

# EPHUSIANS ON STRATEGY FOR C.C.C. ANNUAL MEETING

## VISION OF A NEW WORLD MISSION TO BE FORMED

A.C.C. SERVICE

The annual meeting of the Australian Council of Churches in Sydney from February 11 to 16 promises to be one of this country's most significant ecumenical gatherings in recent years.

Delegates will attempt to develop a national Christian strategy to guide the churches during the next ten years.  
The meeting will also include the integration of the National Missionary Council and the Australian Council of Churches.

The integration of these two councils is regarded as a special importance as it will bring concern for the Church's churches and missions to a central place in the life of the A.C.C.

The N.M.C. represents Australian and societies in addition to bodies such as the British and Foreign Bible Society. The A.C.C. represents churches.

Their integration parallels the integration of the International Missionary Council and the World Council of Churches at New Delhi in 1961.

The two councils have enjoyed close relationships since their formation. Upon integration, the Missionary Council will become the Division of World Mission of the Australian Council of Churches. Its full-time secretary, the Reverend G. Engel, will become secretary of the division.

The constitution on a National Christian Strategy will start on February 12 and continue for two days. Findings and recommendations will be presented to the council's plenary session on February 16.

During the consultation, delegates will have presented to them the Church, unity and community leaders on expected developments in Australia during the next decade.

Subjects to be covered include international affairs, Asian relationships, economic growth, town planning, social welfare, and management, labour, science, agriculture, education and population growth.

### KEY ADDRESSES

The chairman of the consultation will be a layman, Mr. V. K. Brown (Anglican), of Melbourne. Other key addresses will be given by Dr. D. R. Merril (Presbyterian), of Melbourne; Dr. M. J. Moynihan (Anglican), of Canberra; Canon F. W. Coaldrake (Anglican), of Sydney; and the Reverend John Garrett (Congregational), of Sydney.

The consultation will endeavour to define guidelines for the development of Australian church life during the next decade. Similar consultations are

### CHOIR SCHOOL

### APPEAL

The Archdeacon of Wollongong, the Venerable E. A. Jones, has announced that a total of £57,000 has been raised so far for the St. Andrew's Choir School Appeal, and not £40,000 as the cathedral by a diocesan spokesman.

We have actually raised £19,000 in the setting of the foundation stone in October, 1963," the archdeacon said.

"This means we won't roughly have to do the building in hand to go with the cash. I'm sure we will pull together we can do it."

at present being held in other parts of the world.

The annual meeting will be attended by about 150 heads of churches and delegates from the council's Anglican, Protestant and Orthodox churches.

There will be observers from the council's Anglican, Protestant and Orthodox churches. There will be observers from four non-member churches: Roman Catholic, Russian Orthodox, United Methodist, and Evangelical Lutheran Church of Australia and the Serbian Orthodox Church. Other observers will represent special church organizations.

In plenary sessions the meeting will discuss the church's work over the last year and decide future activity.

### RETIREMENT

The meeting will mark the retirement of the Reverend R. B. Wyllie (Methodist) of Sydney, who has been in the Sydney office for the last two years, and will elect two successors.

Sydney churchpeople are being invited to attend a "Charity and Humankind" at the University of Sydney on the day at 4 p.m.

Before that time will be given a Civic Welcome by the Lord Mayor of Sydney at 12.30 p.m.

There will be a Press Conference at Bishopscourt, Edgecliff, at 3 p.m.

At 8 p.m. there will be a dinner at the Sydney Town Hall.

On Saturday, March 13, he will be entertained at luncheon by the Archbishop of Sydney, the Bishop of Newcastle, and the parochial clergy.

At 2.30 p.m. Dr. Ramsey will open and dedicate the new St. Andrew's Choir School.

He will dine with the Governor and Government House on 3 p.m.

Speakers at the ceremony will be the president of the two councils, the Right Reverend R. C. Ker (N.M.C.A.) and the Reverend B. R. Wyllie (A.C.C.).

The Saturday evening session at St. Andrew's College, at 8 p.m. will be a public meeting on the Australian Churches and their international responsibilities.

Speakers will include Miss Leila Neelam, Associate Director of Refugee and World Service in the A.C.C. and an Australian Christian Youth Assembly in the Philippines.

The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, who will begin his Australia tour on March 12.

# DR RAMSEY TO LECTURE AT UNIVERSITY OF SYDNEY

The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, will begin his Australia tour when he arrives in Sydney from New Zealand on Friday, March 12.

He will be accompanied by Mrs Ramsey.

He will deliver a lecture on "Charity and Humankind" at the University of Sydney on the day at 4 p.m.

Before that time will be given a Civic Welcome by the Lord Mayor of Sydney at 12.30 p.m.

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Dr Ramsey will preach the sermon at St. Andrew's Cathedral at Morning Prayer at 11 a.m. on March 14.

From Sydney he will go to Bathurst (March 14 and 15), Queensland (March 15 to 17), Canberra (March 17 and 19), Newcastle (March 19 and 20), Victoria (March 20 to 23), Tasmania (March 23 to 27), South Australia (March 27 to 30), and Western Australia (March 30 to April 2).

