

THE ANGLICAN

The independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust, Incorporating the Church Standard

No. 808

Published at the G.P.O. Sydney for transmission by post as a newspaper.

THURSDAY FEBRUARY 1 1968

Telephone: 66-5412-9. Cable: "Churches-Aus", Sydney. Post Office: G.P.O. Box 702, Sydney 2001.

PRICE: TEN CENTS (1/-)

CHURCH OF ENGLAN MEN'S SOCIETY GRASPS GAGE NATIONAL COUNCIL SUPPORTS "THE ANGLICAN" PROGRAMME

By A STAFF CORRESPONDENT

Something of a revolution in the Church may have got under way in Sydney last week-end, when delegates from every State except Tasmania met in Sydney for the annual National Council of the Church of England Men's Society.

The 15 delegates and 7 observers held their three-day talks at Deaconess House (where the influence of tranquil deaconesses ensures a more polite milieu than most meeting places) under the chairmanship of the Bishop of Bendigo, the Right Reverend R. E. Richards, who is National President.

The men spent much time on the delicate question of what was wrong with the C.E.M.S. and the Church in general and — to some creative effect — what the Society as a whole was going to do about it.

During an open forum which concluded the proceedings last Monday, they summarised their views in a discussion on "Our Society: Its Future. Where do we go from Here?" Bishop Richards started the forum with a succinct review of

the request of his Executive, brought forward a motion in these terms: "That this Council accept the challenge posed by THE ANGLICAN of January 4, 1968, and commit to all diocesan councils and branches for study and action the twofold task set out

in honour at home! Brother John Bishop and other Victorian delegates in their support — the first quoting the Archbishop of York's plea for "deeper historic thinking about the basis of Christian belief." (Continued on page 4)



A group of delegates to the national conference of the Church of England Men's Society enjoy morning tea at Deaconess House, Sydney, last Monday morning. From left to right: John Bishop (Melbourne), Arthur Lay (Brisbane), Salisbury (Canberra), J. E. Benson (Sydney), and Allan James (Melbourne).

MANY YOUNG MUSICIANS AT R.S.C.M. SUMMER SCHOOL

FROM A CORRESPONDENT

A pleasing feature of the Summer School of the Royal School of Church Music held at Janet Clarke Hall, in the University of Melbourne, from January 29 to February 3, was the large number of young church musicians who attended. The school was arranged by the R.S.C.M. and there were more than 100 delegates, members, from all States except the Northern Territory, in attendance.

Running simultaneously was a non-residential course for 30 chorists. The course was directed by Mervyn Callaghan, Director of Music at Geelong Grammar School, and the warden of the course was the Dean of Hobart, the Very Reverend E. M. Webster.

ORGAN RECITALS

Mr Callaghan was assisted by several well-known church musicians and the choirboys' course was directed by Mr Ian Tyler, St Paul's Church, Canterbury.

The days were taken up with choir practices, lectures, tutorials and organ recitals. This was the first time that a series of organ recitals had been included in a summer school programme, and they were prominently presented by four prominent recitalists, Michael Wintzell, Sergio de Pina and John McMillan of Melbourne and Lindsay O'Neill of Launceston, Tasmania.

SYDNEY WALK WILL AID ASIANS

Several thousand Sydney people are expected to walk 23 miles for charity on March 29.

The walk will raise funds for the international projects carried out by Community Aid Abroad.

This will be the first time that funds have been raised in this manner in Sydney.

The walkers will set out in the evening on the C.A.A. "Walk Against Want" from Australia Square or Farmans.

Each walker is expected to have several sponsors who will pay a basic rate of 10 cents (the sum can be higher or lower) for each mile walked.

People taking part will include businessmen, Church leaders, company representatives, students, families — indeed, the walk

is open to anyone who wishes to take part. Ofam, a similar organisation in England and Canada, has conducted several highly successful walks.

One in Canada with 4,000 walkers (including the Prime Minister, Mr Lester Pearson) raised \$68,000.

PRACTICAL AID

A walk in Melbourne recently raised \$118,000 for C.A.A. in Victoria.

C.A.A. is an Australian organisation which carries out practical aid projects in India, Ceylon, Pakistan, Indonesia, South Korea, Papua-New Guinea, Kenya, Uganda, Tanzania and Nigeria.

These projects include the establishment of irrigation wells, the provision of seeds and fertilisers, materials for medical, field, several scholarships for rural youth to go to universities, and funds for the purchase of quality milk goats and other farm livestock.

More than 1,000 Australians are members of C.A.A. and a number have visited projects in Asia which they have personally supported with donations.

A few are actually working on Asian schemes sponsored in Australia.

Canberra, January 29
Melbourne, from January 29 to February 3, was the large number of young church musicians who attended. The school was arranged by the R.S.C.M. and there were more than 100 delegates, members, from all States except the Northern Territory, in attendance.

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MODERN SETTING

Evenings was sung daily in the Chapel at Trinity College and the climax of the course was the Sung Eucharist on Sunday morning, when the music was with the contemporary setting by Kenneth Leighton in D.

At the conclusion of the course, a meeting of representatives from the various inter-State

branches of the R.S.C.M. was held under the chairmanship of the recently appointed Commonwealth Secretary, Mr John Barrett, of Canberra.

At this meeting it was decided, inter alia, to hold the next summer school in Brisbane and locations for future schools were provisionally planned as follows: 1970, Adelaide, or Tasmania; 1971, Sydney; 1972, Melbourne.

INTER-COMMUNION DISCUSSION

ECUMENICAL PRESS SERVICE
Toronto, January 29
While some Canadian Anglican and United Church congregations have been participating in each others' Communion services, the official position of the Anglican Church has not yet been given.

A committee to study the possibility of a covenant allowing inter-communion was authorized by the General Commission on Union between the two churches when it met in December at Bolton, Ontario.

The General Commission executive, made up of clergy and lay representatives from both communions, was asked to prepare for the next meeting guides for experimentation at the local level.

This would include such subjects as a joint Anglican-United Church ministry, co-operative planning and joint use of resources.

One of the two permanent secretaries to work on church union is Canon Ralph R. Latimer, general secretary of the Anglican Church of Canada. He will assume his new position June 1. The United Church will make a similar appointment shortly.

Reports on the completion of reports of the five special commissions were also set, those dealing with doctrine, liturgy and the church in the world were asked to complete their reports by next December.

The final document, detailing how union is to be carried through, is to be sent on to the two churches by June, 1972.

TRIBUNAL DECISION

CHARGES AGAINST VICAR

FROM OUR OWN CORRESPONDENT

Melbourne, January 29
The Archbishop of Melbourne has announced the decision of a 15-member Tribunal which heard the charges brought against the Reverend Neil Glover, vicar of Christ Church, Newport, towards the end of last year.

The charges arose from the Reverend N. Glover's action in marrying Miss Marion Mims in the Sydney Registry Office last August, during the lifetime of his divorced wife, and in defiance of the Archbishop's refusal of permission for a second union.

Two charges were brought against him, namely a breach of discipline, and conduct disgraceful in a clergyman.

The tribunal found him not guilty of the first charge, but guilty of the second, "conduct disgraceful in a clergyman, and productive, or likely to be productive, of scandal or evil repute."

The seven member tribunal was unanimous in its finding of the first charge, and produced a majority decision on the second.

The result of the tribunal's finding is the expulsion of Mr Glover from office, but he is to remain in possession of the vicarage at Newport for three months, or until he secures other accommodation, and is also being given an ex gratia payment of three months' stipend.

He is also receiving financial assistance for his legal expenses. The formal announcement of the decision is printed on page 3 of this issue. (Editor)

DR CLARKE HENRY RESIGNS

ECUMENICAL PRESS SERVICE

New York, January 29

Dr Carl F. H. Henry, editor of the theologically conservative U.S. fortnightly "Christianity Today," has announced his resignation effective July 1.

He expects to engage in theological research and writing.

Dr Henry was a prominent member of the 1966 World Congress on Evangelism held in Berlin.

Brother Stan Proctor, W.A. secretary.

the way the meeting had shown its mind for three days. Like the Church itself, he said, the Society shared both the merits and disadvantages of reflecting a "broad spectrum".

"It cut right across artificial boundaries of economic and social kinds, and the barriers of churchmanship. It lectured sharp cutting edge of 'parry' fanaticism.

The comprehensiveness of the C.E.M.S. and its implicit tolerance, was a source of enormous strength and provided, the Bishop said, evidence which showed that its membership remained loyal to its simple rules, and showed a sense of real personal concern for practical purposes.

SPEAR-HEAD

Bishop Richards said members of the National Council had seen an example of this the previous day.

(Members had attended Evening at the new Sydney parish of All Saints, East Lindfield, whose rector, the Reverend N. Gelding, had adopted the masterly policy of encouraging his C.E.M.S. branch to spear-head the efforts of the laity.)

The Bishop was short, to the point.

"Your correspondent, not having heard the discussions of the previous days, was not surprised to learn from members that the Bishop had summarised them fully and concisely: like so many of Australia — and overseas — bishops, the Bishop of Bendigo is one of the distinguished correspondents element of THE ANGLICAN. We lose more to the Bench each year!"

The Society's Sydney Diocesan Chairman, Mr J. E. Benson, at

ATHOLIC COMMUNIST DANCE

By DENIS KENNY

IN the first instance the possibility of dialogue with Communism is demanded. Catholics take seriously the injunction of Christ to love our enemies. In a contemporary context this cannot mean simply resorting to the facile distinction of loving the enemy and hating the error in which he is supposed to be involved. Nor does it mean a naive and sentimental ignoring of differences, threats and injustices and injustices. What it does mean, as Stanley Wiseman points out (Forward to P. Regan's *Non-Violence and the Christian Conviction*) is that the ideal of the love of our enemies is a serious possibility of behavior which is highly relevant to our times. It involves seeking out the justice of the other's position and embracing it with even greater enthusiasm than he does himself. It involves taking seriously that other injunction of Christ: "Judge not, for judgment is a form of violence which tends to reproduce itself in an ascending and intensifying pattern."

In practice, then, the Christian approach to the demand of Christ is that we look at the demands (a) that we realize our own defects; (b) that we take more than ordinary pains to understand the Communist

point of view and actions without misrepresenting or exaggerating them; (c) that we seek out similarities between the Christianity of the New Testament and the insights and positive values of Marxism.

"This is all very well as a program. What is required, in addition, is a quality less easily defined: a human sensitivity to the maintenance of the delicate balance between the Christian and the Communist. It is the Christian's responsibility to the Communist on the one hand and the openness to the possibility of modification—even radical revision—of these on the other. A person who wants to communicate with others with a different world view has to maintain an attitude which is dedicated yet provisionally; his conviction must be witnessed with a renunciation of any trace of religious, social, cultural or ideological commitment. Initially, both Catholics and Communists will find this difficult, for, as George Orwell once pointed out, they have this in common: that each of them, anyone who disagrees with them, has to be treated as an enemy."

