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CEASE FIRE IN VIET NAM URGENT AT UPSALA SUPPORT FOR CONSCIENTIOUS OBJECTORS APPROVED

Upsala, July 19
The World Council of Churches wound up its Fourth Assembly here today with a resolution calling on the United States to stop bombing North Viet Nam "immediately and unconditionally" to make way for peace in South East Asia.

It also pleaded for an immediate cease-fire by both sides in South Viet Nam and urged Washington and Hanoi to be prepared "to take risks for peace" in their Paris talks.

This surprisingly moderate resolution drew both support and criticism from partisans of each side. Many American delegates had expected a much tougher wording of the document.

The 700 delegates from more than 230 churches all over the world passed the resolution with an overwhelming majority. There were about 20 votes against and another 30 delegates abstained who wanted to abstain. The general secretary of the W.C.C., Dr. Eugene Carson Blake, said copies of the resolution would be delivered to members of the negotiation teams in Paris, to governments all over the world, and to the U.N. Secretary General.

In the paragraph most critical of the United States the resolution called the situation of the Viet Namese people "an example of the tragedy to which unilateral intervention of a great power can lead".

It was called for all churches "to begin immediately the preparation of post-war aid" to Viet Nam.

NEGRIA

Two Americans, Dr Harold Bosley and Dr Robert McVee Brown spoke in favour of the resolution, although both said they would have preferred stronger criticism of their country.

The Assembly also approved a resolution calling for an end to the civil war between Nigeria and Biafra.

The resolution proposed that "third-party assistance" should be considered as a step towards peace, and urged all governments "to refrain from any action which would prolong the conflict".

The Assembly has also approved a resolution supporting opposition to war, student revolt,

R.S.C.M. CHOIR FOR LAMBETH

ANGLICAN NEWS SERVICE

LONDON, July 19
Mr John Bertalan, organist of Blackburn Cathedral, has been invited by Dr Gerald Knight, Director of the Royal School of Music, to take charge of a special choir which the R.S.C.M. is forming to sing the daily services for a fortnight during the Lambeth Conference in August at Westminster Abbey.

The choir will be made up of 30 trebles and 30 young men drawn from choir throughout the country, and will include three members of Blackburn Cathedral Choir—Charles Hopwood, Stephen Holmes and David Rothwell.

The first service of the fortnight will be broadcast on Wednesday, August 14, and that evening the choir will give a concert in the Roman Catholic Westminster Cathedral.

It is believed that this is the first time that an R.S.C.M. choir has taken part in a Roman Catholic cathedral, and the organisers hope that many bishops attending the Lambeth Conference will be able to support this ecumenical venture.

and the admission of China to the United Nations.

A liberal bloc move to send the resolution back for even stronger wording was narrowly defeated.

The formal report, prepared by the W.C.C.'s International Affairs Committee, was overwhelmingly passed.

The report said, "Young people are right to challenge authority."

It said churches should support individuals who object to participation in particular wars and that "such support should include pressure to have the law changed where necessary."

"We affirm that young people are right to demand that the law which is not constantly amended, be revised."

"Young people have a right as well as the old to participate in the planning and running of both universities as well as in political, business and social life."

The report urged the membership of China in the United Nations and the bringing of both China and France into treaties against testing nuclear weapons.

"The churches must insist that it is the first duty of governments to prevent nuclear war," it said.

NUCLEAR WAR

Governments must "halt the present arms race, agree neutrally supported treaties to prevent nuclear war," it said.

The report urged churches to press their governments to enter into a one-world international commission to prevent nuclear war.

On July 19 the W.C.C. officially approved the idea of creating Roman Catholics as members.

The council had a 10-0 vote to give the go-ahead to the joint membership "to continue to give the Roman Catholics and Methodists a special status in the R.S.C.M. which is forming to sing the daily services for a fortnight during the Lambeth Conference in August at Westminster Abbey."

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of the Vatican Council which had led to a "basis for dialogue and co-operation".

The council had encouraged closer association by inviting observers from the Vatican to attend the Assembly and address it for the first time, and electing nine Roman Catholics to the council's Faith and Order Commission.

FIRST JAPANESE PRIEST FOR MISSIONS TO SEAMEN

The only Japanese clergymen of the Nippon Sei Kai no Kai into their country has taken up an appointment in the Diocese of Sydney.

He is the Reverend Timothy Kusumoto Ishikawa, aged 36, who was commissioned by the Right Reverend A. J. Dain on July 19, 1968, as the first chaplain at Sydney's Missions to Seamen.

Mr Ishikawa will undertake the same duties as other chaplains, but he will pay special attention to the crews of visiting Japanese vessels.

Present at the commissioning ceremony were seamen from forty nations, and the Consul General, Consuls or consular representatives of Japan, the U.S.A., Norway, Sweden, Malaysia, Italy and India, and from

DONATIONS FROM SHOP

FROM OUR OWN CORRESPONDENT

Melbourne, July 20
An Auxiliary Shop, on the Nepean Highway in Frankston, and conducted by the ladies from S. Paul's, Victoria, a regular source of income for mission and parish work, has been marked for S. Paul's Court, a proposed block of flats for the elderly in Frankston.

Recent disbursements from the proceeds of the shop have included \$10 for the Mission of S. James and S. John, \$200 for A.B.M. and a similar amount for C.M.S.

FOUR NEGROES ON CENTRAL COMMITTEE

FROM A SPECIAL CORRESPONDENT

Four White American churches were replaced by four Negroes on the World Council of Churches here on July 19.

The four of the nominees by Negroes was discussed by American Church leaders after the meeting and the next day they said they would accept Bishop Johnson's suggestion.

"GROWING PAINS"

The British Baptist, Dr Ernest Palmer, chairman of the session, commented: "We have in the last few hours come through a difficult process—it is part of our growing pains."

The four Negroes elected were Dr Roy Nichols, a Harlem Methodist; the Reverend Elder Hawkins, a New York Presbyterian; Professor Gerald McWorter of the Episcopal Church in Tennessee; and Dr Fairly, New York-based Director of Legal Information for the National Association for the Advancement of Coloured People.

Dr Dominique Michel, an assistant general secretary of the World Council of Churches, leads the W.C.C. president into Upsala Cathedral, Sweden, for the opening service at the Fourth Assembly of the W.C.C. on the 4th. Immediately behind him are the Archbishop of Canterbury and Archbishop of the Greek Orthodox Church.

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BLANKETS FOR SUVA

FROM A CORRESPONDENT

Adelaide, July 22
During her recent A.B.M. tour, Miss Heather Edge, tutor at S. John the Baptist Theological College, Suva, visited the S.S.M. College at S. Michael's House, Craters.

She told the Brothers and students that there was a need at her college for good school cloths and warm clothing.

Single students and married students with their families, who are training for the Anglican ministry at S. John's, often come from warmer islands than Fiji and lead the winter nights quite cold and uncomfortable, but they cannot afford warm blankets or cooler clothing.

The Warden of S. John's College has written to the Provincial S. Michael's House to say that anything that could be sent in the way of blankets, sheets, towels and warm clothing would be useful.

To help a new missionary venture in the islands, S. Michael's recently sent all the spare linen and blankets available at the House, and the Brothers are finding it difficult to locate a sufficient quantity to send to Suva.

