intercommunion, nor ministerial orders and apostolic succession, but was suggesting that "Christian membership could be shared by all those who have been baptized into Christ, a point on which our theologians have achieved ecumenical consensus."

Dr Dodds is secretary of the N.C.C.'s Division of Christian Unity.

what I believe, so long as I am sincere?

5. Why preach Christianity rather than Buddhism or Hinduism and why can't these religions be accepted by Christian?

6. If I am sincere in trying to be good and helping mankind and follow my conscience, isn't this enough to warrant eternal life?

7. Why are some "good" people (non-Christians) better than many Christians?

8. (a) What is meant by predestination? (b) How can I ever control over his destiny?

9. How much reliance can we place on the Bible and the word of God to guide us in God's direction? What prompts this question is the wide variation in people's responses to moral issues. Some say they have no feeling of guilt about it.

10. Are we deeply troubled by their conscience, and regard the particular issue as immoral. If God is speaking to us through our conscience why do we doubt?

11. When praying, do you do it correctly by thinking of God as a person and try to feel his grace, or pray thinking of him as a spirit, or is he fixed to visual materialism?

## "HELL"

12. The Bible states "The wicked shall be thrown into hell." How do you explain the word "hell" in the story of Jesus, "He descended into hell?"

13. How come the Virgin Mary, a premenstrual birth to a male child?

14. How important is Bible reading? How often should we read it, how much at a time, and how often should we seek in its interpretation?

15. A man can't work his way to heaven. But what heavenly gains are made by a Christian working for his Lord?

16. Is it sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

17. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

18. It is sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

19. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

20. It is sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

21. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

22. It is sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

23. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

24. It is sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

25. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

26. It is sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

27. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

28. It is sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

29. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

30. It is sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

31. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

32. It is sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

33. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

34. It is sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

35. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

36. It is sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

37. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

38. It is sufficient Dookie College yet not acknowledge the position of Christ in His redemption (eternal redemption) yet state everlasting life? Can we find assurance of salvation?

39. If we love God, we are expected to be any response in action by doing and speaking? I have known a young man who has just spent weeks in hospital after a car accident in which his place was killed. How can we

regard him as a Christian?

Wangaratta, April 5

such a chief?

18. Topic—Abortion. When does a human being begin to exist as such? Is it at the fertilization of a human ovum, its implantation into the uterine wall, at child-birth, at some other stage?

Does the Bible provide any relevant facts?

It is a sin to willfully take the life of a human being regardless of whether that life is present as an adult, child, or a foetus?

On what facts, etc., does a Christian base his opinion?

Does the Bible support the argument that life may lawfully be taken in certain circumstances?

On the other hand, does the non-human caused killings, or does it remain neutral?

## KOREAN STUDENT ARRIVES AS PART OF G.F.S. PROJECT

FROM A CORRESPONDENT

A Korean student, arrived in Sydney on April 1, as a guest of the Australian Girl's Friendly Society.

Now she is at Deaconess House, Melbourne, ready to begin the special course which has been arranged for her.

Maria speaks English fluently—the is a Korean university student and she will be able to benefit by many activities.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many

photographs of the G.F.S. groups in Korea including some of their first leader training camp held last year.

She also brought with her a copy of the Korean G.F.S. newsletter which helps to link the branches throughout her country.

She has brought with her many



# THE ANGLO-CATHOLIC CHURCH AND TODAY

Incorporating the Church Bulletin

THURSDAY APRIL 11 1968

## THE PAST IS WITH US STILL

The Crucifixion continues — and the hope of the Resurrection. We live in the shadow of the past; we re-enact them especially during Holy Week and Easter. The *dramatis personae* are the same. Men are the same. The context and circumstances are the same underneath their modern guise. Consider them.

### The Crowd—

What is the Crowd? Uninformed and ignorant, swiftly and easily stirred to evil violence, governed more by thoughtless impulse than by reason, like the whispered prompting of evil this way or that, like a thistle in the wind: is that the Crowd — then, and now? At one instant quiet, passive, silent, potentially responsive to the prompting of evil, liable to be hurled into the flame of destruction: is that the Crowd — then, and now? Or is it potentially receptive to the prompting of noble inspiration, liable to flame into righteous indignation: is that the Crowd — then, and now? Was it not, after all, the same crowd which at one moment heard Him on the shores of Lake Galilee; then cried "Give us Barabbas!" and "Crucify Him!"? It is the Crowd. The Crowd does not change. However itself mindless, hence of itself without choice, it can and always could be moved by mind and purpose. From without it is of itself nothing, a creature, reflecting in its actions good or evil as the will of its owners for the moment. As then in Jerusalem, as in Act III of *Julius Caesar*, so in Chicago and Pekin now. And what of Australia?

### S. Peter—

He lives — in most of us, does he not? Loyal, steadfast, ready to take up the sword for Him on whom he believes, ready to die — until the chips are down. Then he thrice denies, with an oath. How many of us know in our hearts that we have rattled thrice upon the Truth? And yet, like Peter, we are not lost. We can kneel, and the end, acknowledge the Truth before the world, through Christ's redemptive aid.

### Judas Iscariot—

Does he not live, too? Why do we shrink from the very thought of the Betrayer? Why does the sound of his name evoke repugnance? Is there not within us all something of the many-faceted capacity for wickedness that Judas had? He had, after all, followed Him for years, and had served the band with care and even devotion in handling finance. We all know, and shudder to reflect upon, the endless trail of death he left in his name, the trail that led to the essence of evil; but where did it start? What was the small flaw which led to the first step in the ultimate tragedy of Judas was the instrument? The capacity for knowing the Truth, yet betraying it, then as now, is something which marks us all. Who among us does not grow chill on remembering this, on hearing that dreadful passage in the *Bach S. Matthew Passion*?

### Herod and Pilate—

Do they not live among us still? Their counterparts who shrink Truth in high places, who greet expediency into very principle, who, recognising innocence, yet violate the same as the necessary price of "peace"?

### The Sanhedrin—

Are not the chief priests and elders of the people, the "Top Men", still with us: now, as then, until Him, determined to rule, not humbly serve? Does not our own "Establishment" rest in reality the force of revolutionary Truth, which He embodied, and which threatens its place of power as it did in Jerusalem? Do not the oligarchies of today's counterparts of the Sanhedrin around all the world daily crucify afresh all that He was, and is, and ever will be — the Truth? And does not the multitude, now as then, acquiesce and even applaud?

### OUR LORD—

That He died is sure. That He lives is certain: He is the Truth, the Light. These live for ever. Life through death: the seeming paradox demonstrates its own truth — to all who dare look at it.

Who now, in 1968, draws down that knowledge that the Crucifixion and Resurrection continue in our own lives? That nothing has changed? For who can capture the sunlight? Let alone carry Light and Truth? None can. Now, as then, we can at most kill the bodies of those in whose Truth — Our Lord — dwells. But Our Lord lives, for ever. The Resurrection assures us of that.

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

## Reaction To Murder In Memphis

The reaction to the assassination of Dr. Martin Luther King in Memphis, Tennessee, late in April, was a mixture of grief, anger, and a sense of profound moment to Australia, with soldiers, sailors and airmen committed in the Viet Nam war and she herself committed to the most automatic endorsement of American policy, and change of policy, there.

Now in this Holy Week our television screens, accelerated in their recording through the televisual innovation, are showing us the violence that is sweeping American cities in the wake of the shooting down of the man who has been the greatest champion of non-violence since Gandhi.

For the Christian world at large, as well as for the Negro race in particular, the death of Dr. King is a grievous loss. Whether his mantle will fall quickly on another leader of comparable quality seems doubtful, but the death of the man who has been the greatest champion of non-violence since Gandhi.

Even if Dr. King had been speaking only in the name of the non-violent civil rights movement, it was widely feared that the coming summer would be critical in the history of the race relations which marked the American South. Now that he has been struck down by a white assassin's bullet, the death of the man who has been the greatest champion of non-violence since Gandhi.

A week ago the most urgent task facing the President of the United States was to get peace talks started with Viet Nam. To do this he had to turn to Honolulu for discussions with American advisers flying from Honolulu. But King's murder was so important that the President had to leave the country to stay in Washington, itself the centre of the disturbances with even the White House in flames.

While Australia cannot be independent of the United States, its more direct concern, politically, must be about the effect of American preoccupation with the threat of civil war on the prospect of ending this dreadful conflict on any demanding undivided and unpermitted. But can that be given while the United States is acting in the same way as to an internal crisis?

Such widespread suffering has been caused in that country, especially to the civilian population, as to make the chance of ending this dreadful conflict on any demanding undivided and unpermitted. But can that be given while the United States is acting in the same way as to an internal crisis?

## RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk.)  
**SUNDAY, APRIL 14—EASTER DAY:**  
 8.00 a.m. A.E.T. (The Anglican Church of Australia)  
 8.15 a.m. A.E.T. (The Anglican Church of Australia)  
 8.30 a.m. A.E.T. (The Anglican Church of Australia)  
 8.45 a.m. A.E.T. (The Anglican Church of Australia)  
 9.00 a.m. A.E.T. (The Anglican Church of Australia)  
 9.15 a.m. A.E.T. (The Anglican Church of Australia)  
 9.30 a.m. A.E.T. (The Anglican Church of Australia)  
 9.45 a.m. A.E.T. (The Anglican Church of Australia)  
 10.00 a.m. A.E.T. (The Anglican Church of Australia)  
 10.15 a.m. A.E.T. (The Anglican Church of Australia)  
 10.30 a.m. A.E.T. (The Anglican Church of Australia)  
 10.45 a.m. A.E.T. (The Anglican Church of Australia)  
 11.00 a.m. A.E.T. (The Anglican Church of Australia)  
 11.15 a.m. A.E.T. (The Anglican Church of Australia)  
 11.30 a.m. A.E.T. (The Anglican Church of Australia)  
 11.45 a.m. A.E.T. (The Anglican Church of Australia)  
 12.00 a.m. A.E.T. (The Anglican Church of Australia)  
 12.15 a.m. A.E.T. (The Anglican Church of Australia)  
 12.30 a.m. A.E.T. (The Anglican Church of Australia)  
 12.45 a.m. A.E.T. (The Anglican Church of Australia)  
 1.00 a.m. A.E.T. (The Anglican Church of Australia)  
 1.15 a.m. A.E.T. (The Anglican Church of Australia)  
 1.30 a.m. A.E.T. (The Anglican Church of Australia)  
 1.45 a.m. A.E.T. (The Anglican Church of Australia)  
 2.00 a.m. A.E.T. (The Anglican Church of Australia)  
 2.15 a.m. A.E.T. (The Anglican Church of Australia)  
 2.30 a.m. A.E.T. (The Anglican Church of Australia)  
 2.45 a.m. A.E.T. (The Anglican Church of Australia)  
 3.00 a.m. A.E.T. (The Anglican Church of Australia)  
 3.15 a.m. A.E.T. (The Anglican Church of Australia)  
 3.30 a.m. A.E.T. (The Anglican Church of Australia)  
 3.45 a.m. A.E.T. (The Anglican Church of Australia)  
 4.00 a.m. A.E.T. (The Anglican Church of Australia)  
 4.15 a.m. A.E.T. (The Anglican Church of Australia)  
 4.30 a.m. A.E.T. (The Anglican Church of Australia)  
 4.45 a.m. A.E.T. (The Anglican Church of Australia)  
 5.00 a.m. A.E.T. (The Anglican Church of Australia)  
 5.15 a.m. A.E.T. (The Anglican Church of Australia)  
 5.30 a.m. A.E.T. (The Anglican Church of Australia)  
 5.45 a.m. A.E.T. (The Anglican Church of Australia)  
 6.00 a.m. A.E.T. (The Anglican Church of Australia)  
 6.15 a.m. A.E.T. (The Anglican Church of Australia)  
 6.30 a.m. A.E.T. (The Anglican Church of Australia)  
 6.45 a.m. A.E.T. (The Anglican Church of Australia)  
 7.00 a.m. A.E.T. (The Anglican Church of Australia)  
 7.15 a.m. A.E.T. (The Anglican Church of Australia)  
 7.30 a.m. A.E.T. (The Anglican Church of Australia)  
 7.45 a.m. A.E.T. (The Anglican Church of Australia)  
 8.00 a.m. A.E.T. (The Anglican Church of Australia)  
 8.15 a.m. A.E.T. (The Anglican Church of Australia)  
 8.30 a.m. A.E.T. (The Anglican Church of Australia)  
 8.45 a.m. A.E.T. (The Anglican Church of Australia)  
 9.00 a.m. A.E.T. (The Anglican Church of Australia)  
 9.15 a.m. A.E.T. (The Anglican Church of Australia)  
 9.30 a.m. A.E.T. (The Anglican Church of Australia)  
 9.45 a.m. A.E.T. (The Anglican Church of Australia)  
 10.00 a.m. A.E.T. (The Anglican Church of Australia)  
 10.15 a.m. A.E.T. (The Anglican Church of Australia)  
 10.30 a.m. A.E.T. (The Anglican Church of Australia)  
 10.45 a.m. A.E.T. (The Anglican Church of Australia)  
 11.00 a.m. A.E.T. (The Anglican Church of Australia)  
 11.15 a.m. A.E.T. (The Anglican Church of Australia)  
 11.30 a.m. A.E.T. (The Anglican Church of Australia)  
 11.45 a.m. A.E.T. (The Anglican Church of Australia)  
 12.00 a.m. A.E.T. (The Anglican Church of Australia)  
 12.15 a.m. A.E.T. (The Anglican Church of Australia)  
 12.30 a.m. A.E.T. (The Anglican Church of Australia)  
 12.45 a.m. A.E.T. (The Anglican Church of Australia)  
 1.00 a.m. A.E.T. (The Anglican Church of Australia)  
 1.15 a.m. A.E.T. (The Anglican Church of Australia)  
 1.30 a.m. A.E.T. (The Anglican Church of Australia)  
 1.45 a.m. A.E.T. (The Anglican Church of Australia)  
 2.00 a.m. A.E.T. (The Anglican Church of Australia)  
 2.15 a.m. A.E.T. (The Anglican Church of Australia)  
 2.30 a.m. A.E.T. (The Anglican Church of Australia)  
 2.45 a.m. A.E.T. (The Anglican Church of Australia)  
 3.00 a.m. A.E.T. (The Anglican Church of Australia)  
 3.15 a.m. A.E.T. (The Anglican Church of Australia)  
 3.30 a.m. A.E.T. (The Anglican Church of Australia)  
 3.45 a.m. A.E.T. (The Anglican Church of Australia)  
 4.00 a.m. A.E.T. (The Anglican Church of Australia)  
 4.15 a.m. A.E.T. (The Anglican Church of Australia)  
 4.30 a.m. A.E.T. (The Anglican Church of Australia)  
 4.45 a.m. A.E.T. (The Anglican Church of Australia)  
 5.00 a.m. A.E.T. (The Anglican Church of Australia)  
 5.15 a.m. A.E.T. (The Anglican Church of Australia)  
 5.30 a.m. A.E.T. (The Anglican Church of Australia)  
 5.45 a.m. A.E.T. (The Anglican Church of Australia)  
 6.00 a.m. A.E.T. (The Anglican Church of Australia)  
 6.15 a.m. A.E.T. (The Anglican Church of Australia)  
 6.30 a.m. A.E.T. (The Anglican Church of Australia)  
 6.45 a.m. A.E.T. (The Anglican Church of Australia)  
 7.00 a.m. A.E.T. (The Anglican Church of Australia)  
 7.15 a.m. A.E.T. (The Anglican Church of Australia)  
 7.30 a.m. A.E.T. (The Anglican Church of Australia)  
 7.45 a.m. A.E.T. (The Anglican Church of Australia)  
 8.00 a.m. A.E.T. (The Anglican Church of Australia)  
 8.15 a.m. A.E.T. (The Anglican Church of Australia)  
 8.30 a.m. A.E.T. (The Anglican Church of Australia)  
 8.45 a.m. A.E.T. (The Anglican Church of Australia)  
 9.00 a.m. A.E.T. (The Anglican Church of Australia)  
 9.15 a.m. A.E.T. (The Anglican Church of Australia)  
 9.30 a.m. A.E.T. (The Anglican Church of Australia)  
 9.45 a.m. A.E.T. (The Anglican Church of Australia)  
 10.00 a.m. A.E.T. (The Anglican Church of Australia)  
 10.15 a.m. A.E.T. (The Anglican Church of Australia)  
 10.30 a.m. A.E.T. (The Anglican Church of Australia)  
 10.45 a.m. A.E.T. (The Anglican Church of Australia)  
 11.00 a.m. A.E.T. (The Anglican Church of Australia)  
 11.15 a.m. A.E.T. (The Anglican Church of Australia)  
 11.30 a.m. A.E.T. (The Anglican Church of Australia)  
 11.45 a.m. A.E.T. (The Anglican Church of Australia)  
 12.00 a.m. A.E.T. (The Anglican Church of Australia)  
 12.15 a.m. A.E.T. (The Anglican Church of Australia)  
 12.30 a.m. A.E.T. (The Anglican Church of Australia)  
 12.45 a.m. A.E.T. (The Anglican Church of Australia)  
 1.00 a.m. A.E.T. (The Anglican Church of Australia)  
 1.15 a.m. A.E.T. (The Anglican Church of Australia)  
 1.30 a.m. A.E.T. (The Anglican Church of Australia)  
 1.45 a.m. A.E.T. (The Anglican Church of Australia)  
 2.00 a.m. A.E.T. (The Anglican Church of Australia)  
 2.15 a.m. A.E.T. (The Anglican Church of Australia)  
 2.30 a.m. A.E.T. (The Anglican Church of Australia)  
 2.45 a.m. A.E.T. (The Anglican Church of Australia)  
 3.00 a.m. A.E.T. (The Anglican Church of Australia)  
 3.15 a.m. A.E.T. (The Anglican Church of Australia)  
 3.30 a.m. A.E.T. (The Anglican Church of Australia)  
 3.45 a.m. A.E.T. (The Anglican Church of Australia)  
 4.00 a.m. A.E.T. (The Anglican Church of Australia)  
 4.15 a.m. A.E.T. (The Anglican Church of Australia)  
 4.30 a.m. A.E.T. (The Anglican Church of Australia)  
 4.45 a.m. A.E.T. (The Anglican Church of Australia)  
 5.00 a.m. A.E.T. (The Anglican Church of Australia)  
 5.15 a.m. A.E.T. (The Anglican Church of Australia)  
 5.30 a.m. A.E.T. (The Anglican Church of Australia)  
 5.45 a.m. A.E.T. (The Anglican Church of Australia)  
 6.00 a.m. A.E.T. (The Anglican Church of Australia)  
 6.15 a.m. A.E.T. (The Anglican Church of Australia)  
 6.30 a.m. A.E.T. (The Anglican Church of Australia)  
 6.45 a.m. A.E.T. (The Anglican Church of Australia)  
 7.00 a.m. A.E.T. (The Anglican Church of Australia)  
 7.15 a.m. A.E.T. (The Anglican Church of Australia)  
 7.30 a.m. A.E.T. (The Anglican Church of Australia)  
 7.45 a.m. A.E.T. (The Anglican Church of Australia)  
 8.00 a.m. A.E.T. (The Anglican Church of Australia)  
 8.15 a.m. A.E.T. (The Anglican Church of Australia)  
 8.30 a.m. A.E.T. (The Anglican Church of Australia)  
 8.45 a.m. A.E.T. (The Anglican Church of Australia)  
 9.00 a.m. A.E.T. (The Anglican Church of Australia)  
 9.15 a.m. A.E.T. (The Anglican Church of Australia)  
 9.30 a.m. A.E.T. (The Anglican Church of Australia)  
 9.45 a.m. A.E.T. (The Anglican Church of Australia)  
 10.00 a.m. A.E.T. (The Anglican Church of Australia)  
 10.15 a.m. A.E.T. (The Anglican Church of Australia)  
 10.30 a.m. A.E.T. (The Anglican Church of Australia)  
 10.45 a.m. A.E.T. (The Anglican Church of Australia)  
 11.00 a.m. A.E.T. (The Anglican Church of Australia)  
 11.15 a.m. A.E.T. (The Anglican Church of Australia)  
 11.30 a.m. A.E.T. (The Anglican Church of Australia)  
 11.45 a.m. A.E.T. (The Anglican Church of Australia)  
 12.00 a.m. A.E.T. (The Anglican Church of Australia)  
 12.15 a.m. A.E.T. (The Anglican Church of Australia)  
 12.30 a.m. A.E.T. (The Anglican Church of Australia)  
 12.45 a.m. A.E.T. (The Anglican Church of Australia)  
 1.00 a.m. A.E.T. (The Anglican Church of Australia)  
 1.15 a.m. A.E.T. (The Anglican Church of Australia)  
 1.30 a.m. A.E.T. (The Anglican Church of Australia)  
 1.45 a.m. A.E.T. (The Anglican Church of Australia)  
 2.00 a.m. A.E.T. (The Anglican Church of Australia)  
 2.15 a.m. A.E.T. (The Anglican Church of Australia)  
 2.30 a.m. A.E.T. (The Anglican Church of Australia)  
 2.45 a.m. A.E.T. (The Anglican Church of Australia)  
 3.00 a.m. A.E.T. (The Anglican Church of Australia)  
 3.15 a.m. A.E.T. (The Anglican Church of Australia)  
 3.30 a.m. A.E.T. (The Anglican Church of Australia)  
 3.45 a.m. A.E.T. (The Anglican Church of Australia)  
 4.00 a.m. A.E.T. (The Anglican Church of Australia)  
 4.15 a.m. A.E.T. (The Anglican Church of Australia)  
 4.30 a.m. A.E.T. (The Anglican Church of Australia)  
 4.45 a.m. A.E.T. (The Anglican Church of Australia)  
 5.00 a.m. A.E.T. (The Anglican Church of Australia)  
 5.15 a.m. A.E.T. (The Anglican Church of Australia)  
 5.30 a.m. A.E.T. (The Anglican Church of Australia)  
 5.45 a.m. A.E.T. (The Anglican Church of Australia)  
 6.00 a.m. A.E.T. (The Anglican Church of Australia)  
 6.15 a.m. A.E.T. (The Anglican Church of Australia)  
 6.30 a.m. A.E.T. (The Anglican Church of Australia)  
 6.45 a.m. A.E.T. (The Anglican Church of Australia)  
 7.00 a.m. A.E.T. (The Anglican Church of Australia)  
 7.15 a.m. A.E.T. (The Anglican Church of Australia)  
 7.30 a.m. A.E.T. (The Anglican Church of Australia)  
 7.45 a.m. A.E.T. (The Anglican Church of Australia)  
 8.00 a.m. A.E.T. (The Anglican Church of Australia)  
 8.15 a.m. A.E.T. (The Anglican Church of Australia)  
 8.30 a.m. A.E.T. (The Anglican Church of Australia)  
 8.45 a.m. A.E.T. (The Anglican Church of Australia)  
 9.00 a.m. A.E.T. (The Anglican Church of Australia)  
 9.15 a.m. A.E.T. (The Anglican Church of Australia)  
 9.30 a.m. A.E.T. (The Anglican Church of Australia)  
