

PERTH ELECTS A BISHOP FOR COUNTRY AREA BRILLIANT SCHOLAR CHOSEN

A former Rhodes Scholar, with a special interest in ecumenical affairs, Canon Stanley Bruce Rosier, has been elected to be a further Assistant Bishop of the Diocese of Perth.

He is to have oversight of the country area of the diocese, comprising some twenty parishes, and will live in Northam.

Canon Rosier, who is 38, is Rector of Kellerberrin, where he has led a successful group ministry venture.

He was elected by the Archbishop's Election Committee on November 19 when the Bishops of the Province of Western Australia have accepted him as being canonically fit for consecration, and the Metropolitan has been informed in accordance with the provisions of the Constitution of the Church of England in Australia.

A canon passed at the last Perth Diocesan Synod allows the Archbishop in Council to appoint further auxiliary bishops.

There is already a Moderator Bishop, the Right Reverend Brian Macdonald.

The electoral body is the Archbishop's Election Committee, comprising seven clergymen and seven laymen elected by synod and meeting, in this case, under the chairmanship of the Archbishop.

It was understood that auxiliary bishops will be appointed to some defined territories.

HALE PUPIL

Canon Rosier, who was born on November 18, 1928, is the son of Mr. M. S. C. Rosier of Charenton, W.A.

He was educated at the Hale School where he was Dux in 1944.

After graduating B.Sc. with honours from the University of Western Australia, he was awarded a Rhodes Scholarship in 1950.

At Christ Church, Oxford, he was

ANGLICAN LAYMAN FOR A.C.C. POST

As we were going to Press, the appointment was announced of Mr. V. K. Brown, Director of the General Board of Religious Education, to be General Secretary of the Anglican Council of Churches.

Mr. Brown will be the first Anglican to hold this position since the council was formed in 1946. He will succeed the present General Secretary, the Reverend H. L. Perkins, in February. Mr. Perkins will remain on the A.C.C. staff as secretary of the Division of Inter-Church Aid, Refugee and World Service.

INTER-RACE AND INTER-CHURCH

From a Correspondent, Port Moresby, December 5

The newly opened chapel at Milne Bay, Port Moresby, is being used successively each Sunday by Anglicans, Roman Catholics, and Protestants.

Anglicans and Protestants have contributed to form an inter-Church Sunday School.

One of the teachers is Anglican. Pie Robert Mendez, an ex-Maryknoll School boy who recently returned from a training course in Australia.

The Sunday School is planning a Christmas carol service and hopes to visit some 600 Papuan children expected to be in hospital at this time.

read Theology from 1950 to 1953, graduating with first-class honours.

He spent a year at Westcott House, being ordained Deacon (1953) and priest (1954) for the Diocese of Sheffield where he served until his move to Western Australia to be Rector of Wyllachters (1957-1964) and Kellerberrin (April, 1964). He was made a Canon of St.

group ministry venture in that area.

Since September, 1965, by arrangement between the Archbishop of Perth and the Presbyterian Church, Canon Rosier has ministered to Presbyterians in the area.

Both congregations have worshipped together and a Presbyterian minister has paid periodic visits to Kellerberrin for Communion services.

Canon Rosier will probably be consecrated Bishop in February or March next year in St. George's Cathedral, Perth.

NORTHAM BASE

He will then take up his new work, the episcopal oversight of the parishes in the Avon, Morem and Eastern Rural Deaneries.

He and his family will live in Northam. His wife, Faith, is a daughter of Canon G. W. Wood, Vicar of Southmead, Essex, England, who worked for some years in the Diocese of Perth.

They have four children, one son and three daughters.



Canon S. B. Rosier.

George's Cathedral, in August, 1966.

While at Oxford, Canon Rosier attended the Lund Conference on Faith and Order (1952) as a student observer.

He was appointed Rural Dean of the Eastern Deanery of the Diocese of Perth (Woolshed) in 1965 and, as such, has led the

turned rain, which did not dampen our spirits as we were all in festive mood for the wedding of our former George's daughter, Elizabeth.

However, as it drew towards evening it became colder, and a breeze sprang up, but we went to bed unperturbed.