Dr Ramsey will leave by air for London via Singapore on April 3.

The Church Information Office of the Church Assembly, Mr. J. A. Hornby, is expected to reach Sydney by air today.

A Press conference has been

arranged for Mr. Hornby to tomorrow when he will brief Sydney journalists about Dr. Ramsey's visit.

It is understood that Mr. Hornby will then tour Australia to make preparations for the Prime Minister's visit.

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### FIRST DEAN OF WANGARATTA

The Rector of St. Alban's, Auckland, Diocese of Brisbane, the Reverend R. G. Beal, is to succeed the Venerable P. H. Dicker, incumbent of Holy Trinity Cathedral, Wangaratta, the Bishop of Wangaratta announced last Thursday.

Under the new Cathedral Act, Mr. Beal will become the first Dean of the newly-completed cathedral which is to be opened in the presence of the Archbishop of Canterbury on March 21.

Mr. Beal was born at Randwick, N.S.W., and educated at the Randwick Public School and Sydney Grammar School.

After a period with the Aboriginal Welfare Department of N.S.W., he entered "Francis" College, Brisbane, and took his B.A. with second class honours in 1952.

### TV EXPERIENCE

He was ordained priest in 1954, and served in the parish of Nunawading for two years. From 1955 to 1959 he was in charge of the busy industrial parish of South Yarra.

Mr. Beal is the first to be appointed to the position of Dean of the new cathedral.

He has been married since 1958. His wife, Valerie, is a television producer on both the ABC and television.

Mr. Beal will be succeeded as incumbent and installed as dean on March 21.

Archbishop Dicker retires on his 65th birthday year since at the cathedral.

### BISHOP OF ARMIDALE

The Right Reverend R. G. Ker, Bishop of Armidale, will arrive in the new town hall on Monday February 8, at 8 p.m.

He will be enthroned as Bishop of Armidale, in St. Peter's Cathedral, Armidale on Friday, February 25.

# NEW DIOCESES MAY BE CREATED IN ENGLAND

ANGLICAN NEWS SERVICE

London, February 1. The Church of England in the south-east is to be considered by a commission appointed by the Archbishop of Canterbury.

The commissioners are instructed to take as the minimum size of diocese unlikely to be reached a population of 900,000 or a total of 200 in-cumbents, but they will be free to recommend exceptions.

They are asked to consider smaller dioceses, including the need for co-operation between them, in the event of a general policy of making them smaller.

Eleven dioceses—Canterbury, Chichester, Gloucester, London, Oxford, Portsmouth, Rochester, St. Albans, Southwark, and Winchester—with a total population exceeding 16 million will be surveyed.

Mr. John Arbutnot, a member of the House of Lords and former Conservative M.P. for Dover, will be chairman.

He said last week that changing populations in the south-east had made the task necessary.

Dioceses such as London and Southwark were "clearly too big to be divided," he said. "The commission's recommendations will be considered in the House of Commons."

Any major alteration, such as the creation of a new diocese, would require legislation, probably by the House of Commons.

### CHURCH SIR WINSTON

Memorial services for the late Sir Winston Churchill, K.G., P.C., O.M., C.H., F.R.S., have been held in Canterbury. State capitals and many other churches in the United Kingdom and Australia. Reports of some of these are on page 5 of this issue.

# COVENTRY CATHEDRAL CHANGES

ANGLICAN NEWS SERVICE

London, February 1. The enclosure of the Lady Chapel by an eight-foot-tall screen designed by Sir Basil Spence, the cathedral architect, will be posed for Coventry Cathedral this year.

Ever since the consecration the Lady Chapel has been regarded as an integral part of the church. The changes will now enable it to be reached by the public. While visitors are walking around the cathedral, they will be able to see the chapel.

The screen, which will be of cast aluminium, will follow out the lines of the building. It will be the little chapel of Christ in Gethsemane, and will have central gates. The screen will be barely visible from the nave.

An artist is to be commissioned to sculpt a statue of Our Lady which will stand on the right-hand side of the Lady Chapel and face the Crucifixion scene. The statue is to be in "Glory" tapestry.

It is possible that a glass screen will be erected immediately behind the screen to assist the acoustics.

The Lady Chapel will now be used by about fifty-six people. The conversion will cost about £2,500.

The present, the Reverend Harold Williams, said last week that at the time of the consecration it could never have been envisaged that so many millions of people would want to visit the cathedral.

Nor could it have been foreseen that so many millions in the Church could have advanced so rapidly.

Visitors to the cathedral were about a million people a year. Most did not want to see the cathedral, but they wanted to identify themselves with the image it represented.

Another structural change will

be the installation of some of the medieval stained glass from the ruins of the old St. Michael's in the industrial chapel, the Chapel of Christ the Servant.

Most of the glass, which has been in storage since 1939, is to be put to use in the Chapel of the Resurrection where there will be a memorial to the late Dr. Mervyn Hugh, Bishop of Coventry at the time of the destruction of the old cathedral.

During the year the John F. Kennedy House, the international hotel being built at Hill Top, will be completed.

The hall will hold about 400 people, and there will be access to the building through a new door which is to be built in the Chapel of the Resurrection.