Catholics have to appreciate that Christianity is not basically the religion of the majority. Indeed, one of the factors in the history of the conflict between Catholicism and Communism in the past has been the mistaken belief that the majority of Catholics are basically incompatible with Communism. It is at this extent that we think of the Catholic Church as the citadel of truth, our attitude to Communism is likely to require, for ourselves, that we enquire, to the extent, however, that we think of the Church as the sign of the age, and Communism as our attitude is likely to be that we regard it as a force which repudiating what we hold to be true, to break down barriers between ourselves and Communism.

SOCIAL REFORM

The ultimate ambition of Catholics, then, should be co-operation with Communists in enterprises which both agree and which are essential to the elimination of poverty, the abolition of injustice in industrial life, and the effecting of economic and social reform. However, while we accept with enthusiasm co-operation with Communist regimes at the international level, Catholics in Australia have regarded any kind of co-operation with Communism at the local level in social, economic or industrial tasks as absolutely inadvisable. This attitude is urgent the case. Apart from the obvious tendency that it has sometimes resulted in many Catholics opening out of the country, it has had the effect of Christian stand on an issue being a hindrance to our understanding the cause of justice and truth in a particular instance. It is our hope that the Communist cause. Many Catholics are effectively disqualified from advocating the cessation of war and working for peace by their conviction that their attitudes have become the exclusive preserve of Communists and that any sup-

erior Father Denis Kenny is a well-known radical Roman Catholic priest who has gained in recent years the reputation of being the gadfly of the Roman Catholic Archdiocese of Melbourne.

If only for the reasons to be inferred from this article, he is not altogether the voice of the Roman Catholic hierarchy.

We publish this article, by arrangement with the Melbourne "Catholic Worker", in the hope that it may remove misconceptions in the minds of some Anglicans about Rome and Moscow alike, and help us all to a clearer understanding of one of the real issues of our time.

port for them will simply reinforce Communist prestige.

Now, I am not claiming that Communists have never used and will not in the future use the name of Communism to further their own political ends. I am only claiming that there is not a tendency and a willingness to exploit people in the interests of the party or of the further world revolution. What is the meaning, however, of the fact that we can never pursue an aim which we believe to be a genuine good faith as human persons, by which the two parties are in conflict, but which is further world revolution. What is the meaning, however, of the fact that we can never cooperate with Communism in the interests of a common aim, which is not a genuine good faith as human persons, by which the two parties are in conflict, but which is further world revolution. What is the meaning, however, of the fact that we can never cooperate with Communism in the interests of a common aim, which is not a genuine good faith as human persons, by which the two parties are in conflict, but which is further world revolution.

INEVITABLE GIBE

Dialogue with Communists, therefore, as it should affect individual Catholics, requires an attitude of mind first of all, an attitude of mind we would like to call "gibe." Gibe, as the dictionary requires, secondly, contact and communication with Communism, and, thirdly, a willingness to co-operate with Communism in any task which is clearly undertaken in the service of truth, justice and the common good.

The inevitable Catholic gibe which has already been directed at Communism in some instances by one or another, he has become tainted with the taint of the party which he short answers to this is the observation that the Communist is particularly discriminating about the company he keeps. The longer answer is that this kind of gibe presumes an incorrigible delinquency in all Communists which is statistically improbable, from the Christian view untenable, and from the practical point of view impossible. When one assumes inevitable bad faith or stupidity in all Communists, one is condemned inevitably to the policy of excluding them from society. Some Catholics have long ago taken this line, and so long ago that they claimed to be victims of the same sort of discrimination.

SUB-CHRISTIAN

In the remainder of this paper, I intend to deal with the fundamental necessary for dialogue with Communists in terms of the attitude of mind which is required; that the prevailing attitude of Catholics to Communism and Communism has been substantially sub-Christian; that the prevailing attitude of Catholics to Communism and Communism has been substantially sub-Christian; that the prevailing attitude of Catholics to Communism and Communism has been substantially sub-Christian.

removal of ignorance, of mistaken impressions and with the need to understand. If this is successful, some barriers will be removed, and the obstacles to peace removed. You will recall Christ's injunction to remove the beam from your own eyes before you attempt to remove the mote from your brother's. Initially it is difficult to understand the violence inflicted with the beam and the mote, but the mote will tell. In the interests of humility and good will we will try to understand the beam. We have beams to remove, and we must understand the beam. We have beams to remove, and we must understand the beam. We have beams to remove, and we must understand the beam.

THE FIRST PHASE

of the first phase in the removal of beams is that of understanding the motivation of Communist domination. As Communists are accused of seeking world domination, it requires, therefore, for it is not what they claim to seek, Communists seek the removal of the imperialist classes of the world. This is not an assessment of the world domination is that they are more easily identified with the cause of the poor and the oppressed. The aim in using the category of "imperialist" is not to discriminate against the world domination is that they are more easily identified with the cause of the poor and the oppressed. The aim in using the category of "imperialist" is not to discriminate against the world domination is that they are more easily identified with the cause of the poor and the oppressed.

WHEN WE BRASH THE QUESTION

When we brash the question of world domination, we call on the exhortation of Pope Pius XII in his encyclical *Humani Generis* (1958) that we should not be "swayed by the passions of the modern atheist (and he is not alone) who, in the name of the motives of his times, seeks to destroy the sacredness of his marriage."

WE SEE THESE MEN FLEW

"We see these men flew by reason and desire for a just and sustainable, but often also by great hopes of dreams of justice and progress."

WE SEE THESE MEN SERVING

"We see these men serving a demanding and often male cause, fired with enthusiasm and idealism, and often with the progress and striving for a social order which they conceive as the only alternative to the chaos and confusion of the present."

to become more acutely aware of the defects of foreign policy and the needs of Asia and Africa are associated. There is an increasing awareness of the needs of the West, and especially the U.S.A., have been to some extent responsible for the generation of war tensions; we have been subjects of the propaganda in the interests of a capitalist political ideology, and often this propaganda has been taken up and amplified by the Communist press, the popular religious magazines and periodicals. There is a tendency to vilify and denigrate the positive achievements of Communist regimes; a failure to recognize and appreciate that in a country like China these regimes have succeeded in a short period of time when all the Western nations seemed capable of destruction and exploitation.

WRONG GAP

We concentrate too easily on the gap between the violence and intellectual freedom the people of China don't enjoy and those we do enjoy, rather than on the ways in which the poverty and political fragmentation which prevailed up till 1949 and the economic and social conditions of political coherence they have today, suggest a more realistic approach to the problems of both of international politics that China is a threat to the security of the West, and the U.S.A. has extended its mighty frontier 8000 miles east of San Francisco, to the very doorstep of China.

Australian Catholics are acutely aware of the violence and intellectual freedom the people of China don't enjoy and those we do enjoy, rather than on the ways in which the poverty and political fragmentation which prevailed up till 1949 and the economic and social conditions of political coherence they have today, suggest a more realistic approach to the problems of both of international politics that China is a threat to the security of the West, and the U.S.A. has extended its mighty frontier 8000 miles east of San Francisco, to the very doorstep of China.

CHRONIC POVERTY

It is important to appreciate the evidence of the chronic poverty between revolution and violent revolution. There is some evidence to suggest that social and economic problems of the under-developed countries of the world can be solved only as a consequence of a radical reorganization of the social and economic structures. Christian social structures, and this is something that would have to be frankly and thoroughly investigated that we support revolution as the only hope of the world.

ASIA FROM CHRONIC POVERTY

Asia from chronic poverty, yet, by the influence that our support gives us in the present social and economic structures, and this is something that would have to be frankly and thoroughly investigated that we support revolution as the only hope of the world.

THE REMOVAL OF BEAMS

is an attempt to understand the profoundly atheistic and anti-religious character of the Communist regime, and the consequent support of the Communist regime. The removal of beams concerns the field of international affairs and foreign policy. In this we have

best light and usually have a rather limited historical perspective and consciousness. They are usually unaware of the abysmal ignorance of Christians generally to cope with: the gross injustice of the industrial revolution; that Christianity became — or subjects of the industrial revolution; that Christianity became — or subjects of the industrial revolution; that Christianity became — or subjects of the industrial revolution.

Many Catholics in Australia are not aware of the privileged status and the vast possessions of the Church and clergy in Europe and in parts of Asia. They are not aware of the obnoxiousness of Christians who think themselves bound to obstruct the industrial and social reforms in the name of uncompromising opposition to communism in all its forms. This does not, of course, excuse

(Continued on page 10)

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RESULT OF CHARGES IN GLOVER CASE THE PRONOUNCEMENT OF SENTENCE

The following statement is the formal Pronouncement of Sentence by the Archbishop of Melbourne on the case of the Reverend N. R. Glover pursuant to Section 27 of the Diocesan Tribunal Act 1963 (Diocese of Melbourne).

"On the thirtieth day of September, 1967, the Right Reverend Geoffrey Tremayne Sambell, Coadjutor Bishop of Melbourne, a person appointed by the Archbishop of Melbourne pursuant to Sections 11 and 22 of the Diocesan Tribunal Act 1963 preferred to charges against the respondent, the Reverend Neil Robert Glover.

"The hearing of the said charges has taken place before the Diocesan Tribunal established pursuant to the Diocesan Tribunal Act 1963.

"The Diocesan Tribunal has reported to us its finding in regard to the said charges in a report dated the thirtieth day of January, 1968, signed on its behalf of the Tribunal by the Honourable Sir George Augustus Pape as Deputy President of the Tribunal and delivered to us.

"In regard to the charge against the respondent, the Reverend Neil Robert Glover, it has been of conduct disgraceful or likely to be productive of scandal or evil report, the Tribunal has, by a majority, found the respondent guilty and recommended that the sentence, namely that the respondent be expelled from office and that he be deprived of the rights and emoluments appertaining to his office.

TWO CHARGES

"I have read and earnestly considered the transcript of the proceedings conducted before the Tribunal, including the appeal to the Tribunal, and I am satisfied for the respondent in mitigation of sentence.

"Having regard to the foregoing and in relation to the charge against the respondent that he has been guilty of conduct disgraceful in a clerical and productive or likely to be productive of scandal or evil report upon which charge he has been found guilty by the Tribunal, we Frank by divine providence Archbishop of Melbourne, pronounced sentence recommended by the Tribunal, namely, that the respondent, the Reverend Neil Robert Glover, be expelled from office and that he be deprived of the rights and emoluments appertaining to his office.

"Given under our hand and sealed this twenty-third day of January in the year of Our Lord one thousand nine hundred and sixty-eight and in the sixtieth year of our consecration."

FRANK MELBOURNE.

The source close to the Archbishop said that for the breach of discipline charge to be sustained, the prosecution would

MISS LILY BEST OVERSEAS

FROM OUR OWN CORRESPONDENT

Perth, January 29.—Miss Lily Best will leave Perth today in the "Elmas" for the island of Tahiti, arriving in S. Vincent on Sunday, March 3, where she will take pictures of the work of the Church in the Windward Islands for Bishop Hopton.

Leaving the Windwards on April 30, she will en route to England where she will be until the end of August, visiting her relatives.

In September she will return to Western Australia for three months deployment work with the Anglican Missionary Council.

have to prove that a rule in a 1952-53 time lapsed, thus forbidding divorced Anglican clergy in remarry while the first wife lived.

Since this charge was dismissed, it seems certain that the prosecution was unable to prove that such a rule does exist.