At five o'clock the next morning we were awakened by torrential rain being blown right through the house by a first

The wind came from the south, and then moved round to the east, and became even stronger with gusts up to 80 m.p.h.

As it began to get light we became aware that many trees including tall kapok trees were being uprooted.

One of these had fallen right across the middle of an old road and flattened it.

The wind was empty at the time as recently it has been used as a drying shed and a store for spare beds and cots.

PATIENTS MOVED

The wind died down, and we went to assess the damage. We found that the Kingdom of the Church had shifted, so with the help of the nurses the furniture was moved into the school-room.

George, the formans, and our own resident labourer hurriedly went round all the wards

down the shutters. The maternity patients and convalescents were taken to Blake ward as the roof, which was for repair, appeared un-

News came from the Leprosy Centre up the hill that all the houses were down, so Philip went up to investigate.

He found that the kitchen and dining room, which had just been printed, had been flattened by a tree and the leaf houses



Mrs. W. P. Baddeley, wife of the Dean of Brisbane, handing cheques to the Director of the Cathedral Campaign.

The Reverend D. E. Taylor. The cheque is the result of the first year's activity of the Ladies' Committee of which Mrs. Baddeley is president. The amount is almost double the original target of \$10,000. Five large fancies brought in about \$1,000 each, but the bulk was raised by small efforts of ten groups in the Brisbane area directly connected with the committee.

Donations have also come in from other Queensland parishes.

WHEN THE CYCLONE HIT FAUABU

Following our despatch last week from the Bishop of Melanesia telling of the disastrous cyclone which hit the Solomons on November 15 we have received, through the Australian Board of Missions, further information about the damage at Fauabu, on the island of Malaita.

In the village just outside the colony were down.

Having done all we could for the moment we sat down in the cold to have breakfast, but had hardly finished before fresh gusts blew up, this time from the north-west.

As we have two large trees close to the house which could have fallen on us with the wind in this direction, we hurriedly picked up the children and ran for the Sisters' house, which has no trees around it.

As we did so we were narrowly missed by the large falling branch of a kapok tree.

CHURCH DESTROYED

Having arrived safely at the Sisters' house we looked out to see the church was flat, and also the laboratory and outpatient building, but again we were thankful no one was inside at the time.

The storm still raged, and at its height a baby was born. By ten o'clock the wind had died down, but we were not satisfied that this was the end so the workmen rapidly made timbuck-shutters round the sisters' house, and we set down to a much needed cup of tea.

We then realised that all the buildings on the station were down or badly damaged.

The boat house was damaged but the boat unharmed.

The landrover house was however precariously at an angle and the landrover was undamaged.

Philip set about salvaging things from the laboratory and found that although the microscope case was smashed, the pieces of the microscope was not damaged, except for the loss of a small knob.

We then found much of the equipment still usable in spite of fallen masonry, but most of the

INSTRUCTION IN SCHOOLS

EXPERIMENT IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, December 5

Anglicans, Roman Catholics and five Protestant churches will combine in giving religious instruction in three selected schools in Perth next year.

The Archbishop of Perth, the Most Reverend George Appleton, is chairman of an inter-denominational committee which was set up about two years ago to work out a plan in which the churches could co-operate.

There would be no doctrinal bias in any of the combined classes.

Twice in a term, however, there will be forty-minute periods when pupils would be classed denominationally to be given instruction by ministers of their own Church.

Instead of writing up into denominational groups for religious instruction as was the custom at present, pupils would remain in their own classes to be instructed by the minister appointed to instruct them.

These ministers would use the interdenominational syllabus for religious instruction which was working on a possible five-year syllabus, part of which is expected to be ready by 1968 if the one-year experiment proved to be satisfactory.

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A nurse and a patient at the Fauabu Hospital, Malaita, where much damage resulted from the cyclone of November 19.

SUBVERSION IN OUR MIDST

December 13: Lucy, Virgin and
Martyr.
December 16: O Sapientia.

charge of Holy Trinity, Kensington, and of the parish of St. John the Baptist, Mitcham, in the same year as from 1890-1891.

—The Reverend James Whild, 9.40 p.m.: LOOK UP AND LIVE - Geneva '46.

st Church, Mitcham, in the same case, as from February 10.

December 16: O Sapientia.