The opening will take place during the visit of 45 American deans towards the end of April.



## WIDER FRENCH FEDERATION

ECUMENICAL SERVICE  
Paris, February 1  
A meeting was held last month at the headquarters of the French Protestant Federation in Paris, attended by more than forty delegates from French-speaking Protestant Churches outside France. A communion of 15 was celebrated at the inaugural meeting to represent them. The meeting of the French Protestant Federation was attended by Pastor Michel Borne (honorary president) and by Pastor Charles Westphal (its present president).

Protestants were given showing that the fellowship of French Protestant Churches has been joined by Churches of differing denominations.

Their membership in the federation will make it easier to strengthen the links between the isolated churches in France, Morocco and Senegal, in South Viet-Nam, Cambodia and Laos, and also in the large towns of Europe and South Africa.

## NO CHANGE OF NAME

ANGELICA NEWS SERVICE  
London, January 25  
The Bishop of South-West Tanganyika has announced that his diocese is to retain its present name, and will not be re-named "South-West Tanzania" as has been forecast.

"Tanzania" is the new name for the union of Tanganyika and Zanzibar.

## STAINED GLASS

E. J. DIBBETH, A.G.P.S., Artist in Chief  
Details and estimates on request. Overseas commissions undertaken.

7, Heathfield South, Tottenham, Middlesex, SE10.

## MERIDIAN CHURCH OF ENGLISH GIRLS' GRAMMAR SCHOOL

Stratfield, Sydney

Boarders and day pupils, age range 11-18 years.

Nursery to Year Nine Leaving Certificate Standard.

Three cottages in middle and upper school available according to family size and numbers.

Applications for admission, to the headmistress.

## S. CATHERINE'S WAVERLEY

Illustrated 3 miles from Sydney, overlooking the sea and in extensive grounds.

Most homelike conditions for primary girls.

Modern additions to existing buildings.

Kindergarten to Leaving Certificate Standard.

Illustrated prospectus on application to the Headmistress.

MISS D. PATTERSON, B.Sc.

## CLAREMONT

Church of England Girls' School

RANDWICK

DAY & BOARDING SCHOOL

Kindergarten to Leaving Certificate.

In view of the scope and size of the City Modern School Laboratory and commercial situation in small classes.

Prospectus on application to the Headmistress.

(MISS J.) GIBBONS DP, Sub. Stud.

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Church of England Girls' School

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May be coming and Special Executive health and scholastic record. May also have domestic science, music, etc.

For prospectus apply to the Principal

Miss W. J. WHEATLEY, B.A.

Farmworth, B.9.65

## THE CATECHISM . . . I

# RESPONSIBILITY OF A NAME

By FRANCIS JOHN BRENNY

## Q. WHAT IS YOUR NAME?

A. MY NAME IS N. OR M.

One of the most interesting things about the Catechism is that it may be taken from so many different angles. We can look at it from the point of view of children or of a much more advanced way with older people, but it is always a teaching and a discussion for all.

Each church or sect has its own catechism as its method of teaching what it believes. It is a way of asking questions and answer, but people always must lead to the next question and each question comes from the last answer.

Let us take questions in our Church of England Catechism. "What is your name?" The answer is, "My name is N. or M."

Some people hold that N. stands for Nennen which is the Latin word for Nomen which is the Greek word for name. But the word N. which means names, has been used in the plural of "Saints".

When we are born we become members of an earthly family and take its name. When we are baptised we become members of a heavenly family and take its name. In each case, the family name is carried to us and the reputation of the whole family may depend upon what we do.

Some children were asked why they did not bring some other children to church with them. They replied, "The awful little Berninis!"

In an Australian newspaper was a notice that "The Berninis are the best men in the country. They are the best men in the confidence triangle. He pretends to be a Christian, but he is not, and by cunning means prevails upon them to buy it without seeing it. He is, in short, just what we need."

A Jew said, "I would love to be a Christian, but when I see the way Christians behave, I would sooner stay as I am, and never be converted than let my husband were by one of these Christians when they saw how good he was."

In each case, the bearers of the names: the family name, the national name and the heavenly name, failed in their trust.

## ROMAN CUSTOM

The children were not called by their Christian names, but by their family name: the confidence triangle, the Berninis.

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been committed to us as members of our earthly family, of our national family and our spiritual family.

Secondly, our names are symbols of our character and the trust and the reputation we carry with them into them. We carry them with them into them.

Thirdly, children in our illustration did not use a name they were given. They used a name they bore. They bore the name of their family, but they bore it in a way that was not good. They bore it in a way that was not good.

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## ABBOTSLAIGH WAHRONGA Church of England School for Girls

Both Day, Girls and Boarders

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M.F.E. 1.1.10

## ALL SAINTS' COLLEGE BATHURST

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Produced by the Anglican Diocese of England

A boarding school situated in 80

acres of beautiful country, with

modern buildings and open

playing fields and can terms

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teachers.

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## THE ARMIDALE SCHOOL ARMIDALE, N.S.W.

Bursars are prepared to provide

scholarships for students of

the school.

The school is the only country

school in the Anglican

Diocese of Bathurst.

Students are prepared to

provide for their own

board and lodging.

