

A.C.C. ISSUES SOME VIEWS ON VIETNAM CONFLICT

PRIME MINISTER ASKED TO SEEK CONFERENCE

A.C.C. SERVICE

The Executive Committee of the Australian Council of Churches issued a statement on April 23 saying it "believes that the time is now opportune" for governments not involved in the military direction of the Vietnam conflict to strive for a conference.

The short executive statement was addressed to the governments and peoples of Australia and has been forwarded to the Prime Minister, Sir Robert Menzies. It reads:

"The Executive Committee of the Australian Council of Churches welcomes the offers to negotiate a settlement of the 19-year conflict in Vietnam. We are aware that the complications facing our leaders in this situation are of daunting complexity. But we, nevertheless, believe that the time is now opportune for all those governments, including our own, not charged with the immediate direction of military operations to strive for a conference.

"The complexity and inter-relatedness of the interests of the people of ravaged Vietnam and the maintenance of stability in the South-East Asian area generally rule out any easy or universally acceptable solution to the Vietnam problem.

"But we believe that God vindicates those who seek justice and eschew violence, and we ask for the prayers of all Christian people for our leaders who are given the wisdom, determination and courage that are needed to bring peace with justice to this troubled part of the world."

STUDY PAPER

The council has also sent for study and information to its 11 Anglican, Protestant and Orthodox member churches a paper on the Vietnam situation prepared by the council's Commission on International Affairs in Canberra.

This longer statement provided the background on which the study paper is based. It reads:

"The conflict on Vietnam" says the Commission of Churches of the Australian Council of Churches welcomes the initiatives towards a settlement of the 19-year conflict in Vietnam which have recently been made by the United States in offering negotiations and by the United Kingdom in sending its special envoy, Sir Hon. Patrick Gordon Walker, to the area. It also recognises that the United States offer follows upon increased military action

over the past six months. "Christians find themselves in a dilemma: they must recognise that considerations of military and economic power govern the thinking of political leaders on both sides of the ideological barrier, but at the same time they must affirm that war can never be an acceptable solution, even if on occasion an inevitable result of international disputes.

"They believe that modern considerations must be constantly brought to bear, this affects the conception of power, which should include economic, cultural and political influence, and affects the manner in which war is carried out.

"As the World Council of Churches has stated, 'In contrast to the will of God, we must, therefore, strive constantly to seek to avert war or to bring it to an end when it has broken out.'

DISCUSSIONS

"We, therefore, urge our government to make the most strenuous efforts, by diplomatic and any other means available, to bring about a situation in which the quest for a solution is shifted from the battlefield of the conference table. We are convinced that the majority of the people of Vietnam now earnestly desire peace.

"We consider that, rather than risk further escalation of hostilities, the time has arrived when determined efforts should be made to hold discussions with any or all of the parties involved on the other side. These include the Hanoi Government, the Viet Cong and the Peking Government.

"The initiative for a conference could be taken in several ways, each open to objections, but we believe that various possibilities should be genuinely exhausted before fresh initiatives in the military field are taken. The most hopeful courses seem to be:

● Approaches by those Great Powers who are less firmly committed — the U.S.S.R., Britain and France — to the parties directly involved;

● Use of the good offices of a neutral power which is not involved in the conflict;

● Use of the United Nations or the office of the Secretary-General;

● Fresh action by the members of the 14-power conference which drew up the 1954 Geneva Accords.

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GOVERNMENT ORDINANCES

LITTLE PROGRESS REPORTED

There has been little progress in passing Ordinances in the House of Representatives since the Government's election in England eight years ago.

Some difficulties became necessary in connection with the new Constitution of the Church composed by the General Synod of England eight years ago.

"The dioceses affected are Sydney, Good Hope and Norfolk (the Northern Territory); Canberra and Perth (Cocos Islands); and New Guinea (the whole of the Territory of Papua and N.G.).

"The Primate of Australia made representations to the Prime Minister as long ago as 1958.

"In order to extend the provisions of the Constitution, in conformity with the provisions of the Commonwealth Territories, it is only necessary for the Federal Parliament to approve short Ordinances.

"The Deputy Leader of the Opposition, Sir Robert Menzies, who has endeavoured to persuade the Government to act in this matter, is due to announce two years ago.

"DRAFTED — He has now asked — What progress has been made since his reply to me on August 13, 1963 (Hansard Page 66) in the Territories Ordinances to implement the Church of England in Australia Constitution Acts passed by all the States in 1960 and 1961.

"Sir Robert Menzies has replied — The answer to the Honorable Member's question is as follows —

"The Ordinance for the Australian Capital Territory has been passed by the House of Representatives and the Bishop of Canberra and Goulburn has now approved its terms. It is expected that printed copies will be available shortly for the consideration of the approval of the Governor-General in Council. The Attorney-General's Department is seeking additional information from the relevant churches to enable the drafting of Ordinances for the other Territories to be completed."

"Australia needs more and better education at all levels, primary, secondary, tertiary and post-graduate.

"This education must be technical and it must be humanistic. Purely technological learning is increasingly inadequate for the future.

"If we are going to make a creative contribution, let alone survive in this stormy world, we need ideas; we need truth; we need by which men, women and children live.

"This involves the study of literature and history, religion, philosophy, sociology, psychology, as well as constantly expanding fields of the natural and applied sciences.

"At present Russia spends 7.1 per cent of the Gross National Product on education, China 6.6 per cent, Japan 5.7 per cent, the U.S.A. 4.6 per cent, but we contain 4.2 per cent Australia's happy-go-lucky figure is 2.2 per cent.

"It is here that public opinion should press our Parliament to action."

FAMILY WEEK
A.C.C. SERVICE

Australia's fifth National Marriage and Family Week will be observed from May 9, to May 15.

The theme of the 1965 week is "Family focus on the children" and it will be concerned with the needs of children up to 12 years of age.

The observance is arranged by representatives of the major Christian churches, the Jewish community, and many community organisations. It aims at achieving greater stability and understanding in Australian family life.

The chairman of the National Marriage and Family Week is the Reverend J. C. Wright, of Melbourne, has invited church and printed groups to participate in the observance through special services and meetings.

An emphasis this year is the opportunity the week provides for co-operative efforts by church and community organisations such as school groups, youth associations and service clubs.



— Adelaide "Advertiser" picture. Easter Day procession in St. Peter's Cathedral, Adelaide. Two trumpeters walking with the crucifer at the head of the procession.

BISHOP GARNSEY CRITICISES EDUCATION POLICY

In his address to synod on April 26, the Bishop of Gippsland, the Right Reverend D. A. Garnsey, said it was a "deplorable decision" that Victoria was not likely to get a country university for at least ten years.

He said the government should be urged as strongly as possible to change this.

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tax is more heavily so that we may learn to live more competently. And public opinion should be led by Christian people.

"We cannot hope to impress others unless we ourselves take education seriously.

"A recent national assessment of the Church of England in Australia exposed the shallowness of our theological education."

