









# ADELAIDE'S TRIBUTE TO THE LATE PRIME MINISTER ECUMENICAL MEMORIAL SERVICE

FROM OUR OWN CORRESPONDENT

The service which was arranged to take place as a memorial to the late Prime Minister, Mr Harold Holt, was unique in that for the first time in a religious service all the Christian churches in South Australia were represented on the platform, in most cases by the Heads of Churches.

Representation was not a formal gesture for almost all of the Heads of the Churches had a share in the conducting of the service.

The service was arranged by a small committee of members of the churches in collaboration with the State Government and the civic authorities of the Adelaide City Council, who made the Town Hall available for the service.

The Town Hall was filled with 1500 people, many of whom came from city offices while many others were in casual dress.

The Governor of South Australia, Sir Eric Baxby, and Lady Baxby were present with members of their household. They were met at the entrance and escorted into the hall by the Lord Mayor and Lady Mayor, Mr and Mrs W. L. Bridgland.

The Lieutenant Governor, Mr J. Napier, the Chief Justice, Dr J. Bray, the Heads of the

Armed Services, the aldermen and members of the City Council, and many other civic leaders were present.

The Premier of South Australia, the Hon. D. A. Dunstan, who was attending the service in St. Paul's Cathedral, Melbourne, was represented by the Speaker of the House of Assembly, the Hon. L. G. Riches.

Those taking part in the service on the platform were the Bishop of Adelaide, the Right Reverend T. T. Reed, the Roman Catholic Archbishop of Adelaide, the Most Reverend M. Beovich, the President of the Methodist Conference, in S.A., the Reverend M. C. Trenorden, the Moderator of the Presbyterian Church in S.A., the Right Reverend A. T. Correll, the President of the Lutheran Church of S.A., the Reverend G. O. Minge, the President of the Baptist Union in S.A., Mr C. McFarlane, the President of the Churches of Christ, in S.A., Mr S. Neighbour, the President of the Congregational Union of S.A., Dr P. D. Finnegan, the Reverend Fr. Paulson of the Greek Orthodox Church, the Brigadier Baurioch, the Divisional Commissioner of the Salvation Army in S.A.

The prayers during the order of service, which had been especially compiled and written for the occasion, were offered by the Reverend M. C. Trenorden.

They were in the form of a short liturgy with congregational responses. The address was given by the Bishop of Adelaide. The blessing at the conclusion of the service was pronounced by Archbishop Beovich.

There were three short readings from the Scriptures, by Mr Neighbour, the Right Reverend A. T. Correll and Brigadier Baurioch.

The large congregation bore its part in the service and sang the two hymns very movingly.

In his address the Bishop exhorted the Prime Minister as a

good man and a very worthy successor to the line of men who have given themselves unsparringly as Prime Ministers of this country.

The Bishop said that they were all gathered at the Memorial Service not simply as those who had sorrow because of the tragic death of one who had been their Prime Minister, but because they believed in the life beyond and the life everlasting.

The Christian message of salvation through Jesus Christ gave meaning to the memorial service. The Organist of St. Peter's Cathedral, Mr J. D. Stale, played the organ for the service.

The whole service was a reverent and moving tribute to the Prime Minister whose sudden death had cast a gloom over the whole State.



—Adelaide "Advertiser" picture—

## ANNIVERSARY CELEBRATED AT TOORA

FROM A CORRESPONDENT

During December, the people of St. Thomas', Toora, Victoria, celebrated their seventh-fiftieth anniversary of their church.

The first opening of the celebration was on the exact day when several new pews gifted by the people of St. Thomas' were dedicated on February 15.

On the exact day on which, seventy-five years ago, Bishop P. F. Go, arrived on the shores of the coast, Southern River, to set the foundation of the new brick church rising among the stumps and mud of the old settlement.

The main celebrations, however, centred in December, the month when the church was finally completed and dedicated. A concert and social evening was held on December 8.

During the first half of the programme various local folk

contributed to the celebration by singing a number of Christmas carols by the light of coach lamps.

After the hour, the Reverend C. D. H. Pilkington, welcomed the audience and read messages from those unable to return for the occasion. Two senior parishioners cut the anniversary cake, the top tier of which was a scale model of the church.

Then followed a cavalcade of district history. Authentic costumes dating from 1830, original sketches, and appropriate folk songs presented by a quintet, illustrated the commentary "The Years Between" from their researches into district history.

During the evening the archdeacon, the Venerable F. W. Hipkin, officially launched "The Years Between", the booklet written to mark the seventy-fifth anniversary.

On Monday night, December 11, a Confirmation service was held. The final event of the celebrations was a 6.30 a.m. Communion service on St. Thomas Day, December 21.

As a result of several generous gifts, the church can now be completely refurbished with memorial plaques a fitting reminder of the past and an inspiration for the future.

While the Bishop was in the area, he took the opportunity of inspecting the works at Barry's Beach, the new multi-million dollar oil installation project.

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## NEW APPOINTMENT FOR CANBERRA

The Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, announces the appointment of the Reverend Philip Grundy, as Field Officer in Evangelism and Stewardship for the Diocese of Canberra and Goulburn.

He will take up his new duties in February.

Mr Grundy has been Rector of Nyngan in the Diocese of Bathurst for the last five years, becoming Bishop of the Diocese of All Saints' Cathedral, Bathurst, for three years.

After his education at St. John's College, Oxford, and Wells Theological College, Mr Grundy was ordained by the Bishop of Peterborough and served on the staff of the industrial parish of Kettering before coming to Australia.

The office of Field Officer in Evangelism and Stewardship was created by the Diocesan Council a few months ago.

Mr Grundy is a man of many gifts and his work will be integrated with that of the Department of Christian Education.