The Archbishop would therefore have had no technical right to take action on grounds of legal disqualification.

The question of the propriety of the remarriage, however, was not considered and no stand on a formal rule.

The disqualifying conduct would not necessarily fall if the first charge failed only on technical grounds.

The Commission, in spite of the large numbers in the bush, was most reverent and affectionate, the whole service concluding in an hour.

After the service the chaplains of all churches met for a cup of tea in the Eccumenical Tent, and were glad to meet Bishop Kennedy, the newly-consecrated Auxiliary Bishop of the Roman Catholic Church in Brisbane, Pastor Schmidt of the Lutheran Church, and the Right Reverend Jim Sweet, Moderator of the Presbyterian Church, among others.

Later the Camp Chief entertained the chaplains to lunch, showing his appreciation of a wonderful morning when Duty to God has been demonstrated quite markedly.

The Eccumenical Tent was at a joint effort of all the churches. Painted scenes and dioramas

showed God in Creation and Redemption, and chaplains not engaged elsewhere as scouts, were continually on duty there, explaining and reasoning the Faith to a constant flow of boys and visitors.

The British and Foreign Bible Society distributed thousands of Gospels according to S. John from the R.S.V. and T.E.V. and prepared special copies of the New Testament with the Jamboree Badge, not forgetting the Nelson edition for Roman Catholics.

Everyone who served there was aware of a brotherhood and fellowship group.

She has also been very active to primary and secondary students at St Catherine's School, Sydney.

Miss Elliot has worked with youth groups and has also had experience in Sunday school teaching and training, conducting Bible study groups and fellowship groups.

She has also been secretary of the Blue Mountains/Hawkesbury District G.F.S.

This year, Miss Elliot will assist the Director of Christian Education, Mr. B. P. Upton, in conducting teacher training courses for Sunday school teachers and lay helpers in State

of teaching experience in the Blue Mountains Church of England Grammar School.

In 1965 she undertook a two-year Diplomat Course at Deacons House, Sydney, and was attached to St. Martin's Church at Killara.

During 1967 she taught Scripture to primary and secondary students at St Catherine's School, Sydney.

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Members of the Young Anglican Fellowship who attended their National Convention in Brisbane from January 6 to 13. (See story this page.)

CHURCHES FULFIL TASK AT THE BOY SCOUT JAMBOREE

FROM A CORRESPONDENT

Brisbane, January 29.—Brisbane has just experienced its first Boy Scout Jamboree held in the bushland adjoining the city at Jindalee.

The Commission, in spite of the large numbers in the bush, was most reverent and affectionate, the whole service concluding in an hour.

After the service the chaplains of all churches met for a cup of tea in the Eccumenical Tent, and were glad to meet Bishop Kennedy, the newly-consecrated Auxiliary Bishop of the Roman Catholic Church in Brisbane, Pastor Schmidt of the Lutheran Church, and the Right Reverend Jim Sweet, Moderator of the Presbyterian Church, among others.

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This year, Miss Elliot will assist the Director of Christian Education, Mr. B. P. Upton, in conducting teacher training courses for Sunday school teachers and lay helpers in State

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FIELD OFFICER APPOINTED

FROM OUR OWN CORRESPONDENT

Newcastle, January 29.—Miss Jill Elliot has been appointed Field Officer to work in the Department of Christian Education from January, 1968.

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Y.A.F. MEMBERS CHALLENGED

FROM A CORRESPONDENT

Brisbane, January 29.—Five of the challenges facing contemporary Christian youth in Australia were examined at the thirteenth National Convention of the Young Anglican Fellowship.

The convention was held at Melbourne King's College at Queensland University from January 6 to 13.

More than 100 delegates from all States except Western Australia, attended, under the chairmanship of the Bishop of Rockhampton, the Right Reverend Donald Shearman.

The five "challenges" were introduced competently, deftly and often provocatively by experts in each field.

The challenge of the East and the Pacific was presented by Canon F. W. Coaldrake, A.B.M. Chairman, the challenge of other World Religions was introduced by Dr. E. F. N. Tait, Moderator of the Religious Observance Committee, the challenge of the New Theology were chaired by Dr. K. Clarke.

The convention reached its climax with an address by the Right Reverend Jim Sweet, Bishop of Brisbane, on the challenge of personal commitment.

The study sessions were interspersed with an active social programme and some lively re-

sponses of the directors to be taken by the Y.A.F.

A highlight of the week was the simultaneous opening address given by Queensland's Health Minister, the Honourable S. D. Tooth, M.A.

Mr Tooth suggested to delegates that Y.A.F. might undertake, on a national basis, tasks of importance to Church and community.

He recommended, for a start, an investigation into the causes of the Anglican Church's poor record of active practice by its members.

Mr Tooth also questioned the Church's presentation of its beliefs and obligations and suggested that this be done in simpler and more definite manner.

The delegates, many of whom can be expected to become leaders of the Anglican Church in the near future, left the convention better informed and they came away with a livelier awareness of the Anglican Church in Australia outside their own diocese.

PERTH RETORS NEW WORK

FROM OUR OWN CORRESPONDENT

Perth, January 29.—Friends of the Reverend E. H. Arbiter, and lots of people who have valued his ministry either recently or before he went to Africa in 1947, will welcome his return to Perth, and wish him well in the presence of a warm party with the 1200 Church of Christ in Perth, and the Australian Council of Churches.

Ted is still remembered for his work in Africa was the growing bare he took as an Anglican representative working for unity with men of other Christian traditions, latterly as an archdeacon and vicar in Perth.

A host of friends in W.A. kept in touch with him throughout his seventeen years in Tanganyika, and watched his career with interest and admiration.

Among the many tasks Ted tackled in Africa was the growing bare he took as an Anglican representative working for unity with men of other Christian traditions, latterly as an archdeacon and vicar in Perth.

During the last two years as Rector of St Andrew's in Scotland, Ted had worked tirelessly for the Church, and his own wide view of the mission of the Church, and his concern for Christian Unity.

As his work in Sydney will be in touch with him throughout his bringing aid of all kinds to people overseas who need it, we believe he is well equipped for the job.

For those who wish to get Ted and his wife, Mary, and their three children.

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FESTIVAL WEEK FOR HOBART CATHEDRAL

Festival Week will be held in S. David's Cathedral, Hobart, from February 4 to 11 to commemorate the setting of the foundation stone by the Duke of Edinburgh on January 8, 1868.

In the cathedral during the week there will be exhibitions of plate and vestments, an art display, a display of flowers, incense, tapers, cushions, flower arrangements, conducted tours and bell ringing.

There will be a dinner at Hadley's Hotel on February 7 after the Eccumenical Service.

On February 5 at 8 p.m. Mr Lindsay O'Brien of organist and John's Church, Launceston, will give a recital of Church music of different styles on February 6 at 11 a.m.

Evening and Day Tuism will be held on February 5, at 11 a.m. They will be under the direction of Mr. B. P. Upton.

The pageant-play "The Cathedral" by Mr. Clive Stanton will be presented on February 8 and 9 at 8 p.m.

The Bishop of Wangaratta, the Right Reverend T. B. McCall, will preach on Sunday, February 4, at 10 a.m.

Evening will be at 7 p.m. with a Liturgical Reception and the unveiling of the commemorative tablet.

The Primate, the Most Reverend P. N. W. Strong, will give the address. A number of Mr Brown's closest friends were present.

Afterwards he was entertained by Mrs H. D. W. Peterson and Mrs H. V. Robson at a luncheon in his honour.

The Bishop of Tasmania, the Right Reverend Clive Muschamp will preach on Sunday, February 11, at 10 a.m.

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THE ANGLICAN

Incorporating the Church South

THURSDAY FEBRUARY 1 1968

LET US GRASP THIS NETTLE

For obvious reasons, the general public always relishes any kind of dispute or scandal afflicting Christians, and especially the clergy. The profane Press and other mass media of communication have accordingly given extensive coverage to the actions of the REVEREND N. R. GLOVER in Melbourne. We have covered just about everything, in fact, except its most important implications.

The policy of this newspaper has always been to support what appears to us to be the plain and inescapable consensus of Anglican opinion about marriage and divorce. That consensus, as we have remarked before now, makes the Anglican view firmer, more rigid, than that of any other body in Christendom. Rightly or wrongly, as we see it, there is simply no such thing as "re-marriage" in the Church of England. We know no such comparative flexibility as Roman Catholics enjoy through the procedures of annulment.

Let this be clear while, in duty bound, we support the orthodox Anglican view, we recognise and respect the existence of a minority dissenting viewpoint within the Australian Church, and we are well aware that of our own variety of some other parts of the Anglican communion. There is no barrier to "re-marriage" of divorced persons in the Protestant Episcopal Church, for example. Indeed, there is a bishop of that church who is himself "re-married". In the Diocese of Sydney, "re-marriage" has long been permitted in certain circumstances which, however artificial and conducive to casuistry they may perhaps be, are at least clearly laid down as a matter of Church law.

Not only does the doctrine and practice of the Church vary as between constituent independent parts of the Anglican communion, and even, regretfully in our view, as between different dioceses of the same Province or national church within that communion; our whole approach to life differs from that of the Orthodox, whose views and practice in the matter must be treated with profound respect.

Could it be that this is one of those lanes of our faith and practice which we should subject year to a fundamental re-examination?

If so, then the matter of Mr GLOVER may give us the necessary incentive to do so. Not merely on the score of Mr GLOVER's personal predicament, though we have great sympathy with him if only because he is a lay example of a man who is dissenting in action, at no one's trial and a mirror to all his friends — he has no enemies, and we are not unhappy about the attitude and actions of the Diocese of Melbourne. All concerned have acted responsibly and charitably. There has been nothing ungenerous or in the least mean about them. On the contrary; they have conducted this matter as it should have been conducted, and have given a fine example of how to mitigate the financial burden which must otherwise have crushed Mr GLOVER.

What makes us unhappy is that the affair underlines the different views about "re-marriage" held in the Diocese of Sydney, on the one hand, and the remaining Australian dioceses, on the other. The fact is Mr GLOVER has suffered no financial loss, in any sense, as he would probably suffer them anywhere else in Australia, for an ecclesiastical offence which is no offence at all in the Diocese of Sydney. This is plain ally.

It so happens that Mr GLOVER is a Sydney man, trained for the most part in that Diocese, but sent thence to foreign parts, to put it bluntly, because, notwithstanding his undoubted professional fervor, his views about the petty minutiae of churchmanship did not coincide at all points with those of the ruling Sydney ecclesiastical politicians. These differences, by and large, have happily ceased to matter. There is no real reason for Mr GLOVER not to return to the Diocese of Sydney and to exercise a ministry there. The two questions are, first, whether Sydney is capable of the necessary magnanimity and second, whether by shewing that magnanimity it will further widen the gulf of doctrine and practice between itself and the rest of the Australian Church. We are not at all sure — and believe — that the second is a kindness case, forth kindness; and it should be shewn in any case.

Were Mr GLOVER to be licensed in Sydney, we would hope that this anomaly would prompt the Australian Church to re-examine its attitude to the real scandal of our divisions about divorce and "re-marriage". The more difficult the job, the more reason there is to take it on. We just cannot go on as at present. In the eyes of the majority generally, no gross variations in doctrine and practice between dioceses are as ludicrous as would be variations in the law of the Church concerning marriage as between priests and laymen.