OTHER CONTACTS
"I do not think the answer is to send ordinands for longer periods into our present theological colleges.

"It means raising standards all round, making contact with university life and thought and also with the actual life which ordinary people live.

"All this means more money and we should go on increasing our budget for training of ordinands, for in-service training of laymen, children, youth and adults."

Bishop Garnsey quoted the observations of the Indonesian churchmen that the education of Australian clergy is at a far lower level than their own in Indonesia.



— Adelaide "Advertiser" picture. Easter Day procession in St. Peter's Cathedral, Adelaide. Two trumpeters walking with the crucifer at the head of the procession.

TRUMPETERS IN PROCESSION

FROM OUR OWN CORRESPONDENT

Adelaide, May 3

On Easter Day in St. Peter's Cathedral, Adelaide, two trumpeters took part in the liturgical procession walking on each side of the crucifer.

They accompanied the singing of the hymns with their stirring music, which seemed particularly fitting for the triumphal procession of the day.

The service was the Choral Eucharist at 11 a.m., and which was broadcast on radio.

The Bishop of Adelaide, the Right Reverend I. J. Reed, presided at the Eucharist, and the sermon was preached by the Dean, the Very Reverend A. E. Weston.

The cathedral was filled with worshippers.

BISHOP R. LIPP

The Right Reverend Richard Lipp, formerly Vicar of St. Mary's, Camberwell, Diocese of Melbourne, who has served as a C.M.S. missionary since 1963 in the parish of Secunderabad in the Church of South India diocese of Madras, has been appointed Associate Secretary of His Synod.

His special responsibility will be the implementing of the resolutions of the document "Renewal and Advance," the report of a ninth synod of the Anglican Communion.

He will continue as a C.M.S. missionary.

JOHN'S CHURCH



Miss Amelia Smith of Forbes, N.S.W., outside St. John's Church birthday. She was confirmed by the Bishop of Bathurst when she was 98 years old. The rector, the Reverend R. C. G. Cross, is seen behind Miss Smith.

Mr. Moses Mahmood Razak being commissioned on Easter Day in Suva by the Bishop in Polynesia, the Right Reverend J. C. Vocker, to go to the Diocese of Melanesia for a term as a mission carpenter. The Archbishop of Polynesia is on the left and the Dean of Suva on the right of the picture.

THE ANGLICAN

Incorporating the Church Almanac
THURSDAY MAY 19 1965

THE THREE WISE . . . ? BLIND . . . ?

"The issue of military aid to South Vietnam continues to divide public opinion both in Australia and abroad," writes **SIR SIDNEY THE MOST REVEREND H. R. GOUGH**, observed last week. "The Federal Government's decision to . . . send an Army battalion there to reinforce both of our membership of SEATO and of joint responsibility for the security of our region of the world."

This newspaper, if it is to do its duty to our readers by stating and commenting on news as frankly as we can, has no choice but to take note of His GRACE's statement; to publish it full, as we have done on another page, and to discuss it. To that end, these things must be clear.

1. His GRACE made his statement as a private citizen, not in his representative capacity as Primate of Australia, speaking for the whole Church.

2. We cannot support his view, because it is based upon an error of fact.

3. We will uphold against all the world His GRACE's right to express his personal opinions on anything under the sun, but we will not follow them, or not, because we believe in personal freedom.

4. His GRACE has a duty to make it clear when he is speaking privately, and when he is speaking for the Church, and that is the real point of this article. As a result, he had been quoted around the world as the Primate of Australia putting forward the view of the Church of England in this country.

5. His GRACE doubtless deplores as much as we do the "official" interpretation so widely placed on his private opinion. Meanwhile, the damage has been done.

Let us be clear on one thing. Many will agree with His GRACE's view. Many will disagree. That is not the point under discussion. The real point is that in a very short time from now, our country may be finally, irrevocably committed to war in such a way that calm, dispassionate discussion will no longer be possible about the merits or demerits of what is involved. It is of supreme importance here and now, before we go over the precipice, to make clear, absolutely sure, by every party, that no one is to be sending troops to Viet Nam. His GRACE, unfortunately, has failed to do this.

He has laid down a non-existent obligation under the SEATO Treaty. It is not alone in this. Many people, who have not the opportunity to read the text of the SEATO Treaty, make the same mistake. Among them, I mention the names of **METZGER, the MOST REVEREND FRANK WOODS**, who, in his explicable somewhat over to the side of the ideological war supporters last week, invoked the same non-existent SEATO obligation. **THE ARCHBISHOP OF BRISBANE, the MOST REVEREND P. N. W. STONE**, did even better. He let the cat out of the bag by referring to the SEATO Treaty as "the Treaty with South Viet Nam and the United States!" — apparently unaware of the carefully preserved fact that our proposed ally has never signed the request of the *South Viet Namese Government!* Any doubt about Australian obligations under SEATO may quickly be cleared up. It is Article IV of the Treaty which has been misinterpreted, together with the Protocol, Article IV reads:—

1. Each Party recognizes that aggression by means of armed force in the treaty area signifies a threat to the peace, security or territory which the Parties by UNANIMOUS AGREEMENT may hereafter designate, and may therefore, in self defence and security, and agrees that it in this event set out the common danger in accordance with its constitutional processes . . .

The SEATO parties, including the United States, have intervened in Viet Nam. France has formally announced that she no longer regards herself as bound by the provisions of the SEATO Treaty. The Treaty, so says Pakistan. It is highly significant that the Philippines, not only a SEATO member, but bound to the U.S. by the Mutual Defence Treaty of 1951, has remained silent and has not sent a single soldier, and that Thailand has followed the same course.

More important than the legal construction of the SEATO pact is the way three archbishops have flouted its spirit, ignored its origin, and failed to see that the Government had already decided to commit troops to Viet Nam before any resolution Johnson even made his offer of assistance. Their attitude will not help the British Government, or the efforts being made by **SIR KENNETH GURRILL** and **MR NORDE**, or those of the forces of the SEATO Treaty, or the relations in the U.S. itself. It is lamentable that our only archbishop; with practical experience of how these statements will affect Australia's standing in Asia, is away from the country. Let us hope that the tree will yield him advice before they speak again. So far, they are being equally as emotional as both sides in Canberra.

CHURCH AND STATE

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

ONE MINUTE SERMON

BAPTISM INTO MOSES
Read Exodus 14.

How truly natural it would be when the first shock of the tragedy of the death of the first-born, that the people of Israel should be told of the immense loss to be suffered, and that they should be urged to consider pursuit and reward.

The Children of Israel were camped at the foot of the Red Sea and it seemed to Pharaoh, when it was reported to him, that the Israelites were plotting to desert where to turn. The narrative of Pharaoh's dilemma is that he was torn himself was drowned but history does not substantiate this. He was, it would seem, Mercutio and his moment was over in 1968. It is possible he was drowned and his body recovered but it remains doubtful.