He will live in Canberra. He is married with two children.

## CONFERENCE ON VOCATION

FROM OUR OWN CORRESPONDENT

A vocational guidance conference was held at St. Anne's School, Sale, from December 10 to 18.

Twenty people between 16 and 25 years of age attended the conference under the leadership of the Bishop of Gippsland, the Reverend R. E. Ellis (Rector of Warragul), the Reverend Deaconess Nancy Drew (Church Family Welfare Officer, in the "Catholic Worker" or "Heyday"), Mr Bruce Buchanan (lecturer, Brotherhood of St. Laurence, Melbourne), Miss M. Davey (Social Worker, Brotherhood of St. Laurence), and Miss J. Meyer (Church Missionary Society, Tanzania).

The conference was an experiment in helping young churchmen to study the matter of vocation in an atmosphere of "serious freedom".

There were sessions of Bible study, information about the fields of Christian service of which the staff members had knowledge and group discussion for individual and group discussion of the Christian faith and life.

The general impression was that the experiment was well worth making and should be repeated, though with some improvements in planning and programme.

## STANHOPE'S NEW CHURCH

FROM A CORRESPONDENT

Stanhope, January 8  
The Bishop of Bendigo, the Right Reverend R. E. Riches, dedicated St. Matthew's Church, Stanhope, on December 24.

The Holy Communion was celebrated for the first time in the new church on Christmas Day.

A feature of the building are the four buttresses which carry the roof and support the building into which are set several beams of wood, showing building strength and reminding passers-by of the strength of the church.

The contract price of the building is \$31,000. The architects are Kenneth H. Crozier and Associates of East Kent.

This new church replaces a weatherboard building once used as a school and when purchased by the church authorities was owned by the Kyabram Masonic Lodge. It was placed on church land in 1921.

The new St. Matthew's will serve as the parish church for Anglicans in the townships of Stanhope and Girgarre.

## PARISH HISTORY RECORDED

FROM A CORRESPONDENT

Melbourne, January 8  
History in the Church is made in the day-to-day affairs but seldom recorded until it is too late.

Through the work of Mr Horace K. Hall, a vestryman and a member of A.N.Z. Bank, a bound history of St. Silas', Stanbury, Melbourne, has been compiled.

Photostat copies will be lodged with the Latrobe Library and the Diocesan Registry.

The volume was received on December 17, by the Chancellor of the Diocese, Sir Eric Baxby, Ferring, in a simple but effective ceremony.

The history was then returned to the vicar's wardrobe for future reference in the life of the church to be recorded.

In his address the vicar, the Reverend J. P. Stevenson, said the church stood for the Law and Prophecy and the history recorded in the red book would show all men how faithfully St. Silas had fulfilled the law and how strongly they had proposed the work of the Lord and spoken out against wrongs and injustices.

## NEW SCIENCE BLOCK OPENED FOR GIRLS

FROM A CORRESPONDENT

A new science block costing almost \$50,000 was opened on December 9 at the Sydney Church of England Girls' Grammar School, Moss Vale, by the President of the Legislative Council, Mr H. V. Badd.

The new block provides modern science facilities for more than 200 pupils at the school, set in 500 acres of lush farmland, approximately 9 miles from Sydney.

Addressing the large crowd of parents and friends at the opening ceremony, Mr Badd said that altogether the four schools conducted by the Sydney Church of England Grammar School for Girls were receiving \$100,000 in Commonwealth grants for science buildings.

## MISSIONARY FOR CLE

FROM A CORRESPONDENT

Miss Heather Bewley will sail on January 29 for Calcutta to work as a S.A.M.S. missionary.

She will join the staff of St. Paul's School, Vinnai del Mar, to teach the English-speaking children.

St. Paul's School is one of several administered and maintained by the South American Missionary Society.

Miss Bewley's voluntary service will be held at St. Paul's, Carlingford, on Thursday, January 10.

The Reverend J. Brian Richardson will preach. The orator is the Reverend Harry Goodnow.

ing ceremony, Mr Badd said the entire cost of the block had been provided by the Commonwealth Government under its scheme of grants for the building of science laboratories in independent schools.

Mr Badd said that altogether the four schools conducted by the Sydney Church of England Grammar School for Girls were receiving \$100,000 in Commonwealth grants for science buildings.

Parents, old girls and friends of the school had also contributed generously towards meeting the cost of building extensions at the schools.

Over the girls' gifts which had totalled \$216,210," Mr Badd said.

S.C.E.G.G.S. Council of Schools conducts four modern schools and two preparatory schools at which there are 1880 pupils.

In the past twelve months, more than \$400,000 has been spent on a building and development programme for S.C.E.G.G.S. schools.



At the opening of the new Science Block at S.C.E.G.G.S., Moss Vale, on December 9 are (left to right): the headmistress, Miss Valerie Horniman; the Right Reverend H. G. S. Bright; and Mr H. V. Badd.







## LETTERS TO THE EDITOR

The following letter to the Editor has just recently received no editorial policy. It is accepted for publication, letters of approval or constructive criticism, if possible, to be printed. Letters of abuse or personal attacks are not accepted for publication. Part of some of the letters may have been omitted.

## B.C.A. AND THE NORTH WEST

## INDUSTRY IN THE BUSH

TO THE EDITOR OF THE ANGLO-AN

Sir,—It would be a great pity if Jean Ashon's excellent article on one aspect of the Bush Church Aid Society's valuable work should serve to hide another aspect of it, and because we in the North West are deriving such tremendous benefit from it I think it right for me to draw the attention of your readers to what the Society is doing to provide jobs for thousands in this.