S. Michael's, is appealing for useful articles of this nature to send to S. John's College.

Parcels may be marked "for Suva" and will be acknowledged if sent to the Society of the Sacred Mission, S. Michael's House, Craters, South Australia, 5152.

THIS WEEK AND NEXT

We shall complete our coverage of the Fourth Assembly of the World Council of Churches which concluded at Upsala, Sweden, on July 19. In next week's edition of "The Anglican" with a further despatch, Professor A. G. Ogton, other correspondents and agency reports.

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A Despatch on Viet Nam 6
Other Topical Reports 7
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BUSH INDUCTION AT HOMESTEAD

NEW B.C.A. PARISH FOR THE NORTH-WEST

FROM A CORRESPONDENT

An induction service is usually rather a formal occasion, and, of course, it is normally held in a church building. But on Sunday, June 23, when the new Gascoyne-Ashterton parish was inaugurated in the Diocese of North West Australia, there was neither formality nor building.

The service was held on the homestead lawn of Callagiddy about seven o'clock on Sunday, June 23, when the Rev. Canon Raymond, and was conducted by the Dean of Geraldton, the Very Reverend Gerard Dickenson, who is Administrator of the Diocese during the Bishop's absence at the Lambeth Conference.

Also present were the Reverend Bernard Buckland, Rector of the Murchison, the Reverend John Retroy and the Reverend Bill Hoare, both supplementary ministers in Carnarvon.

There was also the Reverend Glen Noble of the Australian Islamic Mission, Mr. J. Foster of the Churches of Christ and Mr. Trevor Booth, the aerial colourist of the British and Foreign Bible Society.

The form of service was specially drawn up for the occasion, and was heartily entered into by all present as it was framed in the language of today, instead of the traditional connection to the four lecterns, pulpit, desk, etc. The Dean led the Reverend Ted Donomeer with his people to the open gate of the homestead, where he said:

OPEN GATE
"Let this gate be a symbol of your ministry in this parish. May the best of men be opened to receive the Lord of Life and His gifts, and may we all strive to preserve your going out and your coming in, this day and forever."

Placing his hand upon the pulpit, the Dean then invited the priest-in-charge and presented him with his licence.

On his return to the lawn a pause was made to bless the new parish, following which the Dean preached.

The theme of his sermon was the evolution of life, tracing it down from the very beginning of creation, through Christ and the Holy Spirit, to the new life His followers must share.

The Dean concluded by saying that this new parish was to centre its life on Christ, and that the Spirit of Truth might shine forth in the lives of its parishioners.

After the service had concluded, the rains which almost caused the cancellation of the service, started to fall again and the guests went indoors for afternoon tea prepared by the hosts, Mrs Jim Wynn and her helpers.

Mr Donomeer had resigned from the Parish of Carnarvon and from the Archdiocese of Perth in the North West to become the first Priest-in-charge of the new parish, which is virtually the bush part of the former Carnarvon parish.

LARGE AREA
It includes the little towns of Shark Bay, Gascoyne Junction and Onslow, the large town of Northam where the United States Navy has its Communications Base, and the scattered sheep stations and the Gascoyne and Ashterton areas.

The newly churches are at Shark Bay and Onslow, about five hundred miles apart, with the Priest-in-charge and his family living in Carnarvon, which is almost equidistant between the two places.

The Bush Church Aid Society has played a prominent part in the establishment, this year, of a ministry which otherwise could not have been extended. Dedications and prayers of the people were offered in thanksgiving for the society's work.

The offertory was given to the society as a tangible expression of gratitude. The offertory was given to the society as a tangible expression of gratitude. The offertory was given to the society as a tangible expression of gratitude.

The Gascoyne-Ashterton is the seventh parish established by the Bush Church Aid Society in the rapidly developing Diocese of North West Australia.

MEN'S COMMUNION BREAKFAST WELL ATTENDED AT ST. PETERS

FROM A CORRESPONDENT

Following the 8 o'clock Eucharist at All Souls, St. Peters, South Australia, at which the celebrant was the rector, the Reverend L. R. Jupp, Mr. A. Mc Ramsay, General Manager of the South Australian Housing Trust, and "Anglican of the week" of July 12 was the guest and speaker at the breakfast held in the parish hall.

More than 800 men of the parish attended and listened intently to Mr Ramsay, who was introduced by the Rector's Warden, Mr D. G. L. Metherell. The breakdown of unity was the theme of the talk.

Where formerly language had been a barrier between peoples which was being overcome, now language was being made a deliberate barrier to accentuate differences.

On his travels, the speaker said, he had seen how racial differences, snobbery and tensions were actively contributing to the divisions between nations.

Men's dreams and visions were wrong dreams and visions and the values being set before people were mistaking and wrong.

"If you adopt only the values of the world, then you will destroy your belief," he stressed.

DEACONESS HOUSE

YOUTH RALLY

FROM OUR OWN CORRESPONDENT

Shortage of petrol resulting from the strike, took July 19 along for a programme arranged by the Principal and students.

The evening with the showing of slides by Sister Lesley Slade, who is at present resident in the New Guinea Mission, who is a Tutor Sister's course.



The Men's Communion Breakfast at All Souls, St. Peter's, South Australia, on July 12 when Mr. A. Mc Ramsay (back centre seated) between the Rector and the Rector's Warden) was the guest speaker.

—John L. Stainer picture

STEWARDSHIP WORK EXPANDS

FROM OUR OWN CORRESPONDENT

Barham, July 22
The Diocese of Bathurst is to expand the work of its Department of Promotion in the area of Christian Stewardship.

For the past twelve months the department has been considering the educational and evangelic implications of Christian Stewardship.

A pilot programme has been run in several parishes with some considerable effectiveness. Synod recommended the appointment of an extra staff member.

The Reverend Paul Dunn, present Rector of Korumburra in Gippsland has been appointed Field Officer for Adult Education.

A pilot programme has been run in several parishes with some considerable effectiveness. Synod recommended the appointment of an extra staff member.

CATHOLIC REVIVAL COMMEMORATED

IN THE DIOCESE OF NEWCASTLE

FROM A CORRESPONDENT

Newcastle, July 22
A large number of priests, servers and lay attended a Solemn Eucharist at St. George's, Hamilton South, on July 13 to commemorate the Assize sermons of John Keble and the efforts of the Anglican revivalists of the nineteenth century.

The celebrant was the Reverend P. L. Ruhlson of Wyong, the deacon was the Reverend R. Hagan of Charlestown and subdeacon was Mr Bill Wharton, a layman from the parish of Adamstown.

The Assistant Bishop of Newcastle, the Right Reverend Leslie Sibbard, presided. The Rector of Charlestown, the Reverend Gordon Cook, preached.

He brought forcibly to mind not only the facts of the life of the Church (or its lack of it) in the period of time, but also of the uncompromising firmness of the figureheads of the Oxford Movement and faithful priests enthused by them.

These qualities, he said, ought to be seen in the priesthood and in the lay today.

Our Faith, the beauty of our worship, the noble outreach of the Church were all won at great cost, even ridicule, discrimination and prison.

This social outreach must manifest itself in the voice of the Church of God, the Body of Christ, in the problems of war, unrest, famine and social ills, the problems of the Aborigine and the pensioner.