The Egyptians overlooked the dead who they had buried and the sight filled them with dismay. An hour afterwards they cried against Moses, wishing they were back in Egypt in slavery. They had not seen adventure, long slavery had developed a cowardly spirit in them. But Moses was always had a cheering word for his people. He said: "I will save you, and the Egyptians will be your slaves."

A strong south-west wind blew back the comparatively low water. The Israelites could make a passage through. They had not seen adventure, long slavery had developed a cowardly spirit in them. But Moses was always had a cheering word for his people. He said: "I will save you, and the Egyptians will be your slaves."

How Does Canberra "Lack Soul?"
The Duke of Edinburgh said this week that his Canberra "lacks soul". He seemed to be searching for a phrase to express his meaning when discussing on the flight to Canberra, and possibly he did not have the right one. In the religious sense Canberra seems to be as aware of its soul as a soulless city in London. A fine pastoral work is being done in the parishes that churches are being built to the steadily mounting suburban population. In its historic St John's Church, where the Archbishop (Lord De Lisle's gift of bells) is the Christ the King, which was proclaimed New churches are especially numerous. Roman Catholic brethren are now moving to build a cathedral here, and the Anglican Church has in St. Mark's library its own agency of structural development.

Probably, the phrase the Duke wanted to describe Canberra was not "lack of soul" but "lack of personality". But even that defect if it is used is being gradually removed by the steady growth of the city and its amenities. As the Duke thinks Washington and London, older and larger national capitals, also "lack personality", it is not surprising that he is not too worried.

Time For More Vigour In The North

Western Australia's disappointed State Government has asked the Commonwealth Government not to grant the financial aid requested for the construction of the next stage of the Ord River Irrigation Scheme.

The Prime Minister, Sir Robert Menzies, personally has been acquiring the public and the West Australian Government's so the decision announced from Canberra was a "no" and "snip" one.

It is difficult to see how Sydney and Melbourne, the Commonwealth Government to help the construction of its eastern suburbs railway when it has been asked to finance a project like Ord River, which surely can only be developed by the Commonwealth Government. Many will feel that the Ord River northern resources deserves the Commonwealth Government is prepared to do this. In this sphere a Government is not helped by the Federal Labour Party seems to be much more interested in

Confusing Statements

On Vietnam

Confusing Anglicans could be pardoned for being confused by the Prime Minister's views on Australian policy in the Viet Nam war.

It is all aware that a group of bishops has been in correspondence with the Prime Minister, Sir Robert Menzies, to urge a withdrawal of troops. The considerable negotiations to end the fighting in Vietnam. Sir Robert vigorously contested the bishops' representations.

In the past week Australia has decided to send 800 fighting men to Vietnam. This move was approved by the Prime Minister, Archbishop Hugh Gordon, "a natural consequence both of our membership of SEATO and of our joint responsibility for the security of our region of the world."

There was considerable interest in the Archbishop of Melbourne, Dr. Frank Wood, because he was one of the signatories to both letters to the Prime Minister. He was recently been president of the Australian Council of Churches.

Archbishop Woods was reported to be available for comment at a press conference in Melbourne. He was reported to have supported the sending of an Australian contingent to Vietnam. Archbishop Woods made a statement, similar to that of the Prime Minister, offering to negotiate has been reported to be available for comment at a press conference in Melbourne. He was reported to have supported the sending of an Australian contingent to Vietnam.

Archbishop Woods takes the view that the Prime Minister offer to negotiate has been reported to be available for comment at a press conference in Melbourne. He was reported to have supported the sending of an Australian contingent to Vietnam.

Close N.S.W. Election Could Have Value

New South Wales had an excitingly close an election last Saturday that I write these news days later, no one knows who has won it. It was a very close election, not a great deal of difference between the Liberal Government, and the Labor Government, continued in office for 34 years, and the Liberal Government.

The Federal Parliament is to continue the Australian sense that State policies are flat by contrast. It is a very close election, not a great deal of difference between the Liberal Government, and the Labor Government, continued in office for 34 years, and the Liberal Government.

Religious Broadcasts

Services which are conducted by

- SABRED SERVICE, 7.30 am. A.M. — The Most Rev. Bishop of Brisbane, St. Andrew's Cathedral, Brisbane.
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BOOK REVIEWS

A VOICE OF AMERICA
A RARELY HEARD

THE LITTLE SP-ANS ON RACE, Edited by ABRAHAM T. DAVIES, Abingdon Press, New York, N.Y.

"The most disturbing moral issue before America today is the fact of segregation and discrimination based on a person's colour, caste and race. It is a problem which we must solve if we are to be a Christian people." This is the title of the analysis of the racial issue in this book of twenty sermons by American preachers, black and white, from seven denominations.

Of the twenty preachers, six are Baptists, five Presbyterians, five Methodists, one Anglican, one Lutheran, one Congregationalist and one from the Church of Christ.

The burden of guilt lies heavy on the hearts of many of those who wrote these sermons. They are urgently aware that the Church of the white American, flourishing in suburban privilege, has little to offer in which to repent and to take positive action.

Segregation is still entrenched, discrimination is practised or tolerated, and progress is very often limited by the doctrines of gradualism. The book is a plea for thorough justice all along the line, in free choice of the exercise of religious rights, education and employment, housing, shopping, restaurant and public facilities.

The passage quoted above reveals a spiritual urgency in the sermons of the American preachers. The effect is to be honest and to go to the root of the matter in honest prayer to all the gods, but to respect in all the sermons, that the analysis is not always deep enough, just as often as they are acting *vis-à-vis* the Aborigine, the alien, the immigrant, but not the Jew.

Surely it is not enough to say that this denial of justice is a reflection on American democracy. It is a very high level of denunciation. The same man says (on p. 147) that "gradualism" is "not an American word." There is a

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The Diocese of Waikato (New Zealand) wishes to appoint a full time
ADVISER IN CHRISTIAN STEWARDSHIP
QUALIFICATIONS:
1. To be a communicant member of the Anglican Church.
2. To possess qualities of leadership and proven organising ability.
RESPONSIBILITIES:
1. To advise on, plan and conduct Stewardship Campaigns.
2. To co-operate in other fields of Christian Education.
SALARY:
The successful applicant will receive a salary of £NZ1,450-£NZ1,750, the figure to be determined by qualifications and experience.
Written applications, which will be treated in strict confidence, stating marital status and supported with 3 references, close June 1968, and should be sent to:
The Diocesan Secretary,
P.O. Box 21, Hamilton, New Zealand.

He is the Reverend Christopher Wilder Clarke who was Rector of St. Mark's from 1947 to 1957. Now in his eightieth year he will assist from time to time at St. Mark's.

Last Saturday evening past and present parishioners gave him a reading lamp and a framed coloured picture of St. Mark's. The presentation was made by churchwardens, Mr. Clem Harrison, who was prepared for Confirmation by Mr Wilder Clarke.

He then served at Crockwell, Kamerka; and Broadbent in the Diocese of Goulburn; Kurrajong, in the Diocese of Newcastle; and Newtown, Miller's Point, Croydon, Greville, and Berry in the Diocese of Sydney.