 9.45 a.m. A.E.T. (The Anglican Church of Australia)  
 10.00 a.m. A.E.T. (The Anglican Church of Australia)  
 10.15 a.m. A.E.T. (The Anglican Church of Australia)  
 10.30 a.m. A.E.T. (The Anglican Church of Australia)  
 10.45 a.m. A.E.T. (The Anglican Church of Australia)  
 11.00 a.m. A.E.T. (The Anglican Church of Australia)  
 11.15 a.m. A.E.T. (The Anglican Church of Australia)  
 11.30 a.m. A.E.T. (The Anglican Church of Australia)  
 11.45 a.m. A.E.T. (The Anglican Church of Australia)  
 12.00 a.m. A.E.T. (The Anglican Church of Australia)  
 12.15 a.m. A.E.T. (The Anglican Church of Australia)  
 12.30 a.m. A.E.T. (The Anglican Church of Australia)  
 12.45 a.m. A.E.T. (The Anglican Church of Australia)  
 1.00 a.m. A.E.T. (The Anglican Church of Australia)  
 1.15 a.m. A.E.T. (The Anglican Church of Australia)  
 1.30 a.m. A.E.T. (The Anglican Church of Australia)  
 1.45 a.m. A.E.T. (The Anglican Church of Australia)  
 2.00 a.m. A.E.T. (The Anglican Church of Australia)  
 2.15 a.m. A.E.T. (The Anglican Church of Australia)  
 2.30 a.m. A.E.T. (The Anglican Church of Australia)  
 2.45 a.m. A.E.T. (The Anglican Church of Australia)  
 3.00 a.m. A.E.T. (The Anglican Church of Australia)  
 3.15 a.m. A.E.T. (The Anglican Church of Australia)  
 3.30 a.m. A.E.T. (The Anglican Church of Australia)  
 3.45 a.m. A.E.T. (The Anglican Church of Australia)  
 4.00 a.m. A.E.T. (The Anglican Church of Australia)  
 4.15 a.m. A.E.T. (The Anglican Church of Australia)  
 4.30 a.m. A.E.T. (The Anglican Church of Australia)  
 4.45 a.m. A.E.T. (The Anglican Church of Australia)  
 5.00 a.m. A.E.T. (The Anglican Church of Australia)  
 5.15 a.m. A.E.T. (The Anglican Church of Australia)  
 5.30 a.m. A.E.T. (The Anglican Church of Australia)  
 5.45 a.m. A.E.T. (The Anglican Church of Australia)  
 6.00 a.m. A.E.T. (The Anglican Church of Australia)  
 6.15 a.m. A.E.T. (The Anglican Church of Australia)  
 6.30 a.m. A.E.T. (The Anglican Church of Australia)  
 6.45 a.m. A.E.T. (The Anglican Church of Australia)  
 7.00 a.m. A.E.T. (The Anglican Church of Australia)  
 7.15 a.m. A.E.T. (The Anglican Church of Australia)  
 7.30 a.m. A.E.T. (The Anglican Church of Australia)  
 7.45 a.m. A.E.T. (The Anglican Church of Australia)  
 8.00 a.m. A.E.T. (The Anglican Church of Australia)  
 8.15 a.m. A.E.T. (The Anglican Church of Australia)  
 8.30 a.m. A.E.T. (The Anglican Church of Australia)  
 8.45 a.m. A.E.T. (The Anglican Church of Australia)  
 9.00 a.m. A.E.T. (The Anglican Church of Australia)  
 9.15 a.m. A.E.T. (The Anglican Church of Australia)  
 9.30 a.m. A.E.T. (The Anglican Church of Australia)  
 9.45 a.m. A.E.T. (The Anglican Church of Australia)  
 10.00 a.m. A.E.T. (The Anglican Church of Australia)  
 10.15 a.m. A.E.T. (The Anglican Church of Australia)  
 10.30 a.m. A.E.T. (The Anglican Church of Australia)  
 10.45 a.m. A.E.T. (The Anglican Church of Australia)  
 11.00 a.m. A.E.T. (The Anglican Church of Australia)  
 11.15 a.m. A.E.T. (The Anglican Church of Australia)  
 11.30 a.m. A.E.T. (The Anglican Church of Australia)  
 11.45 a.m. A.E.T. (The Anglican Church of Australia)  
 12.00 a.m. A.E.T. (The Anglican Church of Australia)  
 12.15 a.m. A.E.T. (The Anglican Church of Australia)  
 12.30 a.m. A.E.T. (The Anglican Church of Australia)  
 12.45 a.m. A.E.T. (The Anglican Church of Australia)  
 1.00 a.m. A.E.T. (The Anglican Church of Australia)  
 1.15 a.m. A.E.T. (The Anglican Church of Australia)  
 1.30 a.m. A.E.T. (The Anglican Church of Australia)  
 1.45 a.m. A.E.T. (The Anglican Church of Australia)  
 2.00 a.m. A.E.T. (The Anglican Church of Australia)  
 2.15 a.m. A.E.T. (The Anglican Church of Australia)  
 2.30 a.m. A.E.T. (The Anglican Church of Australia)  
 2.45 a.m. A.E.T. (The Anglican Church of Australia)  
 3.00 a.m. A.E.T. (The Anglican Church of Australia)  
 3.15 a.m. A.E.T. (The Anglican Church of Australia)  
 3.30 a.m. A.E.T. (The Anglican Church of Australia)  
 3.45 a.m. A.E.T. (The Anglican Church of Australia)  
 4.00 a.m. A.E.T. (The Anglican Church of Australia)  
 4.15 a.m. A.E.T. (The Anglican Church of Australia)  
 4.30 a.m. A.E.T. (The Anglican Church of Australia)  
 4.45 a.m. A.E.T. (The Anglican Church of Australia)  
 5.00 a.m. A.E.T. (The Anglican Church of Australia)  
 5.15 a.m. A.E.T. (The Anglican Church of Australia)  
 5.30 a.m. A.E.T. (The Anglican Church of Australia)  
 5.45 a.m. A.E.T. (The Anglican Church of Australia)  
 6.00 a.m. A.E.T. (The Anglican Church of Australia)  
 6.15 a.m. A.E.T. (The Anglican Church of Australia)  
 6.30 a.m. A.E.T. (The Anglican Church of Australia)  
 6.45 a.m. A.E.T. (The Anglican Church of Australia)  
 7.00 a.m. A.E.T. (The Anglican Church of Australia)  
 7.15 a.m. A.E.T. (The Anglican Church of Australia)  
 7.30 a.m. A.E.T. (The Anglican Church of Australia)  
 7.45 a.m. A.E.T. (The Anglican Church of Australia)  
 8.00 a.m. A.E.T. (The Anglican Church of Australia)  
 8.15 a.m. A.E.T. (The Anglican Church of Australia)  
 8.30 a.m. A.E.T. (The Anglican Church of Australia)  
 8.45 a.m. A.E.T. (The Anglican Church of Australia)  
 9.00 a.m. A.E.T. (The Anglican Church of Australia)  
 9.15 a.m. A.E.T. (The Anglican Church of Australia)  
 9.30 a.m. A.E.T. (The Anglican Church of Australia)  
 9.45 a.m. A.E.T. (The Anglican Church of Australia)  
 10.00 a.m. A.E.T. (The Anglican Church of Australia)  
 10.15 a.m. A.E.T. (The Anglican Church of Australia)  
 10.30 a.m. A.E.T. (The Anglican Church of Australia)  
 10.45 a.m. A.E.T. (The Anglican Church of Australia)  
 11.00 a.m. A.E.T. (The Anglican Church of Australia)  
 11.15 a.m. A.E.T. (The Anglican Church of Australia)  
 11.30 a.m. A.E.T. (The Anglican Church of Australia)  
 11.45 a.m. A.E.T. (The Anglican Church of Australia)  
 12.00 a.m. A.E.T. (The Anglican Church of Australia)  
 12.15 a.m. A.E.T. (The Anglican Church of Australia)  
 12.30 a.m. A.E.T. (The Anglican Church of Australia)  
 12.45 a.m. A.E.T. (The Anglican Church of Australia)  
 1.00 a.m. A.E.T. (The Anglican Church of Australia)  
 1.15 a.m. A.E.T. (The Anglican Church of Australia)  
 1.30 a.m. A.E.T. (The Anglican Church of Australia)  
 1.45 a.m. A.E.T. (The Anglican Church of Australia)  
 2.00 a.m. A.E.T. (The Anglican Church of Australia)  
 2.15 a.m. A.E.T. (The Anglican Church of Australia)  
 2.30 a.m. A.E.T. (The Anglican Church of Australia)  
 2.45 a.m. A.E.T. (The Anglican Church of Australia)  
 3.00 a.m. A.E.T. (The Anglican Church of Australia)  
 3.15 a.m. A.E.T. (The Anglican Church of Australia)  
 3.30 a.m. A.E.T. (The Anglican Church of Australia)  
 3.45 a.m. A.E.T. (The Anglican Church of Australia)  
 4.00 a.m. A.E.T. (The Anglican Church of Australia)  
 4.15 a.m. A.E.T. (The Anglican Church of Australia)  
 4.30 a.m. A.E.T. (The Anglican Church of Australia)  
 4.45 a.m. A.E.T. (The Anglican Church of Australia)  
 5.00 a.m. A.E.T. (The Anglican Church of Australia)  
 5.15 a.m. A.E.T. (The Anglican Church of Australia)  
 5.30 a.m. A.E.T. (The Anglican Church of Australia)  
 5.45 a.m. A.E.T. (The Anglican Church of Australia)  
 6.00 a.m. A.E.T. (The Anglican Church of Australia)  
 6.15 a.m. A.E.T. (The Anglican Church of Australia)  
 6.30 a.m. A.E.T. (The Anglican Church of Australia)  
 6.45 a.m. A.E.T. (The Anglican Church of Australia)  
 7.00 a.m. A.E.T. (The Anglican Church of Australia)  
 7.15 a.m. A.E.T. (The Anglican Church of Australia)  
 7.30 a.m. A.E.T. (The Anglican Church of Australia)  
 7.45 a.m. A.E.T. (The Anglican Church of Australia)  
 8.00 a.m. A.E.T. (The Anglican Church of Australia)  
 8.15 a.m. A.E.T. (The Anglican Church of Australia)  
 8.30 a.m. A.E.T. (The Anglican Church of Australia)  
 8.45 a.m. A.E.T. (The Anglican Church of Australia)  
 9.00 a.m. A.E.T. (The Anglican Church of Australia)  
 9.15 a.m. A.E.T. (The Anglican Church of Australia)  
 9.30 a.m. A.E.T. (The Anglican Church of Australia)  
 9.45 a.m. A.E.T. (The Anglican Church of Australia)  
 10.00 a.m. A.E.T. (The Anglican Church of Australia)  
 10.15 a.m. A.E.T. (The Anglican Church of Australia)  
 10.30 a.m. A.E.T. (The Anglican Church of Australia)  
 10.45 a.m. A.E.T. (The Anglican Church of Australia)  
 11.00 a.m. A.E.T. (The Anglican Church of Australia)  
 11.15 a.m. A.E.T. (The Anglican Church of Australia)  
 11.30 a.m. A.E.T. (The Anglican Church of Australia)  
 11.45 a.m. A.E.T. (The Anglican Church of Australia)  
 12.00 a.m. A.E.T. (The Anglican Church of Australia)  
 12.15 a.m. A.E.T. (The Anglican Church of Australia)  
 12.30 a.m. A.E.T. (The Anglican Church of Australia)  
 12.45 a.m. A.E.T. (The Anglican Church of Australia)  
 1.00 a.m. A.E.T. (The Anglican Church of Australia)  
 1.15 a.m. A.E.T. (The Anglican Church of Australia)  
 1.30 a.m. A.E.T. (The Anglican Church of Australia)  
 1.45 a.m. A.E.T. (The Anglican Church of Australia)  
 2.00 a.m. A.E.T. (The Anglican Church of Australia)  
 2.15 a.m. A.E.T. (The Anglican Church of Australia)  
 2.30 a.m. A.E.T. (The Anglican Church of Australia)  
 2.45 a.m. A.E.T. (The Anglican Church of Australia)  
 3.00 a.m. A.E.T. (The Anglican Church of Australia)  
 3.15 a.m. A.E.T. (The Anglican Church of Australia)  
 3.30 a.m. A.E.T. (The Anglican Church of Australia)  
 3.45 a.m. A.E.T. (The Anglican Church of Australia)  
 4.00 a.m. A.E.T. (The Anglican Church of Australia)  
 4.15 a.m. A.E.T. (The Anglican Church of Australia)  
 4.30 a.m. A.E.T. (The Anglican Church of Australia)  
 4.45 a.m. A.E.T. (The Anglican Church of Australia)  
 5.00 a.m. A.E.T. (The Anglican Church of Australia)  
 5.15 a.m. A.E.T. (The Anglican Church of Australia)  
 5.30 a.m. A.E.T. (The Anglican Church of Australia)  
 5.45 a.m. A.E.T. (The Anglican Church of Australia)  
 6.00 a.m. A.E.T. (The Anglican Church of Australia)  
 6.15 a.m. A.E.T. (The Anglican Church of Australia)  
 6.30 a.m. A.E.T. (The Anglican Church of Australia)  
 6.45 a.m. A.E.T. (The Anglican Church of Australia)  
 7.00 a.m. A.E.T. (The Anglican Church of Australia)  
 7.15 a.m. A.E.T. (The Anglican Church of Australia)  
 7.30 a.m. A.E.T. (The Anglican Church of Australia)  
 7.45 a.m. A.E.T. (The Anglican Church of Australia)  
 8.00 a.m. A.E.T. (The Anglican Church of Australia)  
 8.15 a.m. A.E.T. (The Anglican Church of Australia)  
 8.30 a.m. A.E.T. (The Anglican Church of Australia)  
 8.45 a.m. A.E.T. (The Anglican Church of Australia)  
 9.00 a.m. A.E.T. (The Anglican Church of Australia)  
 9.15 a.m. A.E.T. (The Anglican Church of Australia)  
 9.30 a.m. A.E.T. (The Anglican Church of Australia)  
 9.45 a.m. A.E.T. (The Anglican Church of Australia)  
 10.00 a.m. A.E.T. (The Anglican Church of Australia)  
 10.15 a.m. A.E.T. (The Anglican Church of Australia)  
 10.30 a.m. A.E.T. (The Anglican Church of Australia)  
 10.45 a.m. A.E.T. (The Anglican Church of Australia)  
 11.00 a.m. A.E.T. (The Anglican Church of Australia)  
 11.15 a.m. A.E.T. (The Anglican Church of Australia)  
 11.30 a.m. A.E.T. (The Anglican Church of Australia)  
 11.45 a.m. A.E.T. (The Anglican Church of Australia)  
 12.00 a.m. A.E.T. (The Anglic