CAIRNS PLAN COMPLETED
FROM OUR OWN CORRESPONDENT
Townsville, July 22

The induction of the Reverend C. P. J. Roberts as the first rector of the new parish of the Good Shepherd, Edge Hill Cairns on June 30, marked the completion of the planned development of the Church in Cairns.

This was approved in 1966 and began with the formation of the parish of St. Margaret's, West Cairns, in 1967.

Both of these new parishes were carved out of the parent parish of St. John's, and have now three thriving parishes in their own right.

The induction of Fr Roberts was unusual in that he had previously been assistant priest of St. John's working in Edge Hill. Trained at St. Michael's House, Cairns, N.S.W., ordained deacon in 1960 and priest in 1961, he had served as assistant priest at three Trinity, Ingham, before coming to Cairns.

In the absence of the Bishop, the Right Reverend Ian Shevell, who has gone to the Lambeth Conference, the colourful ceremony was performed by the Ven. Canon H. Moxham, Administrative Archdeacon, assisted by Canon D. Stewart, Rector of St. John's, and the Reverend W. Pearson, Rector of St. Margaret's.

PRINCIPAL RESIGNS

FROM OUR OWN CORRESPONDENT

Melbourne, July 19
Deaconess Elizabeth Alfred, the Principal of Deaconess House, Fairfield, has announced her retirement from that position at the end of this year.

She will be taking up another appointment within the Diocese of Melbourne early in 1969. Deaconess Elizabeth has been Principal of Deaconess House for 25 years and during that period, in addition to the normal duties of Principal, has done a great deal of public relations work to make Deaconess House, and its possibilities, better known in the diocese and beyond.

She has preached in many parishes, and attended a large number of meetings and other gatherings to speak on the work of deaconesses, and the training of women workers at Deaconess House.

She has also made the house a centre of pastoral and social activities. Before her appointment as Principal, Deaconess Elizabeth was on the staff of "Girton" at Bendigo.

She was ordained in Melbourne, and had experience in parishes and with the Mission Board of the Victorian Diocese. A period spent in England, where she was a tutor on the staff of the S.P.G. College of the Ascension, Selly Oak.

G.F.S. RESPOND TO CHALLENGE

FROM A CORRESPONDENT

Melbourne, July 22
Young girls sat on cushions and sang at the Victorian G.F.S. at the G.F.S. hall at 37 Spring Street, Melbourne on Friday night, June 28.

The sound of guitars and folk music from the Victorian Folk Music Club floated from the room.

Nothing very different from any other coffee night perhaps—until the Victorian Folk Music Club challenged the girls, who had all taken part in some form of leadership training, to take on the challenge.

At G.F.S. he met with a really impressive result. Thirteen girls agreed to form the club at the festival service in St. Paul's Cathedral on September 29.

Girls offered for camps. Some will go to St. Alban's, G.F.S. there and others will teach in the Sunday school. Still others will help at Chris Church, Ormond, and some were willing to help as and when the need arises.

Over supper of coffee and toasted raisin bread, chatter swelled as the girls enthusiastically discussed plans for the future.

NEW VICAR OF TOORAK

FROM OUR OWN CORRESPONDENT

Melbourne, July 19
The Reverend A. V. Maddick has been appointed Vicar of St. John's, Toorak, and will take up his new position towards the end of October.

For the past six years he has been Director of the Victorian Council for Christian Education in Schools, an independent body responsible for the syllabus and organisation of Religious Instruction in all State schools, both primary and secondary.

A feature of this work has been the growth and development of Victoria's unique school Chaplaincy system.

The number of Field Officers, who have been appointed on full-time basis to a number of State High and Technical schools.

SCHOOL CHAPLAINS

They are accepted by the Education Department as full members of staff but their stipends are paid by local committees, with assistance from the Victorian Council for Christian Education in Schools, in some cases.

The number of Field Officers, concerned with the work in schools of Victorian Diocese, has also increased during Mr Maddick's time with the council, and regular training courses

TEACHER TRAINING

Many people enrolled for the teacher training course conducted in Canberra over the past six weeks by the Victorian Education Department for Sunday school teachers and Religious Instruction teachers.

It is hoped to hold similar courses in other parts of the diocese.

THE ANGLO-CATHOLIC

Incorporating the Church Standard

THURSDAY JULY 25 1948

A NOTE ON BOHEMIA

Just thirty years ago, Austria followed the erroneous lead of England and France. We stood by while those two countries pressed upon the Republic of Czechoslovakia the Russian proposal to be followed by HITLER's demands. Within the year were to extinguish the pure flame of democracy in Eastern Europe. It is worth recalling that sad story in order the better to understand the nature of the present dispute between the leaders of Russia and Czechoslovakia.

Four Englishmen, in particular, opposed with the utmost vigour the policy of CHAMBERLAIN's administration; CURZIELL, Mr. (as he then was), ANTHONY EDEN and Mr MACMILLAN — each, in turn, later to become Prime Minister of England — and the late HAROLD NICOLSON. Each of them saw clearly the strategic reality: German control of the Bohemian heartland meant German control of Eastern Europe and a dagger pointed at the vitals of Russia. The bloody tyrant in the Kremlin saw this too, as every intelligent Russian did. The evidence now available seems conclusive: Russia was prepared to march; she was unable to persuade the French to honour their obligations to Czechoslovakia; CHAMBERLAIN was so blinded by fear of communism that (unlike his four great critics) he became oblivious to strategic considerations. The Czechoslovak Republic perished.

Had the Czechs fought in 1938, even alone, we know now that they would have repelled any German offensive at least until Winter. Had they been supported by France, Russia and England, then World War II would have been short and relatively cheap. As we now know, the strength of the Allies in 1938 exceeded that of HITLER by a vastly greater margin than in 1939; the intervening twelve months were immeasurably more to HITLER's advantage than ours. But CHAMBERLAIN's misjudgements, stemming from his ignorant anti-communism, and compounded six to seven years later by the equally ignorant Mackinlay, led finally to communism in Czechoslovakia. That is the irony of it all. A policy of negative anti-communism ultimately turned a parliamentary democracy into a communist country and placed it within the orbit of Russian power.

Czechoslovakia's internal political system in 1938 is the business of her own people alone. It is a system wholly alien to the interests and desires of the Russians and Australians who are interested in the present dispute. Russian accusations about C.I.A. activity in Czechoslovakia, like Russian apprehensions lest the Czechs defect from the Warsaw Pact, are merely a smoke screen. The basis of Russian policy has remained constant since Czaris times when the ancient Kingdom of Bohemia was incorporated within the Austrian Empire. The main concerns of the Kremlin are with power, geography and strategic fact: not ideology or theology. Remembering 1914, 1938 and 1941, the Russians are determined to keep firm hold on what they persist in regarding as that dagger pointed at them, instead of awakening to the fact that it could cease being a dagger and made a bridge.

To understand the Russian view is not to accept it. Russia's leaders at this moment are wrong — morally, politically. Their flagrant intervention in the domestic affairs of Czechoslovakia is as indefensible an attack on the Czechs defect from the Warsaw Pact as of Australia in Viet Nam, of the U.S.A. in Cuba, Panama, the Dominican Republic and Viet Nam. It is in quality more brutal and stupid than their treatment of Hungary.