Following his retirement in 1951, Mr. Wilder Clarke was active as Locum Tenens in many Sydney parishes, including St. Mark's, Granville. Later, for five years he was chaplain of Farrar Maria Psychiatric Hospital and Parramatta Gaol.

Mr Wilder Clarke's four sons served in the 2/6 Artillery during World War II in the Middle East and New Guinea.

Mr Wilder Clarke is a Catholic, but was organist at St. Mark's for some six years. After last September's retirement he was organist at St. Ann's, Parramatta; and at Castle Hill, New South Wales. He was organist at "San Michele", North Parramatta, N.S.W.

OUR LORD'S METHODS

THE WAY OF THE MASTER, Ernest D. Davis, Abingdon Press, New York, N.Y.

With the deftness of a preacher skilled in speaking to the needs of men, this young American minister examines the methods Our Lord used in handling difficult situations and in dealing with the people who lived during His ministry. He considers Our Lord's way in decision, in failure, in suffering and in triumph, as well as His friends and enemies.

His sermons reveal a well-stocked and well-read mind, and a man who, in getting to the point, is able to translate those points into language understood by them. These are Biblical in essence and yet shaped to answer ever-current needs.

There are many memorable quotes in writing on His enemies, he says, "He was inwardly secure in that He did not shrink from controversy, yet He was mature in that He did not return hate for hate." His illustrations are equally vivid.

Although most suited for a Lenten series, the preacher who allows these addresses to pass through the crucible of his own mind will find in them a means of helping his congregation to face frustration, defeat and disappointment. —A.V.M.

DOORS OF ETERNITY
"Doors of Eternity" by Silby Harton, reviewed in our issue of April 29, is now available in this country, published by Hodder and Stoughton, price 25s.

A STUDY IN PROTEST

THE DISSENTING, Christian Times, London and Brighton, Pp. 30s. 6d.

The sub-title of this book is "A Study in Protest" and the writer describes it as "a book about a nation's developing response to the possession of weapons too destructive to be rationally used. It is a book about the Aborigine. Behind the black and white symbol of anti-nuclear protest gathered hundreds of thousands of people, especially young people; for them this cause offered a substitute for religion commanding mass loyalty, embracing the same fundamentalisms and arousing the same resentments."

In view of the development of the "Association for International Cooperation on Nuclear Disarmament" in N.S.W. and other States, the book has increased relevance. It describes the origins and charts the development of the various streams which flowed nuclear war and disarmament. It traces the movement against nuclear war, the Peace Movement, the Three Countries Committee, etc. until in 1958 a group in Canon Collins' house in the precincts of St. Paul's Cathedral, London, the C.N.D. (Campaign for Nuclear Disarmament) was born.

The movement was not an ad hoc protest, but a movement changing the country's defence policy and produced a policy of nuclear disarmament.

Obviously the group had no claim to be a church, but a non-observant Party or, indeed, the Labour Party when in power, in 1951, onwards the C.N.D. began a Party was more open to public protest, and the C.N.D. began an internal struggle which went on till 1960 when its de-

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"A LOOK AT DIRECTORIES"

By THE EXECUTIVE OFFICER OF THE ANGLICAN COMMUNION, THE RIGHT REVEREND RALPH DEAN.

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no more. What happens then depends upon the prayer and thought and sense of Mutual Responsibility of the whole Church in the Church in the local area where the project is to be carried out, and other parts of the communion.

The Bishop Byrne once said: "Every life is an invitation to 'mutuality.' It is, by itself, no more than that which is offered by itself, guarantee response. It is a word about the present position. Since Toronto 1963, fourteen Regional Directories including revisions and supplements have been issued."

They have come from the provinces of India, Pakistan, Burma and Ceylon, from Latin America and the Archbishops of Jerusalem, from the South Pacific and from South-East Asia. Of course, all these are from what we once called the "younger churches."

In due course we expect to have more.

Bishop Dean

WITH the Anglican Congress of 1963 now nearly two years behind us, this might be a good time to look at the matter of Regional Directories.

Just in case anyone does not know what they are a word of explanation may help.

A Regional Directory is a systematic presentation of the needs of a particular region or province in terms mostly of men and money.

Of course, in principle, there is nothing new about directories. Whenever a need has been expressed and help sought the principle has been in effect.

The beginnings of it can even be seen in the New Testament, for more than once S. Paul wrote letters on behalf of the local churches for help received from another.

And certainly as long as there have been missionary societies, the need for such directories has been carefully categorized, and usually screened by the local church before they are sent to the whole Anglican communion.

One issue imagines that the present scheme is perfect or close to perfect improvement, but it does not represent a careful analysis to be responsible and to take account of the needs of our changing and changing world.

There are at the moment nine categories in which the needs of the local churches are made known, and the very categories themselves show something of the whole matter of response to M.R.I. The categories are as follows:

- (1) Ordination and Post Ordination Training.
- (2) Training of the Laity.
- (3) Areas of Primary Evangelism.

- (4) New Resources for New Areas.
- (5) Development of Educational and Diocesan Ministry.
- (6) The Church in Episcopal, Hospitals and Medical Resources.
- (7) Literature.
- (8) Provincial and Inter-Provincial Development.

It is true of course, always possible to include emergency needs which may not fit precisely into any one of the categories.

The very categories reveal the thought and care that is being taken. They give a series of categories of the life and work of the communion and an indication of its outreach.

It is not as yet things about the resultant directories. First, it is true to say that the inclusion of a project in a directory by no means guarantees that it will be known next time.

We must avoid the ever present temptation of thinking that either M.R.I., or a directory in principle, is, possesses any kind of magic.

We can hardly say — in the sense I know next time — "I'll make a project of it and put it in the directory" — so that it will automatically proceed. Such a process makes

directories from the United Kingdom, the United States, New Zealand, and South Africa.

The needs of such areas do not differ in kind, but they will be nonetheless different in degree. They certainly will be even more noticeably "invitations to mutuality."

Within the directories already issued are about 750 projects. As I write, 22 projects have been accepted, 17 partially so, though, of course, a large number of others are being considered, and in many cases help has been promised.

URGENT PROJECTS

But the figure that is most striking is that so far not a great deal has been accomplished. For obvious reasons. Geography and the impact of the Congress, response has been more swift in some areas than others, but there is much more to be done.

What is particularly serious is that some projects are such that immediate action is called for, and are not met upon the opportunity.

Thirdly, what are we to say about those projects to which no one has responded? They are it is a sobering thought to realize that there are about one half of the total.

How long will the diocese concerned be left in the hope that it will eventually receive help for such projects? Must the time come when we must say that we are ill-equipped to support them?

These are searching and painful questions. It is not enough to make us understand that we have much still to learn about Mutual Responsibility and Interdependence.

And if such reflections force us to deeper self-examination, then what M.R.I. is really all about.

