

CONGRESS (SYDNEY) NOT THEOLOGICAL EDUCATION FARRINGTON, SYDNEY TO TORONTO NO PAPAL CURA LIKELY IN MELBOURNE

FROM OUR OWN CORRESPONDENTS

Melbourne, October 14

Criticism of the Anglican Congress held at Toronto last year was largely due, it felt, to misunderstanding and misinformation: said the Archbishop of Sydney, the Most Reverend H. R. Gough, last Monday afternoon.

"These mistakes seem to arise from confusing the congress at Toronto with the meetings held at Huron College, Ontario, during the fortnight beforehand," he said.

The archbishop attended the three meetings at Huron College—a conference of missionary leaders with certain bishops, an official meeting of the Advisory Council on Missionary Strategy, and a meeting of the Lambeth Consultative Committee.

The A.C.M.S. drew up the document, "Mutual Responsibility and Interdependence in the Body of Christ," which was approved by the L.C.B.

These three conferences were quite separate from the Anglican Congress—they were only held at that time and place for convenience.

There was no discussion of their findings but there was news intended that there should be any.

The proposals in the document were mandatory but not binding for each diocese in the Anglican communion.

There was no danger of a papal curia: the request for regional leaders had come from the regions themselves.

There was no danger of automatic control from Canterbury. Dr Ramsey's attitude at the congress was of one who serves and not dominates.

One place spoke of the Congress Message which he hoped would be read in all churches in Australia on Advent Sunday.

He particularly referred to "the unity of the Anglican Church, one great section of the One Holy Catholic Apostolic Church of Christ."

"That unity has often appeared broken by bitter controversy and although the bitterness has largely disappeared, the controversy remains to a greater or lesser degree."

CONTRAST

Contrast need not be an evil thing: "it is when bitterness and controversy become so intense that it is when an attitude of coarseness and spiritual pride and arrogance is shown that the real evil is seen and the Name of Christ is dishonoured and men are repelled from the Church."

It is better to concentrate on the truths to which we all agree and when we must differ to do so as brothers in Christ.

The archbishop doubted whether God intended that we should be the same: "the different emphases which many hold have a use in enabling us to catch vision of the breadth and infinity of God's Truth which we could not have if we all thought exactly alike."

"Those of us who are Evangelicals have a particular tendency towards allowing individualism to develop far too far in our thinking."

Earlier Archbishop Gough had spoken about the Church's relationship with the Press and the Government.

He stressed concerns at the distortions of the State Governments in dealing with pressing social problems.

Of the report of the Commission of Inquiry into problems of Juvenile Behaviour, he acknowledged that it was a

"It is in fact eternal rest in that homecoming of governmental responsibilities which would better be called a catechism?"

He also referred to the Congress, which was a "poker machine which had been ignored on the matter he had been."

On the Federal level although the heads of churches had been proposed to the Minister for Customs and Excise, no action was taken in censoring undesirable content.

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able magazines which consisted almost entirely of suggestive pictures, and some of the more particularly outrageous scandal to occur before anything is done."

He would go so far as to say that it may be the duty of some Christians to give priority of attendance at political meetings over religious meetings.

"I do seriously ask our young people to join the youth groups of our political parties, to study politics, and to ask God to show them whether they should take up a political career."

THE TORONTO DOCUMENT IS FRUSTRATING, SAYS BISHOP

The Bishop of Ballarat, the Right Reverend W. A. Hardie, began his Synod Charge in Christ Church Cathedral on October 6 with a résumé of the Toronto Document, "Mutual Responsibility and Interdependence in the Body of Christ."

"I cannot think of any statement I have ever read which, by implication, more clearly reveals what is wrong with the form of our Church, or which more eloquently describes what we ought to be," he said.

Yet the document had him in a state of "frustration" because "it does not give us a clear picture of the future which we see in our minds as to the situation and mission of our Church in the world."

All the Toronto document does is to describe "our situation as it is, and as it ought to be, but gives no hint of answer to the question 'How is the one to be changed into the other?'"

He was no sign of awareness that this is the really urgent question, or, indeed, that this is the really urgent question.

Bishop Hardie said that every one already knew we needed greater integration and the line is right for change in the Anglican communion, but how is it to come?

"We have had pictures for us by Toronto, a new religion, rising phoenix like from the fire. Remember, however, we are not to be subjected to another explosion, but to a new birth."

"As to this 'how' of the change desired and proposed, I am very much afraid that we are about to be subjected to another explosion, but to a new birth."

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des, leaves me cool, rather than hot, and I do not fear that the consequences of our people is approaching its limit—its limit for the time being, at any rate."