Not that Australia can do anything about it, for two reasons. Our own record in Viet Nam denies moral force to anything we might say; we would be the butt of the humor of the world. A formal official denunciation of the Russians, or expression of sympathy for the Czechs, will help them. It would only do harm. That kind goodness, our politicians for once are shutting up.

Private expressions of opinion like ours are another matter. Let those who will read these words in Prague know that we Anglicans, Catholics and children of the Reformation ourselves, know well the invincible force of the example of HUS and S. WENCESLAS, of JOSEF DOBROVSKY, SMETANA and DVOŘAK, of T. G. MASARYK, who, spring from the stock of SAMO, were the Letter of Majesty from RICHARD II, kept their souls intact under the Magyar and Austrians, and emerged like tempered steel from the furnace of Nazi oppression, hold them ever in our prayers as beacon lights to free men everywhere. Let the Russian surely feel that all people have learned that nationalism transcends ideological bias. That in the end it has always triumphed? Or have they forgotten the failure of Pobedonostev?

The Sermon — and Possible Variants

It is a traditional in many Anglican churches as the 30-minute one is in many Presbyterian.

But now the sermon form itself is under scrutiny, as was evident in a report to the World Council of Churches at its assembly at Uppsala in Sweden earlier this month.

The report suggested that the sermon should be used to make worship more dynamic and appealing with the congregation helping to prepare it and to join in it afterwards.

The report also recommended other forms of presentation such as dialogue, drama and the visual arts.

There is a danger in our own Church, I think, of the ministry of the Word being overshadowed by the Ministry of the Sacraments. Indeed, I have been attending one or two of the celebrations for the past two months or so where the dominant feature of the Holy Communion has not been preached even a sermon. The nearest he came to it was one morning when he read the Epistle and then the Gospels.

Yet the size of the congregation and the quality of the problems which would be discussed in the sermon were such that the minister, writing on the eve of departure for the Lambeth Conference and mainly surveying the problems which would be discussed in the sermon, felt that the congregation was not being spiritually satisfied with the sermon.

As one accustomed to a short sermon, I am naturally rather to the season or to some current event, I felt that an opportunity was being missed to discuss the consent with which some clergy were taking the new form of Holy Communion service. I am also impressed with experiments in the form of the service in forms of communion known as the "Lenten" or "Eucharist".

A dialogue, if thoughtfully prepared, may be a more effective means of imparting knowledge. Perhaps this is most successful when one participant is an acknowledged expert in his subject and the other (mainly an interrogator) asks pertinent questions (not unlike the formula of television interviews in a programme like the A.I.C.'s "This Day Tonight"). If the dialogue can be rounded off by the two participants reasoning briefly together about the problems discussed, so much the better.

It is a pity to invite members of the congregation to suggest a subject for discussion at the minister to discuss in a sermon. Any

other useful variant is for congregations to visit into groups to discuss a subject and then come to the minister to suggest a sermon. This, especially in the family service type of worship, enables people to get to know each other better. In one church I know the minister moving from group to group. The congregation returns to the church for the completion of the service.

It is a pity that Uppsala report will stimulate thoughts on ways of making the ministry of the Word more effective and more co-operative as between pastor and people.

Redistribution And A Mandate

On the whole, the proposed redistribution of Federal electoral boundaries, outlined last week, would be a good thing. The Opposition likely to be judged by the due date of August 19 appear either to be minor or a window-dresser character with little to bring to a general election later in the year.

On the other hand, the proposed redistribution of Federal electoral boundaries, outlined last week, would be a good thing. The Opposition likely to be judged by the due date of August 19 appear either to be minor or a window-dresser character with little to bring to a general election later in the year.

While Mr Gorton's reported desire to bring in a general election within a year is commendable, it is not necessarily wise to shorten the Parliamentary term of three years just to suit a personal convenience. The previous term was similarly shortened at the election of Mr Holt also wanted his own mandate.

But most people will think that in both cases elections were held too early. It was a case, surely, of "rather ye rosbuds will ye may".

One effect has been to throw Senate elections out of step with House of Representatives elections. This is unappealing, inconvenient and unnecessarily costly.

If Labour's fratricidal splits had not been so inopportunistly exposed since the Federal executive level a few months ago, Mr Gorton would probably have been content to accept his mandate the leadership ballot. "Landing" the "house" of the election as a member of the House of Representatives.

Even lacking white-headed backing by his own party the Labour Leader, Mr Whitlam, is likely to overshadow Mr Gorton on the hustings. So, while Mr Gorton could probably get the mandate for which he yearns later this year, he might find his electioneering experience exhilarating.

There are several health standards from State to State, like differences in education standards, in their regulation and in the treatment of Aborigines, point up the need for some re-arranging of Federal and State responsibilities.

That it is necessary to argue that the Federal Government should take on more powers (although there may be a case for that), but certainly not to the extent of the present consultation on the States on problems of common concern.

Yet even that does not always bring the results expected. There are Ministers, for example, who are re-elected annually, but have not yet produced a new approach to one of the nation's gravest problems — reducing the road death toll.

Victoria, I thought, was the State that has made the most progress in industry. The State has made the most progress in industry. The State has made the most progress in industry.

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ONE MINUTE SERMON

THE WORK IS COMPLETE

Read S. John 20:19-23.

Now on the evening of the Resurrection Day, Jesus came to His disciples and showed Himself to the ten disciples gathered together in a room in Jerusalem. Because Judas is dead, but Thomas is still alive, Jesus tells that the two men from Emmaus have come in and witnessed even of a sudden Jesus in their, giving them all "Peace be ye ye ye!" What a moment in their lives, an unforgettable moment.

The women have told them, especially Mary Magdalene, Peter has told them, the two from Emmaus. They surely can no longer doubt.

And now they see Jesus face to face, and He shows them His hands and His side and all doubt has gone. They are thrilled.

The sending of the Son into the world by the Father has been emphasized in this Gospel and in other Gospels. It is complete ("It is finished") and the hour of the coming of the Holy Spirit is at hand. He will send His disciples (and that surely includes you) to represent Him, the Father, so the disciples are to represent Him and His peace and joy to all men.

Dr Dodd maintains that just as the Father sent Jesus into the world to be a man and to be a living being, so the Lord sends His disciples (and that surely includes you) to represent Him, the Father, so the disciples are to represent Him and His peace and joy to all men.

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CRIM ANALYSIS BY FRENCH PROFESSOR

FROM A SPECIAL CORRESPONDENT

Uppsala, July 19. A grim analysis of ideological controversies which divide cultures, political structures and generations, and point to the possible emergence of radical new systems of living was given to the students of the University of Uppsala by a French Professor of Ethics and Philosophy.

Professor Andre Dumas, a member of the Protestant ministry in Paris, emphasized the responsibility of the individual in the integrated with the life around them.

He said that a fast growing industrial economy had been able to produce a surplus of one-third of the world in hunger and privation. The situation was a result of the failure of the world to share its resources. "There are eight times more people in the world today, as long as producing 500 times more goods than in the sixteenth century," he said.

The vast dimensions of every generation's problems in every area of life, and the necessity for collective solution are

Pooling Ideas On Mental Health

Differences in mental health standards from State to State, like differences in education standards, in their regulation and in the treatment of Aborigines, point up the need for some re-arranging of Federal and State responsibilities.