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect the editorial policy. The Editor is not responsible for publication of important or controversial material, but will accept a letter if it is signed, is relevant, is not abusive, and is not too long. Letters are accepted for publication on the understanding that the writer's name and address will be published.

## COMPARISON

## ON CHRISTIAN INVOLVEMENT

TO THE EDITOR OF THE ANGLICAN Sir, — Two paragraphs in the ANGLICAN (April 4) provide an interesting and thought-provoking comparison of Christian involvement.

Bill Graham is quoted on page one as saying, "The Christian must remain apart from the sin of the world but be involved with all its problems."

On page seven Barbara Thiering in her article on Paul van Buren writes, "It would not be possible for us to live in a world of 'happy ghetto' believing that we are different from ourselves by any process or miracle more than they."

"We are wholly one with all men and have no special in-between place. If we separate ourselves from others, we reduce our own humanity and the humanity of others."

"This is surely what Jesus was saying by mixing with sinners and sinners, and condemning the righteousness of the religious crowd."

Yours faithfully,  
DOROTHY FINCHER  
Quirind.

## PERTH SERVICE CANCELLED

TO THE EDITOR OF THE ANGLICAN Sir, — For many years a non-denominational service has been held on Labor Day in St. George's Cathedral, Perth, W.A., where interested persons from State and Commonwealth Labor leaders attended.

As the Anglican and Labor supporter, I always attend and was proud to do so, particularly as it is a regular commitment at this cathedral.

This year the service was cancelled with very little warning on the apparent pally excuse that the Dean would be absent at the time.

Therefore, I would like to raise through your newspaper the following questions:

(a) Why was this traditional service allowed to lapse? Was it due to spathy on behalf of the Church?

(b) Was every effort made to find a substitute clergyman?

(c) Was this action an anti-Labor gesture or were the Church officials involved in the representatives of the workers?

(d) Are the cathedral authorities attempting to dispense with this type of service? If so, why?

Yours faithfully,  
GILBERT CURRIE  
Wheat Park, W.A.

## HEALTH WARNING ON CIGARETTES

TO THE EDITOR OF THE ANGLICAN Sir, — I have been directed to draw to your attention a matter raised at a public meeting attended recently by State-wide delegates of the Church of England Men's Society in Sydney.

Professor H. M. Carey, Director of Obstetrics and Gynaecology in the University of New South Wales, claimed that there was irrefutable evidence that cigarette smoking was causing much greater damage to the lungs and hearts of Australian youth and adults than the present use of the other presently recommended addictive drugs. These opinions are supported by the reports issued by the Royal College of Physicians of England and the Surgeon General and

Public Health Department of the U.S.A.

The Conference of the Church of England Men's Society in the Province of New South Wales has raised the issue of cigarettes at that in these enlightened times in this advanced country we are faced with, not only an epidemic situation, but also cigarette manufacture is being compelled to print a health warning on each cigarette pack and this in itself appears quite ironic, we in Australia are being educated through press, radio and television, to a point where cigarette advertising campaign which is primarily aimed at the younger section of our community.

Professor Carey believed that the silence of some people in responsible positions, including some in the medical profession, was in itself indicative of the addictive nature of the drug. It also explained the emphasis in advertising directed towards the younger Australian.

This conference feels that use of publicity should be employed to support any campaign directed at the medical profession to improve the physical and mental health of the community. It is felt that the "prevention is better than cure" motto is being used by a much heavier smoker who has tried to "live up" to it.

For other reasons, we as parents, charged with responsibility for our children's welfare, should be concerned with any matter likely to affect their future health.

Yours etc.,  
COLIN ADAMS,  
N.S.W. Provincial Council,  
Church of England Men's Society, N.S.W.

## NEW THEOLOGY

TO THE EDITOR OF THE ANGLICAN Sir, — I have read with some pleasure to understand just where the New Theology fits in. For example, Barbara Thiering says Paul Tillich does not believe in God. I am not sure if this is the old ground that because this is the ground that he has left Him, it cannot be any of the truth.

To go back to "In the beginning..." and God said, "Let there be light." I am not sure if this is the ground that because this is the ground that he has left Him, it cannot be any of the truth.

To go back to "In the beginning..." and God said, "Let there be light." I am not sure if this is the ground that because this is the ground that he has left Him, it cannot be any of the truth.

To go back to "In the beginning..." and God said, "Let there be light." I am not sure if this is the ground that because this is the ground that he has left Him, it cannot be any of the truth.

To go back to "In the beginning..." and God said, "Let there be light." I am not sure if this is the ground that because this is the ground that he has left Him, it cannot be any of the truth.

To go back to "In the beginning..." and God said, "Let there be light." I am not sure if this is the ground that because this is the ground that he has left Him, it cannot be any of the truth.

To go back to "In the beginning..." and God said, "Let there be light." I am not sure if this is the ground that because this is the ground that he has left Him, it cannot be any of the truth.

To go back to "In the beginning..." and God said, "Let there be light." I am not sure if this is the ground that because this is the ground that he has left Him, it cannot be any of the truth.

To go back to "In the beginning..." and God said, "Let there be light." I am not sure if this is the ground that because this is the ground that he has left Him, it cannot be any of the truth.

To go back to "In the beginning..." and God said, "Let there be light." I am not sure if this is the ground that because this is the ground that he has left Him, it cannot be any of the truth.

To go back to "In the beginning..." and God said, "Let there be light." I am not sure if this is the ground that because this is the ground that he has left Him, it cannot be any of the truth.

But can anyone achieve a personal relationship with God in isolation?

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

Probably, the Church, especially the Church of Rome, has been wrong in regarding miracles as a necessary cover of sanctity. Miracles are made by God, and not merely by people, and answer our prayers, and are not merely visible, but miracles do happen.

## FD LIKE TO KNOW...

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick

**Aren't there stories in ancient literature of gods coming back to life as well as women having children without first having had intercourse with a man? Isn't it likely that the stories of Jesus coming back from the dead are just similar to these, but only more touched up by the Church?**

It would be foolish not to admit that the ancient world had stories such as my correspondent mentions. Professor Barclay refers to the story of the goddess of the harvest, Demeter.

When Pluto, the god of the underworld, took the daughter, Persephone, off, Demeter caused the harvest to stop growing or ripen.

In despair the gods held a conference. Unfortunately Persephone was not able to return to the underworld because she had eaten some of the food in the underworld and some of the gods were unable to return.

The gods entered into a compromise. It was agreed that she should spend half the year with her husband and half the year with her father-in-law. Thus the rhythm of the seasons, spring and summer, was established.

Are we to seriously consider the rising of Christ from the dead as a fable such as that of some kind of pious fiction?

A palatable excuse, if we are

Readers are invited to submit questions to answer in this weekly column. Questions should be addressed care of the Editor, "FD Like to Know" (for publication) will be answered by post. Questions should be enclosed in an envelope if enclosed.

inclined to take the suggestion seriously, would be to leisurely read through the resurrection narratives in the four Gospels and in 1 Corinthians 15.

From them we see that women and women witnessed to His rising from the dead: this was something they knew, not from hearsay, but from observation.

They themselves had seen Him after His resurrection. What they had personally observed, they gladly testified to.

So much was this so, that when Peter, who had been a witness to Judas Iscariot, it was true that he was the risen Jesus.

We could, I suppose, lay aside all this as nonsense, but apart from the air of reality in the narratives themselves, two impressive facts demand attention.

The day of Christ's raising has become the day of worship for the church of all ages. For centuries the Jewish people had kept to the Sabbath, as a sacred day, as a sacred day. They hedged it with prohibitions. They emphasised its distinctive nature.

