

SEVEN NOMINATED FOR SEE OF SYDNEY LAYMEN STOP EARLY ELECTION

A special session of the Synod of the Diocese of Sydney met last Friday, July 15, to elect a successor to the Right Reverend H. R. Gough. The Synod was still in session last night.

The Synod was remarkable for the determination of the lay members, who were present in strength, to resist an effort to "steam roller" them into eliminating all names but one at the earliest stage. They insisted upon a full and fair hearing for every name brought forward.

Seven men were nominated for the See. Four of these were placed on the Select List last Monday night. They were Canon H. M. Arrowsmith, Dr. S. Barton Dabbage, Bishop M. L. Lough and Dr. Leon Morris. The latter three names on the Final List on Tuesday night were under discussion when this edition went to press yesterday.

The Administrator, the Right Reverend M. L. Lough, in the president's address to the synod, said the occasion was historic in that it called for "a momentous decision in the Diocese of Sydney."

It was only the sixth time when a Bishop for Sydney would be elected by the vote of synod.

"Our task is to look for a man full of the Holy Ghost and wisdom" to fill this high office: a man who will commend the Name of Christ in the Church as a whole, as the Father-God of his clergy, and the guide and counsellor of all, without partiality, without partialism, with grace and with humility and with understanding."

"As one who has stood close both to Archbishop Mowell and to Archbishop Gough I can perhaps form some idea of how eagerly and solemnly this task must be done and I know that the man who holds it, S. Paul's great *crux de fer*, is a serious, if not a difficult, one."

"One who knows of his own problems at first hand will cherish self-centred ambition and will work in terms of personal rivalry."

"The church is far greater than a party issue, although personal convictions may be involved."

"It means the choice of a man who will share the heritage and tradition of this diocese, and will interpret it to others, and who will seek to transmit it to posterity."

Bishop Lough then gave a brief overview of each of the seven Bishops who have occupied the See of Sydney.

The first, William Grant Broughton (1784-1855), was the longest of the old school of High Churchmen, and his last years and was closely linked with Joshua Watson and the Clapton Sect in London.

FIRST BISHOP

"He came to a diocese in which the first chaplains had established a strong Evangelical tradition and he tried to groom them into understanding the role of an Episcopate as the ruler of the Established Church."

Broughton travelled widely, tried to establish a tradition of strong Evangelicalism, presided over a conference of the six Australian Bishops in 1850 and above all tried to strengthen "the social movement of colonial life."

The second, Frederick Robertson (1808-1882), travelled widely, was the first to establish a tradition of strong Evangelicalism, presided over a conference of the six Australian Bishops in 1850 and above all tried to strengthen "the social movement of colonial life."

He built the first Bishopric at Randwick, secured large lands for the endowment of the See, completed the cathedral and established the Clergy Superannuation Fund. The Lay Readers Association and the Church Buildings Loan Fund.

"He stood at the head stream of the English Evangelical tradition, and he did more perhaps than any other man to mould the character and destiny of this diocese," said Bishop Lough.

The third, Alfred Barry (1826-1900), put his stress on social and educational work, founding a Church Rescue Home (now the Carlisle House), the Cathedral Choir School and the Sydney Church of England Grammar School.

S. Paul's College was extended, a chapel dedicated to The King's Arms and Music Centre was planned from Liverpool to be built in the university.

Barry was brought in through many ways: "Broughton was a High Churchman and the others to the Tractarians. Barry was a High Churchman and the others to the Church of F. D. Maurice."

"Both men were strong educators, both were authors and had trouble with the inconsistent laymen of the diocese."

OPPOSITION

Barry's plans for the reformation in the cathedral and his appointment of the Reverend T. E. Hill as Principal of the Grammar School brought much opposition and he resigned in 1897 on the eve of his wife's illness."

The fourth, William Sumner Smith (1836-1909), became in 1897, the first Archbishop of Sydney. But he was not a man of affairs and his episcopate was a time of quietude and decline.

"He lived quietly, was a very able scholar and a noted linguist, and pursued his private hobby in the study of botany and zoology."

"He was assiduous in the discharge of his duties, and an active worker for all kinds of good."

"He was broad and charitable in his approach to other denominations and was an advocate of Christian unity in days before the modern ecumenical movement."

"He was broad and charitable in his approach to other denominations and was an advocate of Christian unity in days before the modern ecumenical movement."

The fifth, John Charles Wright (1861 to 1931), was the only Oxford graduate to be appointed to the See of Sydney. He was profoundly influenced by the Evangelical Bishop of Manchester, the Right Reverend E. A. Knox, the father of Miss Sarah Knox.