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CLERGY NEWS

RAW MAUL, the Reverend I. Forster, has been appointed to the position of Minister, St. Andrew's, Sydney, for the next year.

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UNIVERSITY STUDENTS IN A BARRAGE — Why?

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EVANGELICAL ALLIANCE

ANGLO-NEW SERVICE. The Reverend A. M. O'Driscoll, general secretary of the Alliance, will remain in office until the end of the year.

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CHURCH CALENDAR

July 28: Trinity Day.

August 1: Lament Day.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect the views of the Anglican Church of Australia or the Anglican Diocese of Sydney. Letters should be addressed to the Editor, The Anglican, 100 Pitt Street, Sydney, N.S.W. 2000. Letters should be typed, double-spaced, on one side of the paper, and should be accompanied by a return address. Letters may be held under review for a period of two weeks.

TWO VIEWS

PARTISANSHIP IN THE CHURCH

TO THE EDITOR OF THE ANGLICAN: Sir,—A short comment on correction re letter by J. Thorne Campbelltown, headed "Partisanship in the Church" (July 4). Although in the past Anglican members of the Sydney University Evangelical Union may have refused to play with the same university's Anglican Society, in more recent years this has not been the case. This year at least it has on several other occasions, the Evangelical Union (including many of its Anglicans) officially took part in the Anglican Week Communion Service with the Anglican Society, St. Andrew's, and the Student Christian Movement.

These are members of the Evangelical Union who also play a vital part in the Anglican Society—this includes, for example, the weekly Liturgy arranged by our society at the university and being members of the committee (at which meetings it is customary to pray). Though no one would claim me as a Sydney-style theologian, I regularly take part in a weekly Bible Study, and the Anglican Society, on the occasion of our weekly party, Anglican members of the Society are speaking to our society and sharing in our worship. Many of our friends belong to the U.E.U. Although the old partisanship may continue to apply to some of the possibilities for our diocese, at least in the University of Sydney, there are happy signs of new love and understanding between the Anglican Society and the Evangelical Union. I am, therefore, hoping and praying that the Anglican Society will increase its membership and that the Diocese of Sydney which has embraced my life and those of my friends.

Yours faithfully,
GRAEME N. CURRY,
President, Sydney University
Anglican Society.

TO THE EDITOR OF THE ANGLICAN: Sir,—I have read with interest the correspondence between the Rector of St. Clement's, Mosman, the Reverend R. J. Bonford, and Mr. John Campbelltown, re partisanship in the Church, and unlike the Rector, I heartily agree with the comments made by Mr. Thorne.

The Reverend R. Bonford, Vicar, Ministers, who have been fully conversant as mentioned in the article as Rectors or Curates, but who are not members of the Church, and some of the Curates (I take the word "Curate" to mean Anglican Priests), have written to me that they will NEVER become a Rector or Priest in the Anglican Church of a parish in the Diocese of Sydney. I personally know of four such persons, and there are probably many more, who have been granted a License and have good reason to be proud of it.

Also, their license is good for only twelve months, and at the end of the period, if you have to refer it to His Grace, the Archbishop in order to have his signature upon it, authorizing them to officiate for a further twelve months. These four persons are doing a valuable job in the parishes in which they serve and each Priest is held in high esteem by their respective Rectors and Parishioners. But what is the line of demarcation drawn against any Priest, just because he is trained at a Theological College other than Moore College, or his churchmanship is too "strong"?

According to our Prayer Book, men are made Deacons and ordained Priests by the Church

of God, not for a particular Bishop, Diocese or Parish. Men are made Deacons and licensed in another way than by attendance at a particular college. The record of course his license has not been revoked by his former Bishop, the Archbishop, and should if he so desire, strive to become a Priest. It is a disgrace and charge of a parish in any Diocese he feels he is called to serve.

Parishes that adhere to the above view should be made to know on their fingers and toes, that they are not to be "strong brethren" nor trying to suppress them entirely? Yet when it comes to the Diocese of Sydney, the Archbishop, who is not a member of the Diocese, will be controlled by one of their own kind. I was shocked and disgusted to learn how these so-called Anglicans went out of their way to find derogative accusations against the Clergy who were nominated by the small band of so-called "high Churchmen" of the Diocese. If parishioners, that is the man and woman in the pew, and not the Bishop, could be served on a parish Council, had the opportunity to sit on that example of the Anglican Church, our churches would not put me to the test, but would be completely open of sincere worshiping Anglicans.

It is clear that in a number of Dioceses in Australia and New Zealand, there are a number of Anglo-Catholic and Evangelical parishes side by side, yet the Anglican Society does not exist. Like those in Sydney, you never hear about the origins of a small denomination well within the company of a very talented company, which is probably was matched by the lavishness of the consumption of the whole church, and is of high standard.

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Yours faithfully,
JAMES J. CALVER,
Rector, St. Andrew's,
Sydney.

DEMONSTRATORS

TO THE EDITOR OF THE ANGLICAN: Sir,—Referring to Church and State, the Anglican Police, the last paragraph, you are interested in the police being able to be identified so that they will NEVER become a Rector or Priest in the Anglican Church of a parish in the Diocese of Sydney. I personally know of four such persons, and there are probably many more, who have been granted a License and have good reason to be proud of it.

SCHOOL FOUNDRSS HAS CENTURY

FROM OUR OWN CORRESPONDENT: Sir,—The 100th anniversary of Ivanhoe Girls' Grammar School is a mere 45 years old, but its centenary is being celebrated on July 20 celebrated her 100th birthday.

She is Miss Frances Lowe, and is now a resident of the Harrington Church of England Home in Sandringham. In her earlier years she was a pupil of the mission in Latin to a small district destined to become a most distinguished boarding school, Long Casey, the Governor-General, Sir John Gorton, and her two girls from Ivanhoe Girls' Grammar School, Misses Joan Lowe, to present her with birthday gifts from the students. The birthday was celebrated with three cakes—and candles—at a party at Harrington.

TWO-WEEK SEASON FOR MUSICAL

FROM OUR OWN CORRESPONDENT: Melbourne, July 20.—"Don't shed cheiving jumpsuits," said the Rev. Fr. Chiu Chin, who is a popular saying in the early twenties in Australia; its revival in a two-week season of musicals, from St. Peter's Mornington, has proved it to be as popular as ever. It is a two-week season of three nights of two weeks.

The season is a number of stages and amateur productions against the recourses of the popular theatre. The producer, Mr. Len Green, had scaled down the original production version well within the company of a very talented company, which is probably was matched by the lavishness of the consumption of the whole church, and is of high standard.

THE N.S.W. COUNCIL OF CHURCHES

CRITICISE BREATHALYSER DELAYS

'P'D LIKE TO KNOW...

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

What does the collector mean when he speaks of "the protection of God's good providence"?

The background to this question, too long even to precisely adequately, is that of the buffeting of a human being, but not only whether God cares, but whether He is doing anything about helping him find a solution to his problems. What is God's answer to this?

We must all start somewhere. To me, God is one who cares, and loves us unconditionally. His purpose to me, and for all men is love. Frustrated His plans may seem to be, but in the end they will be successful whatever. Our crass stupidity and foolishness, our individual sin as well as collective sin, are not His intentions, but He weaves them all into His purpose of love. For love cannot ultimately be defeated.