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# FIRST IMPRESSIONS

By the Executive Officer of the Anglican Communion, the Right Reverend RALPH DEAN

HOW can one deal with a round the world trip in one short column? This is one way of the joy of being in Canada together with the Prime Minister of the United States of America and the Bishop of the United States of America, marking the 150th Anniversary of the founding of the Episcopate in this city?

How can one describe the immensity of the task facing both Church and government in government to alleviate desperate human need and poverty in vast areas of the world?

And what of the impact made by the arrival of the Bishop of Hong Kong and by the bubbling enthusiasm of its citizens, four million of whom seek to carve out living space in a city planned for one million?

Then to Tokyo to sit down with the External Affairs Committee of the Nippon Seikwa Kaisha and ponder the tasks of a tiny minority church set in a vast and consuming world which spreads over the whole of Japan, encompassing its ninety-seven million people?

To isolate and dwell on any one of these topics is a village set in virgin jungle and in those days of colony of mission. Suffice it to say that these first impressions are indelible, and are likely to be deepened during the five years now ahead of the Executive Officer and his staff.

Instead, let me talk about Durpur, a place about 100 miles from Calcutta and the scene of what may well be an epoch-making venture in joint action for mission.

Eight years ago this was a village set in virgin jungle and in those days of colony of mission. Suffice it to say that these first impressions are indelible, and are likely to be deepened during the five years now ahead of the Executive Officer and his staff.

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regard being carefully had in mind the position of sacramental ministrations to the various groups of Christians by their respective accredited clergy and ministers.

Set in the midst of this vast industrial society is the United Church of Durpur, legally under the control of the Methodist Church, but now served by a team which includes Methodist, Anglican, Baptist and Monastic ministers, both Indian and European. It has to be seen to be believed!

Here joint action for mission is being planned on a grand scale, but a contemporary reality with all its challenges and problems, and yet, joys and triumphs inherent in such a situation.

But Durpur is a large place and the church is a tiny one, so that further provision for Christian witness and evangelism is essential.

So it is that several missionaries, both in the same city, India, Pakistan, Burma and Ceylon, are more mobile, and for even now a pastor's house is being built, to be followed later

by church, school and industrial centre.

Tray church, to be called St. Michael's, will in fact be Anglican but it will serve all people in the area in just the same way and with the same provisions as are offered by the United Church of Durpur.

In November, 1965, an Anglican priest, the Reverend S. Biswas, will become the incumbent and his fellow workers will include Miss Rita Mukherjee, the daughter of the previous Metropolitan of the Church of India, Pakistan, Burma and Ceylon, and a young Indian Christian who is trained in business and personal relations.

**TRAINING CENTRE**

But this is not all! In 1967 there was a meeting in Calcutta of an Ecumenical, Social and Industrial Training Centre for the Methodist Church of the Reverend E. Wright released by the leadership of the Reverend K. P. Sinha, V. V. Maynard-Smith and Miss V. F. Maynard-Smith.

Plans are now afoot for which funds are urgently needed for the construction of an

institute in Durpur itself, on the land owned by the CPBRC, who still leads the church, and the director and eight students, confined up to the top of the library. This is a breathtaking venture.

In eight years a village in the jungle is becoming a centre for the training of Christians, workers who serve in the vast area of the industrial belt of West Bengal, Bihar and Orissa.

The Department of Inter-Church Aid of the World Council of Churches, of the Anglican Church of Canada have each offered the scheme the aid of priority.

Here is the Church reaching out into industry, into the areas where men live. Here may well be the beginnings of joint action for mission which could blaze the trail for similar action all over the world.

Durpur, that little jungle village may well become a historic name in the onward missionary march of the whole Church. As such it has the right to express the prayers and active support of Christians everywhere where who take the Church's mission to the world seriously.

## BISHOP OF TAIWAN INSTITUTED

FROM OUR OWN CORRESPONDENT

**Taipei, Taiwan, February 1**—The Right Reverend James C. L. Wong, formerly Bishop of Jesselton, was installed Bishop of Taiwan on January 7 by the Right Reverend L. C. Ogilby, representing the Presiding Bishop of the Protestant Episcopal Church in the U.S.

Bishop Wong was elected Bishop of the Missionary Diocese of Taiwan by the House of Bishops at the General Convention at St. Louis, Missouri, last October.

He arrived from Sydney on December 31st, and after a tour of the mission stations on the island of Formosa, was installed as Diocesan on January 7.

At 5 p.m. the bishop-elect called on the Premier, the hon. Mr. C. K. Yen. Convocation dinner was at 6 p.m., and the service of installation and investiture began at 8 p.m. in the Cathedral Church of St. John.

Present at this ceremony were Dr. Chang Chin, Secretary-General of the Executive Yuan, the Ambassadors of the United States and the Philippines, Judge of the Supreme Court, Hon. Mr. Ma Shou-hua, Dr. Tuan Mao Lin, (Committee, Council General) in Sydney and Ambassadors of the Executive Yuan, Wang Shih-chi and many other government officials.

At 5 p.m. the bishop-elect was welcomed by the Rev. Mr. Wang was chairman of Bishop Wang at Tru Hsu College, Peiping.