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

—Dr Geoffrey Fisher

Schools Resume With Problems To Solve

The return of the children to school after the summer holidays is an incident which has already been how far advanced 1968 already is an incidental reminder (which has already given Australia a new Prime Minister).

But more importantly it is an event that emphasises the vital part education plays in the life of not only this nation but also all the nations which aim to fill a responsible role in the world. The tragedy is that many countries must also set aside huge sums for military defence that would be much more profitably spent on education. Let us pray that the months ahead in 1968 will bring more hope of expenditure being spent on the gathering clouds this very week over Korea, so that the nation's

wealth can be more constructively applied.

Just much is nevertheless, being spent on education in addition to our defence commitments is shown by the vigorous construction programmes in all States, assisted by increased Commonwealth aid for education. I noticed the other day, for example, that in the northern rivers town of Lismore in New South Wales a high school containing more than \$1 million is being built. It will accommodate 1,000 pupils and give a bearing indication of the growth of secondary schools in general. No one has doubt that in every other State there could be found several centres where the need for large modern schools is just as urgent as in Lismore.

But what is of even greater concern than the provision of well-equipped schools is the training of sufficient qualified teachers. One hears murmurs that this need is not being met to the extent that it should be in some of our States. The movement toward the formation of

C.E.M.S. NATIONAL COUNCIL

(Continued from page 1)

Bishop Richards, while supporting the Resolution, gently stirred up the delegation to ask them whether instead of "our boys" they did not mean "God's world".

In the end, without wasteful excursus into whether THE ANGLICAN is "official" or "obey", we were able to agree on broad editorial policies. Mr Benson's Resolution was passed, and you correspondent's Council will instil feelings of gratification and responsibility in the ANGLICAN who enjoy the support of the majority of the stirring things in 1968.

Mr Benson's Resolution was also heard from Association members at the University of Sydney, and he addresses on some aspects of the present situation in Australia.

Professor Cable is at present engaged in writing a history, the Melbourne Airport, of the Church of England Information Trust hopes to publish this year.

He was welcomed by another visitor, the Reverend Rev. David another well-known quality, who took the chance during a Bible Study session to mention "the deep theological literacy among the clergy in Australia", to throw large manuscripts at their theological colleges, and to tell the men that most signs of "progressive" theology were concentrated from the laity.

The Society hopes to invite another visitor from overseas, probably from the States, who will be arranging finance meanwhile, and who will make a few enquiries about it during the Lambeth Conference.

In the long run, the most important result of the self-examination which we are making will well prove to be a decision by the majority of the young men in the 25-40 year age group. The Adelaide men have done so, and we hope to do so here, with promoting results.

S. SOPHIA CROSS FOR DR COGGAN

ANGLICAN NEWS SERVICE

The Archbishop of York, Dr Coggan, has accepted the Cross of St. Sophia by a petition signed by Archbishop Athanasios, Metropolitan Thyateira, and the Evensing of York Minister yesterday.

The Archbishop gave the cross to Dr Coggan on behalf of the Anglican Church, who met the Archbishop of York on his return to the city. He was unable to make a presentation at that time.

The cross is a replica of the ancient cross on the door of St. Sophia in Istanbul.

Seeing And Hearing Cricket

People who play radio transistors at a cricket match strike me as being as inconsiderate as those who blow cigarette smoke over one on public transport. Even if the transistor describes the game one is watching, not everyone wants to hear it. I have ended. But it is even more exasperating (as occurred in the biggest published in the Sydney Cricket Ground on the third day of the Test match on Saturday) for those trying to enjoy the cricket to be obliged to listen at frequent intervals to radio broadcasts. Why should more be supposed that cricket enthusiasts are also raising "fans".

Yet not also was made offensive to control the blend of these transistors. A New Zealand visitor who attended the cricket match by this I was, and assured me that New Zealand controls, come into public places (including buses) much more effectively than in Sydney Cricket Ground trustees do. Yet in Sydney, the age of the playing of transistors in suburban trains caused much annoyance.

By reason of this, police met the aircraft on its arrival at Melbourne airport. There were complaints of beer drinking, throwing of cans, bad language, and distress caused to passengers and to other passengers. Some passengers were reported to be frightened. Clearly they had come to be. One newspaper report said that even the pilot, who left his seat to speak to the disturbed, was unable to get them to act reasonably.

In all the circumstances the police are fortunate to be allowed to continue their flight into the night, and to be able to make a connection for New Zealand.

An safety must not be put at the risk of brewing groups. There are many who have aids for air travel to contend with, and it is not surprising that air-craft having the extra anxiety of passengers who conduct in this manner, are not to be surprised.

The situation was feared by other travellers, and it is to be hoped that a concerted effort will be made to prevent such an incident.

Surely passengers who behave thus should be prosecuted — not merely for a conviction, but should be disqualified from air travel for a long time.

"Of Which Easter To Be One"

There are many who undoubtedly went into the reconstruction by a team of "Mirror" journalists from Sydney, and who were at the life at Portsea, Victoria, of the Christ the King Festival. The account they gave of the events leading up to his death in the life of Christ the King Festival on December 17 involved in the reconstruction of the result, as told in long instalments over a week or more, was a fine piece of journalism. But there was one passage which suggested that an Angli-



ONE MINUTE SERMON

TO SHRINE FROM STONE

Read St. John 12:37-50.

Now the hour of the Lord's glorification has arrived, the Jews who believed in Him wanted to destroy Him, the temple of stone which He had raised. The Shrine of His body and accordingly now He is finally hidden as the sign of the meaning of His Person and of His work from the sight of the nation.

His ministry and their opportunities are over. (We remember that in all the Gospels, the Person and the fact of the Risen Lord are made known to His friends and only to His friends.)

But before moving on to talk to His disciples alone, He makes known through the Evangelist that full and ample opportunity for belief has been offered to the nation.

All through history that which have ever appealed to them as the true and simple evidence of the Divine Presence and activity had been signs and wonders and mighty works (Exodus 4:17, etc.).

These St. John points out had been performed in full measure so that they were not to be there have not produced belief.

But the signs and wonders which have been there a demonstration of the Divine Presence and activity had been signs and wonders and mighty works (Exodus 4:17, etc.).

For indeed as St. John proceeds to show the rejection by the Jews of Our Lord manifested in the flesh had long before been foreseen in prophetic words which he quotes in this Gospel.

For indeed as St. John proceeds to show the rejection by the Jews of Our Lord manifested in the flesh had long before been foreseen in prophetic words which he quotes in this Gospel.

"Nevertheless, many did believe on Him, but they were not of the Synagogue priests of men of God." (John 12:42) This is a summary of the principal themes which he carries through the Ministry in this Gospel.

The Son is the revelation of the Father, and He is the light to bring out of darkness into light. He is the light of life, and those who come at this stage to judge, His purpose is the salvation of the soul of men. He does not here condemn those who hear but do not keep His teaching. He does call them foolish (St. Math. 7:26) but not all men have rejected Him. So we pass from the dark atmosphere of the first chapters to the vision of those who did receive Him.

CLERGY NEWS

ENTWISLE, the Reverend Keith, has been appointed to the position of Curate of St. Matthew's, Kalbarrie, to the Archdiocese of the Gold Coast.

MCGREGOR, the Reverend Miss, has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

BARRETT, the Reverend J. S., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

BRWELL, the Reverend P. M., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

DIFFENDALE, the Reverend R. P., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

DONALD, the Reverend J. J., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

HENDERSON, the Reverend J. J., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

NARRIN, the Reverend L. B., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

OTT, the Reverend G. M., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

PRYDE, the Reverend D. W., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

SCOTT, the Reverend J. J., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

SMITH, the Reverend J. J., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

THOMAS, the Reverend G. O. T., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

WHELAN, the Reverend R. R., has been appointed to the position of Curate of St. James' Cathedral, Melbourne, to the Archdiocese of Melbourne.

CHURCH CALENDAR

February 5: Agatha, Virgin, and Martyr.

ANGLICAN OF THE WEEK



Our Anglicans of the Week are remembered with much affection in many parishes of the Diocese of Sydney and are well known in missionary circles, both at home and overseas.

They are Canon H.N. and Mrs. Powys of Turramurra, N.S.W., who celebrated the golden anniversary of their wedding last Monday, January 29.

Canon Powys has enjoyed an unusually active retirement for the last ten years, since he resigned as Rector of St. Michael's, Rose Bay and Vancluse. (He celebrated the fiftieth anniversary of his ordination to the priesthood last year.)

Not only does he assist every Sunday, and often during the week, at St. James' Church, Turramurra, but he is a member of the Cathedral Chapter and Diocesan Chaplain for Lay Readers.

Twice he has been Acting-Rector for rather long periods of this large and very busy parish.

Both Canon and Mrs. Powys are most musical, a gift which they have handed on to their family, and which they have used in the service of their Lord. Both have also the gift of communicating their faith: contact with them must have proved to many the truth of the saying "Christianity is better caught than taught".

Their serene trust has seen them through sorrows as well as joys: their only son, Dr. Norman Powys, died some years ago while on furlough from Central Tanganyika. He had been a brilliant student at Barkley College and the University of Sydney.

One daughter married Dr. Alan Cole who is with C.M.S. at St. Peter's Hall, Singapore; the other is Organist and Choir-mistress of St. James', Turramurra.

Canon Powys enjoys gardening: vegetables all the year round for his wife to cook, and flowers to enjoy. "Weeding, like praying, is best done on your knees".

As an extra activity the Canon is reviving the Sydney Diocesan Association of Retired Clergymen, which will be surprising if he finds many men of his age as fit as he is.

Last year he thought nothing of driving with his wife to Melbourne and back for his grandson's Confirmation!

NEW COMMISARY

The Bishop of Central Tanganyika, the Right Reverend Stanley M. Maitland, appointed the Reverend Peter Newall, Rector of Glenunga, as his Com-misary in South Australia.

BISHOP G. MILES RETURNS

The Assistant Bishop of North Queensland, the Right Reverend Grosvenor Miles, has now returned from his holiday in England and Europe, during which he studied his old university at Grenoble, France.



helps for certainly has a fund of songs or perhaps in his sense of timing, a service flows and begins and ends which it should when the season is closing it.

Performers had the great satisfaction of playing to a full house for three nights one week, and four nights the next.

As a result, a profit of \$152 was made, and devoted to the Brotherhood of St. Laurence, which has a holiday home in Mornington.

Dressing was a highlight of the pantomime, and most elaborate, the costumes being designed and created by Mr. Len Green, the experienced producer, who is a dress designer for a Melbourne firm.

Although the first scene included a real cat (grey, once booted, a remarkable change took place, and Yonnie Spruce carried part ably.

Harold Rumney (ex J.C. Williamson) made a first class Miss Deorum, and in these two leading roles were well supported by all the others. In a few cases, double roles were played, and the production was finished, with enthusiastic support from

A SUCCESSFUL PANTOMIME

FROM OUR OWN CORRESPONDENT

Melbourne, January 29

Fore more than twenty years now, the C.E.F. Players, associated with St. Peter's, Mornington, have staged dramatic productions of various types, but this year they excelled themselves with the well-known children's story of Puss in Boots in pantomime form.