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ENTHRONEMENT IN SINGAPORE

THEN Moses summoned Joshua, and said to him in the sight of all Israel: "Be strong and of good courage: for thus saith the Lord thy God, who goes before you: he will be with you, he will not fail you, he will not forsake you: do not (far or be dismayed)." (Deuteronomy 31:7-8)

Moses, who was chosen by God to lead His people out of Egypt, had brought them to the sight of the Promised Land. However, his death was near, and he had commanded him to call Joshua, son of Nun, and commission him as his successor, to take the people of God into the Promised Land itself, and to write them there. The words of my text were those which Moses used to commission Joshua.

The name Joshua was given to me at my baptism in St. George's Church, Penang, 48 years ago.

Today as I am commissioned to this high calling and responsibility, I feel the fearfulness, diffidence and the sense of utter inadequacy which I must have felt as Moses spoke those words to him.

But like him, I have also a deep feeling of calm and reassurance in the knowledge that it is God himself who is calling me to go forward and who will be going before us at every step of the way; and that His mighty promises, to be always ours, never to fail of our sake us, will undoubtedly be fulfilled.

I recall, as do many of you who are present, with deep gratitude and thanksgiving the faithful and valuable work accomplished by my predecessors in office.

It is very appropriate that my consecration as Bishop should have been on All Saints' Day and that this service should be held on All Souls' Day, for we all realize with the faithful ones, great and small, known and unknown, including those who are near and dear to each one of us, who humbly and quietly made their contributions to the great heritage in Christ which we now share and who have gone into the eternal Presence.

Having recalled the past we now turn to the future. How is God calling us to move along the road which lies ahead?

PRAYING CHURCH

I see Him calling us to go forward together as a Praying Church, and an Evangelistic Church, and a Witnessing Church, and a Serving Church.

We must go forward together as a Praying Church. Prayer is not merely asking God to fulfill our wishes and supply our needs.

Prayer is above all else the means by which we surrender our entire selves to Almighty God, and in His presence, through our Lord Jesus Christ in the power of the Holy Spirit, our souls and bodies as His instruments in the world.

It is a message in His "Shush" — "The Great Learning" of the revered Sage Confucius which has been translated by James Legge as follows: —

"The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states, then ordering to the states, they first regulated their families."

Wishing to regulate their families, they cultivated their persons, they first rectified their hearts."

"Wishing to rectify their hearts, they first sought to be sincere in their thoughts."

"Being so sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things."

"Things being investigated, knowledge became complete. Their knowledge being com-

This sermon was preached at his Enthronement as Bishop of Singapore and Malaya by the Right Reverend Joshua Chiu Ban it in S. Andrew's Cathedral, Singapore, on November 6, 1966.

plete, their thoughts were sincere."

Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated, their families were regulated."

Their families being regulated, their states were rightly ordered. Their states being rightly ordered, the kingdom was made tranquil and happy."

These are extremely wise and important words. The great Teacher very rightly points out the human affairs culminating in its sincere application in all the human affairs culminating in the rectification of the heart is the basis of the good and the full life.

Where would humbly beg to learn from him, the assumption that such knowledge when acquired could of itself automatically change the heart.

Change of heart is not a change that change: "the good that I would I do not the evil I do not that I do. O wretched man that I am!" said St. Paul and we heartily concur. Only the source of all knowledge — God can but we cannot acquire Him; we can only ourselves surrender to Him — as our Lord and Saviour Jesus Christ.

From the pulpit and in classes about prayer and how to pray, and speaking more generally, I would like to urge on every one of us to pray even more devotedly, intensely and consistently so that we may increase daily in surrendering ourselves to God and become more and more perfect instruments of His love and His Grace wherever we go. With out this everything we do will be in our own strength and therefore, vain.

We must go forward together as an Evangelistic Church. The Apostle Peter who commanded the Apostle Paul to "Feed my lambs" — "Feed my sheep" (John 21 vs 15 and 17) also enjoined his disciples to "Go forth into all the world and proclaim the Good News to the whole creation" (Mk. 16 v. 15).