Bishop Hardie said he thought the law of diminishing returns was already operating in the field of Church-Promotion.

Promotion techniques did not work beyond a certain point because they were an "extractive, not a creative activity." They could not tap spiritual powers that were not already there.

Hence Promotion "will not create the spiritual power necessary to bring the Anglican communion to the rebirth."

He did not think the Anglican communion possessed at present to

the "spiritual power" to make the "rebirth" which changes in the nature of the Anglican communion would involve.

There is a sad lack of emphasis on "personal religion" and there is too much formalism in our worship.

He said: "I believe that the spiritual power of our Church has diminished, and I believe to the point where it will not bear the weight of the burden of our people's religion."

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Archbishop of Melbourne, delivered the synod sermon.

In the Chapter House afterwards, he was warmly welcomed back by his absence overseas by Bishop Sambell and the Chapter of the Diocese, Sir Ed

His Grace then read his Presidential Address, which was followed by a report from Bishop Sambell, who, for several months, had been in charge of the diocese as vicar-general.

A summary of the sermon and charge appeared last night in the paper.

Six Bills appeared on the notice paper, but several of these were short measures, mainly slight amendments to existing laws of synod.

The first reading of the second and third readings, with committee stage, on Tuesday evening.

The passage of the remaining two was not so straightforward.

TRIBUNAL

One provided for "The establishment of a Diocesan Tribunal in each diocese, and in accordance with the constitution of the Church of England in Australia, and the other for the repeal of the existing Church Discipline Act and the adoption of the General Synod "Offences Canon 1962."

When Mr K. Turner, Advocate of the Diocese, moved the second reading of the former a lively debate followed on the Wednesday evening, a turning House

It was in the course of his remarks he made it clear that a considerable amount of detailed amendment, much of it extremely important, would be necessary for the House went into committee.

At 10.10 p.m. the second reading passed, and Mr Turner was

prepared to carry on with committee.

But a motion for the adjournment was carried by a show of hands when the voices poured in, and the hard work on the Bill was postponed until Monday morning.

But even the most hardened members of synod, accustomed to the verbosity of the "bush lawyers," did not expect a four hour session to complete the stage, which proved to be the programme.

Following the second reading and committee stage of the Bill to adopt General Synod "Offences Canon 1962."

There was a strong tendency towards delay tactics, this was negotiated, and the third reading was completed, as promised, all before midnight.

The House adjourned on Wednesday evening's discussion of the Bill.

Following the usual custom, the reception of the Diocesan Missionary Society's Report was made an Order of the Day

and was read by the Reverend Canon E. E. Rowlands (A.B.M.E.).

Instead of a written to speak to the three delegates to the Toronto Conference spoke of their impressions.

THE CONGRESS

The first was Mr Fred Bedbrook, who was impressed by the congress, as many were, that the Anglican communion is not a collection of isolated churches, thriving lively in the Body of Christ; not an end in itself, but an integral part of the great Church of the future.

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NEW APPOINTMENT ANNOUNCED FOR BISHOP BAYNE NEXT YEAR

The Right Reverend Stephen Bayne will resign as Executive Officer of the Anglican Communion in November, 1964, to become Director of the Overseas Department of the Protestant Episcopal Church in the United States.

He will succeed the Right Reverend John H. Johnson, who is retiring from the active ministry.

Bishop Bayne will then have served five years in his present office.

Overseas Department is the administrative arm of the Episcopal Church concerned with all overseas missions and also its co-operative arrangements with Anglican Churches, Anglican and non-Anglican.

The Episcopal Church is directly involved in the work of overseas dioceses, eleven of which are in Latin America.

Bishop Bayne has been working in these overseas dioceses for 23 years as missionary and then, since 1951, as bishop, came to the Overseas Department in 1948.

During his 15 years as director, the overseas commitments of the Episcopal Church have widened greatly, notably in Latin America.

New bishops have been established in Central and western Brazil.

In Central America and in Taiwan, the Episcopal Church is now in the final stages of preparation for the establishment of the 19th separate Church of the Anglican communion.

In the Philippines, the late Bishop Blincoe's guidance, and the immensely significant concordat with the Philippine Independent Church, established their links together more than

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DUTY TO ASIAN STUDENTS BEING NEGLECTED OPPORTUNITY BEING MISSED, SAYS ARCHBISHOP

FROM OUR OWN CORRESPONDENT

Perth, October 14
Some of the Christian Chinese students at Perth University were losing their faith while they were there because of an Australian attitude toward the Arch-bishop of Perth, the Most Reverend George Appleton, last week.