Yet almost immediately Christians turned to the Jews. Jesus began to keep the first day of the week, as a day of worship. They still kept the Sabbath day holy, but Sunday was the focus of His resurrection.

If the resurrection were a pious fraud, in a few years habits would have reassessed themselves, and Christians would have returned to Sabbath day worship.

Christ did not. Rather, they gave up the Sabbath day, and from the fourth century, Sunday, the day of resurrection, became the day of worship.

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

of the accounts, for no one tells the story exactly the same; yet, in the four Gospels and in 1 Corinthians 15, the accounts are so different, that Paul accepts the appearance to him as having been given to the Apostles.

The risen Christ, who had been crucified, was now alive, the hatred and malice of men and devils was triumphant in the heavens.

This Jesus God raised up, and sent him to dwell with men. Noteworthy is the fact that the Greek word is the English word for "marry". They witnessed to His rising; they were prepared to witness with their lives even to death.

Men do not die for a calculated and deliberate lie. They do not go cheerfully to a wretched and painful death for a lie. These men were certain it was no mere fable, no pious tale; it was true: they had seen the risen Jesus.

We could, I suppose, lay aside all this as nonsense, but apart from the air of reality in the narratives themselves, two impressive facts demand attention.

The day of Christ's raising has become the day of worship for the church of all ages. For centuries the Jewish people had kept to the Sabbath, as a sacred day, as a sacred day. They hedged it with prohibitions. They emphasised its distinctive nature.

Yet almost immediately Christians turned to the Jews. Jesus began to keep the first day of the week, as a day of worship. They still kept the Sabbath day holy, but Sunday was the focus of His resurrection.

If the resurrection were a pious fraud, in a few years habits would have reassessed themselves, and Christians would have returned to Sabbath day worship.

Christ did not. Rather, they gave up the Sabbath day, and from the fourth century, Sunday, the day of resurrection, became the day of worship.

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

What would be the existence of the Church itself. How small was it at the time of Christ. The crucifixion of Christ left them not only leaders, but

## STATE AID FOR SCHOOLS

TO THE EDITOR OF THE ANGLICAN Sir, — It would be interesting to hear the answers of G. Grover (April 4) to the following questions:

1. If most of the teachers have a real Christian commitment, "and they find that husbands leave and are not rewarded," why is it that husbands leave and are not rewarded?

2. Why is there such a decline in the number of graduates in primary and secondary education while the professional private industry and the public service is overflowing with them?

3. Why cannot State Education Departments and teachers to teach in schools with Aborigines without having to draft them to do so?

4. How can any real education go on in a system where the teachers are treated as numbers in a huge bureaucracy in which they have no say at all?

5. What is the educational effect of State school teachers who are paid by the State and are not permitted by Public Service Board regulations to engage in public debate about education ("the department")?

6. Why are State school teachers not permitted by Public Service Board regulations to engage in public debate about education ("the department")?

7. Why is it that there is now so much State aid being actually taken up by independent schools?

Yours etc.,  
WHY IS IT SO?

## BOARD OF EDUCATION

TO THE EDITOR OF THE ANGLICAN Sir, — The Reverend Canon Griffiths has been appointed general secretary of the Church of England Board of Education, to succeed Dr. Kathleen Bliss.

He is a present headmaster of a primary school and will take up his new appointment in January 1969.

Mr R. J. Harvey is acting general secretary.

## DISPLAYING NOTES

TO THE EDITOR OF THE ANGLICAN Sir, — For years, as a parishioner, I have noticed that many notices and folders on their work. Many of these I would like to have displayed on church notice boards. However, this could not be done as the notice board was printed on the other side.

I would suggest that churches have a notice board made to display posters of say 11" x 8" or some other common size.

Societies could then print accordingly. Thus, instead of the notice ending in the parish's study, it would reach beyond that barrier to the eyes of the congregation.

Yours sincerely,  
NORMAN CRAWFORD,  
Elizabeth Vale, S.A.

## ECUMENICAL CHURCH FOR PAKISTAN

ECUMENICAL PRESS SERVICE  
Bangkok, April 8

Five acres of land have been secured for an ecumenical church in a strategic area in the West Pakistan. The church is to be built on the site of the old West Pakistan Christian Church in this project.

The Chief Justice of the Supreme Court of Pakistan, who is president of the project, called a meeting on March 22 to form a property holding trust, to go over plans for building, to effect officers and to select practical details for implementing the project.

Yours etc.,  
WHY IS IT SO?

## BOARD OF EDUCATION

TO THE EDITOR OF THE ANGLICAN Sir, — The Reverend Canon Griffiths has been appointed general secretary of the Church of England Board of Education, to succeed Dr. Kathleen Bliss.

He is a present headmaster of a primary school and will take up his new appointment in January 1969.

Mr R. J. Harvey is acting general secretary.

## BOARD OF EDUCATION

TO THE EDITOR OF THE ANGLICAN Sir, — The Reverend Canon Griffiths has been appointed general secretary of the Church of England Board of Education, to succeed Dr. Kathleen Bliss.

He is a present headmaster of a primary school and will take up his new appointment in January 1969.

Mr R. J. Harvey is acting general secretary.

## DISPLAYING NOTES

TO THE EDITOR OF THE ANGLICAN Sir, — For years, as a parishioner, I have noticed that many notices and folders on their work. Many of these I would like to have displayed on church notice boards. However, this could not be done as the notice board was printed on the other side.

I would suggest that churches have a notice board made to display posters of say 11" x 8" or some other common size.

Societies could then print accordingly. Thus, instead of the notice ending in the parish's study, it would reach beyond that barrier to the eyes of the congregation.

Yours sincerely,  
NORMAN CRAWFORD,  
Elizabeth Vale, S.A.

## ECUMENICAL CHURCH FOR PAKISTAN

ECUMENICAL PRESS SERVICE  
Bangkok, April 8

Five acres of land have been secured for an ecumenical church in a strategic area in the West Pakistan. The church is to be built on the site of the old West Pakistan Christian Church in this project.

The Chief Justice of the Supreme Court of Pakistan, who is president of the project, called a meeting on March 22 to form a property holding trust, to go over plans for building, to effect officers and to select practical details for implementing the project.

Yours etc.,  
WHY IS IT SO?

## BOARD OF EDUCATION

TO THE EDITOR OF THE ANGLICAN Sir, — The Reverend Canon Griffiths has been appointed general secretary of the Church of England Board of Education, to succeed Dr. Kathleen Bliss.

He is a present headmaster of a primary school and will take up his new appointment in January 1969.

Mr R. J. Harvey is acting general secretary.

## BOARD OF EDUCATION

TO THE EDITOR OF THE ANGLICAN Sir, — The Reverend Canon Griffiths has been appointed general secretary of the Church of England Board of Education, to succeed Dr. Kathleen Bliss.

He is a present headmaster of a primary school and will take up his new appointment in January 1969.

Mr R. J. Harvey is acting general secretary.

Mr R. J. Harvey is acting general secretary.

Mr R. J. Harvey is acting general secretary.



## BOOK REVIEWS

## DEMOLITION WORK

IN FEAR OF CHINA, Graham Clark, London: Pinter, Pp. 239, \$4.95.

It is a great pity that Gregory Clark be dismissed automatically by many in the seats of power as merely "anti the government," because this is probably one of the best and most important books to read by the most stimulating book on Australian-Chinese relations to have appeared for many years.

Although there are references at the end of each chapter to certain most of his important assertions and statements of little-known fact, this is not a conventionally "scholarly" book. It could easily be turned into one with a little more work to garnish it with more footnotes.

As it stands, only specialists in Chinese affairs will realise how very sound and extensive Clark's scholarship and experience are. On the other hand, more people may well read the book because it does not put off by the usual signs of scholarship.

Gregory Clark served in the Department of External Affairs from 1957 to 1965, when he resigned and accepted a research fellowship at the C.N.S.I. His resignation was rightly well publicised at the time because it was over major questions of policy.

After a period in Hong Kong and a stint as First Secretary in Moscow, and speaking both to the Chinese and Chinese, Clark might reasonably be assumed to know something about Russia and China.

Within the Department, he was indeed regarded as the foremost authority on China. This did not mean that his knowledge was necessarily used as a basis for political policy-making.

That function is reserved for the Minister and, in certain ways and within well-established limits, to more senior officers who make good in "judgement" they may lack in "action" and "acknowledgement."

The book starts with a quotation from Paul Halskov: "The fear of China is the dominant factor in much of what happens in Asia, and the fear is well founded."

The rest of the book is largely devoted to demolishing the "fact" upon which that fear is based in Australia. The method, partly by placing in close juxtaposition some of the more grotesquely self-contradictory or question-begging pronouncements of Western politicians, and above all by careful, moderately phrased, closely reasoned analysis of particular myths about China. Clark has produced a work which will infuriate those who eschew logical thought processes in order to think with their blood—"because his demolition work is thorough. His method is peculiarly un-dogmatic, and the way in which he disposes of myths is the more effective because he is so temperate.

THE first chapter is a taut, highly compressed account of alleged Chinese "aggressiveness," based on another of Mr. Halskov's more sweeping generalisations.

This is followed by an all-too-brief formal, quite conventional treatment of the nature of the "hostility" that can arise between nations following an unprovoked or imagined conflict-of-interests.

Similarly briefly, Clark examines the Chinese position in relation to Korea, and then Tibet. There follow somewhat longer chapters on the Sino-Indian dispute, the Sino-Soviet dispute, the mere outlines of which are far too long in Korea, and then Tibet. There follow somewhat longer chapters on the Sino-Indian dispute, the Sino-Soviet dispute, the mere outlines of which are far too long in Korea, and then Tibet.

The concluding chapter deals with relations between Australia and China. It would be impossible to make an adequate summary of the most important chapter in the book.

Clark makes the fair comment

## SLANTED VIEW

THE CRISIS IN AUSTRALIAN EDUCATION, Ian Cathie, F. W. Cheshire, Pp. 152, \$3.95.

This is a political pamphlet. Facts provided, interpretations given, conclusions drawn, all tend to be slanted politically.

Ian Cathie, former school teacher and member of Victoria's Upper House in Labour's shadow Minister of Education.

Fortnight in both speech and writing, he assaults both Federal and his own State Liberal Government as having no long range policy for education as such, and an ineptitude in doing so.

From his opening statement he writes with a loaded pen. "Liberal Governments have dominated and controlled the development of an efficient society which stresses the individual's importance as a mass consumer."

To him, and to many others, the present state is one of crisis. His political opponents disagree.

The former Minister of Education in Victoria, Sir John Blomfield, whom Cathie prefers to dismiss as "ineptly ignorant," says "In view of the remarkable progress now being made, the word 'crisis' is not appropriate to the situation."

Even the Director of Secondary Education in that State who, in writing to Advisory Councils suggesting that "Education is better from all points of view

the "anti-American." The author would have backed the "Hands off Cuba" movement of a few years ago.

In the U.S. itself coloured people, whether Negro, Red Indian or Asian, are kept under, in spite of half-hearted Congress rulings.

The U.S. is prepared to use such people to the economic advantage of the whites, but other wise it relegates them to a very inferior position.

The author notes the rise of the Black Muslim movement with its avowed aim of the white man and his ways.

As one can imagine Dr. Segal is contemptuous of Britain's treatment of the West Indian natives. As long as they ministered to the economic needs of Britain they might be tolerated.