In His creation, God is wonderful in His detail. Take a simple example. The average woman has 750 movable muscles, 500 of which work in pairs. Her skin covers 20 square feet. In any piece of her skin, about the size of postage stamp, there are four yards of nerves, one half of which are sensory. Her glands, a yard of blood vessels and three million assorted cells.

There are more cells in one human brain than there are people in the whole earth, and each cell must have its designed function. The scientist W. K. Russell suggests that there are something in excess of ten thousand million such cells which have a specific function.

THE N.S.W. COUNCIL OF CHURCHES

CRITICISE BREATHALYSER DELAYS

FROM A CORRESPONDENT

The annual report of the N.S.W. Council of Churches mildly criticises the N.S.W. Transport Minister, Mr. M. A. Morris, for failing to introduce chemical testing for drivers.

The report, prepared by the N.S.W. Council of Churches, criticised the Minister for Transport, Mr. M. A. Morris, for failing to introduce chemical testing for drivers.

When the present government came into power, the council promptly intervened the new Minister for Transport, Mr. Morris.

All we appreciate his genial friendliness and approachability. His said Mr. Judd.

"We felt that, at long last, we were speaking to a Minister for transport who appreciated the importance of the issue and was really anxious to do something about it. It is the cause of road safety—including the introduction of breathalysers which had frightened off his predecessors.

"When all this is said, however, the fact remains that chemical tests have not yet come into New South Wales.

"Unless Mr. Morris gets his legislation passed early in the 1968 Budget session, we will be told that there was not enough time to work out the practical details in time for the Christmas holidays."

Standards are equal in each question should be addressed to the Editor, The Anglican, 100 Pitt Street, Sydney, N.S.W. 2000. Letters should be typed, double-spaced, on one side of the paper, and should be accompanied by a return address. Letters may be held under review for a period of two weeks.

capacity either to stimulate each other to action, or to stop action.

No wonder, therefore, that Our Lord threw into contrast the fallacy of one solitary narrow, but known to God, as against one human being, the hairs of whose head are all numbered. So much does He care for us.

This infinite detail in each question should be addressed to the Editor, The Anglican, 100 Pitt Street, Sydney, N.S.W. 2000. Letters should be typed, double-spaced, on one side of the paper, and should be accompanied by a return address. Letters may be held under review for a period of two weeks.

Tillie suggests how easy it is to be misled by the "overriding providence of God." Providence, he writes, "means a fore-seeing which is a fore-ordering (seeing to it). This implies a materiality of the universe, an ambiguous feeling towards different directions, and it corresponds to the element of fore-seeing is emphasised God becomes a chemist's spectrometer who knows

"Looking back over a tract of time, we can see how circumstances have shaped us even in spite of our choices, and suggest that we have put so many obstacles to discern."

Belief in the protection of God's good providence is a central one. It is one of my firmest convictions. We are the hands of a loving Father. We cannot be the spirit of Christ to each new situation. We have an unbreakable rest with Him in the confidence that He has never ceased from loving us.

"Let me conclude with something of the same kind. Tillie's "Providence means that there is a creating and saving possibility of the world, and that it cannot be destroyed by any demonic and destructive forces within ourselves and our world. We have an unbreakable grasp upon us, and that the bond which binds us together is the filling love can never be disrupted."

State Aid for Independent Schools: Sydney, the Australian educational standards will not be better served by the present State aid budgeting methods employed at each election.

Copies of the Report are available from St. Peter's Rectory, 188 Forbes Street, Darlinghurst, N.S.W. 2010.

Commenting the report, the Archbishop of Sydney, the Most Reverend M. L. Louie, writes: "The Commission on the New South Wales serves not only churches but the whole Christian community in a way which valuable manner through its vigilant attention to matters which concern the moral and spiritual welfare of the people in New South Wales."

The annual report for 1968 will allow those who read it to obtain a clear picture of the manifold activities of the council, and, I trust, will strengthen interest in and appreciation for its services.

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ANGLICAN OF THE WEEK

DIALOGUE NOT POSSIBLE

ECUMENICAL PRESS SERVICE

Uppsala, July 19

The possibility of genuine ideological dialogue between Christians and Marxists was rejected here on July 9 by the head of the Russian Orthodox delegation, Metropolitan Nicodim of Leningrad and Novgorod.

Speaking at a Press conference at the Fourth Assembly, Archbishop Nicodim, who is also president of the Russian Foreign Church Relations Department, said "dialogue presupposes the readiness of both parties to agree.

"How can there be a dialogue of Christians and Marxists when between them there is an insuperable abyss, and when the basic beliefs of one are denied by the other?" he asked. "The positions that must be taken in ideological dialogue are irreconcilable."

The Archbishop's question had pointed out that Christian-Marxist dialogues were taking place in several parts of the world.

Although rejecting ideological dialogue, the Archbishop said "there is every possibility of fruitful dialogue with Marxist on questions of justice and peace."

CHURCHES FRIENDLY

This had been born out by the Russian Orthodox Church's "expressions to the Soviet Union over the last 50 years."

In response to another question of Archbishop Nicodim, he said that "relations between the Russian Orthodox Church and the Union of Evangelical Christian Baptists in Russia are extremely fraternal and sincerely friendly. There are frequent meetings between the leaders of the two

churches and is many parishes. In my own diocese of Leningrad clergy have close personal contact, both on their pilgrimages and in their churches."

Answering a question on relations with the State, he said, "The law of my country is the same for all Christians, whether Orthodox or Baptists. We consider we must render to God what is God's and to Caesar what is Caesar's."

W.A.C. IMPORTANCE

Other points made by Archbishop Nicodim during the 30-minute interview were:

● "From an organisation point of view, the Russian delegates at this Assembly attach great importance to the World Council committees on Faith and Order, Church and Society and the Commission of the Churches on International Relations."

● "The Russian delegation has brought no specific draft or proposals for discussion."

● "The Russian Orthodox Church is already actively engaged in helping to develop countries and recently donated equipment for a hospital in Beirut."

● Asked at the end of the conference to comment on criticism of himself and other Russian churchmen, he said "if some so-called Christians come to make judgments on me, I leave them judgments on their consciences."

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Our Anglican of the Week is Dr Robert Thornborough Steele who has been elected as the South Australian President of the Australasian Medical Association.

Dr Steele was educated at St Peter's College, Adelaide, and at the University of Adelaide, where he gained a football blue. In World War II he saw service as an R.A.A.F. Medical Officer in New Guinea.

Since 1946 he has been in general practice at Campbelltown, an eastern suburb of Adelaide.

Dr Steele was South Australian Medical Secretary for the A.M.A. for three years from 1954, after serving two years on the State Council.

Dr Steele is a former Churchwarden of St Martin's Church, Campbelltown, and is at present a trustee of that church, and one of its elected representatives in the Synod of the Diocese.

He has also been active as a member of the committee of the Church of England Historical Society in South Australia.

An interesting historical note is that Dr Steele's grandfather, DR HROMADKA'S

VIEWS

ECUMENICAL PRESS SERVICE

Uppsala, July 19

Comments in Czechoslovakia realise they haven't all the answers, a veteran theologian told representatives of press, radio and television here on July 18.