In February of next year the seventh print maintained in this respect by the B.C.A. and the staff, which means that as far as the North West is concerned nearly half the clergy are there thanks to the Society.

But that is not all. These clergy come from New South Wales, Victoria, South Australia, Western Australia and the Australian Capital Territory, and it is good to know that the B.C.A. is able to call on men from the calibre of their clergy.

Mention should be made too of the calibre of their clergy. The last two men to come were real ecclesiastics, one of the highest marks ever earned in the B.C.A. examination. Another man has learned to fly and holds a pilot's licence.

Some parts of this doctrine of long years of bush ministry to old type spent in visiting stations, and honest and thorough results is being added the responsibility of ministering to scientists in defence establishments, and to families living in the bush.

So much so that in the new year it will be necessary to hold a school for industrial chaplains. In the bush.

It is good to know that the Bush Church Aid Society is not only aware of the changes that are already appearing in the character of the bush ministry but is geared to recruit and send the right kind of men to do it.

Yours sincerely,  
J. HOWELL, N.W. AUS.  
Geraldton, W.A.

## THE MAGI

TO THE EDITOR OF THE ANGLO-AN

Sir,—John Pomeroy's interesting (December article) is rather obscurely worded in the opening sentences. He says, "no biblical verification exists for this story," when he means, "for the fulfilment of the story." Matt. 2:1-18 is the Scriptural record of the episode.

"This record does not mention the infant in the manger" as the article implies that it does, in fact, Matthew's "young child" (chap. 2, v. 6). The Scripture also makes it clear that the infant, after being informed by the "magi from the East" of the birth of the "king of the Jews," enquired of "the chief (Jewish) priests and scribes, where the Christ should be born." His cross-examination of the foreigners was designed to fix the present age of the infant, with a view to His discovery and subsequent identification.

Yours faithfully,  
(The Reverend)  
RALPH OGDEN  
Reputation Hospital,  
Concord, N.S.W.

## RETIRED BUILDER NEEDED

TO THE EDITOR OF THE ANGLO-AN

Sir,—After a cycling and wrecked Mitchell and Edward River Missions donations were received from various sources for the restoration of personal possessions, an architect was engaged to design a new building. The architect was called, but the charges were too high for the work. The building might be built by hand. This is largely due to the fact that the building is the high cost of building works at such distances from the city. The building mission builder in the diocese and who has been fully occupied in building one of the several structures required in the Torres Strait area.

There is sufficient money in hand both for materials and for reasonable salaries. The building mission builder to come and help us to build the building. We have only one building people. We and they have almost lost hope that these buildings will be built.

Information can be obtained from: The Bishop of the Torres Strait, Queensland, 4875.

Yours sincerely,  
JOHN CARPENTARIA.

## CHURCH HISTORY PAPER

TO THE EDITOR OF THE ANGLO-AN

Sir,—I may enter a protest about the "Church History paper 2" which I have just received. I think some of the material which should be scrutinized carefully before it hardens into print.

The paper is full of interest but I am sorry to find that it contains a number of errors. I think that questions 3, 4, 5, 6, 8, 9, 11 and the alterations are offered, and are specialised in their scope and content. I think some of the material which should be scrutinized carefully before it hardens into print.

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Question 10 is either carelessly or peculiarly framed: Why should we expect our candidates to write notes on Gliddon and Pusey's sons? Who was Henry Ford? Why is Bishop Headlam not so distinguished while Bishop O. A. Selwyn gets the purple?

The paper as set must have lighted too heavy a burden upon the candidates and I advocate the return to a system where the knowledge of the candidates is tested on the main rather than the minor details.

I am,  
(The Reverend)  
Waverley, JAMES TRAINER.

## THE TEACHING OF CHILDREN

TO THE EDITOR OF THE ANGLO-AN

Sir,—I am an Anglican layman, and a member of the young people's group. I am concerned at the appalling standard of religious instruction available to young Anglicans. As I understand it, the religious instruction in schools and parents. All three must be of the same standard, and often inexperienced. The religious instruction in schools and parents. All three must be of the same standard, and often inexperienced. The religious instruction in schools and parents. All three must be of the same standard, and often inexperienced.

Divine Teacher, is avoiding at all costs the subject of the Trinity, entrusted to it by His Lord. Despite the great emphasis at present on the Trinity, the subject of the Trinity, entrusted to it by His Lord. Despite the great emphasis at present on the Trinity, the subject of the Trinity, entrusted to it by His Lord. Despite the great emphasis at present on the Trinity, the subject of the Trinity, entrusted to it by His Lord.

I am prompted to write this, following the observation of my friends' reaction to this inquisitive situation. At Sunday school, they are exposed to a disjointed miscellany of Biblical anecdotes, usually Old Testament in character. Naturally this does not in any way relate to Anglicanism, to Catholic Christianity, to the Anglican Church, to the Anglican Church, to the Anglican Church, to the Anglican Church, to the Anglican Church.

At school, my children receive religious instruction from a Presbyterian minister (at present, I am not sure if it is a Presbyterian minister). I am not sure if it is a Presbyterian minister. I am not sure if it is a Presbyterian minister. I am not sure if it is a Presbyterian minister. I am not sure if it is a Presbyterian minister.

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## I'D LIKE TO KNOW...

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. W. Madick

## Is there anything in horoscopes?

Fascinating, a very great deal. Many of those who make predictions, perhaps with independent daily columns in some magazines and newspapers, are very good at their material. But that, of course, is not the real question. There are many who claim to tell the future, and to give guidance lines for our moral living?

Perhaps we might first try to see from the point of view of the stars, perhaps with independent daily columns in some magazines and newspapers, are very good at their material. But that, of course, is not the real question. There are many who claim to tell the future, and to give guidance lines for our moral living?