But when they began to make their presence felt in trades unions and other places public opinion was hardened against them.

Having read that far we would have expected the author to eulogise the treatment of coloured folk in the paradise of socialism.

However, he claims that the same attitude is found in Russia as in Britain and America. The 1000 African students in Moscow are treated as "coloureds."

More surprisingly, he maintains that the rift between the U.S.S.R. and China is over this

same attitude is found in Russia as in Britain and America. The 1000 African students in Moscow are treated as "coloureds."

More surprisingly, he maintains that the rift between the U.S.S.R. and China is over this

## CHURCH IRRELEVANT?

THE CONCRETE VILLAGE, John Pedlow, Hodder and Stoughton, Pp. 174, \$3.85.

THIS book is not about any village at all but it is the account of a contemporary movement in Stepney in the East End of London before and after a redevelopment scheme.

Mr. Pedlow is a Congregational minister who has lived in the slum areas which require him to work in a public relations capacity for a church.

He also writes for the "British Weekly" which is a weekly tabloid for nonconformist ministers in Great Britain.

His theme is the rather irrelevant of the Church in modern society which has been the common cry of the reformers in every age.

He states his case rather subtly: "There are many things that make me afraid of the Church. Most of all, I am afraid that the position in which we shall find ourselves in the years to come will be so unlike that of any of the churches of the past that it will be difficult for the rest of the church to recognise us."

THE PUBLIC TRUSTEE  
EXECUTOR, TRUSTEE, ADMINISTRATOR,  
ATTORNEY OR AGENT

THE PUBLIC TRUSTEE, 19 O'CONNELL STREET, SYDNEY  
Free Booklet and Advice may be obtained on application

## INSURE WITH

## THE SOUTH BRITISH

INSURANCE CO. LTD.

for all Fire, Marine and Accident covers and  
ensure prompt settlement of your claims.

## SYDNEY BRANCH:

CNR. HUNTER AND O'CONNELL STREETS

Represented in Country Centres  
and Branches in all States.

## INSURE CHURCH PROPERTY

with the CHURCH'S OWN COMPANY

ALL the Profits, ALL the Capital and ALL the  
Reserves belong to the co-operating Dioceses  
that place their business with this Company.

THE CHURCH OF ENGLAND INSURANCE  
CO. OF AUST. LTD.

## NON DIRECTORS:

G. V. Dory, B.A., L.L.B. (Chairman)  
Selwyn King  
Rt. Rev. R. C. Kelle, B.A., Th.D. (Vice-Chairman)  
C. H. Black, M.B.E., F.C.A. (Chairman)  
C. H. Black, M.B.E., F.C.A. (Chairman)  
L.L.B. (Adelaide)

## HEAD OFFICE:

13th Floor, 82 Pitt St., Sydney  
Telephone: 28-0709 Telegrams: Cofe., Sydney

The  
Rural Bank  
does more  
for youEvery  
trading  
bank  
service

including:

- Cheque accounts for every person or business
- Interest-Bearing Short Term Deposits
- Interest-earning Club and Society cheque accounts
- Complete local and overseas travel service
- Travellers' cheques and gift cheques
- Every overseas banking and finance facility

## RURAL BANK

Board of Commissioners:  
J. C. Fyfe, C.B.E. (President);  
Sir Norman Rydges, C.B.E.; J. P. J. Auswaid.

R336



## THE NEW THEOLOGICALS . . . 5

## HERBERT M. OGDEN

By BARBARA THIERING

"MYTHICAL events like the virgin birth or the resurrection . . . (are) completely irrelevant to the real meaning of human existence."

These words are written by a Christian theologian. In his book, "Christ Without Myth," Schubert Ogden has set himself the task of thinking through the troublesome problem as to how the heart of Bullmann's theological enterprise.

Is the problem which the Church must come to grips with if it is to retain its credibility as all: that of the unique significance of Christ.

If it were not for an inconvertible element in present-day existence, there would be no problem at all. Statements about God and Christ would be repeated as firmly as ever, passed on from generation to generation as was done for a thousand years and more.

But now there is a new factor to be reckoned with. Searchers can no more refuse to admit its existence than they can refuse to admit their own need for food and a livelihood.

They see them every time they confront empty churches, every time they try to talk Gospel truths with ordinary thinking people who read their newspapers, watch television and live in the world of today.

Thoughts which are expressed in a language that just does not convey meaning any more.

They say you condemn the world for its blindness, and ignorance, you alone are right, you language the only one suitable to convey salvation. Or, you can

remorse Christianity altogether. Or, you can look again at what you have to say, and understand that it consists of two parts: a message for human hearts that never die, and a particular way of expressing that message.

The message, as Ogden has expressed in a story, in concepts that are personal God and our human plans in a way analogous to human fathers, within the super-natural world, which was above and beyond this.

But Bullmann was the first to shock the Church by declaring roundly that such ideas were myths.

They belong with a human way of thinking that is understood but inadequate for translating inner events in the realm of personality into external events in time and space.

But like all pioneers, Bullmann could attack many of the second-ary accretions that have developed around the centre, without being able to touch that sensitive centre itself.

Once it is admitted that the story about a divine-human redeemer is only a form of expression of spiritual truth, and not essential to that truth itself, then the person of Jesus Christ ceases to be central to Christianity.

## REDEMPTION

He has to mean something else than the central event of history, to exist in time and space, by which man's salvation was achieved.

Bullmann's programme of radical demythologisation stopped at this point.

He saw that to remove Christ from any other position than that of an objective guarantee of redemption was to alter the whole character of Christianity.

So he excluded the "Christ-event" from his classification of "myths." True, he is not concerned about the events in the world that are attributed to Jesus Christ.

The event Jesus Christ happens here and now, every time the Gospel is preached.

But the evidence for the fact that this is a real, objective event to which none other can be likened, is the redemption that has been given, is the redemption that does occur in human lives, and the character of the Church as the place of occurrence of the event of salvation.

Criticism of "idolatry" was well justified. It is a tremendous heap to argue from the

human state which may be described as redemption, to the assertion that this event must be given a particular name, Jesus Christ.

From this dilemma one must go either forward or backward.

Schubert Ogden goes forward. He describes himself as being on the theological "left", where there is no return backward, and restore the utility of the mythological language of the spiritual event, as on the "right."

He begins by asserting that "the demand for demythologisation that arises with necessity from the situation of modern man must be accepted without condition."

"If the content of faith is to be presented today in a form that can be understood of the people—and this, it must not be forgotten, is one of the goals of the perennial theological task—there is no alternative but to abandon completely a mythological manner of representation."

It is no use for the Church to keep fulminating against the situation, but to keep comprehending the age-old message, and to continue to speak precisely those words which we so desperately need and apart from which our civilization is dying in the world must become increasingly meaningless.

What is "mythological" in traditional theology, and must be abandoned? Practically everything, it seems.

## MOST IMPORTANT

"A theology is 'mythological,' and so untenable, in the extent to which it denies that statements about God may be interpreted as statements about man. In other words, if we are really talking about God, we are really talking about man."

This follows logically from the assertion, or realisation, that about God may be interpreted as statements about man.

But it is terribly dangerous to leave the statement about God to be interpreted as statements about man, implying that there is nothing for which the word "God" may be used.

Ogden, that any meaningful statement about God must be understood in terms of Christology is the only alternative that is left.

It is still possible to talk in a

meaningful way about what people mean, or should mean, by "God." It is not only possible, but the most important problem of all.

It is this problem, rather than Christology, that is central to the present religious crisis. If it is honestly examined, and the human insights that have been accumulated for centuries accounted for, there is every hope of restoring the spiritual health of the Western world.

From his initial intention to be consistent in the application of the category "myth," Ogden moves on to examine the way in which Christ can now be understood.

## STATE OF MAN

In our previous article we examined Van Buren's proposals in connection with the same problem, and found them religiously defective, scarcely likely to revive the vogue of "freedom" as the ideal of human existence.

Ogden realises that his own proposals will at times also look like the old Liberal projections that were called "Jesus."

He is aware of the danger of attempting to have Van Buren to save the "objectivity" of Jesus, and in some ways his analysis is most satisfying.

He begins, as all the New Theologians do, with the actual state of man, and what it is that we dream of for ourselves and make concrete in our religious systems.

His primary assertion is that Christianity "is to be interpreted exhaustively and without remainder as man's original position."

Ogden's analysis of this is clarified and conceptualized, and is an appropriate philosophical analysis.

The central thing is that man is lost, and man can be saved. Redemption rather than ethics is the basic of Christianity.

But the only way that man can achieve actual existence, heal the awful split between what he is and what he knows that he is, and what he actually can be, is through self-knowledge.

This can come in many ways, through understanding of philosophy, of psychology, of the wisdom of the East, or from our own honest facing of ourselves.

Christian faith stands for the possibility of the achievement of

such understanding. It is not the unique means of creating this, but expresses the creative manifestation of the divine love that provokes man to eventually seek such reunion with himself.

"The event Jesus of Nazareth" is not unique, but decisive. It "fulfills and corrects all other" manifestations of the divine love, and the means of self-understanding. The heavens themselves tell the glory of God."

In Luther's words, "all Christians are Christ to one another and do to our neighbours as Christ does to us." But Jesus is the greatest and most perfect means of this.

It is this that is decisive, in that in him above all we are challenged to confront the possibility of our existence. He does not bring us a system of timeless truths.

It is not what he said that matters, to be a Christian does not mean to have accepted a particular mode of teaching.

It is to have a preacher that he confronts us. Encounter with Jesus is a decision, and the decision to yield to the implications of his own self-understanding.

## CONVICTION

Ogden is attempting to take from Christianity that element which leads to bigotry and destructiveness, that there is one and only one truth, and one only way of salvation. Liberals always do this, and there is always a reaction.

If Ogden and Van Buren's position is to be a precursor that he confronts us. Encounter with Jesus is a decision, and the decision to yield to the implications of his own self-understanding.

Human nature seems to need the conviction: "My truth is the only truth, and is not my truth but divine."

Bullmann may have been a bit too far in retaining an Absolutist. Wiser, that is, if your aim is to preserve the integrity of a system that can be called Christianity.

Is this the only aim? No doubt, from the point of view of professional theologians, it is. But when will the Church learn the meaning of its own words, that must first die who will be re-born?

## REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It is available immediately.

Price: \$1.00 (postage 5 cents).

We propose soon to reprint the following separate forms of service—

EVENING PRAYER (8 pages) 6 cents each  
A MODERN LITURGY (20 pages) 15 cents each

BUT—

We do not want to reprint until we have reached some certainty about the number of copies of each service that will be required.

We have in hand back orders for some 800 only of each service.

It is not an economic proposition to reprint them until we have a print run of at least 4,000.

Accordingly—

Will all parishes who will require copies of either form of service please let us know their likely requirements by the end of April?

Available from:

The Book Department,  
THE ANGLICAN,  
G.P.O. Box 7002, Sydney, 2001.

## LAMBETH: "IS THIS TRIP NECESSARY?": U.S. JOURNAL

ANGLICAN NEWS SERVICE

New York, April 8

There has been considerable correspondence in American Church newspapers of all schools of thought, this year about the expense involved in the Bishops attending the Lambeth Conference.

"Why don't our bishops (with their wives and chaplains) travel in the Lenten style and devote the money that would save (over half a million dollars) to the Presiding Bishop's Fund for World Relief or for the purchase of food for the poor?"

A correspondent to "The Living Church" on March 3.