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The Bishop of the Philippines, the Right Reverend L. C. Ogilby, blessing the Right Reverend James Wong, after he had instituted him as Bishop of Taiwan last month.

## SEAMEN'S PADRE FOR ENGLAND

FROM A CORRESPONDENT

**Melbourne, February 1**—The State Secretary of the Mission to Seamen (Victoria) the Reverend Percy Mitchell, will leave for England on February 5, to take up the appointment with the Mission to Seamen in England as Area Secretary of the Eastern Area.

Padre Mitchell came to Australia in 1954, as a senior chaplain and Organising Secretary in Victoria and became State Secretary in March 1964.

During his time he opened a new Flying Angel Club in Portland and took over the work from the British Sailors' Society in Geelong.

Both these clubs are well-established in the great tradition of mission clubs throughout the world.

## MUCH PROGRESS

In the rest of the State Padre Mitchell has done much to establish a strong link between the church and the mission work with the result that financial support which the mission needs has been greatly increased, and there has been a great deal of support although much needs still to be done.

A few months after his arrival in Australia, Mr. Mitchell realised that the Anglican society among Chinese seamen could only be done effectively by the appointment of a Chinese chaplain and it was his suggestion that the Reverend Stephen Wong was brought from Hong Kong in 1961.

## SHOPPERS' SERVICE

ANGLO-NEW SERVICE

**London, January 18**—Completion of a new shopping centre has been followed by the ten-year-old Saturday afternoon service for shoppers at St. Martin-in-the-Fields, Birmingham's parish church. The service, which began at 2 p.m. and lasts only fifteen minutes.

It is believed to be the only one of its kind in England, and has sometimes attracted as many as 300 people.

## HISTORIC CHURCH CLOCK TO BE COMPLETED

The uncompleted clock, represented by stone faces of the Apostles and the twelve Apostles of St. Philip's Church, Sydney, is at last to tell the time of day as a memorial to the late Archbishop I. C. Hammond, who was rector of the church for more than twenty years.

The mechanism for the clock was sent from England and was suitable for the weather in Sydney.

It is intended to complete the clock and to use it to tell the time of day as a memorial to the late Archbishop I. C. Hammond, who was rector of the church for more than twenty years.

They were the gift of King George III, brought to Sydney by Governor Hunter, and were installed in the tower of the first St. Philip's by Governor Phillip. When the present St. Philip's was erected the bells were dispersed.

Two are the property of the Royal Historical Society and the third is in the possession of Sir John, Randwick.

A few years ago a person was elected to the office of Mayor of Sydney.

The New South Wales branch of the Royal Commonwealth Society is sponsoring the Queen's Accession to be held in St. Andrew's Cathedral, Sydney, on Sunday, February 7, at 11 a.m.

The Governor, Sir Eric Woodward, and Lady Woodward will attend.

William Walton's 1937 Coronation March, "Crown Imperial", will be played before the service, and the service will be broadcast on the radio.

The force and order of service will be printed in booklet form and available to the public for sale at 10s. 6d. per copy.

President Johnson said that it would not be surprising to believe this is either good government or good sense.

## FACT AND FANCY

THE WORLD PRESS COVERAGE

The world press coverage of the Vatican Council improved with each session. Much of the credit is due to the efforts of the Vatican Press Office, which has been in London, U.S.A., who have been in the forefront of the press for the Vatican. He says that he can't deny that the press has been the first and last to be convinced that it is better to give them the truth to start with than to let them be given the truth to start with. (C. E. page 307)

St. David's Church, Armfield, has been the scene of a magnificent jubilee celebrations on January 15th, when the church celebrated its 100th anniversary.

The choice is: 50 sovereigns, half-crowns, florins, shillings, shillings, three-pences, pence, half-pence or farthing.

As Others see it, "Every Anglican Province has some weekly organ, when officially the province is concerned, correct and rather dull, and to the province is the province's existence. There are exceptions. There are exceptions.

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# THE ANGLICAN WORLD AND AUSTRALIA

Incorporating the Church Standard

THURSDAY FEBRUARY 4, 1965

## A QUESTION OF PRIORITIES

With one of the highest material standards of living in the world, we Australians are spending a lesser proportion of our Gross National Product on education each year than at least fifteen other countries. It is all very well for some of us to attack the Soviet Union or China on this or that score; but it would be much more profitable to appreciate the fact that these two countries spend proportionately three times as much on education as Australia. The Soviet Union spends just over 7.1%, and China just over 6.4% of their Gross National Product on education. Australia spends only 2.2%. In England, 4.2% of the GNP goes on education; in the U.S., 4.6% in Japan, 5.7%.

How long are we going to be content with this?

Too many Australians, incidentally, labour under the illusion that the United States, and Russia and China, concentrate on the Natural Sciences and technological education, to the disadvantage of the Humanities. This is sheer nonsense. Reference to standard works on comparative education will show it to be so. There are more students of Greek in the Universities of Peking and Shanghai than in all the Australian universities combined. The output of new books on aspects of British History from U.S. universities in the last decade has been eight times the total output from the combined universities of the entire British Commonwealth. Current writing on Theology and the social sciences in the U.S. or the Soviet Union is on a scale fantastic by Australian standards even when weighted by population figures.