Archbishop Wright faced the difficulties of the First World War and the Depression years. He played an important part in the federation of the Church Missionary Society in 1916 and the formation of the Church of Australia in 1921.

He held the post £30,000 for Moore College as a Diocesan Prebend offering and presided at General Synod during sessions when a Constitution for the Church in New South Wales was discussed.

In his first charge he said: "I am glad to be in a diocese which is so rich in its heritage, but far more deeply through conviction."

"The conference on September 11th was attended by men of other schools of thought."

(Continued on page 11)

A CONFERENCE OF DEANS TO BE HELD IN SYDNEY

FROM OUR OWN CORRESPONDENT

Perth, July 18

Having attended a conference of deans of cathedrals which was held at Coventry, England, in April, 1965, the Dean of Perth, the Very Reverend R. S. Sayre, has arranged a similar conference to be held in this country in September.

Fifty American deans attended the Coventry conference, with deans from England, and Canada. The only Australian dean present, on that occasion was the Dean of Perth.

For some twelve years now Deans of American cathedrals have met annually. Earlier this year, deans of cathedrals from Scotland, Wales and Irish cathedrals met in conference for the first time with the Dean of Perth, the Very Reverend R. S. Sayre, as a special guest on September 19. The meeting was held in Chester, and in Durham in 1965.

The conference of deans of Australian cathedrals will meet in Perth on September 19. The chairman and host will be the Dean of Perth, the Very Reverend R. S. Sayre.

Dean of Sydney, the Right Reverend F. C. Hume-Mor, Dean of New Zealand cathedrals have been invited to attend the conference, who have charge of cathedrals.

The Dean of Washington, D.C., the Very Reverend Francis H. Sayre, will attend as a special guest. He will preach in St. Andrew's Cathedral, Sydney, on September 18.

He will lead the morning session of the conference on September 19 in a discussion on "The role of the cathedral in the twentieth century."

As background material to this, copies of the book "Twentieth Century Cathedral" by H. C. N. Williams, Provost of Canterbury Cathedral, Sydney, have been circulated.

related to deans attending the conference.

For the afternoon session, the assembled deans will "compare notes" on matters affecting their cathedrals.

The Dean of Washington is quoted as having said recently, "The dean brotherhood is well launched in the United Kingdom and the United States. If the deans succeed in doing the same in Australia we will very nearly have a worldwide communion of Anglican Deans." Surely this would be a real source of "M.R.I." — at least of friendship and informal association in Christ's wide mission."

His itinerary in Australia has been arranged as follows:

Arrive in Sydney, September 18. Preach St. Andrew's Cathedral, Sydney.

DEAN SAYRE

September 19: Attend Conference of Australian Deans, September 19: Perth, Western Australia.

September 25: Fly to Melbourne, September 26: Fly to Adelaide, October 1: Arrive Perth, Perth area.

September 30: Fly from Adelaide to Perth.

October 2: Preach St. George's Cathedral, Perth.

October 3 to 5: Western Australian tour, Perth, Fremantle, arranged by Dean of Perth.

October 6: Fly from Perth to Bangkok.



The Administrator of the Diocese of Sydney, the Right Reverend M. L. Lough, presiding at the opening of the special session of the synod to elect the next Archbishop of Sydney last Friday, July 15. A portrait of Archbishop Mowell can be seen on the wall behind him.

BLACK CATHEDRAL

FROM OUR OWN CORRESPONDENT

Melbourne, July 18

As the restoration of St. Paul's Cathedral has progressed, the gleaming lightness of its stonework has become apparent and outstanding. It is now the background for black scaffolding.

This does not mean an artistic contrast, for no coat of paint has been applied to labour. The scaffold has been declared "black" in an industrial sense.

Following a fatal accident earlier in the year, when scaffolding on the T.A.B. building collapsed, building trade unions conducted a survey among the many city building projects to check on the safety aspects of scaffolding.

Along with another building, St. Paul's Cathedral restoration work was declared "black", and many members ordered to stop work until scaffolding was safer.

The scaffolding at the cathedral had been approved by officials of the Department of Labour.

FIRST BAPTISMS

AT SIMBAI

FROM A SPECIAL CORRESPONDENT

Port Moresby, July 18

The New Guinea Mission has made its first baptisms among the primitive people of Simbai which lies between the Schrader and Bismarck ranges in the Madang District of the highlands. Twenty-four people were baptised in the Yink River church on July 10.

