

THE ANGLICAN

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DR BILLY GRAHAM MEETS THE SYDNEY PRESS

NOT AN INTERVIEW "IN DEPTH"

Dr Billy Graham flew into Sydney airport last Monday morning, and held a Press Conference three hours later.

THE ANGLICAN sent two representatives to the conference — a well-known contributor to our columns, and a staff correspondent. Here are their impressions.

Our contributor writes:

When Billy Graham faced the Press on his arrival in Sydney last Monday it was as if the last nine years had not happened.

He was just the same tall, fresh, charismatic person with the same fearlessness and smoothness in public relations technique.

The doctrine was just the same: "The Bible is inspired by God from Genesis to Revelation. There may be scientific problems. I don't know the answer to them, but I am prepared to reserve my judgement."

The Bible shows that we are in the last days. The end of history is coming shortly in just the same way the Bible says it will."

His gospel was just the same. Salvation comes by belief in Jesus Christ and His atoning death. The Love of God is poured in Jesus Christ, and through Him alone we come to God.

It was clear that the Billy Graham organisation was aware that challenges had arisen in the last nine years which could not be ignored.

These were his responses on crucial questions of the day. **On Viet Nam:** It is like World War II, the war in the Middle East. One takes sides according to one's national allegiance. No one can say what is right.

His organisation will not take a stand on Viet Nam, "otherwise I get it from both sides".

Present on differences between the morality of this war and that of World War II, he declined to answer further questions.

On involvement: "I constantly preach involvement with the world's problems in my radio series, my newspaper columns. The Christian must remain apart from the sin of the world but be involved with all its problems."

There is one solution to all problems: the change in human nature that comes about by belief in the Gospel.

On the New Theology: "I have just read a book by my good friend John Robinson, Bishop of Woolwich. I think it is emotional and overqualified."

"The famous theologian Karl Barth once said, 'The greatest thought that ever crossed my mind was "Jesus loves me, for the Bible tells me so."'"

"This is the most profound truth in the world and able to be understood by everybody."

On Emotionalism: "I am not ashamed of using emotion in my campaigns. Emotion is a normal part of life. Mass demonstrations are an expression of the community of the church. Look at the great mass gatherings that the Roman Catholic Church hold. There is plenty of emotion there."

One wondered as the Press conference proceeded whether there was quite the same magic, the same breath-taking quality that last time made Billy Graham seem to us like a visitor from outer space.

America is closer to us now. Its demographic arts better known. Billy Graham may be wise to

have emphasised that he is ageing at youth this time. The older generation may be just a little disillusioned.

It is possible that a younger generation hungry for certainty will flock to this man of undoubted integrity and talent.

But if the young are as committed to moral involvement as they say, he will not have enormous impact there either.

Who knows? Are the young yet wise enough to distinguish between a hero and his message?

Our staff man writes:

Billy Graham is a good guy.

He is dinkum, and I think he is modest.

He is not intellectual. But he is intelligent.

You can't help liking him, even though you may have doubts about his general approach and his techniques: he

proclaims you by agreeing straight out that he doesn't know all the answers, and that his conventional mass-meeting technique is open to quite legitimate criticism.

He didn't notably relax being quizzed, especially about, where he himself stood, as a Christian, on Viet Nam, but he was never irritated, he did not take offence or mind on his dignity, and he showed slight impatience only once — at a question about the finances of the campaign.

He said at the start that he would answer questions about anything except politics — meaning the way people time was then spent on this subject that anything else.

He told us he didn't really know about Viet Nam to speak about it. That struck me as frank and true — he had no knowledge, he said, of what the

Archbishop of Canterbury or the W.C.C. international affairs experts had said.

His organisers had told us this would be a chance for an interview "in depth".

It wasn't. We could not with- out some of getting to the bottom of anything. This is a pity, because Billy struck me as a person with just as many doubts and queries as the rest of us, and with just as many half-formulated answers to the real questions. It would have been nice really to have swapped ideas, because despite all his eagerness on a lot of things I'm sure he would gladly agree to disagree about them. Which is as it should be among Christians.

Dr Billy Graham, who arrived in Sydney last Monday, seen in a typical pose. He will conduct Crusades in Brisbane from April 5 to 7, and in Sydney from April 20 to 28.

OUR 1968 LENTEN APPEAL

Dear Readers,

You have sent enough money so far, during Lent, to help Bishop Lancelotti-Smith get two of the five doctors he needs for the back-of-eynd—and further!

Can you now help us find the men or women to go there?

Don't dismiss the possibility out of hand, until you read what follows.

We have the feeling that some men among our readers might be medically qualified, or that some of you just happen to know some one who is.

We are told that there is one big answer question about the way of medical men and women who would otherwise be interested. This is the very real one that you lose touch with current developments after a couple of years away, and that it really places you at a disadvantage when you come back to private practice.

For what it is worth, we make these points:

● Doctors for the Marshali Project do not need to become medical missionaries for the time being. They are needed for two to three year contracts.

● It is a thoroughly well-organised "team" project. Each out-station and small hospital and medical centre is fully equipped with the others, and with a bare hospital which is fully consultant service and facility.

● All the medical journals — specialist literature included — are available as a matter of course.

● There is a far wider range

of clinical experience to be gained than comes your way in general practice in Australia at the time.

● "Refresher" courses will be no problem, if required, for any doctor who comes back.

Gifts may be sent either to Archdeacon G. R. Delbridge (the Bishop's Commissary) at Discern Church House, George Street, Sydney, or through Trinitarian Anglican.

We gratefully acknowledge the following contributions to the Appeal which reached Archdeacon Delbridge or our office up to noon last Tuesday:

Previously acknowledged	\$1,746.85
B. Gabel	10.00
C. W. Hallin	10.00
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THE ANGLICAN CHURCH AND NATION

Incorporating the Churchman

THURSDAY APRIL 4, 1968

ANOTHER PHONEY PEACE OFFER

As these words are written, there has been no response from the Hanoi government to President L. B. JOHNSON's highly dramatised "peace bid" of last Monday. The response, when it comes, will be predictable. Hanoi will tell Mr. JOHNSON to go jump in the lake, that his "peace bid" is a lie, that it was made solely because of his desperate political and moral straits in his own country, and that they will have none of it.