At this time of the year, with the university term about to start, there is more interest than usual in university education, because its issue is driven home to so many parents, and to their sons and daughters, however, not merely individual parents and families, but the whole community, should be concerned about, and should accept some responsibility for, the cost of their education. The sense and sense of responsibility of the whole community was expressed a decade ago through the Commonwealth Government when, to its great credit, it introduced the system of general university education from Commonwealth monies, and when it set up the Commonwealth Scholarship scheme.

That was an excellent start. Whatever Sir ROBERT MAXWELL regarded as his duty, he deserves unqualified praise for the personal effort he put into developing the previous Administration's Commonwealth Reconstruction and Training Scheme into the Commonwealth Scholarship scheme, as far as students are concerned, and for his recognition of the part the Commonwealth would have to play in financing universities.

It is quite clear that an immediate expansion of the Commonwealth Scholarship scheme is now essential. It costs £400, at the very least, in fees, books, equipment and living expenses to maintain a young woman or man in his first year at an Australian university today. There are not enough Commonwealth Scholarships to meet the need. Ten years ago, the Director General of Education in N.S.W. stated forcibly that for many children, capable of taking good university degrees, left school at the minimum age of fifteen, because at that stage of intellectual talent gravely marred the community. It is safe to say that too many of our children today are stopped short at the gates of the universities, not through insufficient intellectual level of attainment, but because their parents cannot afford to pay university fees.

It is pointless to blame our Governments alone for this. It is pointless to blame them — Commonwealth or State — for our disgracefully low national level of expenditure on education as a whole. Whatever the theory the public may have, it is time to move in practice behind public opinion. It is intolerable in the national interest that any young person capable of profiting from a university education should be denied it in Australia, whether because of poverty or because of an entrance quota imposed in self-defence by our universities because there are not enough universities. The real point is whether the community appreciates the value of our universities to the national interest sufficiently clearly to move our governments to do something about it.

Not many wheat growers, or manufacturers, or other representatives of the community are likely to lobby to form an effective and legitimate lobby. The strength of any lobbying for increased expenditure on education would be this: that it would not be merely sectional, but that it would be national interest. One or two Charges to Synod, followed by the appropriate Resolutions, might well do the trick.

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

—Dr Geoffrey Fisher

## The Many And The Few

Through the magic of radio and television the world was able to witness the funeral of Sir Winston Churchill at his funeral in London last week. It was a funeral which, from the other side of the world, where the Anglican community was available until Monday, the solemn services were already in our memories as part of the history of our times.

Never before has St. Paul's Cathedral been made so familiar. Even those who will never actually see it feel that they have been there because of the opportunity given by the television cameras to view it during the three-quarter hour service.

Yet Sir Winston had a sure sense of occasion. By his own wish the final scene was not set in St. Paul's or in Westminster Abbey, but in a country churchyard at a service conducted by the vicar of the parish. His hands, held in the sign of the Cross, were his last "in command"; but at the end of the service his body was laid to rest with his family and close friends alone in a quiet churchyard.

It was fitting that he should have died in the arms of the millions as he was borne through London for the last time. It was fitting that his simple religious service should have been held in a church which had served for the common good for so long.

## RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk.)

SUNDAY, FEBRUARY 7: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

MONDAY, FEBRUARY 8: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

TUESDAY, FEBRUARY 9: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

WEDNESDAY, FEBRUARY 10: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

THURSDAY, FEBRUARY 11: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

FRIDAY, FEBRUARY 12: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

SATURDAY, FEBRUARY 13: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

SUNDAY, FEBRUARY 14: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

MONDAY, FEBRUARY 15: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

TUESDAY, FEBRUARY 16: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

WEDNESDAY, FEBRUARY 17: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

THURSDAY, FEBRUARY 18: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

FRIDAY, FEBRUARY 19: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

SATURDAY, FEBRUARY 20: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

SUNDAY, FEBRUARY 21: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

MONDAY, FEBRUARY 22: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

TUESDAY, FEBRUARY 23: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

WEDNESDAY, FEBRUARY 24: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

THURSDAY, FEBRUARY 25: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

FRIDAY, FEBRUARY 26: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

SATURDAY, FEBRUARY 27: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

SUNDAY, FEBRUARY 28: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

MONDAY, FEBRUARY 29: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

TUESDAY, FEBRUARY 30: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

WEDNESDAY, MARCH 1: 8.00 a.m. — THE HOLY TRINITY, 2.30 p.m. — THE HOLY TRINITY.

## Sir Winston And Bishop Wand

The reference in *The Anglican* last week to the funeral of Sir Winston Churchill, W. C. Wand probably surprised many of our readers, with its recollection of his life as Anglican, and his death in 1953-1954 had supposed him to be an octogenarian. Perhaps that is because my own inconspicuous shorthand memory of him in his Brisbane days centres in a newspaper picture of his going swimming at Redcliffe.