The baptisms were the climax to eight years hard work by the Mission in the Simbai area. It was assisted by the Reverend John Cotter, Priest-in-charge at Port Moresby, who pioneered the work in the area, and Deacon Adam Matarakiki.

ONE MINUTE
SERMON

Making Up Our Mine On Mr. Holt

Making Up Our Mind On Mr. Holt

Mr Harold Holt is making very hard for us to assess him as a national leader. One can concede a lot to the cheerful, enthusiastic, vigorous man — as Mr Holt almost literally bounded back into Australia a week he certainly looked confident 1966 election-winner.

His brisk descent from the liner after a long flight which ended on one of Sydney's cold mornings of the year and his prompt off-the-cuff report on his mission before the microphone at the airport suggested a man fortunate to be at the peak of his physical and intellectual form.

It is barely six months since Mr Holt succeeded Sir Robert Menzies, and at the signs that the change was made in time because the burdens of the office are growing heavier the time. One hopes that Mr Holt will be able to find it to continue those activities (especially scuba-diving) which kept him in such excellent trim. Doubts, though, whether he will be able to do so in the presence of problems, especially those related to the war in Viet Nam, and the defence strategy of the Suez. There are also a East session and an election campaign to make the domestic scene usually busy in the next few months.

During the rushed tour from which he has just returned, Holt gave the impression that he had committed Australia to an unreservedly to support American policy and that in process he was slackening a traditional ties with Britain. He was seen at the airport, took part in a press conference and in his later address to the National Press Club in Canberra to modify this impression — not so much to deny his intention to “go all the way with L.B.J.” as to explain the more reserved nature of his criticism of Britain. He said that he had intended to visit Hanoi-Haiphong but that he had intended, indeed, he said, he felt that, having regard to his own problems at home, the British Prime Minister, Mr. Harold Wilson, was taking a courageous and firm

So that is one reason why cannot yet make up our mind about Mr Holt. He seems a little brash in some of utterances abroad and a li

Services which are conducted by Anglicans are marked with an asterisk

SUNDAY, JULY 24:
SACRED MUSIC: 7 a.m. A.E.T.
ENCOUNTER: 8 a.m. A.E.T.
Vision of Pierre Teilhard de
Chardin: 9 a.m. A.E.T.
Bible Study: 10 a.m. A.E.T.
Vigil: 11 a.m. A.E.T.
Bible Church, Auburn, Piencher,
Reverend D. Crowhurst,
REFLECTION SPEAKS: 4.15 p.m. A.E.T.
— Frontline.
— THE TREES AND PLACES: 9.15 p.m.
A.E.T. — Orinda Singers of Sodine
PLAIN CHRISTIANITY: 9.45 p.m.
A.E.T. — The Reverend Chester M.
THE EPIPHANY: 11 p.m. A.E.T.
— The Church of the Jesuit Fathers,
Farm Street, London.
MONDAY, JULY 25:
FACING THE WEEK: 6.25 p.m.
A.E.T. — The Reverend Alton F.
WINDWARD: 8.15 p.m.
SCHOOL SERVICE: 9.55 a.m. A.E.T.
— Some Heroes of the Old Testament
— The Writing on the Wall.
— 10.15 p.m. A.E.T. — 10.15 p.m.

A.E.T. "Mission in the Pacific",
MONDAY, JULY 25 TO
FRIDAY, JULY 29:
READINGS FROM THE BIBLE
and A.E.T. — The Reverend Ed-
ward White
PAUSE A MOMENT! 9.15
A.E.T.—Rudd John LeV.
FRIDAY, JULY 29:
A.E.T.—9.45 p.m. A.E.T. —
David's Cathedral, Hobart.
MONDAY, JULY 25 TO
SATURDAY, JULY 30:
DAILY DEVOTIONAL: 10
A.E.T.
MONDAY, JULY 25: The Rever-
end Edwin Robertson.
TUESDAY, JULY 26: Mrs E.
Cook.
WEDNESDAY, JULY 27: The Re-
verend Vivian Roberts.
FRIDAY, JULY 29: The Rever-
end John Gerr.
SATURDAY, JULY 30: "In

—Dr Geoffrey Fi

from New Zealand, will work has yet to be proved. Briefly, it is to allow selected prisoners to work in regular jobs outside gaols during the week.

Only certain types of prisoners could be chosen for such treatment. Obviously those convicted of violent crime would not qualify. It has usually been thought of as a kind of reform best suited to maintenance defaulters and serious traffic offenders. But the N.S.W. Minister of Justice, Mr J. C. Maddison who is promoting the innovation has mentioned a human problem — that many maintenance of

is probable, therefore, that the size of the number of unemployed

fenders feel so bitter against their wives that they would prefer to stay in gaol rather than be allowed to work outside to earn money that would be applied in reduction of arrears.