"The Right Reverend Joseph P. Kamp was quoted recently as suggesting that there wasn't much business for Lambeth this year, anyway. And travel abroad is being discouraged this year by our President," this clergyman said.

"The Living Church," itself, certainly no way out journal, but one which is a strong supporter of the orthodox Anglican position, ran a Lenten Article, "Is this trip necessary?"

It said: "There was once a bishop in the Church of God whose name was Bishop. He underwent a series of ordeals. He didn't draw any

salary from the Church. It seems unlikely that he ever took a day off."

He lived and died before the Church Pension Fund was born. But it is immaterial since he wasn't allowed to live long enough to face a problem of retirement income.

Bishops have fallen upon bitter times in our day. Most of them, as we see them, are hard workers at their multifariously demanding job—at any rate when they are actually at home and on the job.

A Lambeth year like the present one is an ideal time for a bishop and his wife to take a leisurely world tour.

Duty first, at Lambeth, thence to Paris, Rome (maybe a picture with His Holiness for the folks back home?), the troubled Far East, the troubled Far East, a few days on the golden sands of Walkala, and so some and back to work—now an authority on the New Testament.

Such apparently is the path of apostolic duty for some bishops. But to many thousands of Christians doesn't look like apostolic hard ship at all, but luxury living.

The bishops at Seattle voted for a budget and programme of unprecedented magnitude for their current triumph.

Because of the Presiding Bishop's man spend a day or two there have had to be severe cut-backs in provision for many valuable missions of the Church.

Might not the Church's fathers in 1968 set a helpful example of self-discipline in this year of crisis?

We, too, shouldn't half mind a leisurely world cruise in 1968, but we must be able to spend so on Saigon so that we could be an authority on Viet Nam.

But the bishops keep telling us about the portents of terrible trouble in the streets of American cities this year.

If any such drastic possibility venetians, is Walkala the best place for the chief soldier or servant of Jesus Christ to be when blood flows in the streets and order at home?

If the prospect is as perilous as the Church's leaders at Seattle have said that it is, perhaps every bishop should consider that leisurely cruise should ask his conscience: Is this trip necessary?

## NEW STOCKS!

We have received new stocks of the Penguin Special—

## Viet Nam

—History, Documents and Opinions on a Major World Crisis

edited by

MARVIN E. GITTLEMAN

Copies are available at \$1.35 (plus postage 17 cents) direct from—

The Book Department,  
THE ANGLICAN,  
G.P.O. Box 7002, Sydney, N.S.W. 2001.















# SOME COMMON TRENDS IN CHRISTIAN EDUCATION

## 1. High Priority on Adult Christian Education.

This does not mean that children's and youth work is neglected. Rather, it means that adults need help in understanding God's will in society and in their personal and social concerns.

Besides this, work with children and youth becomes more and more frustrating when there are not informed adults in the home and community to whom to determine the environment which is the greatest educational influence on young people.

## 2. Concern for modern youth.

Inability to bridge effectively between the generations is a serious world trend for which no one has the answer. The gap appears to widen; authority of all kinds is less trusted for youth benefits from the knowledge explosion, their experience of life is constantly changing and they are sceptical of the kind of world adults have built.

So they seek new values which they feel will have value for them. They tend to look on the church as the religious "establishment," which asks for faithfulness and conformity and so does not allow much voice.

## UNEMPLOYED

In countries which have well developed day school, religious training programmes and Continuing Education, the unemployed are conspicuous by their absence from congregational life.

The problem is particularly acute in African countries where many young people are unemployed, school drop-outs, alienated from church and society.

## 3. Re-definition of goals.

Traditional goals of Christian education—Bible knowledge, doctrine, churchmanship, discipline—are not abandoned but re-examining them to be inadequate as ends in themselves.

Because of the ferment in contemporary theology, Bible scholarship, ethics, any simplistic individualistic understanding of religion is suspect.

Though there is still uncertainty as to how it should be done, nevertheless, all over the world one goal of Christian education is being seen as helping people understand society and its structure in the light of the Christian faith, to appreciate what God in Christ is now doing in the world, what his claims upon us, and what witnessing Christians should think and act in the world and live as God's people in God's world.

4. Curriculum development.

The older churches are engaged widely in programmes of

## HUSBAND-HUNTING DIFFICULT

ECUMENICAL PRESS SERVICE Tokyo, April 8.—"Hunting for husbands is a difficult task for Christian men," said a member of the Family Life Committee of the Anglican Consultative Council, conferring here this month with Christian matrimonial experts from various denominations.

The committee, which is concerned with the education of young adults who want to establish Christian homes, knows the problem young people face in realising the need to make effective use of these "agents," who are mainly volunteers from among church women.

Support every Japanese denomination there are a few small committees for this purpose.

The Episcopal Church, for example, there are "Isaac and Rebecca" groups. "Isaac and Rebecca" arrangements are hard to make, however, because the candidates have to come from many girls as boys.

Generally speaking, Christian men want to marry Christian, but Christian boys do not necessarily want to marry girls because they are optimistic about the possibility of their partners becoming Christians."

The general secretary of the World Council of Christian Education, the Reverend Ralph Moody, visited this country earlier this year. At a meeting in Melbourne, organised by the Anglican Diocese of Australia, he pointed out: "these ten common trends seen in the approach to Christian education in different countries."

curriculum development, trying to produce materials which more adequately reflect new ways of thinking and education, and more flexibly by teachers and congregations. This approach anticipates better trained teachers.

## NEW WAYS

The younger churches of the Pacific, Africa, Latin America, Middle and Far East are busy developing their own local and distinctive curriculum materials, trying to achieve their own theological and educational selfhood, gearing their programmes to suit their own people and times.

## 5. Responsibility to general education.

It is increasingly clear that State education gives people a broad sweep of data about life, and that religious and moral values and beliefs are conveyed in the public schools.

Often the churches can wholeheartedly support educational measures which they cannot be seen as a cheer leader for public education but they have also a role of friendly and prophetic critic from a distinctive Christian position.

There is also the matter of religious education per se. Many societies are increasingly pluralistic and this depends the more on church and society.

## BISHOP BAYNE TO HEAD ADMINISTRATIVE GROUP

ANGLICAN NEWS SERVICE

New York, April 5

The Right Reverend Stephen Bayne, at present Director of the Overseas Department of the Episcopal Church in the U.S.A., has been appointed Deputy for the programme of the World Council of Christian Education, and continues as First Vice-President of the council.

His new appointment is one of seven key positions created as a result of the restructuring of the staff of the Executive Council, the Church's national headquarters.

The Bishop of Delaware, the Right Reverend J. Brooke Mosley, has been appointed Deputy for Overseas Relations.

These two posts, together with five others, constitute the Church's new Staff Programme Group.

This group, which Bishop Bayne will head, will be responsible to the Presiding Bishop and the Executive Council for central planning, decision-making, co-ordinating and carrying out the Church's General Programme.

As director of the Episcopal Church's overseas operations, Bishop Bayne was responsible for missionary in nearly 50 dioceses around the world and co-operative projects in more than 100 dioceses on every continent.

## EXECUTIVE OFFICER

After 13 years as Bishop of the Diocese of Olympia, he was appointed as the Anglican community's first Executive Officer by the Archbishop of Canterbury in 1959.

For seven years Bishop Bayne was based in London as principal liaison officer of the world-wide Anglican community. At the same time, he also served as Bishop-in-Charge of

problems of knowing how to approach Christian education.

There is also a growing disengagement with religious education and they have been sent in State schools, notably in Europe, and considerable search is going on to find better answers.

## 6. Urbanisation and Secularisation.

Bangkok, Tokyo, Chicago, Nairobi—everywhere the pace of modernisation cannot be exaggerated. Pouring into the cities, people often become depersonalised and disoriented.

## PROBLEMS

The disruption of a known rural (and often religious) way of life spells acute human problems requiring specialised mind, and increasing social programmes designed for sub-urban areas are often valuable in both the rural and city situations.

## 7. Joint action.

Most Christian educators feel a positive imperative to act ecumenically. Ecumenical councils and conferences, and the values they bring, are often valuable in both the rural and city situations.

Ecumenical education per se is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

Ecumenical education is a new concept. Ecumenical education is a new concept. Ecumenical education is a new concept.

imperative as Anglicans and Protestants wake up to the need for dialogue with Roman and Orthodox churches.

Amazing encounters are happening all over the world but without proper understanding there is a danger of people either rejecting, or romantically embracing such developments without understanding what is at stake.

## HUMAN NEED

9. Social service and action. Human needs and issues of every kind—race, discrimination, poverty, hunger, unemployment, labour-management relations, population control, illiteracy, disease, old age, family counselling, refugees and much more—are increasingly becoming the target of service and action projects by adults and youth.

Emphasis is laid on the need for a concerned and informed church and community agencies.

## 10. An urgent priority—development of strong leadership.

Leadership and leadership training is top priority wherever churches and communities are asked to bring about change.

We are finding Christian education being offered in seminars, in refresher courses for pastors, in advanced training for leaders in the field, in training local churches.

Without proper understanding, modern educational methods are of little use. Christian education and lacking the proper understanding some people are tempted to revert to old authoritarian methods.

Clearly, much depends on the competence and concern of the pastor, in advanced training for leaders in the field, in training local churches.

The pastor is increasingly being seen as an enabler of the church's mission and ministry in Christian education.

## DIOCESAN NEWS

### MELBOURNE

#### SYNDICAL DEBICATION

The Archbishop of Melbourne will dedicate the new St James' Church and Parish Centre at Sydney on Saturday, April 13, at 7 p.m. The last service at St James' will be on Saturday, April 13, at 9.30 a.m., after which the church will be demolished. The church was built in 1854 and was the first of its kind in the city. The church was built in 1854 and was the first of its kind in the city.

C.M.S. EASTER CAMP The C.M.S. Easter Camp at St James' will be held from Thursday, April 11, to Monday, April 15, at the C.M.S. Conference Centre, Melbourne. The camp will be held in the C.M.S. Conference Centre, Melbourne.

The C.M.S. Easter Camp at St James' will be held from Thursday, April 11, to Monday, April 15, at the C.M.S. Conference Centre, Melbourne. The camp will be held in the C.M.S. Conference Centre, Melbourne.

The C.M.S. Easter Camp at St James' will be held from Thursday, April 11, to Monday, April 15, at the C.M.S. Conference Centre, Melbourne. The camp will be held in the C.M.S. Conference Centre, Melbourne.

The C.M.S. Easter Camp at St James' will be held from Thursday, April 11, to Monday, April 15, at the C.M.S. Conference Centre, Melbourne. The camp will be held in the C.M.S. Conference Centre, Melbourne.

### NEWCASTLE

#### MAYFIELD

Palm Sunday was observed in the parish of Mayfield with the blessing and distribution of the traditional Palm Crosses at the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

### ADAMSTOWN

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

At St. James' Palm Sunday service, which was held at 8 a.m., the first part of the service was held in the parish church, St. James'.

of the service was held in the Lower Parish Hall and the procession went from the church to the Lower Parish Hall and the procession went from the church to the Lower Parish Hall.

C.M.S. MEETING The Bishop of Newcastle, the Right Reverend A. H. Houston, presided at the diocesan Church of England's Synod, which met on April 6 at C'knot. The meeting was followed by dinner.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.

ADULT CONFIRMATION On Tuesday evening the Bishop conferred a number of adults in the parish of C'knot. The confirmation was held before Easter on the condition that the confirmands make their Communion for the first time on Easter Day.



This label gets you best value for money!