Hanoi, we predict, will say (if it bothers to answer at all) that they have made plain their essential pre-condition for any discussions which might lead to a settlement in Viet Nam. This is that the United States of America and its allies must first cease, unconditionally and permanently, all attacks, by air and from the sea, and by commando units, upon the territory of the North. Mr. JOHNSON knows this, just as every reader of the newspapers knows it. He also knows that Hanoi has stated unequivocally that it still embark upon discussions — not that it might, or may do so — when attacks upon the North cease, permanently.

In common, we hope, with most Australians, we felt last Monday a stirring of hope and relief when it was first announced that Hanoi had ordered a halt to the bombing of North Viet Nam. It may have annoyed some people that the announcement was made without any consultation with Saigon or Canberra, let alone Seoul. It did not bother this newspaper, for we have long been resigned to the fact that Australian independence in any real sense, including foreign policy, is a reality of the past transmuting into a fiction today. Our Government does what it is told, and falls into line as a rule without even waiting to be told.

It was only a little later, while the world worked itself into a frenzy of jubilation, when Mr. JOHNSON was the most noble Roman of them all, or whether his announced decision not to run again for the presidency was another gimmick, that it was possible to see clearly the lines of a small print almost concealed in his "peace offer".

There was one qualification, in that small print, which suggested that his "offer" was spurious. These are his precise words:

"Tonight, I have ordered our aircraft and naval vessels to make no attack on North Viet Nam, except in the area north of the Demilitarized Zone where the continuing presence of our forces is essential. Allied forward positions and where movements of troops and supplies are clearly related to that threat."

The last phrase raised a serious doubt about what Mr. JOHNSON really intended. If continued bombing were literally confined to purely tactical forays in the Demilitarized Zone and, say, five or ten kilometers to its north, then, it seemed to us, there was a slender chance that Hanoi just might accept this as sufficient evidence of Mr. JOHNSON's honesty of intention. The chance was certainly slender. It would have involved the North in abandoning its former stand on a matter of principle. We were disappointed when we examined the small print. It seemed to us that Mr. JOHNSON needed only to go a fraction further to make quite certain his offer would be accepted. It was, it seemed to us, that he had "kept his options open", in the current jargon, and that his phrasology would enable him to continue bombing Hanoi in the event of a refusal. A large centre in the North, on the ground that "movements of troops" there "were clearly related to any 'threat'" to forward positions of the U.S. troops.

Mr. JOHNSON demolished that slender hope, and made the continuation of this war absolutely certain, within a few hours of his speech. He did not even give Hanoi time to receive and study the fine print.

Twelve hours after he spoke, many of his bombs were carried out by the U.S. Air Force on targets two hundred miles north of the DMZ, and less than 50 miles from Hanoi!

What sort of cessation of the bombing is this? What sort of reply from Hanoi can any sane person now expect?

The war waged by the U.S.A. and Australia in Viet Nam is lost, in every sense that a war can be lost. It is now purely a matter of time, within the month, the corrupt gang of *Vietquangs*, quillions and traitors in Saigon will be at each other's throats, and the fragile remaining threads of *Viet Nam* society in the South will have snapped. Because we — the U.S.A. and Australia — have corrupted the fabric. In times like these, something more is needed than smart-slickness from slick southern U.S. politicians, however scalded, to tell us that Mr. JOHNSON's "peace" offer is no offer at all. It is utterly phoney. It is a disgrace to the noble principles on which his country was founded.

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

—Dr Geoffrey Fisher

Lyndon Johnson's Two Decisions

President Lyndon Johnson's two decisions, as well as the meaning of his presidency as the leaving of it.

These comments are made within a few hours of the shock twin announcements that he had ordered a drastic cessation of the Viet Nam war and that he had chosen not to run again for the presidency. So, then, it is not possible to judge yet whether his Viet Nam decision is like the senseless slaughter and violence in that country.

But Mr. Johnson's personal decision on the presidency, whatever its motive, would seem to help that prospect. True, he will be in office for nine more months. But the rest of the Viet Nam war is not likely to be so difficult to win the peace. Negotiations on that would have been assigned now as seemed inevitable to Mr. Johnson by Senators Eugene McCarthy and Robert Kennedy.

The whole democratic world is anxious to make a strong bid to win the peace. Concentration on that would have been difficult if he had been distracted by presidential campaign manoeuvres. Most observers will think it because he sensed defeat in the coming election, the Democratic Party convention in Chicago, and the coming of the anti-war movement.

But it could also be partly due to his own sense of responsibility to sustain the straits of the country for the past years. He has been in public life for more than 30 years; he suffered the loss of his first wife because he became vice-president under John Kennedy, and the burden of the presidency is likely to grow still heavier. It is a job which he has given up.

Will that man be Robert Kennedy? That seems most likely. If it does come to pass Kennedy will have followed almost exactly in the footsteps of his brother John, who was only 43, the youngest U.S. President yet, at his inauguration.

Richard Nixon carried the Republican ticket, and the ageing John Kennedy. It is likely that Nixon will repeat the mistake made by Kennedy.

Also, Nixon is almost unchallenged in 1969 for the Republican nomination. John Kennedy defeated him in 1960 by the slim margin of 300,000 votes.

At this distance from the event one expects that in the carriage with Lyndon Johnson next January on the way to inauguration.

What happens in Viet Nam in the next few weeks or months will have the most critical influence on the choice of Lyndon Johnson's successor.

Embarrassment On Television

How embarrassingly (and in fact shockingly) inappropriate was Australia's "cultural" contribution to the thrilling telecast of the first satellite programme between Japan and Australia last week.

Surely this occasion—perhaps the most important in Australian television with an audience estimate of 10 million—must have demanded the best that we could give, a popular music, a scientific achievement. There could have been a lack of time, but the talent to have made the presentation really outstanding.

The Japanese, working to exactly the same schedule, presented a superbly planned and executed presentation, a presentation to pay to a party, which was a "Cultural" presentation, a presentation to pay to a party, which was a "Cultural" presentation.

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RELIGIOUS BROADCASTS

(Services which are conducted by Anglicans are marked with an asterisk.)