On the whole, though, the reform must be welcomed because it shows official readiness to take a more enlightened and merciful view of the manner of correction for types of prisoners most likely to benefit from it.

This, another of those common problems in which one would like to see all the States conferring so that benefit would result for all from the changes in ideas and experiences. On the other hand, initiative by one State has value in stimulating others to investigate the feasibility of similar reforms. Victoria's lead in the field of mental illness (particularly in the provision of more suitable accommodation for patients) is a conspicuous example of this. Unfortunately many patients need residential and day hospitals, not just buildings. But the unhygienic, gloomy barrack-like institution that is still to be found in most States must surely be capable of vast improvement.

No one can feel comfortable

The Archbishop And The Primate

Prison Reform

It did not seem strange to it apparently, that one segment of the Church in Australia should elect the national leader of that Church.

Further, I would be surprised if the new Archbishop of Sydney is chosen by the Australian bishops as Primate. From what one hears the more likely selection will be the Archbishop of Melbourne or the Archbishop of Perth, neither of whom is "Aus-

TELEVISION:
SUNDAY, JULY 24:
ABN 2, SYDNEY & CANBERRA:
11.00 - 11.30 AM: DANCE SERVICE -

One wonders whether the newspaper concerned would have as carelessly referred to Sir Roden Cutler, for example, as Governor-General of Australia. There's not much difference between that and calling the new Archbishop of Sydney the Prime Minister.

5.15 p.m.: SUNDAY SPECIAL.
8.15 p.m.: THE MEN IN BLACK

Many. Indeed, hope that the new Archbishop will have no such ambition in view of the big diocesan and metropolitan tasks that await him in Sydney.

—THE MAN IN
—THE STREET.

Read 1 Cor. 15 : 20-28
Now we come to a fa

A new argument comes here. Our Lord's resurrection necessarily because of the Man. By the son of "Adam," came universal death. Romans 5:12, that death could overcome by resurrection. Therefore Our Lord's resurrection was necessary so that might be the fount of resurrection to all who are "members of Christ".

But also "in" Christ, as His victorious nature we live, a resurrection to glory. And then is the fact of baptism.

The end comes when the
turns and hands over to
rather the Kingdom He
on.

There are those (Jehovah's witnesses and others) who say that the Scriptures speak of two resurrections, the first of

They hold that the abolition of all rule and authority over power is subsequent to the Second Advent and demands the knowledge of the

Again it is clear from 2 Th. 1:7-10, that glorious appearance of Christ to His people and judgement on the ungodly will take place at the same time. This is the general teaching of scripture that good and evil alike will be judged together. See also 1 Thess. 4:17. The "first" refers not to "before"

that live and reign with
through all the period of
dict. Rev. 7:14 (R.V.)

17 20. 3. Anne.

ANGLICAN OF THE WEEK

YOUTH FELLOWSHIP'S
BIG EFFORT
PARAPLEGIC CHAMPION FOR
JAMAICA GAMES

FROM OUR OWN CORRESPONDENT

Perth, July 18

Elizabeth Edmondson (15) won three gold medals for swimming at the Tokyo Paralympics and broke three world records, but lack of finance has reduced the numbers in the Australian team for Jamaica this year, placing Elizabeth as the first of four reserves. She has one leg encased in a metal brace to assist her walking.

Elizabeth is an active member of the Anglican Youth Fellowship at St. Nicholas, Forest Park, a Perth suburb.

The Paraplegic Association requires a further thousand dollars to assist Elizabeth in the team.

So the young people of St. Nicholas' parish went into action.

They first asked the rector to appeal in the church and in newspapers. This brought in donations totalling only \$130.

Then twenty-five young people whose ages averaged 18 initiated a plan and carried to a successful conclusion within a fortnight, a task which many thought to be an impossible undertaking.

MUCH ACTIVITY

This is what they did: one group collected bottles and paper; one member who owned a utility was assisted in removing general rubbish from backyards, removed clippings and tidied up gardens; another group washed cars for fifty cents each; a visit from a beauty consultant was arranged for which fifty cents was charged; admission to a light supper; a theatre's allocated two hundred tickets at a nominal sum which they sold for a dollar each. At seven-

city cents each 350 young people attended a Folk Night.

"We can hardly believe it, but the thousand dollars is there," said the organizer Bruce Langford, and Elizabeth Edmondson is now sure of going to Jamaica.