Careful timing of their production means the possibility of full houses from the many who visit Mornington for holidays.

The chorus of villagers, peasants, and courtiers, set against the background of well prepared and effective scenery.

There were no hitches, and the voice of the prompter was unobtrusively and efficiently managed.

NEWCASTLE Y.A.F. CONFERENCE

FROM OUR OWN CORRESPONDENT
Newcastle, January 29

The annual conference of the Young Anglican Fellowship is being held at the Conference Centre, Morpeth, this week-end, with approximately eighty members in attendance.

The theme of the conference is "The Church and the World" and the conductor is Brother William of the Society of St. Francis, Brisbane.

The conference chaplain is the Rector, West Newcastle, and Right Reverend J. A. G. Housden, who is the chairman of the conference, celebrated at the Parish Church of St. James, Morpeth, on Sunday morning at 7 a.m.

'OPERATION WORKMATE': THIRD STAGE AT MISSION STATION

FROM OUR OWN CORRESPONDENT

Perth, January 29

Bishop's Society missions project in the Diocese of Perth, "Operation Workmate", took place from December 26 to January 2, when a party of seven Cels went to the Forrest River Mission near Wyndham.

The aim of "Operation Workmate" was to allow selected Cels to work and live with Aboriginal boys of their own age for a week during the school holidays.

The initial project was a visit by eight Cels to the Moggaberr Methodist Mission in May last year.

In the second phase ten Cels with their leaders entertained ten Aboriginal boys from the South West Anglican Mission centre at Gnowapungur, at the Lefanu Conference and Retreat House in Perth, in September.

For their five days on the Forrest River Mission the recent party enlarged a shade shelter adjoining the superintendent's house and mixed with the mission staff.

VICAR LEAVES FOR MISSIONS

FROM OUR OWN CORRESPONDENT

Melbourne, January 29

After a ministry of two years at Mornington, the Vicar of St. Peter's, the Reverend A. L. Mills, has been accepted by the A.B.M. for service in the Diocese of New Guinea.

His final sabbat at Mornington, before leaving for Sydney on Sunday, January 21, when visitors' holidays, joined with regular parishioners at the three services.

After Evensong, a social gathering was held in the parish hall, to bid farewell to the Vicar and Mrs. Mills and their family.

A representative of every organisation connected with the parish spoke, but in every case, briefly and to the point, and final words were accompanied by cheque.

The Reverend Andrew Jack, of the Anglican House, Glenham, an old friend of the vicar's, celebrated a final valedictory Communion on Tuesday morning, January 23.

The present Vicar of St. Mark's, Sunshine, the Reverend John McAuley, has been nominated and appointed by St. Peter's. He will be instituted and inducted by the Archbishop of Melbourne on February 21.

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General Synod, 1966

Official Report and Proceedings

Copies of the Official Report and Summary of Proceedings of the Second General Synod, 1966, are now available in limited quantities.

The volume, of 246 pages, contains details of the membership of the Synod and its Boards, Committees and Councils, Canons, Rules and Resolutions passed by the Synod, all the Reports laid before the Synod, and the complete financial statements.

Copies may be obtained at \$2.00 each (plus postage 10 cents) direct from the

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THE WORLD OF CHRIST

by

R. MINTON TAYLOR

The Archbishop of Sydney,
the Most Reverend

M. L. Loane, writes as follows
about this highly readable
book:

Mr. R. Minton Taylor, who spends much of his time in England, has recently published a small book called "The World of Christ". This is a survey of the background material of the New Testament.

It is a very helpful and readable account of the secular history which lies behind the Gospel records.

It helps, for example, to disentangle the family of Herod the Great and to show how members of that family continued to impinge upon the life of Christ or the growth of the Church.

I hope it will be widely read.

First published by the Church of England Information Trust in July, 1966, the entire edition sold out by the end of that year.

The second impression is now available. This booklet provides a graphic and accurate account of the "background" to Christianity, from the conquests of Pompey to the death of the Emperor Marcus Aurelius in 180 A.D. It is recommended for senior Sunday school children, Bible and Confirmation classes — AND the general reader.

Not the least remarkable tribute to the author's objectivity and skill is the way this excellent work has been received by teachers and clergymen of All shades of churchmanship.

The new impression is now on sale at these reduced prices:

\$1.00 (including postage) net,
75 cents (including postage) to members of the Trust.

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

ROCK PAINTINGS

They also visited Camera Pool, the source of the mission water supply, and saw rock paintings.

DOCUMENTS FOR UPSALA

NOW AVAILABLE

ECUMENICAL SERVICE

Geneva, January 29

The documents which will form the heart of discussions at the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, next July have been printed in booklet form in three languages and are being distributed to member churches.

Not only official delegates but those who cannot go to the Assembly are encouraged to study the documents and communicate any major suggestions to those who will represent their churches.

A foreword by Dr. Eugene Carson Blake, Director General, points out that these are not W.C.C. statements until they are affirmed at Uppsala.

Rather, they are preparatory and inoffensive in character.

The title of the booklet, "Drafts for Sections", makes this point clear.

In the interest of brevity, those 500 pages which deal with the contemporary situation and which were asked to draw up "sharply formulated thesis or clearly articulated issues". No attempt was made to be comprehensive.

COMMENTARY

Instead, subjects were selected which we find most relevant to the contemporary situation and which were asked to draw up "sharply formulated thesis or clearly articulated issues". No attempt was made to be comprehensive.

Attached to each of the six section documents is a commentary which supplements it but will not be regarded as Assembly business.

Geneva, January 29

Madra's Minister for Health, Thiru Sadiq Pasha, was among those present this month attending the dedication of a new book shop in Madras sponsored by India's Christian Literature Society.

Financial assistance for the project was rendered by the Christian Literature Fund of the World Council of Churches and the Mission and Evangelism Society.

The shop is designed as a general bookshop specialising in Christian books.

It will see the scene of the first bookeller's training course starting this month, trainees from eight nations to participate.

STARBUCKS SECO

By the Reverend DENNIS BAZELY

WHEN the Magi said, "We have seen his star in the west, and are come to worship Him," they were honest and brought in their masses for worship.

There were millions upon millions of stars in the heavens. One stood out from the others—radiant, resplendent, conspicuous.

No need to ask who had placed it there. God had created a new star for a very special purpose.

Many people must have seen it, gazed at it for a while and then quickly forgot about it.

Others did not trouble even to look up, they were not stargazers, they were boatmen; they were more interested in the importance to occupy their minds than in the stars.

God had planned that star, it had guided the few, it could have guided great crowds.

ASTRAL WONDER

When you expend considerable thought and work to produce something worthy, and you hope that it will be received with joy and acclamation and only a few notices, it, are you not disappointed?

Has God disappointed at the scant recognition of His astral wonder? I think not.

God does things out of love and for our joy, but to receive tributes and plaudits for His work is not God's motive.

Usually, He works through the few and not through crowds.

"Fear not little flock," Jesus once said to His disciples. Every great movement in the world has begun in a small way.

It is a little jewel which is all that is required.

Lacking in wealth, status or prestige, it has turned the world upside down.

A few wise men from the East had taken note of God's bright and beautiful star, and trusting in His leadership had embarked upon a long and hazardous undertaking.

Those of their kind and lands of their kind and who were weary of the preparation and the parting of the Magi, though how late it was to stay at home and to be satisfied with well-worn precepts and comfortable thoughts, they were people who had "arrived," as we say.

To date where now learning beckoned, to progress towards fresh spiritual experiences might entail jolts and risks, so forget the star; mentally and physically they were satisfied, and spiritually they were content to stagnate.

"And what happened?" The star moved away from them and guided those who were prepared to follow.

PROGRESSIVE

The revelation of God is progressive. Christian experience and our knowledge of God are progressive.

The star moves away from those who will stand still and who refuse to venture mentally and bodily.

The wise men expected something surpassing in wonder that which they already possessed, and that was because they were coming to

receive more. God put His star in the heavens for Him.

Only those who can believe that they have not exhausted all of God's love and goodness may go on to receive more and more from Him, not of worldly goods, but of new spiritual delights and greater spiritual heights.

The star shone only in the night, therefore, the journey was undertaken and continued at the most difficult time for travel—in the dark.

Once in their quest they faltered. For a time they imagined that God's standards and the world were identical; so they entered the palace of an earthly king, and they wanted their worship, thinking to pay homage to worldly splendor, pomp and dignity—but of such is not the Kingdom of God.

They had made a mistake, and were sorry for that mistake, for having visited Herod's palace and realizing that He whom they sought was not there, because that palace and its king were not of their kind, they rejected outwardly and hated, they rejoiced inwardly, and they were glad again that night they saw the star so that it did not shine over Herod's palace.

NO RESTING PLACE

It was not journey's end, however, they must go on again. Herod's palace was not a resting place, it was fabulously lavish and extravagant, but it was not a resting place for Love.

The star guided them to the place where they saw the young Child with Mary His Mother, and they fell down and worshipped Him.

It must have been in the early dawn before the star had faded

against the brightness of the sun.

So what the comfortable stay-at-homes had missed! Nothing venture, nothing win! The rude king and the perils of the journey had proved to be worth it.

Bethlehem was the goal of their quest. Bethlehem which means "House of Bread."

There in the early dawn they had forgotten fatigue and dust and grime, as they fell down and worshipped Him, and opening their treasures they presented unto Him gifts—gold and frankincense and myrrh.

Each brought a gift to the Christ Child which was a contribution peculiar to his country, for all nations pay Him homage by their own arts and crafts, their music, their wares and their characteristics, for He is King of all nations.

"Be ye free, the pine tree and the box of cedar," said the poet.

"The best gift brought the very best, they could offer Him—the things which they counted as their treasures, even though their hearts were not there, the things which they loved and hated, they rejoiced inwardly, and they were glad again that night they saw the star so that it did not shine over Herod's palace."

THE BEST

The Magi brought the very best, they could offer Him—the things which they counted as their treasures, even though their hearts were not there, the things which they loved and hated, they rejoiced inwardly, and they were glad again that night they saw the star so that it did not shine over Herod's palace.

Journey through all that is bright and shining as the bright sun, the firmament; and that they turn may to righteousness, on the stars for ever and ever."

Stardom is for you!

of Bethlehem; in Him who came and comes at Bethlehem, in Him who is Life and the Light of men, and as many as receive Him to them goes. He power to become sons of God.

In countries just north of the Equator, the constellation known as "Antioch" is visible over the southern horizon; it sets well before midnight.

But on a ship sailing southward, the Southern Cross is noticed each night, and as they set forth in their quest, they are kept by the star on the sky without setting.

So the Magi saw a new star continually, and, as they set forth in their quest, they are kept by the star on the sky without setting.

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SENIOR BIBLE STUDENT

N.T. LANDMARKS

By WINIFRED M. MERRITT

PRE-CHRISTIAN ANTIQ. Antioch in Syria was wealthy and blazoned. It worshipped the materialistic achievements of the East and the "sensory attributes of riches."