But there is a reason (or maybe two reasons) for Bishop Wand's astounding vision. He has had good health all his life and he has always contrived to be happy in whatever job he did. Although he retired as an active bishop 10 years ago when 70, he has spent several afterwards offered a residential canonry at St. Paul's, London — and so he has continued to be very busy.

In view of the passing of Sir Winston Churchill it is interesting to recall that he published "Manchester Guardian", a magazine which had been published since 1914.

Recalling that Dr. Wand had made his own way from a humble start as a butcher's son, to the position of religious leader, "Until he became Archbishop of Canterbury, his influence on the Anglican Church was profound."

Incidentally, next Sunday at 7 p.m. my husband and I are going to the evening service at St. Peter's, Fring, 66 miles from Launceston, when our four-year-old son, James, will be confirmed. The babe's father is the Rev. Canon J. Wand, who was written on January 22, the baptism would have taken place in January.

The Reverend Canon Patrick Wand, who is the vicar of St. Peter's Church, Peterborough, S.A., also writes: "I have never heard of baptism being refused to a child who is brought to the church by his parents. I think it is a most unusual decision, and certainly in Peterborough a baptism at any other time is unheard of."

"The babies may squeal a bit, but no one mind. They are part of the parish family and most families are used to a rum-pum on the part of the children some time or other."

"I was brought up on a diet of Sunday school religion. The sooner this kind of teaching of the young is put behind them and the head the better. Let the children grow up in the faith of the whole Christian family of the parish and then begin their own spiritual journey."

My thanks to both correspondents for their information and for their interesting comments.

## Welcome Peace Hopes At Mount Isa

The development which has been announced in the last week, written to lead to a settlement of the Arab-Israeli conflict, has been welcomed at Mount Isa. The Anglican community is presently to be welcomed.

The deal, with its dire financial implications, has been welcomed by the people, and its people, should have been allowed to continue so long.

People in the Mount Isa area were disturbed by the drastic measures taken by the Government to Queensland government last week in an attempt to force the issue. The people of the area were reminded of recent actions.

Source: The Anglican community (particularly the barring of some union leaders from the town in 1953) has been welcomed by the government — taken them after a few days.

—THE MAN IN THE STREET



## ONE MEANT EPIPHANY

Read: Exodus 4:18-31.

Moses is launched on his immense work. With Jethro's consent he takes his wife and children (for only one has been named) to Egypt. The Parashah who sought to kill him is dead, and no doubt the whole household have been forgotten. It would seem from the text that Moses had no more than 100 men in number in the days when Moses had been in Egypt.

Now, Moses had been in Egypt for 40 years. He was now 80 years old, knowing Pharaoh with the signs of the times, and he was now known that Pharaoh is quite unlikely to respond. Moses is to speak of Israel as "one whom God feels the deep love that a father does for his firstborn."

For Yahweh is so far the God has Israel alone — such church has its own God, as Israel is his only son. But when the days come, when the God of the God is the God of all the earth, Israel has become one of the nations among the nations, all of whom can have the right to call God Father.

If Pharaoh refuses, in the end God will strike him — firstborn — the last of the plagues.

A strange happening is recounted in the text. It is taken dangerously ill and the Lord has been angry with Pharaoh. Moses has not been content with the plagues.

Zipporah circumcises the child and touches Moses with the foreskin. This is a symbol of the bringing him into the state Yahweh was inflicting on him. The child is now in the state of the growth of blood.

This must be a very early chapter in the Bible, as shown by the use of a firm knife and the fact that the child is circumcised according to the belief of the people.

Meanwhile Aaron has been taught by God to go and meet Moses. He is to tell Moses that Moses tells him the story of his return to Egypt. The Lord has heard him.

It is likely that Aaron did not hold a foremost place in the life of Moses. He was a brother, but he speaks to the elders but there is no mention of him in the text. He wrought the sign.

However, at all the meetings with Pharaoh it would seem that Moses does the speaking and Aaron announces the plagues. Aaron is his companion but little more than a mouthpiece.

The people accept Moses, they rejoice when they hear the word of the Lord. They bow the head and worship as the Lord has commanded them of their fathers, the God of Abraham, the God of Isaac and the God of Jacob. The Lord has struck to return Israel from slavery to freedom.

## CLERGY NEWS

ALTON, The Reverend D. R. Rice, M.A., has been appointed to the post of Rector of St. Paul's, Perth, from the middle of February.

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## CHURCH CALENDAR

February 7: Epiphany 5.

## DEAN OF SYDNEY

The Right Reverend F. O. Hulse-Moore, formerly Bishop of New South Wales, has been installed as Bishop Coadjutor of the Anglican Diocese of Sydney on Tuesday, February 23.































## A CALL FOR MORE YOUNG CHRISTIANS IN POLITICS

ECUMENICAL PAPER SERVICE

Dunagoo City, February 1

The Asian Christian Youth Assembly in its closing sessions here last month called for "strongly organised trade unions, freed from excessive government control" and for the "responsible involvement" of Christians in politics.

500 delegates from 16 Asian countries participated in the assembly, which met from December 28 to January 8. The theme of the meetings, held under the auspices of the East Asia Christian Conference and the W.C.C., has been "Christ the Life".