MONDAY, APRIL 7: SACRED MUSIC 8.30 a.m. A.E.T.—The Church of England. 9.30 a.m. A.E.T.—The Church of England. 10.30 a.m. A.E.T.—The Church of England. 11.30 a.m. A.E.T.—The Church of England. 12.30 p.m. A.E.T.—The Church of England. 1.30 p.m. A.E.T.—The Church of England. 2.30 p.m. A.E.T.—The Church of England. 3.30 p.m. A.E.T.—The Church of England. 4.30 p.m. A.E.T.—The Church of England. 5.30 p.m. A.E.T.—The Church of England. 6.30 p.m. A.E.T.—The Church of England. 7.30 p.m. A.E.T.—The Church of England. 8.30 p.m. A.E.T.—The Church of England. 9.30 p.m. A.E.T.—The Church of England. 10.30 p.m. A.E.T.—The Church of England. 11.30 p.m. A.E.T.—The Church of England. 12.30 p.m. A.E.T.—The Church of England. 1.30 p.m. A.E.T.—The Church of England. 2.30 p.m. A.E.T.—The Church of England. 3.30 p.m. A.E.T.—The Church of England. 4.30 p.m. A.E.T.—The Church of England. 5.30 p.m. A.E.T.—The Church of England. 6.30 p.m. A.E.T.—The Church of England. 7.30 p.m. A.E.T.—The Church of England. 8.30 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PARTS OF VAN BUREN

By BARBARA THIERING

We have seen in our previous articles that the central question with which theologians are wrestling is the oldest human question of all: What is God? Where is God? Is there anything or anything that we can call God?

Is there no longer a sign of unfaith to ask such questions. They are no longer the questions that once agonies over, and dare not share with others.

Once the Church gave confident answers to them. But now something is being admitted, the cat is out of the theological bag.

It is being admitted that people may have been working with a concept of God that served very well for a long time, but is rapidly becoming meaningless.

No doubt or derision or revision will ever erase the God-consciousness of the human spirit.

But the way we translate this consciousness into mental concepts may well need overhauling.

WARNING SPIRITS

In primitive times, people translated their God-consciousness into concepts of many spirits and forces, labelling trees, stones, or buildings; battling it with each other in the heavenly councils over the destiny of the world.

The greatness of Moses and the monotheists was in giving the concept of God that set the many free from the petty attributions of these things. There was one God, one will behind the world, that men could trust. This put men on their proper place, recognising that they could not manipulate ultimate reality, and would only smash themselves against it if they tried.

Conceptions of God can change. Now it is the voice of atheism or willful blindness that causes scientists and philosophers to protest against the ancient idea of God. There is very real reason to object to the idea of a supernatural superperson who is the cause of the physical events of the world, either at the beginning of time, or every now and then in direct intervention.

There is reason to believe that the whole idea of the supernatural is a provisional way of explaining to ourselves what can better be explained in modern scientific terms.

The supernatural God is very much a "God of the gaps," called in to account for what we could not understand.

The gaps are closing over so rapidly that there is very little room left for this sort of God. Those who want to retain him sometimes have to invent a willfully ignorant of natural explanations in order to do so.

In the wake of the success of the natural sciences, philosophy has traditionally resigned itself to its traditional function.

The twentieth century school of linguistic analysis has recognised that the age-old search for universal metaphysical system must be abandoned.

USE OF WORDS

The task of philosophers consists in analysing the way words are used, to make sure that they are then to correspond to something real.

Words are only meaningful if they correspond to some reality, whose existence can be verified in some way.

If we want to, we can say, "Twice as bright, and the almighty loves dig and grumble in the wave . . ." These are words, but they have no meaning, because there is nothing to which they correspond.

In particular, these philosophers have attacked the use of the word "God". Their attitude has been expressed in a now famous parable composed by Alan Watts.

"Once upon a time two explorers came upon a clearing in the jungle. In the clearing were

growing many flowers and many weeds. One explorer says, 'Some gardener must tend this plot. It is not a weed garden, it is no gardener.' So they pitch their tents and set a watch. No gardener is even seen. But perhaps he is an invisible gardener. So they set up a bamboo wire fence. They electrify it. They patrol with bloodhounds . . . But no gardener is seen. Just one intruder has received a shock. No movements of the wire ever betrays an invisible climber. He still the Bellver is not convinced. 'But there is a gardener, invisible, intangible, immune to electric shocks, a gardener who has no scent and makes no sound, a gardener who comes secretly to look after the garden which he loves.' At last the Septic declares, 'But what is your first of your original assertion? Just how do you call you call an invisible, intangible, eternally elusive gardener differ from an imaginary gardener or even from no gardener at all?' Few can conclude: 'A fine brave hypothesis may thus be killed by inches, the death of a hypothesis is a qualified conclusion.'

Paul van Buren is an American theologian, a follower of the school of linguistic analysis. He takes it for granted that we can no longer use the word "God" as a super-power, in the traditional sense of the word.

He does not believe that there can still be a meaningful use of this term, and disagrees with Tillich that the idea behind it can be expressed in another way, as Being itself.

GOD-IMAGE

His task in this time means something of what the word "God" does not exist distinct from its putting. It can be compared to language for Oxford University students, the various colleges, professors, and students, and buildings, so on that make up what we call the university.

Paul van Buren is an American theologian, the loss of the traditional idea of God does not leave him in a spiritual vacuum, but a new and vitalising possibility for the meaning of Christianity.

With its stress on the humanity of Jesus, as a remarkable and perfect man, Christianity can be seen as different from all other religions, in that it is about man. 'I am trying to argue that Christianity is fundamentally about man, that its language about God is one-way a date.'

The main target of attack was the Norman Treasury, where the cathedral's most valuable treasures are kept in two safes.

On their way they took a bomb-snatchers' crew from the altar of St. Stephen's Chapel, worth £5,000, and a processional cross was lifted from a locked altar box in St. Andrew's Chapel.

Among the more valuable pieces stolen were a silver altar cross, valued at £5,000; a silver-gilt flagon (£5,500); two silver-gilt ashen dishes (£1,500 and £1,000); and a pair of silver marks (£1,000).

If, as it is feared, the thieves attempt to melt down their loot, the value would be only £220.

SIR BASIL SPENCE'S SUCCESSORS

ANGELICAN NEWS SERVICE

Two consultant architects, for the old and new cathedrals in Coventry, have been appointed to succeed Sir Basil Spence, designer of the new building.

Sir Basil resigned as consultant architect in December over reports of differences of opinion with the Provost, the Very Reverend John Williams.