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## ATTITUDE TO WAR

TO THE EDITOR OF THE ANGLO-AN

Sir,—I would be interested to know on what facts corresponding to the present day, the use of their opinions?

So Louis de Wohl writes, "Let us get this straight from the start: it is not prophecy. It is dealing not with certainties, but with tendencies. It has a fairly wide margin for error—but it is not a partnership."

May it be along social lines that astrology can contribute to the future? The comparison of horoscopes is the only certain way of making marriages not a mystery, a partnership?

But the man in the street does not want tendencies shown but certainties. He is not interested in the future, but in the present. He is not interested in the future, but in the present. He is not interested in the future, but in the present.

## U.S. CUMENICAL DIRECTOR

CUMENICAL PRESS SERVICE

Washington, January 11, 1948. Father Law also served as managing editor of the "Mississippi Review" and as a participant in several ecumenical executive director of the Catholic Bishop's Committee for Ecumenical Interrelations (U.S.A.).

He has represented the bishops' committee in talks with the Methodist Church of the U.S. and the Protestant Secretariat could be achieved by the introduction of short intensive courses, such as summer schools.

## Readers are invited to submit questions on faith and morals to the Editor. Questions marked "not pertinent" will be held in reserve for a later issue.

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## TENDENCIES

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## CANTERBURY BOOK DEPOT

27 LEIGHTON STREET, ADELAIDE, SOUTH AUSTRALIA

THEOLOGICAL • BIOGRAPHICAL  
BIBLES • GEN. LITERATURE  
PRAYER BOOKS • NOVELS

## MONEY HELPS THE CHURCH

## CANTERBURY BOOK DEPOT

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## THEOLOGICAL • BIOGRAPHICAL

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(Continued from page 2)

are now, inconsistent with the belief that the aggressive ambitions of Communist China and North Viet Nam—largely North Viet Namese in old Indochina, overlapping in Thailand, Chinese in the rest of South-East Asia—would surely feed on each other. In the eyes of the rest of South East Asia, certainly they were part of a common and parallel

8. We then come to the eight-year period of decision, the fall of 1961. By then, the "guerrilla aggression" (Hilsman's phrase) had assumed truly serious proportions, and morale in South Viet Nam had been shaken. It seemed highly doubtful that with

President Kennedy took the decision to raise the ante, through a system of advisers, pilots, and supporting military personnel that rose gradually to the level of 25,000 in the next three years. In effect, it was decided that the United States would take those additional actions that appeared

early, required to meet the situation, not knowing for sure whether these actions would in fact prove to be adequate. The period following the withdrawal from early 1962 right up to February 1965. Within this period, however, political deterioration in South Viet Nam was continuing, and I think the decisions that I think must be counted as the ninth critical point of United States policy making. It was decided at that time that the United States would do everything necessary to support the war, it would no longer adhere to its posture of not all support of the Diem regime because that regime made no changes in its policy of operation. The record of this period has been described by Robert Shaplen and now by Hilsenrath. Undoubtedly, our new posture was a constructive one. It was the basis of the Diem's overthrow in November 1963.

Unfortunately, the fall of Diem while it had overwhelming popular support in South Viet Nam failed to produce an effective new government. For a long time

In early 1964, President Johnson's administration had reaffirmed all the essential elements of the Kennedy Administration policy of non-interference in the internal affairs of South Vietnam. The Kennedy Administration had been determined to support the South Vietnamese government and through firm internal deterrence to prevent any serious change in policy in this period toward the South Vietnamese. The Kennedy Administration had excluded any actions that were not excluded in 1954 or 1955. The Kennedy Administration had made the South Vietnamese government the primary object target for February 1964. The Kennedy Administration had made it clear that the policy was to make the policy of non-interference in the internal affairs of South Vietnam. The Kennedy Administration had made it clear that the policy was to make the policy of non-interference in the internal affairs of South Vietnam. The Kennedy Administration had made it clear that the policy was to make the policy of non-interference in the internal affairs of South Vietnam.

The summer of 1964 did bring a new phase, though not a change in policy. The situation was continuing to decline, and North Vietnam may have been emboldened by the trend. Certainly, infiltration was rising steadily, and, as we now know more clearly, began to include substantial

This led President Johnson to ask Congress to approve the Gulf of Tonkin Resolution, which authorized the president to take all necessary measures to repel any attack on the United States and to prevent further attacks. The resolution was passed by a large margin in both the House and the Senate.

As he to refute these contentions. As has been repeatedly made public over the past two years, we know that one North Vietnamese agent, Nguyen Thanh Son, Viet Nam by December 1965, and we know that several other regiments entered in the spring of 1965 on time-tables of infiltration that can only have reflected command decisions taken in Hanoi prior to the beginning of the bombing.

From the standpoint of the basis for U.S. decisions, this evidence significantly reinforces the February picture that Hanoi was moving for the kill. Native North Viet Namese alone or in regular units were in themselves no more and no less aggressive than the earlier native South Viet Namese who had gone north and become North Viet Namese nationals.

As to any tacit agreement, these facts alone seem to disprove that there ever was one. Moreover, the students of North Viet Namese behaviour, and especially of their recent major captured North Viet Namese documents, would in any event find such an allegation reasonable. Is it not far more reasonable to conclude that Hanoi preferred to conceal its hand, as

was prepared at all times to put in whatever was necessary to bring about military victory—and that the regular units were simply a part of that policy, introduced after they had run out of native southerners and wanted to maintain and step up the pressure?