Dr Josef Hromadka, professor on the Comenius Faculty of Theology in Prague, and a member of the Central Committee of the World Council of Churches since 1948, said that human problems added a much deeper dimension than the Communists believed existed.

Dr Hromadka, perennial Assembly participant, said he had been invited to the Marists since 1948 and gratefully they had come to realise it. "It is not enough to condemn the society because human problems go deeper," he said.

Questioner wanted to know Dr Hromadka's opinion of comments by Metropolitan Nicodim at the press-conference on July 9 concerning "Marxist-Christian dialogue. Since he hadn't heard them, Dr Hromadka said he had read, but undoubtedly the Metropolitan was speaking "from his own perspective," in Czechoslovakia, the speaker said, "we have our own climate and are forced by the situation to engage in a discussion of human problems. In my judgment the Soviet Union will not be the same situation as we now face. Marxists realise that they simply cannot avoid a discussion about the human problem."

Dr W. T. Hayward, was President of the South Australian branch of the B.M.A. from 1955 to 1956 and first President of the Federal Committee of the B.M.A. in Australia.

MINORITY MONOPOLIES SEEN TO BE GAINING NEW POWER

ECUMENICAL PRESS SERVICE

Uppsala, July 19

Monopolistic control by minority groups is being undergirded by economic and political trends, an audience of several hundred was told at the World Council of Churches Fourth Assembly visitors' programme here on July 8.

Appearing on a programme entitled "The World To-Day", two noted professors used recent developments in their own countries to illustrate the theme.

The lecturers were Professor André Philip, director of the Development Centre, Organisation for Economic Co-operation,

Paris, and Professor J. M. Lech, Paris, systematic theologian of France.

Student rebellions in France, declared Professor Philip, were declared in a process of industrialisation and technological transition which found the mass of people more and more depending on a "small minority"

of "technocrats" to make their decisions.

Youth were coming to a realisation that while they comprised one of the largest consumer groups, their lives were being "manipulated by the advertiser". They were rebelling both against a "fossilised, centralised university system" and the "technocrats" whose decisions were setting patterns for society.

"They are refusing to be educated for competition. They want education for a society of dialogue and co-operation. They are fighting not for another type of state, necessarily, but for another type of thinking."

VIOLENCE

Professor Philip warned that men appear in danger of defeating their own purposes when they became violent. Violent methods which were being used by the creation of minority, controlling groups which counteracted the goals of the movement seeking change.

Professor Lech, describing recent developments in Czechoslovakia said this country was trying to bring in a new element of humanisation to the society through the process of "democratisation".

In a sense, he said, it had produced a "classless" society which had made considerable gains in eliminating poverty.

Declaring that the charges of totalitarianism levelled against Czechoslovakia in the Saltzman reports were not all correctly "just or accurate", he said that at the same time, "there always has been a tendency in our society pointing towards 'power and monopoly of truth'."

Today, he said, there was realisation but it is a struggle, and we need crepe bandages, soap and other necessities.

DEACONES IN VIET NAM

Deaconess Barbara Ferguson, who has been working in Viet Nam with Aelan Christian Service since September, 1967, flew back to Saigon yesterday after a week's leave in Sydney.

Miss Ferguson will now join the staff of the South Viet Nam Red Cross, at their artificial limb centre in Saigon. She will continue to be supported by the Australasian Council of Churches.

Aelan Christian Service, as a development of policy, has organised to recruit all its staff from countries which are neutral in the war, so the three Australian who have been with the A.C.S. until now are joining other bodies.

Miss Ferguson, who was educated at Sydney Girls' High School, trained for a year as an occupational therapist and then attended the Sydney Teachers' College.

BUSH-FIRES

She taught for three years in the N.S.W. Department of Education, and then went to Deaconess House, Sydney, where she completed the Th.L. before becoming a deaconess in 1966. From February until August, 1967, she did social work in the

areas devastated by the Tasmanian bush fires, and was then accepted for service in Viet Nam.

The Army school in Mouton, Sydney, gave her an intensive three-week course in Viet Nam, one language before she left.

LIMB CENTRE

In Viet Nam, Miss Ferguson worked among refugees at Tuy Hoa, on the coast of central South Viet Nam, about halfway between Saigon and Vinh (17th Parallel).

Conditions were difficult. The area was over-run during the Tet offensive. The Red Cross artificial limb centre in Saigon, which she will now join, has no trained physiotherapist or occupational therapist on its staff. Priority of treatment is given to military patients; but there is a large proportion of civilians.

The centre receives some help from American and other organisations but it is a struggle, and we need crepe bandages, soap and other necessities.

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WHAT IS A MARRIAGE?

EARLY this month, a Glasgow field near Sydney, a militant man Wally May, armed with the cream of the N.S.W. Police Force at his feet, days.

The main weapons were shotguns and ammunition he had in his charge. It was his intention to kill Beryl Muddle and her infant son.

The siege proved tremendous public interest and wide-spread argument of the number of ethical problems, all of which pose theoretical questions to Christians.

One of the theories centred on the wedding between Beryl and Beryl. I would like to share some ideas on this sort of problems and stimulate you to discuss them.

The wedding was demanded by the trapped man as a prime condition of his allowing the girl and her baby to live. Some of the usual legal requirements were dispensed with (as to parents consent and seven days notification).

The admitted fact of the man's mental illness and the strong presumption that the girl was either being coerced or putting an act over her head, is not sufficient "impediments" either of the religious or the legal point of view.

HOW VALID?

The ceremony was performed by a Presbyterian minister. Police officers who knew the circumstances, acted as witnesses. People asked: How valid is the marriage? Is not the essential nature of marriage being degraded? If and when the couple get divorced, what will happen about their marital relationship?

The usual reply, from Church leaders as from others, was: Here you seek an answer to a question which is already answered. It seems certain to be able to obtain an answer. The trouble is, it would probably be that which her consent under duress, or any questions, which constitutes a "valid" marriage? Is this a "Christian" marriage? Is it the same thing if a Christian minister officiates and uses the usual parts of a Christian form of service?

Our answers to these questions will affect our answer to another: on what ground, any, can a marriage be declared to be terminated in the eyes of the Church, the community, the Church and God?

The socio-religious institution, marriage, has a long history in our culture, which took its distinctive pattern from a remarkable wedding together of aspects of Hebrew, Greek, Roman and Christian cultures.

A careful study of the Marriage Services of most Churches as they exist at least until this century shows that from the time — a few centuries ago — that the States through their Parliaments began to make their own laws about marriage it has been a matter to see where the legal requirements ended and God's requirements began, except that it was assumed (or was stated as necessary) that bride and groom were "Christian" in the ancient sense of "baptised".

"PROPER" PLACE

To such an extent had ecclesiastical law and civil law been intertwined or even identical in European, English and American societies that a number of unfortunate confusions took root in popular minds.

For example: even those — a most popular minority — whose religion was nominal and unformed would say they felt that the "proper" place for a wedding was a church. A church of any denomination made you feel "really" married.

Even after making allowance for the strong social considerations, the dressings, the gathering in of friends and friends, the photographs, many of us ministers felt that the presence of a priest, or priestess, was a positive, quasi-faculty called in the blessing of the Church's blessing.