Professor Dennis Hinton has now been appointed for the new cathedral, and Mr Alfred Gauden for the cathedral ruins near by.

way, among a number of ways of saying what it is Christianity wants to say about man and human life and human history."

Christology, in a new sense becomes of central importance. In his book, *The Secular Meaning of the Gospel*, van Buren sets out to examine the distinctive contribution of Christianity and why it is still of living importance to the believer.

"Van Buren differs from many about history. He is a contemporary existentialist. 'History is always contemporary' theme does not appeal to his commonsense, empirical attitude.

Christianity is based on history. First, everything happened, or it did not.

FIRST EASTER

Something happened at the First Easter. A group of men changed from weak, dispirited followers to free, courageous leaders.

The cause of this change was a new discernment of the meaning of Jesus. In St. Paul's epistles, the disciples came to share in Jesus' life.

The meaning of revelation in a historical event is that a man in fact passive in the face of it.

He comes to be gripped by the knowledge of it; something about it in fact passive in the face of it.

"The Christian has not simply decided to commit himself to the history of Jesus, but he has been ungrazed by the available history of himself."

Van Buren devotes much space to his concept of Jesus as a "free man."

This was significant of Jesus of Nazareth, that he was free in his own life, but rarely acted.

In support of this, his singular decision to commit himself to the history of Jesus, but he has been ungrazed by the available history of himself."

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hero figure of his own or the age's invention in the place of Jesus of Nazareth.

The concept of a "free man" as an attractive one. It can also be applied to Socrates, Saint Francis, and many other heroes and thinkers.

To be perfectly honest, the concept can be applied less validly to Jesus than to others, because, as van Buren admits, we possess little reliable information about him.

But van Buren insists that as we deduce his nature from the effect he had on believers, from the extraordinary vitality of the church he founded.

This is not much different from the argument "Christianity is true because it succeeded", which collapses as soon as we consider that a great many other things that succeeded, some of them lasting longer than Christianity.

It is hard to avoid the impression that van Buren, as the Modernists did, wants to substitute history and hero-worship for religion.

It is a matter of experience that such constructions do not last, and that the vitality of religion goes much deeper than that.

WEAKEST POINT

Tillich has explored the matter rather more thoroughly, and exposed the need for acceptance and self-sacrifice to the psychological root of this ungrazed by the available history of himself."

It is true, of course, that it is in fact passive in the face of it.

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STARVING REFUGEE CAMPS

THE Air Viet Nam, Dakota II, slowly drove over Dong Tac air base on the central coast of South Viet Nam. Below the air base, the land was a wasteland of the glinting sea and, in the sand dunes along the coast, the complex armaments, aircraft, buildings and the paraphernalia of war.

Set on the sands two miles from the base stood row upon row of squat, square buildings. This was Dong Tac refugee camp, home for 3,500 of the 25,000 refugees from South Viet Nam's Phu Van Province.

I walked from the landing strip across the sands a mile to the camp. There Dong Tac refugees had been resettled. They came from the villages set amidst the rich ricefields of the province. Until the war is over, Dong Tac is their home.

Of the 3,500 people there, 300 are children under five. Most of the others are either women, older children or aged people. Able-bodied men are noticeably absent. They are away fighting, on one side or the other, I was told.

Life in Dong Tac is a deplorable existence. A few mechanics work at the air base or in the nearby town of Tuy Hoa. Most people are dependent upon the issues of clothing or rice and other food provided by the U.S.A. or the province administration.

Dong Tac is houses—and only houses. They are built of concrete blocks on the sand dunes. There is no possibility of any other growing food here in the sand.

Until recently there were no medical facilities. There is no community centre, just a few houses, with dejected, listless people and silent, staring children.

Dong Tac is one of two camps at Tuy Hoa being served by a team from Asian Christian Relief, the Viet Nam aid organization of the East Asia Christian Conference.

DONG TAC

Each day team members travel to Dong Tac camp to conduct a medical clinic, to visit homes, to provide creative activities and an introduction to schooling for the younger children.

The clinic, operated by Lorraine Nixon, a New Zealand nursing sister, takes place in a tiny wooden shed with iron roof. Soon it is going to move over to one of the concrete block buildings.

As jet fighters scream overhead and helicopters lumber by anything from 50 to 100 feet, patients crawl in the sun outside the hut awaiting attention. Cases range from suspected TB to cuts and scratches from a children's brawl.

Two Viet Nam girls and an interpreter help Sister Wray, her work and twice weekly doctors and dentists from the U.S. air base give us their free afternoon to minister to those needing special attention.

In another block building, near the clinic, Marcus Smith, a Philippines social worker, con-

tinues the decision of church representatives at the annual meeting of the Australian Council of Churches, the group is currently appealing for help for 100,000 new refugees in South Viet Nam. In this article, written by a young man who has been to Viet Nam, describes conditions in one of the established support Viet Nam Christian Service, the aid agency referred to, is supported by Australian Inter-Churches.

dungs and children classes for groups of 50 or more children, for whom any form of creative activity is an entirely new experience. Like Sister Wray, he is assisting young Viet Namers recruited in Tuy Hoa.

In the lush countryside a few miles inland, other team members carry out similar services at Ninh Tinh refugee camp, where 4,000 refugees have been settled.

These the homes are made from packing cases, salvaged iron, scraps of canvas and other oddments.

There is a school, run by the provincial administration, and a medical clinic (which the A.C.S. will soon start operating) and a kindergarten and social work centre.

But there is a school, run by an Australian teacher, who is a member of the A.C.S. There are 130 more in that age group around the camp, but the school facilities are not available.

This may have had 10 cases of cholera, the last month. Ninh Tinh camp is considered less secure than Dong Tac and it is not unusual for team members

to find threatening messages on the walls of the homes where they operate.

Philippines social workers, drawn from the camp, are frequently wanted to stop participating in the service "unless you want to become ghosts".

So far no one has heeded the warnings, though all take care. The threats have not inhibited the team from visiting homes and the Philippines social worker, Mrs. Gansbury, has been establishing the groundwork for a handicrafts industry which could provide some of the refugees with an income.

TUY HOA

Leader of the Tuy Hoa team is an Indian, Mr. Peter, Colleen de Bois. Other members are a New Zealand nurse, Mrs. Phillips, rural home economist, Jenny Leck, an Australian nurse, Anne Thompson, a New Zealand nurse, are engaged in various projects for the programme of refugee assistance.