WORLD RECORDS

"It would have been a crying shame," he said, "if I had missed this opportunity," said her coach Tony Howson, for she held three world records, and it is undeniably the best paraplegic swimmer in the world for 55 yards (freestyle, back stroke and breast stroke).

In Brisbane recently she broke two of the her world records: times set in Tokyo in 1964.

But, hoping to the very last Elizabeth has quietly prepared with her training, going down to Bussby Park each afternoon and on Saturday morning to swim 11 miles. She contracted poliomyelitis when only fifteen months old.

St. Nicholas' Church, Forest Park, which lies in proximity to the Wembley Downs swimming pool, the Commonwealth Games held in 1962, was chosen for the Commonwealth of the sportsmen of the nation who have played their part in the strengthening of an international relationship and goodwill.

RELIGIOUS T.V. AND RADIO

THERE are people who want to view religion T.V. programmes. What do they look for? Perhaps above all they look for honesty, integrity and purpose, and also for entertainment. For if a programme fails to entertain at some level it will not be viewed at all.

I continue to view the Church and Life series "Living In The Lack Country" with amazement, and with shame. Amaze that a major Church continues to commit its image to the C.T.A., a series of programmes which perpetrate programmes that are so dishonest, so phoney and so lacking in purpose.

Last Sunday's Melbourne production for C.A.L.M. was no exception. Danny Webb, an expert at quizzes and women's programmes was pontificating on love, forgiveness and maturity through a lady psychologist and the director of the G.B.R.E. The programme began with a film clip from Zorba the Greek with no tongue in cheek Dan Webb and his psychologists were extolling Zorba as the very model of maturity, integration and zest for "Christian living" which they never let go.

Before G.B.R.E. appeared on the scene — and one wonders what a General Board of Religious Education has to do with explaining love, forgiveness and maturity came another inexplicably unrelated, irrelevant and phoney quiz on magicians and a puppet reciting Shakespeare and becoming bad friends in need of reconciliation and forgiveness! What would the average viewer of the Church should wish to know to be identified? The situation was so unreal and so unlikely to most of us that we were left to get the point! Like reciting the twenty-third psalm to African "hotshots" who've never seen a sheep or a shepherd!

I'm ashamed that my Church seems to have done nothing by way of protest against the suggestion that such poor and ill-conceived programmes should have been aired specifically at the non-Christian. I suppose you can't blame the C.T.A. as they are given so little budget, so little worthwhile creative manpower, and absolute disregard in the quality that reaches the T.V. screen. And the viewers in the new reality reach, this publication has been airing the letters to protest and criticism. So long as the Church's general character without question or comment, however is dashed up from behind the curtain, T.V. respect, there is little hope of change.

ANOTHER thing that has amazed me — why no protests about "It's Written"? Every letterbox in Sydney was visited by a Sunday morning television series of "scientific" films. The medieval world hailed this new venture in films. But not a word about the fact that the series was sponsored by the Seventh Day Adventist Church, the Australian Evangelical, Sanitarium Health Foods, and the Church of Christ. The religious programme geared to get at churchpeople by inviting them to write for a free "Bible" correspondence course.

AND TO MY KNOWLEDGE, NOT ONE RESPONSIBLE CHURCH LEADER WROTE TO ANY NEWSPAPER OR TO CHANNEL NINE DEMANDING THAT THE PROGRAMME "COME CLEAN" AND REVEAL ITS SPONSORS! AND DENOMINATION! Truly our watchmen are asleep.

I turned to the A.B.C.'s child Sunday Special at 5.15 p.m. I was treated to a film of a young boy striding around the world — with the moral "don't

forget to remember that all holidays are meant to be holy days" — a travesty that was a photo or two of the Mesque in Jerusalem — "on the very spot where Jesus, claimed the Temple" — and the beginning of a serial story on the life of Mohammed. Badly spaced if given, poorly written and conceived, and very dull stuff. I think I did learn a thing or two about the lives of the two children, how naughty — I think — Adam was, and how Christians should take their shoe off before praying for Islam. All of which shows that script writer had better go read the Bible again.

"Men In Black," the next of the controversial "Challenge" series on Sunday night, on G.B.R.E. T.V. was a remarkable! Incredible documentary on Fred Carholls and his priests — wouldn't help seeing the parallels with the problems and their Protestant and Anglican counterparts face. The problems of irrelevant training, conflictualism, and the problem of the slave, slavery to a system that won't let you be a slave. It would be to be — men with a sacred calling and a longing for freedom, freedom, responsibility. Our men in black, or grey, or blue, or white, don't show up any better or more.