ARCHBISHOP OF CANTEMBERG

ON "CHRISTIAN MUTUALITY"

FROM OUR OWN CORRESPONDENT

Addressing a gathering which crowded the Withrop Hall of the University of Western Australia, the Archbishop of Canterbury said, at his last function in Perth this month, that religion had nothing to fear from the relatively new sciences.

The so-called conflict between religion and science is really a conflict between bad religion and bad science, which occurring together tend to have all the answers to our problems.

"Real interpretations of the Bible treated it as though it were a compendium of biology, geology, and astronomy, and so on. But such views of the Bible were held led to a rejection of its teachings by those who found themselves in conflict with their own knowledge.

"Science and Christianity had under-rated the humanistic aspect of itself, or religion, and where it had disparaged the world's sciences, it had erred. Science and Christianity could and should be friends. In this creative world God makes Himself self understood not only through theology, but through all the sciences," said the archbishop.

"Christian humanism was a love of the world and of man, which was both unworshipful and unselfish."

The Christian view of man was centred in the belief that man was made in the image and likeness of God.

NEVER CREATOR

To say that God was the creator of the world and man in the world were dependent upon Him.

However advanced man might become, he would never be a creature, and would never be a creator.

Within the relationship with God could become intimate if man was to be free, independent and dependent. When God created man, He became a true God, and man a true man.

This recognition of man glorifying God was seen in history by the Jews, who were men and women who, while reflecting God's goodness and beauty, were not to be worshipped and more aware of their own limitations than theirs.

Modern non-religious humanists, who say that man was competent to make his own way and to organise his own life, have not become true men.

They did not plumb the depths of man's predicament and frustration. They believed that man's frustration could be overcome by increased scientific knowledge and technology.

"Christians believed that man's predicament arose through a

faulty relation between man and God.

The Christian in the modern scientific age needed to make a critical assessment of it.

He had also to be willing to look at the assumptions which he had so often taken for granted, while still rejecting it.

But it had been possible for Christians to take account of evolutionary biology rather than contradicting what was said in the Scriptures clearly.

Psychology has given great scope to religion and to the spiritual life. The synthesis of religion and science has made the unknown factors which cannot be proved by science.

But it should not make the error of regarding that as a substitute for man's religion. The final goal of the relationship between man and his Maker was what we called Heaven.

Heaven was man's destiny. Heaven was the perfection of love and selfless motion could be made by man's prayer.

In Heaven we would see the real splendour of God and the real splendour of man.

He had been able to will to love, and to be loved, as we do," the archbishop said.

"It is a kind of pie in the sky when we die," the archbishop said. "The belief in Heaven as man's goal is a 'boon' upon man's 'desire' for a better world. The Christian view of man was that man's goal was heaven-worldly."

The Christian was great worldly in that he saw the significance of the world around him. This concern for the world and its contents was a characteristic view of Christian man.

Man's dealings with man must have regard to the infinite wealth of individual man because man has an eternal destiny.

"It is between the two worlds, Heaven and the worldly life, that man must ultimately make his choice."

Perth, April 26

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FIRST ORDINATION OF AN AFRICAN PRIEST

ANGLICAN SERVICES

London, May 3

The two hundred anniversary of the ordination of Philip Quaque, the first African to be ordained priest in the Anglican Communion, was celebrated in Ghana on May 1 and 2 at special services at the Anglican Cathedral in Christ Church, the Cape Coast parish church.

The West African Provincial Synod was presiding at Adiseshale College, Cape Coast, and the presence of the Archbishop of Canterbury, the Right Reverend C. P. Patterson.

The service held there on May 1 was the first of a series of similar diocesan clergy and one representative from each parish, in the presence of the members of the Provincial Synod.

Philip Quaque, the first African to be ordained priest in the Anglican Communion, was baptised at S. Mary's, Kingston, in Jamaica, in 1759, and was ordained by the Bishop of Exeter in the Chapel Royal, London, on March 2, 1765, and later in the Christ Church, Cape Coast, in 1781.

The celebrations ended on Sunday afternoon and evening with a reception, a visit to Philip Quaque's grave in Cape Coast, and a final service of thanksgiving procession in which the Archbishop of West Africa, 15 bishops,

ops, and about a hundred Anglican clergy, thousands of Ghanaian members of the West African Provincial Synod, and non-Anglican churches present.

Philip Quaque was one of three 12-year-old African boys who were taken to England by the Anglican missionary to the Gold Coast (now Ghana), sent to the Wesleyan Missionary Society for the ministry.

He was baptised, but Philip Quaque was baptised at S. Mary's, Kingston, in Jamaica, in 1759, and was ordained by the Bishop of Exeter in the Chapel Royal, London, on March 2, 1765, and later in the Christ Church, Cape Coast, in 1781.

He was then returned to the Gold Coast where he served as priest, and was later to be a successful missionary and teacher. He died on October 17, 1816.

OUR BEST BOOK "BUYS"

THE ANGLICAN BOOK DEPARTMENT, in co-operation with the Church of England Information Trust, has pleasure in announcing the following:

All works published by the Trust are available to MEMBERS at their special discount of 15 per cent. Prices to non-members are shown below.

Publicity, by the Trust, includes—

THE NEW ENGLISH BIBLE—THE CHRISTIAN APPROACH TO THE NEW TESTAMENT Library

Here, in booklet form, is the series of eight lectures by the Archbishop of Perth, the Most Reverend Desmond Tutu, published by permission of the A.B.C.

A LAYMAN LOOKS AT THE CHURCH—by R. M. Gubb.

Unlimited stocks are available through this invaluable book.

190. Price: 7/6d. (Postage 10d.)

OUTLINES FOR YOUNG ANGLICANS, by B. Minton Taylor.

This second edition, printed a few months after this work first appeared, testifies to the wide appeal of the whole Australia.

53. Price: 3/1d. (Postage 6d.)

THE CHURCH OF ENGLAND FELLOWSHIP, by C. Eric Montblom.

First published in Australia two years ago, this simple outline of Anglican faith and practice has now, through many editions, sold over 60,000 copies.

61. Price: 3/1d. (Postage 6d.)

THE ANGLICAN WAY—being a series of four theological celebrations of S. John's Evangelical College, Perth, 1959. The authors are the Archbishop of Perth, the Bishop of Armidale, the Bishop of Adelaide and the Bishop of Burgmann.

58. Price: 2/6d. (Postage 5d.)

MARRIAGE & DIVORCE, by Canon R. R. Taylor.

This small booklet sets forth clearly the Anglican view of the Church on marriage and divorce.

21. Price: 1/6d. (Postage 4d.)

Books from other publishers available from our stocks include—

A BOOK OF ENGLISH SERVICES, Published under the Authority of the General Synod by S.P.C.K. Foreword by the Most Reverend Desmond Tutu.