This injunction must be always kept before us. The temptation to knowlege the pastoral order to the neglect of the evangelistic command is always present, but we must steadfastly resist yielding to it. Let us learn from the stillborn and the spider. The silk-worm spins his thread around himself and ends by finding himself imprisoned in his own cocoon while the spider, on the other hand, spins his thread about prayer and how to pray, and speaking more generally, I would like to urge on every one of us to pray even more devotedly, intensely and consistently so that we may increase daily in surrendering ourselves to God and become more and more perfect instruments of His love and His Grace wherever we go. With out this everything we do will be in our own strength and therefore, vain.

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through the might of his cross and passion.

This same Jesus, God raised to life on the third day and placed him in the seat of honor over, power, mercy and judgment.

We must, however, also seek urgently to understand, interpret and put these facts in terms which are understandable and relevant to the age in which we live, taking into account very seriously the new knowledge which has pleased God to reveal to us through all branches of learning and particularly through science, sociology, technology, and facing them with great honesty and boldness.

In our second place, we must ask ourselves if we are availing ourselves of all the tools which the Lord of the harvest has provided for our use. Are we contenting ourselves by using the changkoll and the hand pan when He has provided us with the mechanical device to scoop up the alluvial soil?

We have the proven and well-tried missionary crusade and synod. These must continue where the opportunity calls for them and the time is right for their use.

I want to bear testimony to how the recent Billy Graham Crusade at Earl's Court, London, helped me greatly in making a very important decision for Christ. Through his powerful reminder that I cannot outgrow God.

He challenged me personally with the thought that I have to give God everything I give Him nothing.

At a certain time I am very conscious that God is giving us new methods and tools for day for bringing in His harvest.

EVANGELISM

These we must diligently seek out and humbly study how to use them to bring men and women everywhere in the domain into the orbit of His love instead of being left outside.

Next, we have to ask ourselves if there is anything in our organization and situation which is hindering instead of helping in the work of our Master's evangelistic command.

If a Church is like a household which is outgoing, warm and welcoming to all who come inside, harmonious, loving and forgiving to all those inside it attracts friends and neighbors to its fellowship.

Such a Church is geared to be evangelistic in that it not only proclaims in its life the good news of the love of God, but proves the truth of the Good News.

If a Church is like a household which possesses the opposite qualities, it not only frustrates Our Lord's evangelistic injunction, but endangers its own soul.

We must go forward together as a Witnessing Church. The Apostle Peter who commanded the Apostle Paul to "Feed my lambs" — "Feed my sheep" (John 21 vs 15 and 17) also enjoined his disciples to "Go forth into all the world and proclaim the Good News to the whole creation" (Mk. 16 v. 15).

This injunction must be always kept before us. The temptation to knowlege the pastoral order to the neglect of the evangelistic command is always present, but we must steadfastly resist yielding to it. Let us learn from the stillborn and the spider. The silk-worm spins his thread around himself and ends by finding himself imprisoned in his own cocoon while the spider, on the other hand, spins his thread about prayer and how to pray, and speaking more generally, I would like to urge on every one of us to pray even more devotedly, intensely and consistently so that we may increase daily in surrendering ourselves to God and become more and more perfect instruments of His love and His Grace wherever we go. With out this everything we do will be in our own strength and therefore, vain.

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A second edition has just come off the press. A small quantity has been bound already. These will be used to meet outstanding orders. The remaining copies will be bound by the end of next week and will be available for immediate sale.

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Morning Prayer	The Catechism
Evening Prayer	Confirmation
The Litany	The Marriage Service
Holy Communion	The Burial Service
Baptism of Infants	Thanksgiving after childbirth
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EUROPE

By Dr. BABY MARSHALL, CHAIRMAN OF TRINITY COLLEGE, MELBOURNE, AT PRESENT IN PARIS

NO one could say that the Christian Church at the moment is in anything but a state of considerable ferment and the Christian population in most of which is wide awake to the problems of existence, is rallying to the colours.

Paris itself is a clear case of how information which gets reported in a most unobtrusive sort of way.

By comparison the Church press in England has been an anemic affair with only occasional flashes of imagination.

The "Catholic Herald" for example reported the protests of the hierarchy of the recent visit to Wales in these terms, "None and Priests dug out at Aberllefenni" which was saved from complete banality by its comic ambiguity, and it is hard to say which of the two meanings displeased the interviewers, to the Editor the most.