# MELBOURNE M.U. FESTIVAL

## THE BLACK SPOT AND WHITE CANVAS COMPARED

FROM A CORRESPONDENT

1,500 members of the Mothers' Union and Young Women's groups attended the Lady Day service in S. Paul's Cathedral here on March 25.

The Lady Mayores, Mrs. Talbot, attended and amongst other guests present were Sisters from the Community of the Holy Name, students from Deaconess House, representatives of both missionary societies and from various women's organisations with which the M.U. is affiliated.

It was particularly pleasing that representatives from all other denominations accepted the invitation to attend, including the Victorian Federation of Catholic Mothers and the Catholic Women's Society.

The sermon was preached by the retiring M.U. Chaplain, Canon Russell Clark, who took as his text, "In the world ye shall have tribulation, but he that overcometh the world, and this is the victory, even our faith."

Canon Clark said he had heard recently of a woman who, suffering from deep depression, was ordered a complete rest, then exercise, and then interesting forms of relaxation.

However, no improvement in her condition ensued, and she consulted a wise Christian psychiatrist, who after studying her case, confronted her with a large completely white sheet of paper, except that in the middle was a tiny black spot.

He said this was her trouble—she saw only the tiny black spot in life and completely ignored the large area of white.

### MOTIVES

And we must ask ourselves, What do we see in life—the black spot or the white canvas?

As Holy week and the solemn and joyous season of Easter draws near, we would do well to analyse the motives of several of the key characters in this drama so that we may look more closely at several of the black spots of human character.

**a Judas**, whose motive was greed, loved Jesus, but loved money more, or at least he thought he did until he discovered too late the value of what he had lost, and the valuelessness of that he had gained. Surely, covetousness, keeping up with the Joneses, is one of the black spots of human living.

**b Pilate** whose special danger was desire for popularity. He wanted to save Jesus but not at the cost of offending the people.

**c** Taking the unpopular side, whatever the cost, is always a difficult path.

**d** The Pharisees whose envy and jealousy made them determined to get rid of Jesus Christ. They wanted undisturbed control, they resented His claim to authority, and they thought His death would leave them in unchallenged supremacy.

**e** The Roman Soldiers who were merely callous and brutal. It was surely for them He played when He said, "Father, forgive them for they know not what they do."

### SUFFERING

So they represent the thoughtless, less cruelly of the world, less of strength to oppress the weak, and wherever the claim of goodness is met with the mocking scorn of the scornful laugh. They still suffer in the suffering of His little ones.

**f** The People whose rejection was the hardest to bear, for He had loved, served them, but they had not loved Him. The death of their Christ or Barabbas, not because they had a better idea of what constitutes true greatness, they chose Barabbas.

Force against passion, animal courage against moral courage crucified Our Lord. The death of Jesus Christ brought all these lives to the test, and challenged them all to say what they cared for most.

Judas answered money, Pilate answered popularity, the Pharisees answered power, the Roman Soldiers answered cruelty, and the people shouted Barabbas.

Every Holy Week, the same question arises for us, for Christ stands for the true ideal of life, not covetousness, not greed, not popularity, but faithfulness, not power but obedience, not cruelty but gentleness, not brute strength but faith and love.

It is never easy to take the side of Jesus Christ against the world, to be like St. John who confessed the crucified as his Lord, or even the rough soldier who was moved with pity and held up the sponge with vinegar to the dying lips of Christ.

But looking back over the scene, are not these the people who would choose to be, for it is

only through the fellowship of His suffering that we pass to the glory of His resurrection?

Let us, with all the great family of Christian people, look out at the great white canvas of God's world, and walking humbly with Our Lord, proclaim with apostolic zeal the standards of the Mothers' Union rule of life, safeguarding and protecting our Christian family life, and training our children also for the Christian way of life, and at the same time, holding the black spots of life with a fearless, offensive spirit.

Mary, the mother of Our Lord, taught her son when he was a little boy to say with hands clasped together, "Father, into Thy hands I commend my spirit."

At the end of His earthly life, those same hands, although nailed to the Cross, were stretched to all the world, taking to Himself all the sins of the world and making us to conquer all those black spots, and it was then He repeated the prayer of His Childhood, "Father, into Thy hands I commend my spirit."

## Y.M.C.A. NATIONAL COLLEGE OPENED IN MELBOURNE

FROM A CORRESPONDENT

Youth has challenging times to face, said the Minister for Education and Science, Mr. Malcolm Fraser, speaking at the opening of the new Y.M.C.A. National Memorial College for Leadership Training in South Melbourne on March 29.

More than 160 members of Y.M.C.A. from all States, representatives of their boards of directors, and leading members of the community and educational groups were present.

The minister was introduced by the Hon. Ian F. McLaren, M.L.A., a world vice-president of the movement. Senator J. Webster, also a leading Y.M.C.A. member, was also present.

"Youth today is living in an era of expectations. They desire and expect a better education than their parents had and this will produce a continuous pressure on both State and Commonwealth facilities in the years ahead."

"In ten years the number of young people continuing on to higher technical and university education will more than double," said Mr. Fraser.

He added, "There is a great questioning by youth today of a challenging of ideas and standards of the past. We have to face this hard, sometimes unpalatable fact."

"This I believe to be a good thing. In their questioning they find some things hard to understand. Why perpetuate the past?"

"It would not be surprising if their hopes were to turn to disappointments, their idealism to cynicism. They have so much to look forward to but the challenges they will have to face will be greater than those faced by their parents."

"These changing times demand an increased emphasis on leadership and training if these young people are to make their contribution in the years ahead."

The Y.M.C.A. has since 1951 met the demands for leaders and by the training provided, helped many of the young men to find their own way of life.

The college is a rebirth and an expansion of the National Y.M.C.A. War Memorial College founded in 1947 at Henrichs, Sydney.

In the years to come I see a steady flow of leaders from this college, fresh with new vigour and vision, carrying on the work of the Y.M.C.A. and other organisations," said Mr. Fraser.

### NEW GUINEA

The college will train professional youth leaders, not only for Y.M.C.A. but for other community organisations.

Already many graduates from earlier courses now serve many communities throughout Australia, the Northern Territory and in New Guinea. They are to be found in India, Indonesia and in New Zealand.

"Australians do not generally realise that there are many more in Papua and New Guinea and throughout the area, and each of them is not an easy task. But there is one unifying force which integrates them—people like Senator J. Webster, chairman of the Y.M.C.A. Development Committee."

YOUNG MEN'S CHRISTIAN ASSOCIATION



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



DEVELOPING CHRISTIAN CHARACTER



### CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 5d (6d) per word, payable in advance. Minimum 40s (45s) per advertisement. A special rate of 3s (3d) per word is charged for "Festivals" and "Seasons" insertions. Minimum 25s (25d).

### ENGAGEMENT

**PLICE - BAILEY.** The engagement is announced of Miss Plice, only child of Mr. A. S. Bailey and the late Mrs. M. M. Bailey of Adelaide, to the son of Mr. and Mrs. P. G. Bailey of Geelong.

### PERSONAL

**MRS. EATLEY.** Gregory William, world famous, the son of Mr. and Mrs. E. E. Eatley, is now in Melbourne, on his tour of Australia, on April 11 at 8 p.m.

### POSITIONS VACANT

**INQUIRIES** Are invited from priors or persons for the position of Vicar of the Church of the Holy Trinity, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ADMINISTRATOR.** Retirement Village, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**FIELD OFFICER.** Applications are invited from persons for the position of Field Officer, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**FIELD OFFICER.** Applications are invited from persons for the position of Field Officer, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**FIELD OFFICER.** Applications are invited from persons for the position of Field Officer, 100 St. James Street, Sydney, on April 11 at 8 p.m.

### HOLIDAY ACCOMMODATION

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

**ACCOMMODATION.** Blackheath, 100 St. James Street, Sydney, on April 11 at 8 p.m.

The Circulation Department,  
THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

### 1. Subscription\*

Please post me THE ANGLICAN

12 months at \$5.00 (9/-) p.a.

6 months at \$2.50 (4/-) p.a.

This is a renewal

### 2. Bulk Order\*

Please post me copies of THE ANGLICAN

the issue to appear on Thursday, 19

6 months at \$2.50 (4/-) p.a.

This order is to remain standing

This order is not

NAME (BLOCK LETTERS PLEASE)

ADDRESS

PARISH

DATE

SIGNATURE

(Cross out wherever is not applicable)

STATE

DIOCESE

NAME (BLOCK LETTERS PLEASE)

ADDRESS

PARISH

DATE

SIGNATURE

(Cross out wherever is not applicable)

STATE

DIOCESE

### "SHEEP WITHOUT A SHEPHERD"

London, April 8

"Sheep without a Shepherd" will be the theme of the 1968 meeting of the Church Pastoral Aid Society, being held at the Queen Elizabeth Hall, South Kensington, on May 6.

The speakers include Professor J. N. D. Anderson, a former missionary in Egypt and now Director of the Institute of Advanced Legal Studies and Professor of Oriental Law in the University of London; the Reverend A. E. Ormiston, Vicar of St. Stephen's, Glasgow, and a former missionary in the Sudan.

### UNION APPOINTMENT

Dr. Jan M. Lochman, professor of systematic theology at the University of London, will be the guest speaker at the Union Appointment at the University of London, on May 6.

The speakers include Professor J. N. D. Anderson, a former missionary in Egypt and now Director of the Institute of Advanced Legal Studies and Professor of Oriental Law in the University of London; the Reverend A. E. Ormiston, Vicar of St. Stephen's, Glasgow, and a former missionary in the Sudan.

### UNION APPOINTMENT

Dr. Jan M. Lochman, professor of systematic theology at the University of London, will be the guest speaker at the Union Appointment at the University of London, on May 6.

The speakers include Professor J. N. D. Anderson, a former missionary in Egypt and now Director of the Institute of Advanced Legal Studies and Professor of Oriental Law in the University of London; the Reverend A. E. Ormiston, Vicar of St. Stephen's, Glasgow, and a former missionary in the Sudan.

### UNION APPOINTMENT

Dr. Jan M. Lochman, professor of systematic theology at the University of London, will be the guest speaker at the Union Appointment at the University of London, on May 6.

The speakers include Professor J. N. D. Anderson, a former missionary in Egypt and now Director of the Institute of Advanced Legal Studies and Professor of Oriental Law in the University of London; the Reverend A. E. Ormiston, Vicar of St. Stephen's, Glasgow, and a former missionary in the Sudan.

### UNION APPOINTMENT

Dr. Jan M. Lochman, professor of systematic theology at the University of London, will be the guest speaker at the Union Appointment at the University of London, on May 6.

### UNION APPOINTMENT

Dr. Jan M. Lochman, professor of systematic theology at the University of London, will be the guest speaker at the Union Appointment at the University of London, on May 6.

Set up and composed for the publishers, the Church of England Information Service, 100 St. James Street, Sydney, and published off by the printer.

Set up and composed for the publishers, the Church of England Information Service, 100 St. James Street, Sydney, and published off by the printer.

Set up and composed for the publishers, the Church of England Information Service, 100 St. James Street, Sydney, and published off by the printer.

Set up and composed for the publishers, the Church of England Information Service, 100 St. James Street, Sydney, and published off by the printer.

Set up and composed for the publishers, the Church of England Information Service, 100 St. James Street, Sydney, and published off by the printer.

Set up and composed for the publishers, the Church of England Information Service, 100 St. James Street, Sydney, and published off by the printer.