Long out of print, this new edition of the Occasional Services, first published in 1944, will be widely welcomed. It covers all those occasions for which special provision is not made in the Book of Common Prayer—Centenaries, collations, Ancestral Day, commemoration of all kinds of national occasions. Reception into the Church of England of former members of other denominations, a Service for Burial of the Dead when the regular office cannot be used and so forth.

pp. 140. Price: 21/6d. (Postage 3d.)

WHITE AUSTRALIA—A TIME FOR CHANGE, by the Rev. Edgar Stokes, for the Immigration R.F.C.M.

The four lectures given at the inaugural meeting of the Anglican Society of the Pacific, held at the Bishop of Armidale, Professor J. A. G. Rees, and Mr. Edward S. Johnston, Australia House, London. Registration forms will welcome this record of the services from four leading citizens.

pp. 34. Price: 2/1d. (Postage 4d.)

A SHORT HISTORY OF THE CHURCH OF ENGLAND IN VICTORIA, by the Reverend H. W. H. Murray.

This study and authoritative work was originally published in 1947 by the Joint Editorial Committee set up by the Diocese of Perth and the Diocese of Melbourne in connection with its Centenary. Through the courtesy of the Bishop of Perth, the authorities, we are able to offer this new edition in Australia at the same price as in 1947.

pp. 88. Price: 2/0d. (Postage 4d.)

MUTUAL RESPONSIBILITY: QUESTIONS AND ANSWERS.

The book outlines the plan for MUTUAL RESPONSIBILITY AND INTERDEPENDENCE IN THE BODY OF CHRIST. It is published by the Church of England in Australia and is already leading to action all over the world. The questions are answered in ten well-known Anglican authors, the background of many of the questions are in the Bible and in history, its meaning in terms of mission, evangelism, and unity in the Church, and its demand for an immediate response.

pp. 96. Price: 7/9d. (Postage 10d.)

THE CONSTITUTION OF THE CHURCH OF ENGLAND IN HISTORICAL PERSPECTIVE.

How many Anglicans know the history of the constitution of our Church is governed? Every priest, every interested layman should own this, his own copy of the Constitution.

47. Price: 2/6d. (Postage 1/4d.)

THE CONTINUITY OF THE CHURCH OF ENGLAND, by Canon Fernham, E. Meynard.

This new edition which has been revised and enlarged to 1939, is of high quality paper. It is a simple and readable account of the Church of England preserved her continuity as part of the Christian tradition in the seventeenth century. It was written by Canon Fernham, who was son of our first Archbishop of Perth.

104. Price: 10/4d. (Postage 1/6d.)

THE LIFE AND LETTERS OF JOHN STEPHEN HART, by T. B. McCall.

Bishop Hart, one-time Dean of Melbourne and Bishop of Warrington, played a leading role in the development of our Constitution. This scholarly, full-length biography by the Bishop of Rockingham was the first major work specially commissioned by the Trust.

182. Price: 30/4d. (Postage 1/4d.)

THE PARKERVILLE HOME FOR NEEDY CHILDREN

to do their homework under supervision of a qualified school teacher.

The children under five spend their whole day in the cottage called Babylone. They have an old train to play in during wet weather which they think is good fun.

With 147 children around the house discipline is important. And yet to the visitor to Parkerville the first thing that strikes one is how happy and friendly all the children are.

It is in the more surprising when one considers the sort of home life most children had before they came there.

For this pleasant and well-disciplined atmosphere one has to thank the superintendent, Mr Albert Wales, an ex-convict in the

Army and a man who by his bearing and kindness, commands respect and friendship.

The 147 children cared for at Parkerville cost £53/- a week each to keep.

Towards his Parkerville homes receive 51/- per child from the Child Welfare Department for State wards only.

Children who are State wards who are not State wards are financed as far as possible by the parents. In many cases, though, the parents are not able to pay even the smallest amount.

In addition the homes receive 15/- per child per week for child care and 10/- per child per week from the Lotteries Commission.

This leaves a net loss of 27/- per child per week minimum or

approximately £200 per week overall.

Against this Parkerville Committee work on a day-to-day basis at a difference.

The 200 acres now belonging to the homes is now being opened up for farming, many of the raising beef cattle. It will be several more years before the 200 acres can supply all the small marketable vegetables.

FARM HELPS

The Parkerville farm is under the supervision of successful farmers who own their own property. It is one of the much of this development comes from the Letter Committee and the Anglican Church.

Apart from the farm Parkerville

also receives income from one street appeal in the zone, the Parkerville field day, Christmas parties and other fund-raising events.

The balance is forthcoming from the Anglican Church.

(Though the ultimate responsibility for Parkerville rests with the Anglican Church no barrier is raised against children from any faith, and the usual go to only criterion is that they should be in need. Aboriginal and Chinese children usually go to Sister Kate's Home.)

At the moment Parkerville's bank balance is about £7,000 in the red but, as Mr Wales says, under the supervision of the Letter Committee not expect otherwise, and for several years yet the committee will have to work hard to keep even this debit from worsening.



—Richard Woodcock picture.

The superintendent of the Parkerville Homes for Needy Children, Mr Albert Wales, with some of the children in the "Babylone" cottage.

IN 1903 three Sisters of the Sacred Heart, who had their care arrived in Western Australia.

Their names were Sister Kate (who went on to found Sister Kate's home), Sister Jane, Sister Sarah, and Madeline, a novice. They had come to establish a home for needy children.

The Sisters acquired 300 acres of land in the Darling Hills, about 20 miles from Perth. On this land already existed a tiny wooden shack. This was the first cottage of what was to become the Parkerville Children's Homes.

The Parkerville cottages home for needy children that they in one function. Any child who is in need of care and a home is cared for by a mother and father who are on the Parkerville staff.

Children come from many places and as the result of many causes. Most come from broken homes where parents have separated.

In every case the children at Parkerville come to be there as a result of some cause other than their own.

For the reason no child is ever refused a home there and so far as funds permit Parkerville children have the same facilities to enjoy as children live with their own families.

Children at Parkerville live in "families" of 15 or so in nine cottages.

Each family has its own cottage mother and father who look after their children just as they would in a normal home.

The children are disciplined to do simple jobs around the house to make their own beds under supervision and do whatever small jobs they are capable of such as help with washing up, laying the table for breakfast, running errands, fetching the day's milk supplies and so on.

As far as possible, children

"R.H.B." STEPS DOWN

FROM OUR OWN CORRESPONDENT

Melbourne, May 3

An outstanding minister of fifty-six years on the Active List of the Anglican Church is to retire from an official end on April 30 at the venerable R. H. B. Williams retired as Vicar of St. Margaret's, Caulfield.

R.H.B., as he was affectionately called, was a wide circle of friends was known well beyond the Diocese of Melbourne, because of his wide interests, and diverse activities over many years.

But a multiplicity of responsibilities, and a variety of appointments, were only the background to an extremely strong pastoral sense, and it was typical and fitting that after his retirement from diocesan office the last few years should be spent in a small parish, where he could be pastor to his people, without the distractions of outside calls.

Archdeacon Williams was trained at St. John's College, Melbourne, and is one of the few surviving students of that college.