It is the refugee reception centre of the Tuy Hoa, agencies in the

local for most emergency action by the A.C.S. team. Refugees arriving from the north are housed for a few days there awaiting allocation to a permanent camp. The majority arrive with a handful of belongings, in physically poor condition and with no means of nutrition in addition to disease.

At the reception centre they live in a large tent, crowded with 60 or more people, but the tents are well ventilated. Inside the new-born, the sleeping amidst the chatter and laughter of children.

Here a refugee may wait anything from one month to three months in conditions that shock the most tried of refugee service personnel from other parts of the world.

At the reception centre team of the committee, which is established last June under the joint sponsorship of the Protestant Commission for Peace and the World Council of Churches.

The conference, they say, represents a first step in that its organizers hope will develop into a world-wide programme to mobilize public opinion for the part of concrete action to bridge the ever-widening gap between rich and poor nations.

Chief goal of economic development will confer in Beirut with representatives of the Roman Catholic, Protestant and Orthodox churches.

According to Marg Gremillion of Mr. Kohnstamm, it is hoped that the interchange of expert opinion will emerge a substantial, long-term agreement on a number of key positions which will be the basis of a valid and enduring and behind which they can rally their governments.

ECONOMISTS
Among those who will present papers as the basis for working out the conference agenda are: T. J. Mboya, Minister of Planning, Kenya; Sir Arthur Lewis, a Caribbean economist; and Sir John J. Jackson (Barbados), recently appointed to the Albert Schweitzer Foundation for Economic Development, Guyana. Other participants include: Sir Arthur Lewis of the Caribbean Development Bank; Sir John J. Jackson of the International Affairs, Princeton University; Irving Friedman, President of the World Bank; Gilbert Blardone, Director of the University of

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BEIRUT CONFERENCE FOR ALL CHURCHES

RICH AND POOR DIVISIONS TO BE STUDIED

ECUMENICAL PRESS SERVICE

Geneva, April 1. The Exploratory Committee on Society, Development and Peace, through its co-chairmen, Marg Joseph Gremillion and Mr. Max Kohnstamm, marked the first anniversary of the proclamation of Pope Paul's encyclical "Populorum Progressio" by announcing details of the conference on World Cooperation for Development to be held in Beirut, Lebanon, from April 21-27.

They pointed out that this is the first major undertaking of the committee, which was established last June under the joint sponsorship of the Protestant Commission for Peace and the World Council of Churches.

The conference, they say, represents a first step in that its organizers hope will develop into a world-wide programme to mobilize public opinion for the part of concrete action to bridge the ever-widening gap between rich and poor nations.

Chief goal of economic development will confer in Beirut with representatives of the Roman Catholic, Protestant and Orthodox churches.

According to Marg Gremillion of Mr. Kohnstamm, it is hoped that the interchange of expert opinion will emerge a substantial, long-term agreement on a number of key positions which will be the basis of a valid and enduring and behind which they can rally their governments.

ECONOMISTS
Among those who will present papers as the basis for working out the conference agenda are: T. J. Mboya, Minister of Planning, Kenya; Sir Arthur Lewis, a Caribbean economist; and Sir John J. Jackson (Barbados), recently appointed to the Albert Schweitzer Foundation for Economic Development, Guyana. Other participants include: Sir Arthur Lewis of the Caribbean Development Bank; Sir John J. Jackson of the International Affairs, Princeton University; Irving Friedman, President of the World Bank; Gilbert Blardone, Director of the University of

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ROMAN CATHOLICS CONFER ON ORIENTATION OF WOMEN

Two priests and a nun defended the right of women to be ordained to the priesthood at a London conference last month arranged by the S. Jean's Alliance, reports the Melbourne Catholic weekly.

The priests were Fr. Bernard Trevelyan, a lecturer in the Westminster diocesan seminary, and Fr. Laurence Briggs, D.P.

The nun was Sister Vincent Hannan of the Saintine Order of the Holy Spirit, who is the author of the newly-published book, "The Orientation of Women and the Priesthood".

"The Advocate" reports: Fr. Trevelyan's argument included the fact that women already administered two sacraments—baptism and matrimony—and he questioned the origins of the idea that women are disqualified from exercising the Church's ministry.

"We really believed in the universal effectiveness of Christ's salvation, he said, we would not let the just practice of the Church defend us.

Discrimination on the grounds of sex was not only incompatible with Christianity, but was one of the greatest evils of our age," he said.

Fr. Briggs declared the ordination of women a practical possibility in the future, "because it is so was the change that had to be made."

Her final wish was for a serious investigation into the possibility of ordination for women, such as was recently undertaken by the Anglican Church.

"Even if universal acceptance is not achieved," she said.

RECORD INCOME
ANGLICAN NEWS SERVICE
London, April 3. A record income of £47,270 in 1967 has just been announced by the Anglican Church's Board of Finance.

The income, which was £3,600 more than in 1966, and last year in the seventeenth year in successful work, which an increase in income has been achieved.

The council has been encouraged to maintain its policy in increasing the number of its members, and to encourage its members to help them to maintain their faith.

Administrative costs of the society are only about five per cent of the total. The society's low percentage is possible because of the voluntary service given.

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BISHOP DALY SPEAKS TO SYDNEY WOMEN

FROM A CORRESPONDENT

The annual meeting of the Sydney Women's Auxiliary to the Australian Board of Missions held in the C.E.N.F. auditorium on March 22 was a most interesting and enjoyable occasion.

More than one hundred women and a few men attended, and among them representatives of the Anglican, Methodist, Presbyterian, and other denominational women's organizations.

One visitor of particular interest was Mrs. M. Miles, who has been associated with A.B.M. since its inception in 1910.

The speaker was the Right Reverend J. C. Daly who has just retired as Bishop of Tadjon, in the Philippines.

He delighted everyone with his talk on "Women in Korea", and the informal atmosphere of the descriptive committee he gave the audience a most enjoyable glimpse of the Church's work in Korea.

He said that women in Korea have not always played a prominent part in the Church's life, many are going to-day.

WOMEN DIVIDED
Through periods of Confucianism, the women of Korea were in the background, through Buddhism, they were more prominent, but it is only recently that women have been allowed on the same level as men.

He said that women in Korea are taking an active interest in the work of the Church.