But this historical point is less important than the fundamental elements of the situation as it stood at the time. On the one hand, all of what I have called "described as the bedrock elements" still remained: a strong Chinese Communist and North Vietnamese threat to South-East Asia, a crucial link between the

Moreover, the wider implications for our commitments elsewhere in South Vietnam, where they had ever been. Viet Nam still constituted a major, perhaps even a decisive, test case of the "war of national liberation" or "people's wars" could be met and countered even in the extraneous areas of the Republic of South Viet Nam. Then it was, now, had been I think rightly judged that a success for Hanoi would encourage the use of this technique by Hanoi, and over time by the Communist Chinese, and drawing the Soviets into competition with Peking and Hanoi would be the otherwise profound

Finally, it was judged from the outset that stronger action by the U.S. in Viet Nam would not operate to bring the Soviet Union and Communist China closer together and that the possibility of major Chinese Communist intervention could be kept to a minimum, as long as we made it clear at all times, by both word and deed, that our objective was confined solely to freeing South Viet Nam from external interference, and that we did not threaten Communist China, but rather looked to the ultimate hope of what the Manila Declaration of last

called "reconciliation and peace throughout Asia". On the other hand, it was recognised from the outset that the taking of these new major military measures involved heavy costs and hazards. The South Viet Namese still had to play the crucial role in military operations.

The balance was struck, after the most careful deliberation, in favour of the course that has since been followed. The key elements in the policy were stated in President Johnson's Baltimore

resources of this area are large and its people — while not capable of the kind of dramatic progress we have seen in the northern parts of Asia — have great talent, intelligence, and industry. Its geographical location while it should not be in the path of great power collisions, is crucial for trade routes and other respects.

From the standpoint of our own security and the kind of world in which we wish to live, I believe we must continue to be deeply concerned to do what we can to keep South-East Asia free

falling under external domination and aggression that would contribute to such domination. A I believe also that we have wider concern in doing what we can, and as we are wanted, to assist sound programmes on individual country or a regional basis, and to improve the welfare of the peoples of the area. A I do not think that you can do the latter unless the former is achieved.

The independence of South

Viet Nam critically affects South-East Asia. South Viet Nam's 15 million people are important in themselves, but they assume an additional importance if the judgment is accepted that a success for aggression there would drastically weaken the situation in South-East Asia as a whole, indeed beyond. That judgment cannot be defended solely by reference to the dynamics of the major aggressive powers and their prospective victims in the past. I myself believe that the parallels have validity, but the question is always that Justice Holmes called "concrete cases." In this concrete case, I think

underlying judgment has been valid, and remains valid to-day.

None of us can say categorically that the Communist China would in due course move to dominate wide areas of South East Asia through pressure and subversion. But surely Adlai Stevenson was right that the threat of Communist China is not so fanciful that it should not serve as a valid assumption

policy. And we can be more categorical that Hanoi intends to dominate at least the successful states of Indochina, and would move rapidly to this end if we were to get practical control of South Viet Nam.

Perhaps the hardest point for some to grasp is the psychological impact of a development such as the fall of South Vietnam in this setting. As to Hanoi and its intentions, and most

...peering judgment and past experience point to the conclusion that it would greatly encourage them to push further. As to threatened nations, the view of their leaders is a matter of record. All over South-East Asia whatever the posture of the individual nation, the great body of responsible opinion—and I invite you to check this against a first-hand account—seems

judgment stated only the other day by the independent and non-aligned Prime Minister of Singapore, Mr Lee Kuan Yew: "I feel the fate of Asia—South and South-East Asia—will be decided in the next few years by what happens out in Viet Nam."

I could multiply that quotation ten times over in public statements, and ten times more in private statements. As Drew Middleton of "The New York Times"

reported last June, after a trip in the area: "Despite some misgivings, non-Communist leaders from Tokyo to Tehran largely support the United States policy in South and South-East Asia." All over South-East Asia there is to-day a sense of confidence that Drew Middleton again testified from his trip. Time has been bought, and used. But the confidence is not solid or secure for the future. It would surely be disingenuous to say, as President Johnson's words tend to permit, that the United States is a Communist takeover in South Vietnam either through withdrawal or "under the cloak of meaningless agreement". If, on the contrary, we proceed on our present course—with measured military actions and with even possible military measures—and searching all the time for a way to peace—the prospect

for a peaceful and secure South East Asia now appear brighter than they have been at any time since the nations of the area were established on an independent basis.



# CHILDREN AT THE PARISH EUCHARIST

"INTEGRATION" means "combining the parts into a whole." Children become members of the congregation so they receive their natural part of the Family of God when it is at worship at the Holy Communion.

To assume the general principle that the celebration of the Holy Eucharist, with the participation of the people, in the parish church is the central and indispensable assembly of the Christian community.

This is the second of the two premises of the Holy Eucharist.

The whole congregation will worship at the Holy Eucharist each Sunday, at an hour that suits the majority of families. Children are included in the congregation, and the Minister, in arranging the service, will plan accordingly.

## EDUCATION

So the child begins his Christian life. From early days, a great part of his instruction in Christianity will come from his sharing in the worship of the church, not at a separate children's Eucharist, but at the Parish Communion, where he will see the older members making their Communion, and be aware that at present his participation is incomplete, where he also has a habit of reverence which will last him beyond the age of 16.

(A. G. Herbert, S.F.C.K., 1957, p. 219.)

To these two theological premisses, I would add a third, which concerns, not worship, but Christian Education.

In Christian Education should be provided for all members of the church in small, self-contained selected groups.

Sunday school or Church school or Christian Education of great importance for people of all ages.

Those of school age or under should be graded according to their school, grade. Teachers should use graded lesson materials.

Adults will naturally group themselves according to the subjects they wish to study, and should follow courses of their own choosing.

All teachers should be adult. (This is the minimum age permissible? 16 years?)