RADIO

Not much to report this week. "O' Hymn and a Poem" on counterpoint Sunday. A rather in an imaginative piece of long-playing music. I think it was made by two very young people who were very much into it. I think it was made by two very young people who were very much into it. I think it was made by two very young people who were very much into it.

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THE "WORLD OF CHRIST", a publication of the Church of England Information Trust, is now on the printing presses and will be published on July 4. Orders should be placed immediately with the Book Department of THE ANGLICAN, G.P.O. Box 7002, Sydney.

GERALD STONE, who is a correspondent in Viet Nam for *The Australian* last year, sends us an answer to these questions:

- how did Australia become involved in Viet Nam?
- why has Viet Nam posed a moral question?
- will this war be for Australia a war without honour?

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Our Anglican of the Week, who has spent most of his ministry (apart from war service) in Victoria, has come to live in the warmer climate of Sydney where next Monday, St. James' Day, he will celebrate the golden jubilee of his ordination.

He is the Reverend T. A. Gair who looks too young and hearty to be 78 years of age. He is very tall — six feet five inches — and very active.

Mr Gair is one of the few farmer-clergymen in this country, being a share-farmer near Echuca on the Murray River. He had bought this farm for his eldest son but lost his life in the sinking of the Monte Video during the war.

He grows masses of flowers there and is delighted that his new home in Carlingbah, Sydney, has roses, camellias and azaleas in the garden.

Mr Gair began as a catechist in the Wimmera in 1910, going to St. Adian's Theological College, Ballarat, in 1912. He left in 1914, having obtained his Th.L. with honours, and was made deacon by Bishop Green. He then did hospital ship duty, returning to Melbourne in 1916, where he was ordained priest by the Archbishop of Melbourne for Ballarat.

As an Army chaplain from 1916-18, he saw service in England and France.

Then followed his ministry at Condam, Linton, North Melbourne, Lums, Mornington, Hastings, FOOTSCRAY, Oakleigh, Echuca, Seaford, Ashburton, Torquay and Whilderton. He obtained his Th. Schol. in 1952.

DR RAMSEY AT
WINCHESTER

ANGLICAN NEWS SERVICE

London, July 18

The Archbishop of Canterbury will give the first annual lecture for sixth formers from schools all over Hampshire on "Problems of Christian Belief" at Winchester Cathedral today.

This will be the first occasion of the kind arranged at the request of the County Education Authority.

On Sunday, the Archbishop presided at Sung Eucharist in the cathedral and in the evening preached at a festival service of the Cathedral Friends at 3 p.m.

The cathedral was decorated with over 20,000 flowers, with a theme based on a service written by a former Dean, thinking of the city through the people who have embellished the large organ which has been a part of the city's life for centuries. Large evergreen wags formed a part of the decorations and some were supported from hooks which have not been used since Mary Tudor's wedding to King Philip of Spain.

MAJOR TASKS OF THE W.C.C. DESCRIBED IN DE-WESTERNISATION A PRIORITY FOR THE CHURCH

ECUMENICAL PRISON SERVICE

The World Council of Churches is adding to the major tasks facing the Anglican Church in Australia the task of 'de-westernisation' in the coming year.

Dr Blake, who was elected W.C.C. general secretary on December 1, declared that the council must become so much an instrument of Western culture and must struggle to become more truly ecumenical.

"A living Church must transcend its cultural setting just as a university to remain alive must seek to be universal lest it cease being a producer of culture and so become a diminishing force in the life of its people," he said.

Dr Blake, who spoke on the present and future of the W.C.C., shared the platform with outgoing W.C.C. general secretary Dr W. A. Visser 't Hooft, who spoke on the W.C.C.'s history and development.

Dr Blake and Dr Visser 't Hooft came here on the ship from Istanbul where they paid a formal call on the Ecumenical Patriarch.

(During their visit in Istanbul Dr Visser 't Hooft and Dr Blake in addition to a large audience with the Patriarch and meetings with various Patriarchate officials, also visited the Ecumenical Patriarchate in Istanbul. They also attended a liturgy in the Patriarchate Cathedral at the end of which the Patriarch gave an address welcoming the visitors and presented to Dr Visser 't Hooft a specially designed cross.)

In his speech to the Athens Faculty, Dr Blake stressed the importance of the future of the ecumenical movement and the W.C.C. rest comfortably in Geneva with tokens of Orthodoxy on its staff and committees.