These young people declared that trade unions are necessary in nation-building in modern Asia, and also that they are necessary if "justice is to be assured to the worker and in all levels of the growth process".

Speaking of Christians in politics, the delegates observed that the Church could not be identified with any political party or order and they declared that it should not have a political party of its own.

Rather, a Christian is called to be responsible to involvement knowing that in many cases the choice is not clearly between good and bad, but the striving after the lesser evil.

Four principles were set up for guidance in such political involvement:

1. Participation is based upon solidarity with the whole society, especially with the "underdog". But the Church must always maintain its freedom; the Church cannot be totally identified with a certain political order or party, or even form a party of its own.

2. The Church must educate its members to be involved in politics by declaring God's Y.A.F. CONFERENCE

### AT MORPETH

FROM OUR OWN CORRESPONDENT

Newcastle, February 1

Last weekend, about 150 young Anglican Fellowship members from all over the Diocese of Newcastle attended their annual conference at the Morpeth Conference Centre.

The chairman was the Bishop of Newcastle, the Right Reverend J. A. G. Housden, the chaplain, the Reverend Allan Rogers, 8-rector of Raymond Terrace, and the conductor, Canon Eric Barker from the Diocese of Bathurst, who was formally a priest in this diocese.

Canon Barker has chosen for the theme, "The Ministry of Reconciliation".

The weekend was an intensive programme of worship, study and recreation.

With us for the weekend were Canon Norman Cruickshank and his mother, Mrs C. Cruickshank, who are on furlough from New Guinea.

Word in politics — this means the Church must equip herself for this task, especially by bringing this challenge to her members who are competent in this field.

"3. When the Church feels herself called to make a solemn and prophetic statement, she must be sure that her only criterion is the Word of God and not national or class interest."

"4. Prayer is important, especially prayers of intercession for the State, government and also for those Christians who are involved in politics."

### PORT MORESBY NEWS

FROM OUR OWN CORRESPONDENT

Port Moresby, Feb. 1

The Bishop Administrator of New Guinea, the Right Reverend John Chisholm, will officiate at his first Confirmation in the Port Moresby parish, the Reverend Henry Matthews.

The service will be held in the historic church of the Evangelical and among the candidates will be the grand-daughter of the second rector of the parish, the Reverend Henry Matthews.

Fr Matthews served in Port Moresby from 1927 until his death at the hands of the Japanese in 1942.

Two fine glass windows in St. John's commemorate him and his wife, who died accidentally shortly time before her husband.

Some changes are announced to Suburban's tapestry of Christ.

NEWCASTLE SUMMER SCHOOL

FROM OUR OWN CORRESPONDENT

Newcastle, February 1

From Tuesday to Friday at Morpeth, there will be a clergy Summer School, where the Bishops of Newcastle and a large number of diocesan clergy will embark upon a course of Bible study and the theology of Barthelemy.

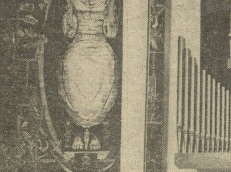
On Thursday the clergy will play their traditional game of bowls against members of the East Maitland Bowling Club.

Special visiting speakers will be the Reverend B. C. Clock of Melbourne, and Dr Alan Paterson, hydrologist with the Hummer Valley Research Foundation.

He will talk on his experience of the Church in the United States of America.

Several Anglican architects in the parish have agreed to submit sketch plans for a new church costing some £12,000.

One of the old buildings, which is on the top of the town with magnificent views of the harbour, ocean and surrounding mountains.



Some changes are announced to Suburban's tapestry of Christ.

complete Coventry Cathedral (see story page 1). Here Graham in Glory is seen and on the right the Chapel of Christ in Gethsemane.

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## ROMAN CATHOLIC WOMEN ASK ABOUT ORDINATION

ECUMENICAL PRESS SERVICE

New York, February 1

"Tradition is not an insuperable obstacle even and it seems inevitable that the question of the ordination of women in the Catholic Church will be raised sooner or later."

These views are presented by two Roman Catholic laywomen in a special section on "Should Women Be Ordained?" in the January 15 issue of "The Communicant", a national weekly published by Roman Catholic laymen.

"Contributing articles" were Miss Mary Daly, an American who received her doctorate in sacred theology from the University of Freiburg, Switzerland, and Miss Gertrud Heidebrecht, an attorney in Zurich who edited a collection of statements by women on Church problems which was presented to the Fathers of the second council.

According to Miss Daly, it is inevitable that the question of women's ordination will be raised in the future.

"To any one," Miss Daly wrote, "the ambiguity concerning the status of Catholic women — an ambiguity in which ancient and modern realities meet modern realities in head-on collision — cannot continue without a radical change in the way women as persons and to the Church as a society are viewed."

"Urged to speak and to lead in public life, but condemned within the Church to silence befitting their predecessors of ancient times, young women Catholic women feel the forces of contradiction and look hopefully to the future."

Miss Heidebrecht, in her article, said that in a pastoral office of women in many Protestant Churches in Western Europe.

"Tradition, which in this case has already been abandoned by many of the Churches of Protestantism, is taking part in an inter-confessional dialogue, a new insuperable obstacle even in the Catholic Church," she wrote.

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