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DOOR-STEP INVITATIONS FOR GRAHAM CRUSADE

FROM A CORRESPONDENT

More than 20,000 people will visit 750,000 homes in an area bounded by Heathcote, Pictou, Springwood, and the Havesbury River, Sydney, next Sunday, April 7.

Two hundred thousand homes will be visited by 5,000 people in many areas of the Sydney region. The threshold invitation has an integral place in preparations for the Billy Graham Crusade which commences on April 20 at the Sydney Showground.

The proposed 950,000 door-step invitation includes the extent of the support and identification with the Crusade being expressed by local churches and other organizations.

The visitation programme will also provide an opportunity to assist with seating and transport requirements for local residents. Sunday, April 7, rates the largest

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REFORM OR SCHISM IN THE RUSSIAN CHURCH?

By MICHAEL BOURDEAUX

THE Russian Orthodox Church is approaching its rubicon. Such is the underlying message of two new documents which have just reached the West from the Soviet Union.

They are of especial significance because they are the first to have come to us from Archbishop Yermogen, the most senior of the energetic reform group within the Church which is seeking to end illegal State interference with its internal affairs.

News of this movement first hit the Western press two years ago, with the publication of the Open Letters of the two Moscow priests, Nikolai Eshliman and Gleb Yakunin, and since then a wealth of new documentary evidence has become available which fills out in minute detail just how serious the situation had become.

Although the priests were soon banned from office by the Moscow Patriarchate, it is now known that their determined action commands considerable sympathy inside the Soviet Union.

Why does Archbishop Yermogen, an old man of 73 now retired in a monastery, stand out in this movement? There is a symbolic hint in the date of his consecration as bishop—March 1, 1925.

JOINT POINTS IN U.S.A.

ECUMENICAL PAPER SERVICE
New York, April 1
Co-operative mission ventures are developing among the ten U.S. denominations participating in the Consultation on Church Union.

On the eve of the seventh annual meeting of the consultation to be held in Dayton, Ohio, from March 25 to 29, a prearrangement was issued by the United Presbyterian Board of National Missions at the request of the consultative executive committee.

Joint mission is taking place in six principal ways, said the memorandum. They are as follows:

United ministries where churches have been engaged in competition.

United ministries related to specific issues or critical situations.

Co-operative efforts in planning and strategy looking towards a unified ministry.

Commitment to united action in training programmes, educational materials, special forms of ministry involving relations with non-ecumenical institutions, organisations, and specialised types of field services.

Co-operative development of new congregations.

Exploration of common judicial structures and various forms of union congregations.

Four days before the death of Stalin a man stepped into high church office who would remain steadfast throughout all the vicissitudes of State policy towards the Church.

The dictatorship's last bishop became the apostle of de-Stalinisation in Church-State relations, and the apostle of State control which had existed even during Tsarist times.

For the first few years after Stalin's death there was no de-Stalinisation of the Church, but after Khrushchev's death established his dominance this changed in 1959-60.

At an official directive, local communist authorities, releasing the spring of long-stored frustrations, set about the task of dismantling the visible apparatus of the Church by force and with scant regard for the law.

At this time Archbishop Yermogen was in charge of the Tashkent diocese and according to Eshliman and Yakunin, "there was not a single closed church on his conscience", while half of the previously existing number of twenty thousand were being shut down all over the Soviet Union.

For his energetic defence of the faith, he was sent into retirement for a year before being permitted to resume his duties as bishop of Kaliningrad.

Here he found himself only a hundred miles from Moscow, where he was undoubtedly more to touch with the crucial and nodal affairs of the Russian Church than in Cherdak.

In the summer of 1965 his resolute action in leading a delegation of eight bishops to the Patriarchate sparked off the present high-level ferment.

They demanded that the decisions of the 1961 Council of Bishops should be rescinded, as the meeting was unconstitutional.

NEW REGULATIONS

Archbishop Yermogen now reaches to us for the first time how the new regulations of 1961 were joined on the Church.

The bishops were suddenly summoned by telegram to Zagorsk to celebrate the Day of Sergius at the Holy Trinity Monastery.

On arrival they were told that there would be a formal synod next week.

At least twenty-four hours before by removing it from the administrative control of the brief and handing it over to a lay council of twenty members.

This, above all else, smoothed the way for so much atheist control over local church life and the disbanding of the parishes.

Archbishop Yermogen and his delegation were not only required to attend the synod in 1965.

The Archbishop was also "persuaded" to retire and was assigned a place at the Zhirnovsk monastery.

Now, tells us, "the factual reason for my retirement is a demand from the Kirylovsk, chairman of the Council on Religious Affairs of the U.S.S.R."

It was this scandalous decision which persuaded Eshliman and Yakunin to write their letters to the Government and the Patriarch and to distribute copies to all the bishops.

NOT SILENT

Archbishop Yermogen was not silent during his first two years of enforced retirement.

In October 1966 he is reported to have been in the Moscow Patriarchate and requested to sign a declaration dissociating himself from the action of the two priests. He refused.

Instead, he has three times petitioned the Patriarch to keep his word in giving him a diocese as soon as a suitable one should become vacant.

That such a step would not have been totally impossible for the Patriarch, despite the present tension in Church-State relations, is proved by the fact that on October 23 last year Archbishop of Moscow, was appointed Archbishop of Ufa.

THE FISH STORY

ANGLICAN NEWS SERVICE

"THE FISH STORY", a recently released television documentary of the Episcopal Church in the U.S.A., is not about minnows, sharks, tunny or flippers, but about an organisation, Fish, through which people help people in need.

One hundred years ago, such efforts wouldn't need any organisation and wouldn't be news.

In our increasingly alienated and mechanised society, however, where neighbour does not know neighbour, it is new.

Several newspapers and magazines have carried stories about "The Fish", the American founder of the organisation, Reverend Robert L. Howell, has appeared on two national television shows, and a documentary on the work of Fish will soon be seen through television stations across the country.

EMERGENCIES

"The Fish Story" tells of how Fish works and something of its history.

It also shows several Fish members at work: taking care of children when their mother had

He also had been in enforced retirement since his release from a three-year prison sentence imposed in 1960.

Some of his charges had been trumped up, others broke no known Soviet law, he had been among the last victims of the Khrushchev "purge" against reformers.

The third of Archbishop Yermogen's appeals to the Patriarch was accepted on November 25, 1967 and it is the first to reach us.