It is the Roman Catholic Church which is the best to give its adherents the right in the existing sacramental nature of marriage; but

in this century the poison of nominalism and the irresistible momentum of materialism have eroded the conviction of more of its professed members. The Church's own teaching and humanism has ever been a force for good.

Also, the spread of the industrial revolution has exposed the rank of the essential indissolubility of medieval times; especially the rise of the bourgeoisie, the rise of royal personages and people of high social position, political, dynastic and financial ends — making a mockery of the formal and free choice and wholehearted consent as well as of the very "love and to cherish till death us do part".

Again, the Church's insistence on the essential indissolubility of a formal solemnized by the Church seems more and more like double-talk in the light of the dissolutions granted under the desultory guise of adjustment to kings and queens and the like. What the millions of lower rank were denied release even from intractable marital unions were assailed with violent admonitions on the will and conduct of the individual, the sacredness of a union entered into according to the formal.

The mind most steeped in the ecclesiastical mentality may be repelled by its formalism and rigidity, yet the sense of the undeniable fact in the effort to uphold the old dogma or some vested interest.

And the individual bent on pursuing his own course is impatient of appeals to unselfishness, respect for the dignity of higher ideals which exact a price in self-control.

One of the saddest features of the insensitive authoritarianism and the shallow dogmatism of the Church is its unwillingness to understand and aspire, bringing the misdeeds of its own members to disrepute and widening the gulf between the Churches and the people.

CONSENT

Nowhere is this disastrous misbalance of power and resources for man more evident or more productive of unhappiness than in the vital area of male-female union and relationship.

No segment of human action is so replete with moral, and a comparable scornful repudiation in most secular groups.

Take, first, all of the notion of "consent" by both parties. We demand the right to make our own decisions without interference from any other persons or authorities.

We have set limits — e.g., of minimum age — marriage, and we require parties in the case of minors; but we do not insist that they have taken the right to override parental consent to appeal to the law.

In all these situations there is freedom of choice in consent, in the sense that the parties to decide maturely and responsibly for themselves their eyes open" as we say.

We should know from over-whelming statistics that more than alarmingly high percentage — perhaps a majority — do not understand what they mean, but very many, especially all those who are intelligent, do not possibly make such a choice.

They are impelled into marriage by the pressure of other people or by prevailing fashion, by sexual attraction, by the desire for social commitment, by unintended consequences, by the desire to conform with home and parents, and by many other circumstances.

Their "free choice" is not in fact "free," or a "choice." They do not understand what they mean "with their eyes open."

It is in the existing sacramental nature of marriage; but

This is the text of the "Etain Christianity" address given by the Rev. W. C. Gough of Sydney and broadcast over the A.B.C. on July 21.

ages either quick or delayed breakdown; if not in legal disrepute, it is in the eyes of the people a source of tension, conflict, power-struggle, disillusionment, and frustration, or boredom, or in "sticking it out" for the sake of the children, or the reputation, or religious loyalty.

The damage inflicted on individuals is not least children — and on social stability, the economy, and ethical values is differently assessed by different observers, but all agree that the whole picture is undesirable if not perilous.

Any attempt to lay bare the roots of the trouble has been thwarted by the unwilling recognition of the Churches as a whole, and by the aura of sanctity, of holiness, of sanctities, and still lingering, around the attitude and the wording of their marriage formulas.

TOO EVASIVE

There has been, in most of the Churches, a growing unwillingness to admit that all is not well, and that the Church is being dealt with the trouble have been on the whole too evasive and too unrealistic.

For example: the Roman Catholic Church and the majority of the Anglican Church advocate the broadening of the notion of "amendment" to include as grounds not only proved or confessed, but also suspected, and other evidence that the parties were not really consenting in the Christian and or the legal sense.

It is this proposed slackening of the traditional insistence on the consent of both parties, and the marital bond still operates within the strict limits of the more traditional teaching, and the law does not, and of course it cannot, take into account the intangible but more pertinent factors of immaturity, neurosis, deception and other human frailties.

Again: the Churches which tend to preserve the inflexible notion of "amendment" to include the grounds laid down in the early Christian centuries make a good deal of the Church's acknowledgment of marital breakdown as a fact, but they insist that dissolution is not only undesirable but impossible — Holy Matrimony being a sacramental union involving God Himself.

They go on to say that in intolerable circumstances, recourse to a spouse may without separate from the other, by judicial decree if so desired, but of course without the right to remarry.

SPIRIT LOSS

This device it is claimed, preserves the sanctity of marriage. But the natural question, "What becomes of the vow solemnly taken to 'love, cherish and keep one another in the fear of the Lord, as we have kept in every part of our lives until death do us part'?" is not admitted, let alone discussed.

It is the fact that the "vow" has been preserved, but what has happened to the spirit? The pressing needs of a man or woman for warm love, for affection, for companionship, for sharing are disregarded — as are the needs of the woman for the security of affection and wise guidance of both a male and a female.

Again: the sanctity of marriage is affirmed, but the "vow" is being misinterpreted by the sexual impulse by spouses married, and by the "vow" is being misinterpreted by the sexual impulse by spouses married, and by the "vow" is being misinterpreted by the sexual impulse by spouses married.

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marital relationship even if characterized by the utmost affection and mutual loyalty and trust.

The Anglican Church, in England and the world, knows its knowledge and perhaps elsewhere, has been honest in recognizing the danger of formalism.

Its leaders have commenced an honest and child-like approach to divorce which requires the approval by God — only by God — of the "matrimonial offence" by the other; an approach still embodied in most divorce legislation and perpetuating the absurd concept of a guilty and an "innocent" partner.

These Anglican leaders affirm that the only valid ground for the dissolution of a marriage is that it has broken down irretrievably and they would like to see divorce laws reshaped so as to embody that principle and no other.

In this they have the concurrence of a growing number of other Churches, and of course in the English-speaking communities as a whole.

This breakthrough shows courage because it forsakes the centuries-old dogmas and concedes that the Church is not infallible concerning divorce among its followers do not of themselves tend to echo this emphasis and the Churches which welcomed the principle generally increased their self-seeking, the cruel, not forgiving and the self-righteousness of the narrow path of the sexual charity which they had irregularly to justify the early Church Fathers' teaching that life at the worst of all.

TRAGIC PARADOX

Down the ages Christians have tended to echo this emphasis and the Churches which welcomed the principle generally increased their self-seeking, the cruel, not forgiving and the self-righteousness of the narrow path of the sexual charity which they had irregularly to justify the early Church Fathers' teaching that life at the worst of all.

It leaves for legal examination the question of what, then, is the Christian view of marriage? What effect does the fact of human frailty, ignorance and sin have on the Christian's view of marriage? How can consent, marriage, amendment, divorce?

Can we and should the Churches do to revise and reformulate that set of human frailty, ignorance and sin have on the Christian's view of marriage? How can consent, marriage, amendment, divorce?

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the most heinous of sins. It made allowances, in certain circumstances, for the breaking of course for wholesale adulterary (in war), for stealing, for lying, for perjury in any circumstance, for adultery or fornication.

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Human sexuality is now revealed as the potential beguiling of the potential goodness and appalling evil.

Our society is confronted with the problem of its own creation and by all stubborn insistence on preserving form and order and the quest for spiritual and mental health have died.

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