TWO TASKS

"It must struggle to lose its Westernness in a new ecumenicity, but this transformation will not come without a great effort. And this effort must not only be made by Geneva and the West, but by all churches, but by every Eastern church as well."

Dr Blake listed two other tasks immediately facing the World Council.

● The W.C.C. and its member churches must make "a careful response... to the new ecumenical stance of the Roman Catholic Church."

● The W.C.C. must help its member churches to find their relevance, more to become participants in the establishment of the new revolutionary one world which modern technology and rising human expectations are producing.

He mentioned as a particular problem "the increasing polarization between rich and poor nations, between the rich within them and their poor (which), promises a sharpening crisis, world-wide unless we find a way of reversing the economic trend of the rich getting richer and the poor getting poorer every year."

Dr W. A. Visser 't Hooft in his assessment of the W.C.C.'s history told his audience that one of the lessons learned was "that the church must express in our common life, in co-operation and witness, that which the Christian churches hold in common, we are led forward to greater and deeper unity."

Secondly, he said, is the "idea" that "ecumenism must never be confused with doc-

trinal relativism or indifferentism. Ecumenical dialogue which for reasons of politeness or opportunism conceals the real issues does far more harm than good."

We need not be afraid of frank discussion of differences as long as we all realise that our disagreements are disagreements, not a matter of agreement concerning the fact of the Lordship of Christ..."

The other lessons he listed included: "We must all be ready to reach out as well to give the world is too strong for a divided Church; the churches

can accomplish their ecumenical task only if they eliminate their relationships all worldly, non-theological and non-ecumenical factors of influence; and church unity must take a visible, tangible form, but that unity must not be understood as unity or the loss of freedom and independence."

During their visit to Athens W.C.C. leaders were received by the Archbishop of Athens and members of the various Church organisations. The Prime Minister of Greece, Karamanlis and Archbishop Kallistos, and the Under-Secretary of Foreign Affairs.

DAYS OF NATIONAL CHURCHES ARE OVER - BISHOP MOORMAN

ANGELICAN NEWS SERVICE

The days of the Anglican communion as a "national" Church are over, and the question now is whether it will join up with one of the main groups of Christians - Roman Catholics, Orthodox or Reformed.

This statement was made by the Right Reverend John Moorman, Bishop of the Diocese of the Anglican communion in Australia, at a conference last night in the Anglican House in Sydney.

Dr Moorman was the senior Anglican observer to all sessions of the Anglican Council.

"The Anglican communion began as a 'national' Church," he said, "and my work as an observer is done, it is, and to some extent, it still preserves that characteristic, although it has spread all over the world."

"Many would like to continue as such, but the days of 'national churches' are over, and the Anglican communion will probably have to join up with one, or other of the main 'families' or groups of Christians."

STUDENTS CONFER IN BRISBANE

FROM A COMMUNION REPORT

Brisbane, July 18

Fourteen students from the St. Francis' Theological College attended the annual Conference of Theological Students, the annual conference of the Queensland Baptist College.

They were presented by representatives of the Anglican, Methodist, Presbyterian and Baptist churches. The Relative Importance of the Bible as Prophet, Priest, and Counsellor.

Mr John F. Naumann, a final year student, delivered a paper in which he pointed out findings to note areas of agreement between the Anglican and Methodist churches, and the ordained priest as divinely empowered and humanity authorized representative and organ of the Body of Christ, and a representative of Christian life in the world.

The reading of the papers was followed by lively group discussion, with a pooling of findings to note areas of agreement between the Anglican and Methodist churches.

A short service of worship was offered in the chapel of the St. Francis' Theological College, and the students were invited to accept the full responsibility of the Christian faith.

The value of these annual seminars has led to the formation of a committee to continue to organise an Australian Council of Theological Students, in 1967.

that it has created a new ecumenical situation.

"Whether we like it or not things can never be the same again. The Anglican communion in Rome has to some extent, taken a new direction, and the question now being asked is: What is the rest of Christendom going to do about it? How does this apply to the Anglican communion?"

"The Anglican communion began as a 'national' Church," he said, "and my work as an observer is done, it is, and to some extent, it still preserves that characteristic, although it has spread all over the world."

"Many would like to continue as such, but the days of 'national churches' are over, and the Anglican communion will probably have to join up with one, or other of the main 'families' or groups of Christians."

THREE FAMILIES

"There are three such families: Roman Catholic, Orthodox and Reformed. Here it is important to note that, roughly speaking, of every ten people in the world, six are members of one, two are Roman Catholic, one is Orthodox and one is Reformed (that is, Lutheran, Anglican, Methodist, Baptist, and others)."