Following ordination in 1909 and 1910, he served as assistant curate, and then vicar, in a succession of parishes until 1946.

This gave him experience of the country, and of industrial and residential areas.

A man of immense activity, he was aware of the claims of the Church as well as the parish, and this led him to be a member of many committees, from time to time, and often secretary of them.

He had an interest in journalism, and was associated with

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STONE SET FOR RECTORY AT KILBURN

FROM A CORRESPONDENT

Adelaide, April 26

As for twenty years the Priest-in-Charge of Kilburn has lived in a rented house about three quarters of a mile from the church, it was a notable occasion when the Archdeacon of Adelaide, the Reverend M. C. Goswami, laid the foundation stone of a rectory on April 11.

The new rectory is being built on the last lot to the church. The architect is Mr Paul Balbeck.

The presence of craftsman servers and visiting priests, walked from the church to the ground on which the rectory is being built.

The congregation were seated on chairs in front of the partially completed building.

Proceedings began with speeches by the churchwardens tracing the history of the Kilburn Mission and the endeavor of those who had worked hard for the rectory building fund over a number of years.

The address then proceeded with the short service of blessing and setting the stone.

A lesson was read by the Organizing Chapter of the Bishop's Guild, and the Rev. the Reverend L. E. W. Reilly.

The service was in helping with a loan for the building and has, in the past years, helped considerably with mission grants to the Kilburn district.

The service was provided in the parish hall by the ladies in charge of the congregation.

POPE HAD "POWER OF LOVE"

ANGLICAN NEWS SERVICE

London, April 26

Cardinal Heenan said that Pope John, Westminster, spoke in London on April 13 in a forthright luncheon to mark the publication of Pope John's "Journal of a Soul".

"Everyone of every religion and race agreed that there was a Pope John in our modern times," he said.

Pope John had been described as a great revolutionary, a man who wanted to break with the past and make all Catholic theology sound Protestant, but his preoccupation always was to be a good priest first.

He had no idea of what was bogus in the practice of the Church," Cardinal Heenan said.

"He has a power to love which more people have a love for his people. He is a man with a heart so big that he could embrace the whole world."

A SONG OF PARISHES

Saint James, your followers praise
No crack with you of St. Jude;
You are the Father of the Less—
When meeting them the 'r's' almost read:
S. Cuthbert! do peculiar things
You are the Father of the Less—
At St. Columba's, the Saints sing
It is a wonder that the 'L's'—
Paul! Your people, Blessed John, are sure
That they are gentle, and their sins,
But this may prove no sinless
When ev'ry's strong against S. W.'s.
Peter's people love to see
The Bishop never preaches there.
His friends are gentle, and their sins,
And was cold-blooded everywhere
Who's for Apollo? Who's for Paul?
O Brother, humbly meet and greet,
Ye kiss, each one, that Christ in All
And the power to test and lead
To your Saint's better you rivalries.
In Him alone your faith is found
The Church is One, let ev'ry one see:
In God's dear Name, let ev'ry one see.

[The verses were prompted by some aspects of the M.R.I. studies. Any resemblance in your parish is purely coincidental.]

FOR JESSELTON

Mrs Pamela Louitt, a nurse from Dorsetland and Miss Jan de Loo, a graduate teacher from N.S.W. leave this month for their first tour of service as C.M.S. missionaries in the Diocese of Ilesan, Sabah.

FOR TANZANIA

Miss Jeanette Boyd, a teacher and former student of Deaconess House, Sydney, who holds the B.L. with first class honours, has been accepted as a C.M.S. missionary in Tanzania, where she hopes to be engaged in the training of women.

—Richard Woodcock picture.
The older children help with the washing up. This week it is the boys' turn.

EXCHANGE OF PULPITS FOR WEEK OF PRAYER

A.C.C. SERVICE

The annual meeting of the N.S.W. Committee of the Australian Evangelical Churches recommended the practice of "exchange of pulpits" in connection with the Week of Prayer for Christian Unity.

In a statement, signed by the president, the Reverend H. E. Rowland, and the vice-presidents, the Reverend G. H. Debridge and the Reverend G. M. Grant, it was stated that exchanges should be made on 20, 21, 22, 23 or 24 June.

The statement says: "Undoubtedly it is best for all concerned if the visiting minister at only one church in the service is authorised actually to conduct the main part of the service of worship."

It is hoped that every congregation and church member will join in corporate and private prayer for unity, especially by the afternoon service of 21 and 22 and 23 and 24 June, and 25 and 26 June, making use of the leaflets that are available.

"And we suggest that on Pentecost Sunday it might be very valuable as part of the service to read the message from the President of the A.C.C."

OBITUARY

THE REVEREND J. H. RALL

We record with regret the sudden death, on April 26, of the Reverend John Hall, Chaplain of Ivanhoe Grammar School. He had a sudden heart attack which engaged in his discharge of the school and diocesan duties.

Melbourne Correspondent

His early associations were with Ballarat, where he was vicar of the Dana Street school and of the High School. He was also heard the call to Holy Orders. He was trained at St. Aidan's Theological College, Ballarat, the founder of that college, the Reverend A. V. Wright, who ordained him priest in 1907 and sent him to Melbourne. He had been made deacon by the Bishop of Ballarat the previous year.

John Hall's first years in the ministry were at Stipson Hill, near Heywood, in the Diocese of Melbourne, but after his ascendency at St. Peter's, Melbourne, he visited England in 1931, where he had two years' experience of the staff of St. Michael's, Gowers Green.

On his return to Australia, he went back to his old diocese, serving as vicar successively of Dimboola, Merino, Morlaix, and Colac. For two years he was a chaplain with the Royal Australian Air Force, and his diocese and responsibility took him to Warden of St. Columba's, Melbourne, and Secretary of the Diocesan Board of Christian Education. He came to Melbourne in 1958, and was appointed vicar of Ivanhoe Grammar School five years ago.

At 61, he leaves a widow, Mrs. Grace Hall. The funeral service was at St. James Church, Ivanhoe, on Friday morning, April 23, and was officiated by the Right Reverend G. F. Arnold, clerk, and staff and senior boys of the Ivanhoe Grammar School. From the church, the procession moved to the crematorium Crematorium.

MOTHERS UNION LINK

ANGELIC NURS SERVICE
The Company of Compassion, a firm formed in 1959 to help its members overcome the problems arising from divorce or separation, was addressed by the Bishop of Waiilatua, the Right Reverend G. D. Leonard, at its annual meeting on May 1, in the Rectory of the Methodist Church, Mary Somers House, London.

Two organisers have just announced the introduction of a new plan by which women who wish to meet together and participate in the same programmes will be maintaining their own identities.