The secular press is a different story and the gap in England at least between its versions of the Church's life, and religion in general, and that of the peripheral denominational press is diabolical in the extreme.

On the Continent the press is concerned with realising the decrees of the Vatican Council.

FIVE NEW DIOCESES

The various Constitutions are carefully studied and everything that can be done to publicise them seems to be in the process of unfolding.

Excellent publications abound and no opportunity is made to establish some aspect of renewal in almost everything that is done.

Our Prayer Book has its explanations, bulletins, to read. In France, with no such help, or hindrance (depending on your view) much is done in public liturgies, addresses, retreats and conferences.

Great care is taken over all interrelated expressions of devotion so that the principles of Vatican II might be shown to work. But it cannot stop there.

In the Paris region the most significant event has been the drastic subversion of the ancient archdiocese of Paris.

Fully realising that as a pastoral unit it simply didn't exist, it was virtually died to be reborn again as the Province of Paris, with five brand new dioceses.

The older dioceses of Versailles and Meaux scooped up into the bureau.

None of the new dioceses, least of all what is left to the energetic Monsigneur Veuillot of the Paris Cardinal's Palace, is very aged and with failing sight, has a great coadjutor (in this meant) can be described as an episcopal head of roses.

The populations of each diocese are still very large but the strategy is vastly improved.

From an anarchic area in differently sheltered by spiritual curacies, it has become a well-organised series of units.

NOTICE

They are still in the Paris family, but all set to fight their own battles under the direction and care of their own "Apostolic men", in one of the most de-Christianised areas of France.

On Sunday, November 20, in Notre Dame, that most historic, venerable house history was made. Two Parisian archbishops were celebrating the first in the presence of 6,000 people and many members of the French episcopate.

There were seats for representatives of the new dioceses but most stood in the aisles and anywhere there was room.

With forty minutes to go the ambulatory was literally as swarming as the Metro in rush hours and your interest (Clinging to the rails) was not less a groin of a palatine to cling to.

Over the ambulatories, there is another deck with arcing all its own, and this was stuffed with men.

The hunched folk through the roosting pigeons, high above the heads of the struggling masses.

It would be impossible to describe the occasion that followed in a few words. I shall only note one or two things.

You thought this football crowd of the Paris crowd, and you were seen you were wrong.

From the beginning when the great hymn "Peuple de prières" was sung by chorists and people you knew that you were hearing the finest choir in the world.

By the time they arrived back to the stadium of the Alouettes, everybody got out something.

Cochere's final offering was audible across the River.

It was 6 p.m., just time for a cup of coffee and get to Evening song at the Embassy Church to start to unwind.

Between October 17 and 23, 121 French bishops met at Lourdes, said their prayers at the Grotto and got down to the first meeting since the Council which has been a vigorous meeting.

BACK TO ROME!

They considered the now notorious letter of Cardinal Quilès, addressed to all the bishops of the Roman Catholic Church, which were alleged to speak of work of some modern thought.

Monsieur Veuillot who represents the Cardinal, felt, and grieved his "wearisome character" for two men with a superhuman task in front of them.

There was no stiffness or the forward-looking statements that hampers some religious occasions.

You felt that only the barriers held back the crowd from the High Altar a united.

At the end of the hands by the principal consecrators, every other bishop present came forward and laid on his hand on both the men.

NEW CLIMAXES

A valiant effort was made to combine the Holy Communion, receive the Holy Communion in the presence of the Pope, protected by a beadle and a holy server, to various side chapels, themselves picked in every inch with people.

At the end of three hours the word imagine that one's physician would be liable to failure, but far from this, excitement seemed to mount.

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through the throngs.

The crowd parted as best they could but nothing dimmed the dignity of even of peace.

They walked alone as men of God, their own right, but seemed to me very much better than the "Behold-The-Queen-of-Mary" sort of thing that tends to happen at such occasions.

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to the Pope's reference to "strange and sinister things" going on in the world.

This venerable company of priests is reasonably conscious to rebuke the Vatican official, but not from the Pope.

The London report quoted Fr. Chertsey Murray, the celebrated American Jesuit, as saying, "I think it is very much more than the Pope's right to take things to him, they clip items out of newspapers and put them on their desks."