"With which of these three families do you wish to join?" he asked. "The Anglican communion eventually find its home?"

To most people, he said, there was no difficulty. They could not see any harm in joining any of the three families, and they would follow their Reformers.

That had been the hope expressed by the Nottingham Faith and Order Conference in 1964 (which had met at Easter, 1964) at a large day for convening for the first time in England was concerned, and it was already a fact that the Anglican communion was in various parts of the world.

"Plans for union with Methodists and other churches are under discussion, and what is sometimes called 'the new area to Church' which means no more than an amalgamation of the ten per cent. of those who

BISHOP WITT VISITS KUNUNURRA

FROM OUR OWN CORRESPONDENT

Kununurra, July 18

The Bishop of North West Australia, the Right Reverend Howell Witt, and Mrs Witt, having travelled overland from Derby in the company of The Reverend Dr. Barry Huggitt, were met here by the Reverend Barry Green of Kununurra and the Reverend Barry Huggitt of Port Hedland on June 20.

A service of Holy Communion was celebrated by the Bishop on Monday evening, following a visit to the local school and the local hospital.

Tuesday morning the Bishop and his party, who for Kununurra, via Nicholson Station and called at every of the stations on the way.

At sundown the party arrived at Argyle Downs Station, where they spent the night on an overnight stay and here the Bishop took evening service and a Communion service next morning before leaving.

On arrival at Kununurra the Bishop together with leaders of the Presbyterian and Methodist Church missions held a conference of far reaching importance, in the presence of the Anglican of Kununurra.

Following the conference the Bishop met the members of the various Church organisations in Kununurra and Kimberley Region, and the Anglican of Kununurra.

Friday evening two adult girls were baptised and confirmed in the Anglican of Kununurra.

Later that evening the Bishop attended a public meeting in the undercroft of the school where he discussed "Viewpoints in Unity" together with other church leaders and members of the public.

The Bishop's visit ended on Sunday after he celebrated Holy Communion at Kimberley Region, and then departed for Port Hedland via Kununurra.

CZECH THEOLOGIAN RETIRES

ECUMENICAL PRISON SERVICE

Professor Josef Hromádka, the well-known Czech theologian, who has been a member of the Faculty of Theology in Prague for 46 years, has retired.

His successor is Professor J. B. Nejedlik, who is now a Professor of New Testament Theology.

NEW BISHOP OF FULHAM

ANGELICAN NEWS SERVICE

London, July 18

The Right Reverend F. B. Rogers, Bishop of Mauritius, has been appointed Bishop Suffragan of Fulham, in succession to the Right Reverend R. N. Coote, who is now Bishop Suffragan of Colchester.

"We have had so much of a difference of opinion, misunderstanding and quarrelling that the Anglican communion has made a big difference."

"Rome is now very anxious to enter into dialogue and discussions with Anglicans, realising we have much in common."

"We live in a strange and exciting world, and the things we are happening. How this will move in the next few years, it is very difficult to say."

"The important thing is that we should step out of our isolation, and open to explore and to understand the various movements of the Spirit, and be ready, when the time comes, to follow where God leads us."

ANGELICAN-METHODIST COUNCIL

ECUMENICAL PRISON SERVICE

London, July 18

To encourage the growing together of the Church of England and the Methodist Church, a new body at local levels will be set up, to be known as the Anglican-Methodist Council, and it was already a fact that the Anglican communion was in various parts of the world.

"Plans for union with Methodists and other churches are under discussion, and what is sometimes called 'the new area to Church' which means no more than an amalgamation of the ten per cent. of those who

a very impressive service held in the Roman Catholic Church which was held for the purpose of all Anglican services. Following this service the Bishop, visiting clergy and members of the congregation, retired to Church House, in a simple and moving service was called at every of the stations on the way.

The evening closed with the singing of the hymn 'The Church of the Confirmation cake by the two new members of the church, and a rousing discussion led by the bishop on the place of the Church in the world of today.

Saturday morning was left free to enable the bishop to conduct any private interviews requested of him and also to enjoy a trip around the town and surrounding countryside.

A parish picnic tea was held at the delightful grounds on the banks of the Old River.

Later that evening the bishop attended a public meeting in the undercroft of the school where he discussed "Viewpoints in Unity" together with other church leaders and members of the public.

The Bishop's visit ended on Sunday after he celebrated Holy Communion at Kimberley Region, and then departed for Port Hedland via Kununurra.

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STEPHEN MOOR

227 LIVERPOOL ROAD,

5TH STRATHFIELD, N.S.W.