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DEAN PAYNE FAREWELLED

FROM OUR COMMUNION

Perth, January 29 Despite the fact of the holiday season there was a large congregation present in the Cathedral Church of St. George on Sunday evening, January 7.

At this service the Very Reverend James Payne preached, his farewell sermon.

"Breaching from the text 'Art Thou he that should come or look we for another?' Dean Payne urged that we face clearly the fact of the Saviourhood of Christ the Redeemer.

Just before giving the blessing, the Dean knelt while the Archbishop of Perth, the Most Reverend George Appleton, gave his personal blessing and commendation to the Dean as he takes up his office as Commonwealth Secretary for the British and Foreign Bible Society.

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SHANEY CARTER, SONG WRITER

By A CORRESPONDENT

SYDNEY Carter is the writer and singer of a kind of song which, for want of a better name, I shall label "folk."

Most of his songs do in fact carry their first airing in a folk song club (which, in England at any rate, is usually a pub).

From there they find their way to the theatre, radio, television or (occasionally) church.

A few are first tried out in a church or theatre (or radio or television) and end up in a folk song club.

MIDDLE EAST A Londoner by birth, he was educated first at a state school, then at the private school, St. John's, and finally at Balliol College, Oxford; and at the last he overtook his art rarely saw both Jo Grimond and Edward Heath.

After teaching two years in a co-educational school (Frensham Heights) he joined the Friends' and worked five years in England and the Middle East, chiefly in Greece.

For the last few months with UNRRA in Greece he worked in London with the British Council, for which he has been

based in Norway, Germany and Poland.

Since 1950 he has been a free lance writer, poet, actor and singer, and except for visits to the folk revival here, the Mothers' and his liver in Gray's Inn Road.

He recently married and has a son, Michael, aged 2½. His wife, Leola, is Indian by descent, born in Mysore.

His songs range from the satirical and topical like "Mix and Up Old Man" and "Feeling Sad and Lonely" to a type of secular religious song ("Lord of the Church," "Friday Morning" and "Son of Man").

These "carols or ballads" as he calls them are perhaps his most original, and they have made a considerable contribution to the folk revival here, though they are, in fact, more often sung outside folk song clubs.

"Whether they (or, indeed, any of the songs I write) can strictly be considered folk or not is the last thing I care about," says Sydney.

REDISCOVERY

"In any case, the folk revival has long ceased to be purely a revival of the past, and it has grown into something more important and more alive."

"It has become a re-discovery by singers, writers and listeners—a kind of song which is more than merely sound, however good, but is a kind of song in which the words are as important as the music, and which are not only with politics, but with wine, women, death and love with anything else in fact. Including the kind of truth which is the heart of the matter."

His publications include "Nine Carols or Ballads" and "Ten Carols or Ballads." He has recorded on British Eca ("Lord of the Church" and "Feeling Sad and Lonely") and on A.B.C. Television's Hallucinations.

He has appeared frequently on television on the folk songs "The Carols" and the religious series "Hallucinations," not seen in Australia.

On the Australian scene, Melbourne Anglican priest-composer Jim Minchin has set three of his carols in a new collection, "Standing in the Rain."

"The Crow on the Cross" and "Feeling Sad and Lonely."

These are being published in February in a music book "Jazz in the Church"—Volume 3, and recorded on new 12-inch LP Move Two Mix by The Martinelli 4 and The Most Men.

ARCHDEACON OF THE GOLDFIELDS

FROM OUR OWN CORRESPONDENT

On January 15 the Bishop of Melbourne, the Right Reverend D. W. Bryant, announced the appointment of a new deacon to the Goldfields. He is the Reverend Keith Eastwicket, Rector of South Street.

The Archdeacon-elect, who will be collated in the cathedral on January 15, was trained for the ministry at The Queen's College, Birmingham, England.

He was made deacon in 1950 and ordained priest in 1951, serving his title in the parish of Clifton, Diocese of Sheffield.

Since 1953 he was appointed Vicar of Waikie in the Diocese of Melbourne-Central Australia.

ENGLAND

Returned to England in 1957 Pr R Entwistle served for two years in England, and during that period he completed the last of his three years of study at the University of London.

From 1958 until he came to Australia in 1962, he was Rector of Southern Cross, the Archdeacon-elect served in various parishes in the Diocese of Lincoln.

Since his induction to Southern Cross, where he will continue to serve as rector, great development has taken place and the town has become a busy one.

Completed after many years of standing part-bull.

WHAT DOES "ECUMENICAL" MEAN? STUDY OF BIBLE TO HELP UNITY?

FROM now on at least part of our attention should be directed at the world gatherings taking place this year: the Lambeth Conference and the Fourth Anglican World Conference of Churches.

There are ways in which we all can participate in the preparation for these important events, the way of study of the way of intercessory prayer.

It sometimes the word "ecumenical" is used for world-wide conferences, and this is justified because the Greek word "oikoumene" from which "ecumenical" is derived means "the whole inhabited world."

But in course of history the word has acquired different meanings and it is good to know something of the history of this word, which will help to appreciate more deeply the Ecumenical Movement of which the World Council of Churches is a most important and comprehensive expression.

For what I write now I am indebted to Dr. Vincent Hoorntjers, recently the General Secretary of the Ecumenical Council of Churches. He has contributed a very valuable appendix to the Church Manual "A History of the Ecumenical Movement", edited by Ruth Stone and Susan Stone, and published by the S.P.C.K. in 1934.

There are at least seven different meanings attached to the word "ecumenical".

1. Relating to the whole Roman Empire and its culture and civilisation.
2. Relating to the whole inhabited earth.
3. Relating to the whole Church.
4. Relating to the whole world.
5. Relating to the whole of Christendom.
6. Relating to the whole of the Christian Church.
7. Relating to the whole of the Christian world.

SEVEN MEANINGS

In these meanings the word is found in Greek-Roman literature of the 1st to the 12th centuries where it occurs fifteen times. In the 13th to 15th centuries the word is used in the whole world (by which was meant the Greek-Roman world) and was also used.

But it is to be used in the larger sense of the whole world (by which was meant the whole of the Kingdom) must be prescribed to all the world (the whole inhabited earth) and then they will end come. (Matthew 24:14)

3. Relating to the whole Church (geographically).

4. That which has universal ecclesiastical validity (legally and constitutionally).

These two meanings developed with the growth of the Church. In the early centuries it refers to that part of the world which had come with the fellowship of the Church. In its second century document "Martyrdom of Polycarp" it is used in this sense.

At the Council of Constantinople the Council of Nice was called an "ecumenical synod."

As the Council of Constantinople was called an "ecumenical synod" so the Council of Nice was called an "ecumenical synod" and its decisions and pronouncements binding on the whole Church.

In the case of the Roman

Catholic Church the decisions of such a Council have to be confirmed by the Pope.

5. Connected with the world-wide missionary outreach of the Church.

6. Pertaining to the relations between the churches of two or more countries.

7. Pertaining to or attitude which consciously desires Christian unity.

Since the Reformation the above three meanings have been added.

In 1665 John Eliot, the first missionary to New England Indians, proposed the setting up of an "Ecumenical Council", with its headquarters at Jerusalem.

In anticipation of both the Fourth Assembly in Uppsala, Sweden, and the Lambeth Conference this year we shall, from time to time, print interpretive material to help understand this article. It is by Bishop Anagar, India, the Right Reverend John Sadiq, is originally appeared in the Nagpur Diocesan News Letter.

William Carey suggested such a conference to be held at the Cape of Good Hope in 1810.

The Ecumenical Missionary Conference of 1910 was using the term more related to the outreach of the Gospel to all the world and all the peoples.

The Evangelical Alliance established in 1846 is a good example of the use of the word in its most expressive meaning: the Faith of the whole of Christendom.

To-day we talk about "ecumenical" mind or attitude, which indicates a "desire for unity of the Church."

Jocularity a person characterized by this mind or attitude is described as an "ecumenical" man, suffering from "ecumania", a malady from which I enjoy suffering.

THE MOVEMENT

A word I think should be said about the phrase "The Ecumenical Movement" which has already been mentioned. Let me give three descriptions which have been attempted.

(a) "The Ecumenical Movement may properly be described as that movement among Christians and Christian groups throughout the world which seeks to articulate, enhance, and apply the consciousness of deep fellowship which exists in Jesus Christ, their common faith and hope."

(b) It is a movement committed to "the whole task of the Church."

whole Church to bring the Gospel to the whole world."

(c) The present constitution of the Church is another attempt to describe the Church as "the whole of Christendom's own life." The World Council of Churches is another attempt to describe the Church as "the whole of Christendom's own life." The World Council of Churches which confess the Lord Jesus Christ, as God and Saviour and the Church's life, teaching and worship.

With wisdom the organisers of Scripture studies five-week programme have selected one Book of the Bible (the Prophet Isaiah) for intensive study.

In this way participants should get more adequate understanding of at least one major theme in God's Word.

It is to be noted that we have a mistake to set down some many-faceted, vague, impractical course of intercommunion study, more than could be adequately covered within the limited scope of five weeks.

The study of one specific Scripture passage, clear theme and message should be the basis of the ecumenical programme a pastor furthering of God's loving-kindness and applying their insight to daily Christian living.

Keynotes of the Bible passages selected for study are representative of the message.

It is a tragedy that some Catholics have resisted what they consider as "Protestantising" tendencies in this.

In some parishes the response

VATICAN II stressed that Bible study groups are to become a feature of Catholic life.

The Catholic Church will show, by their participation in the ecumenical programme, that they are beginning to understand the dynamic role of the Bible in the Church's life, teaching and worship.

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This is the full text of the Leaning Article which appeared in the "Standard", Esoman's weekly Roman Catholic newspaper on June 19, 1947. We reprint it here because it is so important to Anglicans in other States especially in view of the "Living Word" programme which is held in Hobart during Lent season.

The Bible has become an instrument of unity between Christians of all denominations. It is to be read in the true meaning and message of the Scriptures.

Christians may be divided through joint study of the Bible message, come to experience something of the fellowship of the first Christians who loved one another because they were united on God's living Word in the Scriptures.

Are Catholics yet mature enough to respond to this invitation to "live on Christ's Word"? How many Catholics have begun to read and meditate often on God's Bible Word?

A literate Catholic who does not read the Bible (and who both the Old and the New Testament) is not a Christian.

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In some parishes the response

A LONE MISSIONARY'S WORK

THE situation is serious. Jordan has suffered more than any other country in the world an acceptable settlement can be reached soon. There will be much industrial employment as the economy of East Jordan was destroyed by the war.

Many families who have been separated by the fighting. Many have lost their fellow workers and neighbours has some relatives in West Jordan and now has no means of communicating with them, except that the International Red Cross is beginning to organise the exchange of letters with prisoners of war.

Some of the members of these families have arrived here in most cases left all their possessions behind. The problem is the new refugees is distressing.

Many have had to leave their homes in West Jordan, where they were being existing on charity. Some have had to leave their homes in West Jordan, where they were being existing on charity.

CHILDREN'S FUND

By a Government will nearby is being fitted with a pump and a well. The Government will be relieved of this responsibility. The Government will be relieved of this responsibility.