Christian Education or Sunday school should never be regarded as provided as a substitute for the worship with the congregation at the Eucharist.

This has been the great evil of the Sunday school business that children have been allowed, indeed encouraged, to attend Sunday school instead of the Family Worship.

Some people will provide evidence of children who know nothing but Sunday school in their childhood and became devoted Christians in adult life.

The vast body of evidence is that children who are sent to Sunday school and not taken to Church worship are deprived of contact with adult worship, and as they grow older they tend to drop what they regard as childish. (M. Richey, *The Parish Sketches* The Way, Mowbray, 1960, p. 101.)

## PREJUDICES

They commonly take into adult life childish attitudes towards the Bible and the Christian faith.

It is these unfortunate prejudices and ignorances which they discarded in their teen years, under the mistaken notion that they are discarding the Christian faith.

The truth is that unless they have personal experience of sharing in the worshipping congregation, they can have no little knowledge of the fullness of the Christian Faith.

A choice ever needs to be made between sending children to Sunday school and taking them to church, the decision must always be made for the Church service.

Sunday school teachers sometimes dislike this principle, and may use their influence to make

children choose Sunday school instead of church.

(a) This is the minister and other church leaders will seek to re-educate the Sunday school through Bible study (in group discussions) about the Holy Eucharist.

Here are some ways in which Sunday school parties are seeking to integrate the children into the Parish Eucharist and into the worship as well as for their instruction with the Holy Eucharist.

1. Children attend the whole Eucharist

(a) This is the common custom in country churches where there is service once or twice a month. It is a noticeable and delightful feature of country services that they are family occasions.

It is probably good for children who attend worship with their families to have a Sunday school or Church school class as well, at another time, but this is of no essential.

Children who do not attend the worship service should probably not be allowed to attend the Sunday school class, for such children are not likely to have any pleasant experiences for their families. The fullness of ideas of the Church and the Faith and probably contributes to a habit of reverence which will last him beyond the age of 16.

Some suburban churches adopt this method. The question is Sunday school is answered in one of two ways.

1. Have no Sunday School. This has many advantages for the souls of people but it meets opposition, and creates anxiety and hostility, especially among the parents, who often resolve their guilt about neglect of worship by sending their children to Sunday school.

GRADED TEACHING

It also deprives the children of the genuine values of graded teaching, but it meets opposition, and creates anxiety and hostility, especially among the parents, who often resolve their guilt about neglect of worship by sending their children to Sunday school.

The great problem here is ensuring that all the children do attend the Eucharist.

"Nominal" parents don't like it and S.S. teachers may feel it burdensome.

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"Nominal" parents don't like it and S.S. teachers may feel it burdensome.

## THE U.N. SEEN AS 'LORD OF THE SEAS'

LORD Ritchie Calder, Professor of International Relations at the University of Edinburgh, has been elected to the United Nations Security Council.

He wants to see UN control over all the minerals that lie under the sea and not taken to Church worship are deprived of contact with adult worship, and as they grow older they tend to drop what they regard as childish.

(M. Richey, *The Parish Sketches* The Way, Mowbray, 1960, p. 101.)

When he was recently in America, he said he had heard of a "Lord of the Seas" who had been taken from San Diego to the Hawaiian Islands by a U.S. Navy ship.

He foresaw endless trouble for the world, and that it would be worse for that wealth, which was becoming important in the development of superpowers.

"For a very long time now the sea has been a liquid mine."

Asked by Donald if a country required to take the expense and effort to exploit these deposits, Lord Calder said he was not talking about a "liquid mine" but a "liquid mine" of the common resources of the earth.

These were not offshore territorial waters, the continental shelf which many times been

The important thing is that attendance at the Eucharist is not a privilege but a right, and should be thought of as an optional extra, Michael Hocking writes.

The rule for membership of the Holy Eucharist is that there is no attendance on Sunday mornings only (the Eucharist) and no attendance on Sunday afternoons (the Sunday school).

The children are those who come in the mornings only and those who come in the afternoons only tend to fall away. For this there are two reasons. Those who come only in the afternoons never come in the mornings and so their religion, and as they grow older they tend to drop what they regard as childish habits. And they are not members of organisations.

Some churches have found the All-Age Church School an ideal solution. Children and adults of all ages are brought into the congregation at the same time.

This is the text of an address originally given to the children of the parish by the Reverend Canon J. D. Davis, formerly Vice-Principal of the French College, Brisbane, and now Canon of the Cathedral of St. Andrew, Sydney.

Church school or Sunday school at the same time; the time may be on Sunday morning after the Holy Eucharist, or on Sunday afternoon or early evening or at other times in the week.

This allows families to arrive and leave together and permits all members of the family to take part in groups for education and fellowship according to their needs.

Children who attend the All-Age Church school on Sunday morning will receive coffee or a drink, and will be able to take part in the church service.

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ing and other activities which have been to the Liturgy, and the children may be brought to the service.

If we think it important to have a service which will make intelligent allowance for the needs of the children, it is not satisfactory there is an alternative.

2. Children attend part of the Eucharist

This is the usual solution in Australian parishes. The question is, what part of the service should they attend?

It is presumed that when children are dismissed for the service, they will have Sunday school, and the Communion of the congregation continues with the service of worship.

The decision depends on various factors, theological, ecclesiastical, educational, pastoral and practical; it is a decision best made by the meeting of the parish and the individual.

The Eucharist dismisses naturally. This is the usual solution in Australian parishes. The question is, what part of the service should they attend?

The Liturgy of the Catechumenate, the Service of the Word of God.

The Liturgy of the Faithful, the Service of the Word of God.

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Advantages: 1. They enter and sit with their parents. This may be greeted them as they enter as a family group.