In it he pays a great deal of attention to the legal situation of the Church.

Under Lenin its separation from the State was made explicit, but now the Council on Religious Affairs resorts to the tactics of attempting to conceal what is stated in the 1929 codification of the law.

The bishops will never come out in order to write letters even when bishops make approaches to it.

The State controls the life of the Church, even the appointment of bishops, and it does it never anything in writing to prove its actions.

An even later document, dated December 25, 1967, has reached us from the Holy Trinity Monastery of the Restoration.

It may well become one of the most influential ever to be written on the Russian Orthodox Church.

Quite clearly the Archbishop is using this anniversary merely as a convenience to prepare the

Church for what will happen when the 99-year-old Patriarch dies.

The whole document concentrates, in objective and scholarly fashion, upon the rules for the appointment of bishops and Patriarch, laid down by the Ecumenical Councils and Orthodox tradition.

These rules were seriously infringed, the Archbishop states, among the reforms of the Patriarch the Great, but they were re-established during the Church Council of 1917, when a Patriarch was elected after a lapse of 200 years.

Yet "at present the appointment of members of the Synod and of bishops depends much more on the chairman of the Council on Religious Affairs than it ever did on the Chief Procurator of the Synod in Tsarist Russia".

It is now essential, the Archbishop continues, for the Russian Church to call a council in order to set its house in order.

To those who reply that this is almost impossible in present circumstances, he holds up the shining example of the Baptists, who have won from the Government the right to hold an All-Union Congress every three years.

This simple, almost casual, reference is impossible in present circumstances, he holds up the shining example of the Baptists, who have won from the Government the right to hold an All-Union Congress every three years.

Some observers have long suspected that the unveiling of the funeral of the reform Baptists (known as the *Intelligentsia*) was having an influence beyond the sphere of their own Church, but this is the first direct proof of it.

IN PRISON

The two bodies approach each problem differently, but a return to the rule of law is now their common demand.

If the whole strength of thirty million Orthodox people, it is also asserted, the Church will surely have to change its policy towards the reformers, and simply repress those who demand reform will be in vain.

The Archbishop concludes by defining in detail the procedure which must be followed in order to ensure that the will of the Church, not the State, is carried out when the time comes to elect a successor to Patriarch Alexi.

The clear implication is that any decision rigged to produce a weak or compromised candidate acceptable to the Government and ready to yield to its pressures, can have one effect only: a schism in the Russian Church.

Fundamental issues of freedom are at stake here which take the whole situation far beyond ecclesiastical confines.

The voice of Archbishop Yermogen is a warning not only to the whole Church, but also to the whole of Christendom.

"Divide and rule" is an old maxim. Gorbachev's communism is in its dealings with religion.

By a militant schismatic group, similar to but much larger than the one which is already challenging State policy in a head-on collision, made by Gorbachev's communism for the authorities.

They have already joined forces with the intellectuals and writers who are now in open revolt against the illegalities of the system.

It may well be that to yield to Archbishop Yermogen's demands is the only way of avoiding a major conflict.

DR T. E. F. HONEY FOR CANADA

ECUMENICAL PAPER SERVICE
Toronto, April 5

The Reverend T. E. Floyd Honey, secretary for mission and service in the New York office of the World Council of Churches, has been appointed as secretary of the Canadian Council of Churches.

The appointment was announced by the executive committee of the council meeting here late last week.

Dr Honey will take up his new responsibilities in the autumn. Until that time the Reverend R. M. Bennett will continue as acting general secretary. He was appointed last spring following the retirement of Dr Wilfred

A native of Wooler, Ontario, Dr Honey was born in 1915 and ordained to the ministry of the United Church of Canada in 1940.

For the past three years he has been secretary for mission and service in the W.C.C.'s Division of Inter-Church Aid, Evangelism and World Service, and the Division of World Mission and Evangelism in relationships with the United Nations and other agencies of U.S. churches.

Dr Honey went as a missionary to West China in 1946 and in 1949 joined the staff of West China Union Theological College in Chengtu, Szechwan, as a New Testament teacher. Due to the Communist takeover, he returned to Canada in 1952.

He served the Board of Overseas Missions of the United Church first as associate and then as secretary. In 1962 he was appointed to head the Board of World Mission, formed that year to integrate overseas work of life is married, with three daughters.

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Mrs McClellan, a victim of arthritis and mother of seven children, discussed on "The Fish Story" how members have aided her by supplying transport so she could receive medical attention.

serving
man
for love
of Christ

A doctor in New Guinea, a teacher in Malaysia, a nurse in the Solomon Islands, a pastor in the Anglican Church's East African Diocese—these are the women in the skills needed by new nations—serving man for love of Christ.

Send your gift to

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LATIN AMERICA'S PROBLEMS THE CHURCHES

By the Reverend Emilio Castro

THERE were two symbolic events in Latin America in 1967. The first was the meeting of the Presidents of the nations in Punta del Este, Uruguay.

It was an attempt to bring out of the present inertia and to move towards development. The two great problems of the continent which were pointed out were: population explosion coupled with a low rate of industrial growth, but also the total dependence of our economy on the condition of the international market, which makes it almost impossible to begin a process of rapid economic growth.

The year ended with a critical moment due to new taxes placed on our products by the industrial nations of the world.

The other significant event was the death of "Che" Guevara, Cuban revolutionary and guerrilla leader in Bolivia.

In the light of social and economic anguish in Latin America, guerrilla warfare had emerged as a means to shake off the status quo and open a new future for our continent.

The death of Guevara dramatizes the difficulties inherent in the state of solution, and shows how the constant perfarming of military systems tends to eliminate the possibility of a large percentage of our national budget to maintain movements that exist mainly to suppress aggressive social movements.

In the present constitutional order and the status quo fall, but the possibilities of violent revolution also present problems.

DIOCESAN

CORRESPONDENTS

The following is the current list of Diocesan correspondents for "The Anglican":

Adelaide: The Very Reverend L. G. Reffery, Canon of the Cathedral, 11 King William Road, North Adelaide.

Armidale: Canon R. F. Kirby, St. John's Cathedral, Tamworth.

Brisbane: The Very Reverend R. G. Porter, 24 Essex Street, South Brisbane.

Bathurst: The Reverend J. J. Sherlock, St. Barnabas' Rectory, 14 South Street, Bathurst.