I have not been able to get about as much as anti-forging foot is intense; far more bitter than in 1948. The Government will be relieved of this responsibility.

Everyone believes the allegations that the British and American support for the Children's Fund is already at work in this camp.

Why were the aircraft carriers in the Mediterranean if not in support of the Children's Fund?

Miss Winifred Coe, the writer of this article, is working in the Palestinian village of Zarka. She is a former C.M.S. missionary in Palestine and was for some time in charge of the Jerusalem Girls' College. When the Palestine refugees occurred the work it upon herself to establish a project for the benefit of the refugees.

Most Arab workers are not well paid. Most Arab workers are not well paid. Most Arab workers are not well paid.

My two Arab partners never missed a day's work and have organised splendidly, in spite of some inevitable losses and frustrating delays.

PEASANT FARMERS

This year we have 43 peasant farmers on our land, each cultivating five-acre plots of vegetables.

Of our workers the first eight are employed on their own farms and are independent owners.

The rest are on probation, but there are five of them who have their own farms and are independent owners.

Having already built six cottages this year with funds from German and Swiss aid, and through the World Council of Churches, we have 20 family houses in Abdehilly, but four of them are occupied by merchants and are not for sale.

We estimate it costs us £1,000 to settle a farming family; £500 for the house and £500 for the furniture and other expenses of development.

The first clearing of this story, a bulldozer, making roads, constructing irrigation systems, planting, etc., is slow and

costly, but once the land is well ploughed, fertilised and watered, it soon produces a crop.

Our first settlers are happy and making a good living.

At present we have a number of plots under the trees, which are partly but not fully developed. We lack roads, channels, etc.

In the case of ten of these holdings, we could set up a family complex at an estimated cost of £700.

It appears now that adequate temporary relief will soon be forthcoming.

All the neighbouring Arab states sent large donations of relief supplies as soon as the fighting ceased and all much of it, expected from Europe.

I hope that not all the funds now being so generously subscribed will be channelled into the provision of relief, food, clothing, tents, etc., necessary as they are, but that some small rehabilitation projects that can be started without delay will be included.

Abdehilly is not exclusively a refuge project. It is a place where workers have some Jordanian and Palestinian workers, though our resources are slender, we are setting out to help as many refugees as we can and we know that the most acceptable form of relief is to offer them a job.

NEW LAND

We have decided that any gifts from us to new, unless otherwise earmarked, will be used to employ as temporary labourers some of these new refugees, now our neighbours in the camp.

We shall set them to develop their own farms. In this direction makes more possible the settlement of more people in the future.

to divide them will help to make all those united by baptism to Christ's Church, though not yet perfect in the love and unity of the impulses of the Holy Spirit.

The Bible has become an instrument of unity between Christians of all denominations. It is to be read in the true meaning and message of the Scriptures.

Christians may be divided through joint study of the Bible message, come to experience something of the fellowship of the first Christians who loved one another because they were united on God's living Word in the Scriptures.

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It is a tragedy that some Catholics have resisted what they consider as "Protestantising" tendencies in this.

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VATICAN ATTACKS DIVORCE BILL

ANGELICAN, Rome, January 29. The Vatican newspaper, "L'Osservatore Romano" on January 27, 1948, attacked the legislation by the justice commission of the Chamber of Deputies in favour of a Bill which would permit the granting of a divorce even in cases where the marriage was sanctified by both the Pope and the Archbishop of the diocese in which the divorce was granted.

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NEW BISHOP OF BEDFORD

ANGELICAN NEWS, London, January 29. The Venerable Archdeacon of Bedford since 1962, has been appointed Bishop of Bedford, in the Diocese of St Albans.

He succeeds the Right Reverend A. Trill, who has been appointed Bishop Suffragan of Hereford.

CHURCH CHOIR APPEAL IS IN DANGER

ANGLICAN NEWS SERVICE

London, January 29.

An appeal for £250,000 to help the choirs of St. Paul's Cathedral, Westminster Abbey, and Westminster Cathedral has brought in only £110,000 in the 10 months, most of it from a few substantial donations.

This response is regarded as poor by any standard for what is the largest appeal of the new era-Roman Catholic appeal of the Church.

It has directed attention not only to the costs involved in the professional choir but also to the role of music in the modern liturgical age of experiment.

The three choirs all draw their boy chorists from established cathedral schools.

Canon J. Collins, President of St. Paul's, one of the originators of the appeal, admits that in the past there was a tendency to buy boys from

voices while education took second place. But education now is the main aim.

At St. Paul's where there are 100 chorists and eight probationers costs have risen from £5,000 to £11,000 a year plus £1,000 for the stipends of the school, the stipends of the choir, and the stipends of the choir.

Additionally 180 men are paid, that is Canon Collins, says, a total of £750 a year.

But he says, if the magnificent choir is to be preserved there must be professional choirs in at least two or three places.

THE ROLE OF A CATHEDRAL

THESE words sum up for us, as I understand them, the spirit and the significance of what we have been engaged in.

In the midst of a congregation, who are essentially laymen and is yet representative of the whole diocese, and of this city and county, we have, both appointed and solemnly admitted by two of the most responsible and difficult tasks in our church.

The twofold titles of Dean and Rector remind us of the twofold nature of this Church of the Most Holy Trinity.

It is, both historically and in usage, a parish church and it has been, though not always on the spot, since 1909, the Cathedral Church of the Diocese of Polynesian.

I wish to-night to direct the attention of us all to the nature of the responsibilities which this church, its staff, and its congregation are called upon to fulfill.

From the outset I would want to emphasize that in fulfilling the privileges and responsibilities of this parish church and family we are single out and recognize his clergy as those who are to do the work.

WHOLE FAMILY

Certainly, we all look to you, Father, and your staff to lead us forward in the work which we are to do and to inspire us, but the great tasks of the parish must be carried out by the whole family. God actively engaged in them has the glory of God and the extension of his rule amongst men.

We do not pay the clergy to do the work of the church, but rather the Church pays them to do the work which they give themselves wholly to the spiritual leadership of all who are engaged, or should be engaged, in that work.

But the church of the Cathedral in each place has a three-fold emphasis—of pastoral care and evangelism. They belong together, these two, and neither is complete if the work of the parish is to be sound.

As the Apostle says, "It is good to be holy, but especially to be good to men, and because men have been in every place a living, loving fellowship rooted and grounded in faith and worship there will be no redeeming and redeemed souls into which men can come and find Jesus in the midst."

So to-night, under the leadership of your new parish priest, I recall you all to the duties and privileges of pastoral care, of visiting the faithful, of caring for the sick and the aged, of instructing the young of regular worship, and of care for the widows of this Christian family's life.

Nothing, even to-day, in a parish of this kind is a substitute for a regular programme of pastoral visitation, a steady equality incumbent on the laity in the clergy.

But I would remind you of all the pastoral care and love which your own parishes and your own parishes.

IN THE WORLD

But this wholeness of parish life is not an end in itself. It is to fit us for our task in the world, that task of evangelism in which Our Lord calls us when He says, "Go, teach, baptize, make disciples."

This family of God and its life, led and inspired by the clergy must seek new ways of reaching the lapsed, the unchurched, the non-Christians who make up the great part of the population which lives within the boundaries of the parish.

This congregation, clergy and people together, is called into being to proclaim the Gospel by word, by witness and testimony, by the ministry of service, and by its work of education.

We seek to make known to men and women and all to do must see that end and everything which hinders or obstruct this purpose must be ruthlessly discarded and removed.

This is the text of the sermon preached by the Bishop in Polynesian Cathedral Church of the Most Holy Trinity, the Rev. Dr. R. McQueen, Dean of Suva and his Institution and Induction as Rector of the Suva parish on January 11. This text was Hebrews 10: 19-22.

The mission of God in His Church is to provide for the work of the world, and to be the Cathedral Church of the Diocese.

As such, we have a right to look to the Cathedral Church of the Diocese, which is dignified, inspiring, and which sets an example to the whole church, and to those who come from smaller places some of the joys and thrills of grand worship.

I hope that this building will never be completed at the cost of other more urgent work in the diocese and that it will never be completed in luxury.

Yet completed it must be under the leadership of the Dean and Chapter if it is to fulfill its purpose for the Diocese.

Even now, through its fruitful and regular work of daily liturgical worship, it can become a recognized House of Prayer for the Diocese.

We look to the cathedral, too, to lead us in the high privileges of teaching and preaching, and to be the place where we look to see Christ crucified lifted up with power.

In that responsibility I hope the Dean may be able to make regular use of those priests who are attached to the Cathedral.

Every cathedral bears a special responsibility towards the city in which it is set for ministry and witness to that city.

It is this responsibility which links with the city council, with industry and commerce, and with the union movement and with central government.

THE CATHEDRAL

At the moment specifically Christian contact with and understanding of the people of the city is minimal and has recently been improved and placed on a new basis by the presence of the Bishop.

I would hope that our cathedral, which with our fellow Christians has begun in due course to explore the right way of establishing and developing these contacts.

In ecclesiastical affairs, I trust, too, the Cathedral Church will be able to play a significant role.

RELIGIOUS BROADCASTS

(Locations which are conducted by Anglicans are marked with an asterisk.)
 SUNDAY, FEBRUARY 4
 SACRED MUSIC: 7 a.m. A.E.T.—P.O. Box 100.
 ENCOUNTER: 8 a.m. A.E.T.—W.B. Purton on W.B. 100.
 DIVINE SERVICE: 11 a.m. A.E.T.—St. Andrew's, Suva.
 RELIGION SPEAKERS: 4 p.m. A.E.T.—P.O. Box 100, Suva.
 A.E.T.—Cathedral, Fiji, Suva.
 PLAIN CHRISTIANITY: 8:30 a.m. A.E.T.—The Rev. Fr. J. J. Fruehling, Suva.
 THE EPILOGUE: 11:15 a.m. A.E.T.—Miss. Centre, Suva.
 MONDAY, FEBRUARY 5
 FAITH AND REASON: 4:35 a.m. A.E.T.—Dr. Les. Ross, Suva.
 EVENING SERVICE: 7:30 a.m. A.E.T.—Andrew's, Suva.
 TUESDAY, FEBRUARY 6
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 WEDNESDAY, FEBRUARY 7
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 THURSDAY, FEBRUARY 8
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 FRIDAY, FEBRUARY 9
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 SATURDAY, FEBRUARY 10
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 SUNDAY, FEBRUARY 11
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 MONDAY, FEBRUARY 12
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 TUESDAY, FEBRUARY 13
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 WEDNESDAY, FEBRUARY 14
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 THURSDAY, FEBRUARY 15
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 FRIDAY, FEBRUARY 16
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 SATURDAY, FEBRUARY 17
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 SUNDAY, FEBRUARY 18
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 MONDAY, FEBRUARY 19
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 TUESDAY, FEBRUARY 20
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 WEDNESDAY, FEBRUARY 21
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 THURSDAY, FEBRUARY 22
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 FRIDAY, FEBRUARY 23
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 SATURDAY, FEBRUARY 24
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 SUNDAY, FEBRUARY 25
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 MONDAY, FEBRUARY 26
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 TUESDAY, FEBRUARY 27
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 WEDNESDAY, FEBRUARY 28
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 THURSDAY, FEBRUARY 29
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.
 FRIDAY, FEBRUARY 30
 THE YIPSEN OF St. AUGUSTINE: 8 a.m. A.E.T.—St. Michael's, P.O. Box 100.

without sacrifice or compromise of the values of faith, discipline, and order which we Anglicans have inherited. We must do all, play a helpful and significant role.