JESUIT BREEZE

No doubt the Jesuits will weather this slight breeze with not difficulty and it would be ridiculous to make a big thing of it.

They have just elected Father Pedro Arrupe as their new General, one of the reform-minded survivors of the catastrophe of Hiroshima.

An amusing footnote however is provided by this week's "Sun" "Observer" from London.

"St. Peter's Square", writing up the Pope's visit to Rome, "And so the Pope" to the consternation of one of the monks who has just passed a white cassocked clerical figure coming out of the Vatican.

More serious by far is the situation in Spain where the alliance between Church and State is undergoing a very severe test.

Very especially speaking the bishops support the alliance in the light of the Council, and the bishops support the alliance in the light of the Council, and the bishops support the alliance in the light of the Council.

Every copy of one issue of the issue which dealt with renewal of the Church of the future, in Madrid in one month more down below 100 copies.

The four separate Roman Catholic publications in Spain, which are finding that it imposes intolerable restrictions.

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thing of the spirit of the Council, the Council and indeed since its closure.

The first point is that there is a growing awareness of the need for evangelism and renewal.

No doubt considerations of this sort have driven a sizeable number of young South American priests and teaching brothers to undertake various post-graduate courses at the Catholic Institute in Paris in Catechism and Holy Scripture.

They put their rights into the hands of the Church, so few, if any, Italians would consider themselves safe from the wicked innovators of the Rude Asians.

SOUTH AMERICA

In Colombia, the Archbishop of Bogotá has asked the clergy at present in conflict with Cardinal Concha to preserve the atmosphere of "fraternal dialogue" which suggests the pace of the Church rather than a large number of the pace.

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COMMONWEALTH TAXATION DEPTORS 800 PRESENT IN MELBOURNE

FROM A CORRESPONDENT

"This gathering has been made possible by the fact that, at the holding of a similar one annually for twenty years, our Catholic hierarchy failed to suggest that it should be extended to a corporate endeavour," said the Dean of S. Paul's Cathedral, the Very Reverend T. W. Thomas, addressing 800 members of the Taxation Department's annual dinner on November 15, following Mass at St. Francis' Church and Evensong at St. Paul's Cathedral.

The outstanding success of the function was commented upon by every speaker by the chairman, Mr. J. Canny, Deputy Commissioner for Victoria, to the final words by Dean Thomas.

The guest speaker was Mr. Maurice Brown, Principal of the Australian Administrative Staff College at Mt. Eliza. During Mass at St. Francis' Fr John Morton, S.S.S., welcomed the congregation of 500 Taxation Officers, and Dean Thomas extended a similar welcome to 300 at St. Paul's.

The official guests included Mr. J. Murray, Dean Thomas, the Reverend L. Sykes (Director, Inter-Church Trade and Industry Mission), the Reverend W. G. Smith S. J. (Catholic representative I.C.T.I.M.), the Reverend C. O'Mahoney, formerly of the Taxation Department now of St. Columba's Mission, the Reverend K. Brown, also a former Taxation official, now minister of the Christ Church Cathedral, the Reverend R. Grant S.S.S., the Reverend J. Morton S.S.S., Mr. R. Brown, Messrs D. L. Convery, G. Smith (Chairman I.C.T.M.), R. E. Carey, E. Gleisner, L. T. Fitzgerald (Deputy Commissioner, Victorian), P. Brady, C. A. Goulden, V. A. Woodcock, R. W. Porter, M. Costello, and D. L. Remigan (secretary).

TRAINING LEADER

Introducing Mr. Brown, Mr. L. Fitzgerald, Deputy Commissioner (Central Office) said that he was the director of the school at Mount Eliza, which had as its main objective the training of executive officers in the skills of modern management and he was known throughout Australia and beyond it as a brilliant writer, speaker and broadcaster. He was also an excellent billiards player and a qualified fencer. Mr. Brown, who addressed his audience as "Your Excellencies of the Revenue and the Church," said he felt appalled to be standing before them. They were all good Christians and good public servants, but he was a bad Christian and an amateur public servant who had retired early.

After a short career in the Revenue he had drifted into the public service because he was bored at spelling, but, he said, he had no pride of ancestry and no hope of success.