2. They benefit from the teaching and worship of the Service of the Word of God, and the variety to suit their interests.

3. They can be dismissed appropriately with prayer by the priest. This is the usual solution in Australian parishes. The question is, what part of the service should they attend?

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class lesson to finish so that they may go off with the family. This may be greeted them as they enter as a family group.

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## COMPUTER USED FOR BIBLES

Mr Norman Bratt, publishing manager of the British and Foreign Bible Society in London, has announced the use of a computer in setting the Bible.

The computer is installed in the premises of a commercial firm in London, and is used for the setting of the Bible.

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pure, golden, light:

"Alouise" HONEY

mmm... such a

flavour! delicious

on cereals, scones!

pancakes, toast!

Alouise HONEY

Alouise HONEY

Alouise HONEY

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## SENIOR BIBLE STUDENT

### WHAT IS RELIGION?

By WINIFRED M. McHARTT

STUDY No. 4: Holiness

A purely subjective approach to religion is that which sets up one's own personality as the standard that shall measure the faith. John Macgregor, in his book, states that even the most sublime religious concept of the word of God is "the subjective 'art-product' of human personality," born of the "will to believe". The prophet in condemning himself in the sight of God, he feels despoiled of the very source of his own authority. His "Thus saith the Lord" is evidence at once of his need to appeal beyond himself for the authority of his vision, and of his inability to make good the faith he makes. The more spiritual the concept of God becomes, the more it lacks much sense of his own infirmity, and his religion begins slowly to rise above its grip on universality.

The cleavage between the actual and the ideal becomes more and more manifest, and as his hold upon the actualities of life increases, the more he seeks that extend his contact with the ideal world. The more his ideals withdraws more and more from contact with the actual, and becomes ever more abstract. The prophetic "vision" tends to lose its footing in his own experience, and takes the phantom of a "new world". Religion starts to create on the aspect of a "primitive dream-land", where the advance of objective knowledge slowly but surely shatters, and leaves him himself at sea.

He can, of course, retreat inside himself, finding a basis for his belief in his intimate or inner conviction. He can build out of the wealth of experience a domain in which the personal religious instinct can wander without molestation, and find its peculiar satisfaction. But he will, in the case, become an inward thing, admitting no "proof", and needing more, standing in isolation, a distinctive human experience, contributing indeed to personality an insight and a wisdom of its own, with its own freedoms and its own demands, enriching and ennobling the entire entity, but substanceless. Into this haven not a few Christians are steering their barque today.

It has been said of this attitude to religion that it is "a fool's paradise" in which we seek to "escape from the dangers of fact by closing our eyes and ears", that it "loves the twilight of a dream-world more than the clear certainties of noon". We must not refuse to face the implications of the faith we hold. Since God is the universal "being" of all that exists, the "universal power" in all that we must claim for Him complete control of all theory and all practice.

We must "think big". We ought not to limit ourselves merely to our own institutions, since such a religion could claim no jurisdiction where the religious aspect is warped or lacking in insight. We cannot be content with a life of mere religious sentiment, but must think practically and objectively in a practical and objective way.

We must come out of our haven and face the turbulent open twentieth century ocean. We are to make religion "whole" and of value to the whole being, we must be prepared to trust an unproved hypothesis, as science itself does in its experimental method.

It shall be unable to gather the material for its testing. This is the failure of an intellectual, philosophical, scientific, moral and emotional necessity. And it is "too big" for any scientific "proof".

## OBITUARY

### THE REVEREND A. F. FALCONER

We record with regret the death of the Reverend Alexander Frederick Falconer, of Melbourne, who died on January 2 at the age of 81 years.

Mr Falconer was known to a wide circle of friends, and his ready and lively aptitude for a friendly disposition was one of his most characteristic features. His ministry had extended over two dioceses, Wangaratta and Melbourne, and his active retirement had brought him into contact with many persons in the suburban area.

Trained at St. Columba's Hill, Wangaratta, he was made deacon in 1917, and served the following year. He served in several parishes in Wangaratta diocese, either as curate or rector, the last being Beechworth, which he left in 1927 to come to Melbourne. From a curacy at All Saints', East St Kilda, he went to Sorrento, where he remained for four years. He served as Rector of St. John's, and St. Martin's, Hawthorn, until 1940, when he became Vicar of St. Paul's, Canterbury, and remained there for four years. He was elected to the post of rector of matches was that of Chapter Clerk of the Rural Deanery of Hawthorn.

He was married to Mrs. S. Paul's, Canterbury, on Friday, January 4, 1940, and followed by cremation at Springvale.

## OBITUARY

### THE REVEREND W. H. HENDERSON

We record with regret the death of the Reverend William Henderson, who died on January 4, at the age of 81 years.

Mr Henderson, (O.B.E.) (formerly Senior Chaplain, Royal Australian Navy), was born in 1886. He was generally known, had spent most of his ministry with the Navy. He trained at St. John's, Melbourne, and served for 25 years, and was made deacon in 1916 and priest, 1917. After a curacy at St. Stephen's, Richmond, he was Vicar of Sorrento (by the sea) for three years, and then in 1920 became a Chaplain with the R.A.N., and his retirement in 1958. He was awarded the O.B.E. in 1944.

Living at Kew for a number of years, his last years were spent in Brighton. He was admitted to the Repatriation Hospital, Heidelberg, about a month ago.

Padre Henderson is survived by his wife and a married daughter. The funeral service was at St. Peter's, Brighton Beach, on Monday, January 8, and was followed by a private cremation at Springvale.

## CHOIR SCHOOL CLOSING

ANGLICAN NEWS SERVICE

London, January 8

A famous London choir school, that of St. Saviour's, Margaret Street, is to close next April.