In the ecumenical movement in Suva is still dominated by the clergy and this has had a serious impact upon most of the laity of any church. We hope that that day will soon pass.

In the context of cathedral worship there will be great civic and national occasions as well as great diocesan occasions, when there should be the joy of all who are attached to this place to share all to welcome within our fellowship for those occasions others from already established patterns of work.

MIGHTY TASKS

To my brother, these mighty tasks and responsibilities are committed in a peculiar degree. I say to you take your time. Do not let the people rush others from already established patterns of work.

Make time to study the situation. Be eager to listen and slow to speak.

All this that is committed to you is only possible with a living sense of our own inadequacy and a reliance on God's enabling grace granted through prayer, discipline, study and the sacraments.

We commend you and your life and work, priest and people together, to the protection of Almighty God. Amen.

CHURCH ATTENDANCE DECLINE HALTED

ECUMENICAL PRESS SERVICE—Geneva, January 29.—A ten-year decline in church attendance by Americans came to a halt last year, a Gallup survey indicated.

In 1957, 45 per cent of all adult Americans attended church during a typical week (about 31 million people).

This was one per centage point higher than in 1947. One factor which might have spurred the interest in church-going, the poll was concerned over Viet Nam.

It is the duty of the diocese and the parish to provide adequate staff to carry all of this out.

It is the duty of those who are privileged, the archdeacons and canons, to dignify the cathedral church to bear their fair share of its worship and work as opportunity is given to them.

No other congregation in this diocese is so privileged and so gifted to lead in reconciling men to peace, in displaying unity, and in proclaiming peace to men of goodwill.

I hope that these opportunities will be used to develop a unity of work amongst our Anglican congregations in the city and its environs, to develop co-operation in joint action for mission with other Christian communities, and in opening up real dialogue with non-Christians.

Belonging to the United Church, Mr. Strong served the Diocese of the United Church of Christ in the U.S.A. from 1949 to 1954 in Japan, Korea and France, and was in Geneva from 1946 to 1949, working mission in China.

CHURCHMEN—ENTERTAINERS

DISCUSS PAYOLA

ANGLICAN NEWS SERVICE

New York, January 29

Renewal in terms of individual lives is a necessary purpose for man caught in an environment of strong, dehumanizing forces, and a man's self-renewal begins where he spends most of his working hours—on the job.

That's one of the conclusions reached in a vocational seminar of Chicago area entertainers, sponsored by the Churches of the Diocese of Chicago.

It was another in an ever-lengthening series of seminars dealing with the Christian, his faith, and his profession.

One participant stated that in order to earn a living in his profession he must be forced into a compromise with himself: an example in payola—an entertainer is bribed to play a particular record or piece of music.

Another participant who is in the record business stated that payola will never be stopped until "the guy on the air gets enough to afford to turn it (payola) down. The question is 'Can you afford to be moral?'"

There was a consensus that payola is no longer a matter of "DAY OF SHARING"

ECUMENICAL PRESS SERVICE

Bonn, January 29

The first Friday in every month is to be a "Day of Sharing" in Germany.

An appeal issued jointly by the Protestant relief organization "Bread for the World," the Roman Catholic agency "Mater" and the German agency which represents the U.S. Freedom from Hunger campaign, urged church members to make a special donation for development aid.

"Day of Sharing" transcends confessional lines, and seeks to give additional assistance to relieve increasingly critical food shortages in many countries in Asia, Africa and South America.

During the second week Canon Green will lead an evangelistic mission in Waco, sponsored by over twenty churches of different denominations including the Roman Catholic Church.

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NEW GUIDELINES FOR ROMAN CATHOLICS SERVICES WITH OTHER CHRISTIANS

ECUMENICAL PRESS SERVICE

London, January 29

Roman Catholics in Great Britain may now attend services with other Christians in any church or chapel, but they are still forbidden to share the Eucharist with them, according to new guidelines for ecumenical activity issued here by the bishops of England and Wales.

Previously, Roman Catholics could attend joint services with other Christians but only in buildings other than churches. The ban on joint sharing of the Eucharist was retained because "receiving Communion in this sacrament is regarded in the historic tradition of Christendom from the earliest days, as the supreme sign of unity already existing."

The new guidelines also provide that, where it seems desirable, Roman Catholics may serve as a parish or deanery, may become full members of local Councils of Churches, playing their full part and contributing to the costs which may otherwise be borne by others while Catholics are retaining some of the benefits.

In the case of baptism, the new guidelines say: "Converts from the Eastern (Orthodox) Churches are not to be conditionally baptised. Other Christians should not be conditionally baptised, but only when there is good reason to doubt the validity of the baptism after investigation." In the case of Roman Catholics joining local Councils of Churches, this can be done "only where mutual trust has already been established."

GREAT DIFFERENCES

The bishops' statement emphasised that there must be no glossing over of differences between Roman Catholics and others.

It quoted the Archbishop of Canterbury, Dr Michael Ramsey, as having said that the differences between Rome and Canterbury are "formidable."

He added that similar, and perhaps even greater, differences remained between Roman Catholics and other Christians.

"Our conduct, then," the bishops' statement added, "must not imply that these differences do not exist, or are of only minor importance; just as our conduct ought also to express the real bonds of unity which do actually exist."

In the context of joint services, the bishops said that non-Roman Catholic clergymen may now be invited, with the permission of

the local bishop, to preach in a Roman Catholic church at any service other than Mass.

One of the first such invitations went from John Cardinal Heenan to Archbishop Ramsey to preach in Westminster Cathedral during the Week of Prayer for Christian Unity, beginning January 18, and it was accepted.

THE INITIATIVE

Roman Catholics are not only encouraged to take part in non-ecumenical unity services, but to take the initiative in arranging them.

Bishops also expressed the hope that they would join in services of prayer for "any common concern", especially those led by various associations to which Roman Catholics belong.

NORTH QUEENSLAND WILL CELEBRATE ANNIVERSARY

This year marks the nineteenth anniversary of the foundation of the Diocese of North Queensland.

The first Bishop, the Right Reverend G. Stanton, was consecrated during June, 1878, in St. Paul's Cathedral, London, and the present Bishop, the Right Reverend Ian Shevill, is the sixth, who is now 85 years old.

GREAT DIFFERENCES

The bishop's statement emphasised that there must be no glossing over of differences between Roman Catholics and others.

It quoted the Archbishop of Canterbury, Dr Michael Ramsey, as having said that the differences between Rome and Canterbury are "formidable."

He added that similar, and perhaps even greater, differences remained between Roman Catholics and other Christians.

"Our conduct, then," the bishops' statement added, "must not imply that these differences do not exist, or are of only minor importance; just as our conduct ought also to express the real bonds of unity which do actually exist."

In the context of joint services, the bishops said that non-Roman Catholic clergymen may now be invited, with the permission of

THREE PRIORITIES FOR 1968

ECUMENICAL PRESS SERVICE

London, January 29

As president of the United Bible Societies, the Most Reverend F. D. Higgins, Archbishop of New York, in a New Year's message has enumerated three major needs for 1968: new translations, new editions, and new editions.

The U.B.S. is now entering the second stage of a world campaign to emphasise "The Book for New Readers."

New translations must convey the original message in up-to-date language, the Archbishop noted.

Attractive and at the same time inexpensive editions of the Bible and portions of it are needed.

"The need," he implies, "that the laity in the Church must be trained to study the Bible and to promote its use."

"This is a vast and urgent task," said the Archbishop. "To the churches I appeal: See that the dissemination and study of the Bible are given high priority."

To all my Christian brethren I appeal: Read it yourself regularly. Encourage others to study it.

"By your prayers, gifts and endowments see that those who have never had the message of the Bible are given a chance to obtain a copy."

WORST CAMP BECOMES ONE OF THE BEST

ECUMENICAL PRESS SERVICE

Saigon, January 29

"We sent Asian Christian Service to what was the worst refugee camp in Viet Nam. Now it is one of the best run camps, with the most effective facilities for refugees."

This statement was made by the head of the Refugee Service, AID programme to Alan Brode, Inter-Church Liaison Officer for the East Asia Christian Conference.

The E.A.C.C. sponsors Asian Christian Service, which is supported by member churches of the W.C.C. in many countries.

From the outset the Asian Christian Service Medical Clinic has improved the health of the refugees substantially.

It has also provided children's nursery services for 100 children.

In this way, the team of workers under the Asian Christian Service has overcome the intense spirit of most of the refugees. It has given them the incentive to help themselves.

NEW HOUSES

Refugees have replaced all the corrugated iron shacks in the camp with buildings made of cement and roofing supplied by Viet Nam.

Joint work with VNCS is also envisaged in language training and other local concerns.

Churches round the world are also channeling aid to North Viet Nam through the W.C.C.

A.B.M. HOUSE IN BRISBANE BLESSED

FROM A CORRESPONDENT

Brisbane, January 29

Brisbane, which for many missionaries is the last port of call on their way to the mission field, or the first on the homeward journey, is now equipped in a special way to help travellers. A new "A.B.M. House at 74, Mareeba Road, Ashgrove, will provide a true "home from home".

Some few years ago Missionary House, a delightful eight room, and although only about a quarter of an hour from the city, is a very quiet and secluded with a garden.

Mr Minnie Turner, herself a former missionary and now trained at the Board's House of the Epiphany has been invited to be the first hostess, and she and Miss Sylvia Turner moved in at the beginning of December. Many willing assistants working hard to have all in order for the official opening on December 13.

The Chairman of the Australian Board of Mission, Canon Frank Condrake, spoke, and in our Queensland lay member of the Board who performed the opening ceremony.

The Right Reverend the Primate then blessed the premises under the name of St. Christopher.

NEW BISHOP OF WAKEFIELD

ANGLICAN NEWS SERVICE

The Right Reverend Eric Treacy, Bishop of Pontefract since 1964, has been appointed to succeed the Right Reverend the late Archbishop of York as Bishop of Wakefield.

Bishop Ramsbottom resigned on November 30 but Bishop Treacy has been carrying out the duties of the office since October as he is a suffragan in the Diocese of Wakefield.

Many of his appointments in the Church Assembly have served to establish a reputation for his points.

During his time he was senior chaplain to the Forces in North West Europe.

The Bishop has a great interest in railway travel, having written two books on the subject: "The Lure of Steam" and "Portrait of Steam".

He says he owes his vocation to the ministry to the influence of Dr "Tabby" Clayton, founder of To C.

CLASSIFIED ADVERTISEMENTS

The ANGLICAN classified advertising rates is 5c (6d) per row, payable in advance. Minimum 40c (4d) per advertisement. A special rate of 2c (3d) per row is charged for "Fast News" Material. Minimum 10c (1d).

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ATLANTIC COTTAGE, Koolha Rooms Great Lakes estate near Port Phillip. Telephone: 278 278.

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