QUICK GROWTH

It perturbed him also to see so many of them. He understood that the Commonwealth Public Service was growing at the rate of 5 per cent per annum, and that the whole population of Australia was growing at the rate of 2 1/2 per cent per annum.

This meant that in the year 2022, the entire population of Australia would be members of the Public Service.

He would like to speak briefly about three subjects: the Government, the Public Service, and his audience.

At election time, one would think there was nothing right about the government, education, at a standstill, the ants' closed too early or too late, there were arguments about natural gas, women's matters and the length of skirts.

On top of everything else, Gallie had won the Cup and no one had got a decent price. But stand away, an ink blot

Australia, and you saw a country of enviable stature, in general, free of enviable integrity.

When one went in to a public office, whether State or Commonwealth, one would never think of not having the utmost confidence in the man or woman across the counter.

This integrity was a thing we should treasure as a proud part of our national heritage.

A year ago people were saying "I believe in yesterday."

When he looked around at the country and the people of Australia, he could only say: "I believe in today."

With regard to the Public Service in general, it was customary to see its members carrying a memorandum in red tape, clock watcher expostulations.

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Melbourne, December 5

Speaking of 'fellowship or discipleship,' Mr. Brown said that he had a troubling place of great honour in Christian life should be that should not be looked on as a sign of failure or of not having made the grade.

They should never be "passive" about this. Unionism should have a flourishing place both inside and outside the Public Service. Unionism was growing and flowering in this free country.

Ambition was not a thing to be ashamed of, but to be encouraged. Ambitions could aspire to be chiefs as well as to be the chiefs of others.

One should be ambitious only if one could regard oneself as deserving of the fruits of one's success, and if one is prepared to work hard for it.

In the text books there is prepared to work hard for it.

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SINGAPORE ENTHRONEMENT

(Continued from Page 7)

one, as we are one. I in them and thou in me, may they be perfectly one. Then the world will learn that thou didst send me, that thou didst love them as thou dost me." (John 17: 21 and 22).

We are most grateful that our brothers in Christ represent other Christian traditions honouring us here today with their presence, and I also wish to thank publicly my brother Bishops who came from other countries to assist in my consecration on November 15, all a very warm welcome.

I humbly beg you to see with us urgently that reputation of our sin of disunity and lack of charity towards each other so grievously harmful to our Lord and to enable us to bless us with that unity which is the fulfillment of His prayer.

Another area which calls for our penitence and close study is that of our relationships with both inside and outside the Public Service. Unionism was growing and flowering in this free country.

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he sat — with disastrous consequences to the fish. I hope this illustrates the point I am trying to make.

Yet another area where we need to examine ourselves is in respect of the witness of our daily life in this age of enormous materialism, rapid technological, scientific and technological advance and social changes.

These, as we know well, are extremely difficult tasks, but as John D. Rockefeller Jr. said in 1916: "Our prayer should be for strength commensurate with the tasks rather than for tasks commensurate with the strength."

The words of my text "be strong and of good courage" give us reassurance. We must go forward together as a Serving Church.

PIONEER

"God so loved the world that he gave his only begotten Son to the world." It is not to the world that God sent his son into the world, but that the world through him might be saved," wrote St. John. Our Lord said himself: "For even the Son of Man did not come to be served but to serve" (Mt. 10: 45).

It has been the great privilege of the diocese to serve the peoples of Singapore and West Malaysia with her boys and girls schools.

Through them it has been able to assist in providing the countries with well trained men and women who are the backbone of life and in the professions.

So, my brothers and sisters in the name of our Blessed Lord, I conclude by respectfully and humbly asking each of you every time you enter a place of worship, to try and recall what I have urged you to do with me today, namely that we shall go forward together into the days ahead of us as: a Praying Church, an Evangelizing Church, a Witnessing Church, and a Serving Church.

Let the place in which you sit, to pray and worship remind you of the place of the Praying Church — for Evangelizing Church — for Witnessing Church — for Serving Church. W. S. also spells the word for us to recall what you occupy in Church.

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FROM OUR OWN CORRESPONDENT

1990年12月15日

not least in leadership, among the people it had already and where they were already.

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