The school was opened in 1906, and occupies part of the premises next door to the church.

The vicar, the Reverend Kenneth Ross, said that mounting costs and the difficulty of providing full musical training for its pupils have been responsible for the decision.

The school had present 17 pupils aged between eight and thirteen, which preclude it from being given recognition under new regulations laid down by the Ministry of Education.

It is hoped that the boys may go to larger choir schools.

## CHURCH LITURGY CONVENTION

### ECUMENICAL INTEREST IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, January 8

Thousands of people from throughout Australia are expected to take part in a national Liturgical Convention at the Exhibition Buildings here on January 21 to 27.

Organized by the Roman Catholic Church, the convention will be the largest of its kind held here.

Cathedral Girls of Sydney will attend the opening session on January 21.

And on January 25, the Anglican Archbishop of Melbourne, the Most Reverend Frank Wood, and the Master of Ormond College, Dr. J. D. McCaughey, will join Archbishop Knox on the platform.

The guest speaker will be the international well-known American Benedictine priest, Dr. Godfrey Dickmann, a consultant at the Vatican on Church Liturgy.

Dr. Dickmann, an outspoken advocate of Christian Unity, is the leading American church magazine, "World" is the author of several widely published religious books, and is noted church scholar and university lecturer.

Dr. Dickmann will speak on

## NORTH WEST

### AUSTRALIA

On Christmas Eve the chorists of the Holy Cross Cathedral were in the choir for the first time. The choir was led by the Rev. Fr. J. Langin, who was in the choir for the first time. The choir was led by the Rev. Fr. J. Langin, who was in the choir for the first time. The choir was led by the Rev. Fr. J. Langin, who was in the choir for the first time.

## DAMPIER

The Reverend Len Greenhalgh reported an excellent congregation at the Christmas service held at the school of this new town at the end of the year. The service was held at the school of this new town at the end of the year.

## CARNARVON

The service at St. George's for Christmas was the best attended ever. A new altar cloth made by Mrs. Betty was blessed, and the small choir trained by Mr. Frank Pentland, with the aid of the organ, a Christmas tree, Bowl of Remembrance, yielded more than \$100. In the week preceding Christmas Day the rector travelled more than eleven hundred miles for services in the out-ports of the parish, the nearest of which is 110 miles east of Carnarvon.

## BLUFF POINT

A crowded church here, too, on Christmas Eve, also on the preceding Sunday when the Sunday school break-up was held. It was a happy evening after some rain had fallen and with such a crowd in the church conditions were quite unpleasant.

## ROME DELEGATION

### IN RUSSIA

ECUMENICAL PRESS SERVICE

Rome, January 8

A "Frank and candid" exchange of views took place between the Roman Catholic and the Protestant delegations from December 9 to 13 and 14, at the end of the delegation from Rome, headed by a personal letter from Pope Paul VI to Patriarch Alexei of Moscow during an "extremely pleasant" visit to the archbishop.

Discussions with the theological faculty centred on the Church's competence in the social and political relationship between the individual (with his rights and duties) and society, the evolution of the Catholic Church's teachings concerning property, Church and State, and different social systems, and peace between nations.

Members of the Catholic mission attended the consecration of Mr. Nicholas who heads the Orthodox mission to Japan.

## "CAESAROPAPISM" IN YOUNG

FROM OUR OWN CORRESPONDENT

Canberra, January 8

"Caesaropapism! What a beauty of a word!" said the rector of St. John's, Young, Diocese of Canberra and Goulburn, in his current parish news.

The rector runs a question page, and one of them in this issue asks: "Why do we have to have a plaque in the church to 'Victoria, Queen, Empress and Mother'?" Is this Caesaropapism or just misguided sentiment (loyalty) on the part of the Church? Can it be taken down?

"Thanks for getting me to look at the word," says Mr Holmes in his reply.

"The Oxford Dictionary of the Christian Church says that it is the 'system whereby an absolute monarch has supreme control over the Church' within its dominions and exercises it even in matters (e.g. doctrine) normally reserved to ecclesiastical authority."

## ARTICLE 37

"The term is most generally used of the authority exercised by the Byzantine emperors over the eastern patriarchates, especially in the centuries immediately after the Great Schism of 1054."

"The position of the Church of England," adds Mr Holmes, "in regard to her monarch—e.g. as stated in the 37th Article of Religion—has never been so."

"Flaques are put in churches by real people. Their sentiments are hard to analyse accurately, even contemporaneously, but imagine the people responsible for the plaque in question felt strongly about the Queen and Empire in a way we generally do not today."

"The question of whether it can be taken down is easily answered. Yes, it can, and the issue

was raised in vestry some years ago.

"It would have to be done properly by promoting a faculty to re-visit it, the machinery for which provides opportunity for parishioners to object to its removal."

"Objection was in fact expressed in vestry and it was decided that the vestry would not promote such a faculty."

"The rector would be delighted if anyone could persuade the churchwardens to so move!"

## A SPECIAL RITE FOR ORDINATION

ECUMENICAL PRESS SERVICE

Groene, January 8

The Roman Catholic Bishop of Den Bosch has selected Professor H. van der Linde, who had been a minister of a Dutch Reformed Church and was at one time study secretary of the Ecumenical Council.

Now Dr van der Linde teaches history and ecumenics at the University of Nijmegen.

The ordination, attended by the wife and children of the ordinand, was according to a specially conceived rite. Dr van der Linde was not given the ordination as a sub-deacon for deacon because he had already been a minister.

Another unusual element in the service was that the ordinand gave the Gospel and chalice to the bishop rather than vice versa. This recognised the fact that he had administered these sacraments while a Dutch Reformed minister.

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