DIOCESAN NEWS

BRISBANE

LE FANI MEMORIAL BLESSING

After the Holy Song Eucharist on May 2, the Archbishop of Brisbane officiated at the Blessing of the Le Fani Memorial in St. Martin's Hospital courtyard outside South Brisbane. The ceremony commemorated the memory of the late Prime Minister of Australia, Sir John Gorton, Le Fani, and his wife, who were married in the church in 1939. The Archbishop of Perth, the Archbishop of Brisbane, and the Archbishop of Adelaide, who had been Archbishop of Brisbane, were also present.

UNIVERSITY DANCE

Members of the University of Queensland attended an evening of St. James' Cathedral, Brisbane, on May 2, during the University Commemorative Dinner. The speaker was the general secretary of the Australian Student Christian Movement, the Reverend Peter Mounsey, the Rev. Mr. A. H. Glad, and the second by the University of Queensland, Professor L. H. Teale. Canticles and anthems were sung by the choir, composed, Colleen Brantly, were sung by the Catholic Community.

MELBOURNE

EASTER CAROLS

A service of Holy Communion was held in St. Paul's Cathedral on Sunday, April 28, presided by a layman from the congregation, the Rev. Canon J. Wilson, canon, the presenter and the Canon of St. Paul's, Wilson.

CANONS 957

The Rev. Canon J. Wilson, Canon of St. Paul's, Melbourne, announced that his family intended their annual service for Holy Communion in St. Paul's Cathedral on Sunday, May 2. The lessons were read by Mr. G. M. Hartley, Canon of St. Paul's, Melbourne, and the Dean of Melbourne was the officiating minister.

YOUTH SERVICE

The annual service for the Incarnation, held in St. Paul's Cathedral on Friday evening, May 4, was presided by the Rev. Canon J. Wilson, Canon of St. Paul's, Melbourne, and the Dean of Melbourne was the officiating minister.

PHARMACISTS' SERVICE

The annual service for the Incarnation, held in St. Paul's Cathedral on Friday evening, May 4, was presided by the Rev. Canon J. Wilson, Canon of St. Paul's, Melbourne, and the Dean of Melbourne was the officiating minister.

NEWCASTLE

MEMORIAL GATES

Last Saturday, the Bishop of Newcastle, the Right Reverend J. A. G. Houston, dedicated the Memorial Gates at St. John's College, Morpeth, in the presence of the Rev. Canon J. Wilson, Canon of St. Paul's, Melbourne, and the Dean of Newcastle was the officiating minister.

KURRI KURRI

The first service of the festival of St. Paul's Kurri Kurri was held in St. Paul's Cathedral, Kurri Kurri, on Sunday, May 2, presided by the Bishop of Newcastle, the Right Reverend J. A. G. Houston, and the Dean of Newcastle was the officiating minister.

SCHOOL EQUIPMENT

The annual service for the Incarnation, held in St. Paul's Cathedral on Friday evening, May 4, was presided by the Rev. Canon J. Wilson, Canon of St. Paul's, Melbourne, and the Dean of Melbourne was the officiating minister.

MISSIONARY FAIR

The annual service for the Incarnation, held in St. Paul's Cathedral on Friday evening, May 4, was presided by the Rev. Canon J. Wilson, Canon of St. Paul's, Melbourne, and the Dean of Melbourne was the officiating minister.

holding its annual Missionary Fair in Tyrrell Hall on Friday, May 7, and Mrs. Elizabeth Barker, wife of the former Bishop of Newcastle, is treasurer for the system to perform the opening services. It is expected that about 120 people will attend the Newcastle branch of the auxiliary. The program will be presided by the auxiliary, as well as the Rev. Canon J. Wilson, Canon of St. Paul's, Melbourne, and the Dean of Newcastle was the officiating minister.

A feature of the fair this year will be the serving of a moderate priced hot "business luncheon" in the Slopger Room between 12 and 2 p.m. for those attending the fair. During the afternoon, papers will be read by the Rev. Canon J. Wilson, Canon of St. Paul's, Melbourne, and the Dean of Newcastle was the officiating minister.

GARDEN PARTY

A garden party was held in the grounds of St. James' Rectory, Waiilatua on Sunday, May 2. During the afternoon an organ recital was given by Dr. Vincent Sheppard. The garden party was followed by the Rev. Canon J. Wilson, Canon of St. Paul's, Melbourne, and the Dean of Newcastle was the officiating minister.

MARRIAGE GUIDANCE

Last Sunday was the first of a series of marriage guidance courses arranged by the Guild of St. John's, Newcastle. The courses will be held in St. John's Cathedral, Newcastle, on Sunday, May 2, and the Dean of Newcastle was the officiating minister.

MERIWETHER

The Reverend John Brook, regional secretary for Anglicans in South Australia will visit a parish of Meriwether next Sunday. He will speak at the fellowship on St. 5.15 p.m. which will be followed by Evening at 7.15 p.m.

LAY READERS

A conference by readers in the diocese will be held at St. James' Rectory, Waiilatua, on Sunday, May 9, commencing at 1.30 p.m. The conference will be followed by the Newcastle Diocesan Lay Helpers' Conference on Sunday, May 9, at 7 p.m. at St. John's Cathedral, Newcastle. The Dean of Newcastle was the officiating minister.

will be the conductor of the conference, and he will be giving a service of adoration in the afternoon.

WESTON MISSION

A preaching mission is being held in St. Mary's Church, Weston, from May 15 to 17. The mission will be led by Canon Eric Barker from St. Andrew's Cathedral, Brisbane, and will be assisted by the Rev. Canon J. Wilson, Canon of St. Paul's, Melbourne, and the Dean of Newcastle was the officiating minister.

Y.A.F. WEEK

Commencement on Sunday, May 2, of the Young Adult Fellowship of this diocese is undertaking a Diocesan Membership Week. The Objectives are twofold: to look at themselves as servants of the Lord Christ and to see themselves as the Fellowship Charter means really something to each one of them and in the light of the world of the Anglican community to a lively faith in Our Lord Jesus Christ, and to offer allegiance to Him." Posters and pamphlets have been sent to all branches and programmes are being arranged on a parish level. The week will conclude on May 8 with a dance in Tyrrell Hall.

SYDNEY

BANKERS' SERVICE

The Bankers' Festival of Australia service was held in St. Andrew's Cathedral on May 4. The Dean of Sydney presided. The service was read by the Assistant Chaplain of the National Bank, Mr. J. E. Parnham, and the Staff Manager of the Commercial Bank of Australia, Mr. D. J. Clark.

BISHOPS' WEEK

A "Bishop's Week" service is being held in St. Andrew's Cathedral on May 4. The Dean of Sydney presided. The service was read by the Assistant Chaplain of the National Bank, Mr. J. E. Parnham, and the Staff Manager of the Commercial Bank of Australia, Mr. D. J. Clark.

ARCHBISHOP OF PERTH LEAVES FOR ENGLAND

Archbishop Appling, with Mrs. Appling, left for England by Air New Zealand on Sunday, May 2, to recruit clergy for the next two months. His departure would leave a gap in the diocese of Perth, England and Asia. They will be away for two months. His departure would leave a gap in the diocese of Perth, England and Asia. They will be away for two months.



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