Bendigo: Mrs. H. Hyden, Church Street, Bendigo.

Brisbane: The Reverend R. S. Robinson, The Rectory, Manildra.

Burbury: The Reverend P. S. Robinson, The Rectory, Manildra.

Cadbury and Goulburn: The Reverend A. W. Bowser, The Rectory, Broadwood.

Canberra: The Reverend A. H. Bott, P.O. Box 79, Thurston.

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Canberra: The Reverend R. G. Porter, 24 Essex Street, South Brisbane.

Canberra: The Reverend L. D. Skelton, The Cathedral, Canberra.

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This impulse is seen most clearly when we realise that according to the recent Congress on the Youth of the 50 per cent of the children born in the last 20 years of age.

It is not strange, therefore, that the Church has been in the context of this tragic situation, rather than as a member of a church and as a nation.

Our Committee for Protestant Unity (UNELAM) tries to help the churches understand the Latin American reality.

By means of visits we seek to gather Christian leaders around the table to discuss the great topics of the present hour.

We believe that when we look at the surrounding reality, our obedience to Jesus Christ brings us to a greater unity than our present confessions of faith in dogmas could foresee.

The same thing happens with in the Roman Catholic Church: renewal groups there discover the "Latin American reality".

When Protestants and Catholics are united, they can reach a depth of communion in the Lord and a new unity in life.

How can we utilize in the mission of the Church the potential for service? How can we integrate women in the task of transforming society?

This theme was studied by a group including women and other church leaders trying to shake off the routine and inertia which so often characterise the work of our churches.

This Ecumenical Congress was held in the Church of St. Paul, Melbourne.

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The Provisional Committee for the Church of Latin America (UNELAM) is an ecumenical agency through which a number of churches co-operate on common concerns.

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a mountain-top experience in which new frontiers were opened. We hope a similar congress can be held in February 1969.

In the meantime we will continue to support this ecumenical movement and to encourage the encounter among brothers who to-day—tragically—ignore each other's existence for richer witness in Latin America.

At the same time, we must recognise that the missionary work carried out by North American and European churches is still of utmost importance.

COMMON MOTIVATION

Therefore we must continue the dialogue with the mission boards of these churches, asking them how we can truly co-operate so that our common activity serves the development of the Church and not alienate Christians from their own society.

In addition, we have to mobilise our theologians so that in an open discussion we can find a common language and overcome unfortunate divisions that are hindering our work.

Who is Jesus Christ in Latin America? Where does He operate? How can we recognise Him in action?

How can we serve Him? What is His mission in the world as Lord and Saviour in our present-day society?

That annual performance is a highlight of the season.

This goes for the major cities like Rio de Janeiro, Recife, and Ureth, as well as for the smaller towns and villages in all parts of the country.

For months on end each year the people of the Church are gently to master the difficult task of the long time in advance application.

There are orchestras which must play the St. Matthew Passion, a work of more than twenty times with varying chords and different conductors.

The origin of this tradition dates back to the beginning of this century when Willem Mengelberg, the famous Dutch conductor, the Amsterdam Concertgebouw Orchestra, made it a habit of performing this work each year on the Sunday preceding Easter, on Palm Sunday, with the Amsterdam "Tonkous" Choir and the orchestra.

AMSTERDAM

These performances became famous far beyond the Dutch borders, and from far and near many people gravitated to the Amsterdam Concertgebouw on Palm Sunday.

Gradually other choral societies also followed the Amsterdam tradition.

ROAD TO EMMAUS

"Gino was heartbroken, he had lost his God Pucci," the story of Gino's search for his pet dog, which he had lost, was the theme of "The Road to Emmaus".

"The Road to Emmaus" was read by Robert Kietty, on Friday, April 12, at 9.15 a.m. in the Regional at 7.30 p.m.

Vatican sources said last week that the Pope may travel to Bogota, Colombia, in August for the world eucharistic congress.

There has been no official announcement, however, and a final decision will not be taken until the summer.

The congress is to be held from August 18 to 25. The Pope is expected to lead such Congress in Bombay in 1969.

These questions ought to be thrown out to a group of theologians during this next year in the hope that such answers may constitute a solid theological basis for our social concerns, and at the same time build bridges of understanding among the entire Protestant community.

Lastly, it is very necessary to reach the local churches with the biblical materials, so that renewal can be a living conversation piece, but rather become a reality in the life of the local congregation.

For this reason we will hold several Bible study workshops in a number of countries, trying to create material that can be of real help at the congregational level.

We have written little about UNELAM itself. We are seeking to serve the Protestant cause in Latin America. Our committee recognises that it is provisional.

It can disappear at any time to be replaced by something more inclusive of the whole Latin American panorama.

DIFFICULT HOUR

But in the meantime, humbly, affectionately, passionately, and with the prayer and consolation of Christians around the globe, we are calling them to know each other, understand each other and love each other.

They are the Church of the future, the Church of the future, the Church of the future.

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DIOCESAN NEWS

MELBOURNE

All Saints, Preston

The Archbishop of Melbourne will officiate on All Saints Day, Preston, on Sunday, April 7, at 3 p.m.

There will be a celebration of the Holy Communion at 8.30 a.m. daily during Holy Week, and also at 10.30 a.m. on Good Friday.

The service will be in Latin, and also in English. The service will be at 10.30 a.m. on Good Friday, April 12, at 9 a.m. The church will have a special service on Good Friday, April 12, at 9 a.m.

On Saturday, April 14, the services will be at 8 a.m. Holy Communion; 9.45 a.m. Service of the Word; 10.30 a.m. Service of the Word.

VALUERS SERVICE AT ALL SAINTS, PRESTON

Members of the Institute and their families attend the annual Divine Service of the Institute last Sunday morning in St. Paul's Cathedral. The lessons were read by Mr R. G. Porter, President of the Victorian Division of the Commonwealth Institute of Valuers, and Mr G. J. Buckmaster, a member of the State Board of the Commonwealth Institute.

CONSULTATION ON THE ARCHBISHOP OF MELBOURNE'S EPOCHAL VISIT TO AUSTRALIA

A meeting of joint clergy to discuss the Archbishop's visit to Australia was held at the Melbourne Diocese of the Commonwealth Institute of Valuers, and Mr G. J. Buckmaster, a member of the State Board of the Commonwealth Institute.

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ECUMENICAL PRESS SERVICE