"If we were doing our job properly," he said, "every one of the non-Christian students here would be in danger of becoming a Christian, who would go back to his country carrying the Gospel of Christ."

We should not be too pre-occupied with parochial affairs, which left one with little time for the wider opportunities which history offered us.

Speaking at the annual festival to commemorate the dedication of the La Fane conference and retreat house, the archbishop said that our focus had to be Asia rather than Europe or America.

Perth was as near to Singapore by air as it was to Sydney, which meant that the people west of us were as much our neighbours as were those who were east of us. He had been reminded of this by the Bishop of Singapore.

Australia was Asia's nearest white neighbour. Whites had hitherto been regarded as invaders and overlords who had sunk very low in the estimation and affection of Asians, which was caused by the selfish motives of the whites.

We had to take our place not only as a neighbour but as an equal. Archbishop Appleton said Africans would judge us not by what we read in the news or our policies, but by what they saw of Australia and New Zealand.

World mission required of us, we had to know and deal more of the Church in South-East Asia.

We had to confer together, using one another's countries, and programmes of prayer, such methods we could build up a new sense of partnership.

When we talked of giving and of others receiving, we should be aware that it worked both ways.

When we gave in money and in mission, the gift produced new dynamic life with the assurance (which we received) that the Gospel was effective with other races also. The title "Younger Churches" was obsolete. We were now all partners.

ZEAL LOST

Right here in our midst we had the responsibility of Asian students.

There were three hundred Malaysian students at Perth University; this was a great opportunity. "Don't let the Church in Australia fall as the Church in Britain had," warned Archbishop Appleton.

The appalling fact in Britain was that seventy per cent of the fifty thousand students from Africa and Asia had lost the enthusiasm and zeal of their religion because the British people did not receive them into their homes.

Many of these people never saw the inside of a Christian home, their religion diminished. Australia should not do this in like manner.

In Japan there were six hundred and thirty-eight people to the square mile; in India, three hundred and eighty to the square mile; in China, one hundred and sixteen to the square mile and in Western Australia there was only one person to the square mile.

The Australian Council of Churches had asked for Asian nationals to qualify for citizenship, as people of white race had been permitted to do.

If we were to welcome some groups like that, to prepare for them, might they not become citizens?

We could share our natural resources with our neighbours. Already Japan bought much Australian wool and the Japanese wanted as much as they could have of our newly-discovered iron ore.

We could get rid of our surplus food and meat to meet the desperate need of the governments of Asia who were trying to raise the standard of living of their people.

The archbishop thanked God for the decision of the Commonwealth Government of Australia to sell wheat to Russia. Such schemes did much for world peace.

Three-fifths of the world's population was underfed. Such people could never be free from poverty. Voluntary efforts did not really touch the problem.

We had to rescue the interests of people and touch their consciences. We could attempt some immediate help on a small scale, but would be only a token of what would be attempted on a large scale eventually.

BROTHERHOOD

If every nation gave one per cent of its national income to one generation a real debt could be made on this campaign of Freedom From Hunger. One per cent would be a minimum.

Anything we could do to rescue people and statesmen to this Challenge was well worth doing. In the cause of brotherhood and peace the sake of world peace we had to make that sacrifice.

Population explosion was more important than the biggest atom bomb. It could come with terrifying consequences.

Britain was spending seven hundred million pounds on armaments. What was that country spending on Asian and African hunger?

Cabinet ministers with whom Archbishop Appleton had spoken in Britain always evaded a direct answer, because they were ashamed to state facts.

It was of course necessary to be strong to resist attack and to show judgement would fall on us as a nation and as a Church. Before the next meeting of Synod we would have to confer and discuss so that ultimately

we could put some programme before Church and State.

All that he had said was related to the Kingdom of God, to the Will of God and the brotherhood of all men.

The task which God had shown us was that which He had shown us in Jesus Christ.

This ceremony marked the first stage of the re-development scheme for the cathedral precincts.

STONE SET FOR NEW CATHEDRAL SCHOOL

More than 2,000 people packed S. Andrew's Place, Sydney, last Saturday afternoon when the Governor of N.S.W., Sir Eric Woodward, set the foundation stone of the new S. Andrew's Cathedral School.

This ceremony marked the first stage of the re-development scheme for the cathedral precincts.

Sir Eric spoke of the importance of the church school to the cathedral and to the city and of the significance of the re-development scheme to all those citizens who looked on the cathedral as a spiritual centre.

The school, he said, had never been properly housed, although it had had a distinguished career since it was founded in 1885 by Bishop Barry.

His emphasis had always been on ideals as well as knowledge.

He had many famous Old Boys.

GOLDEN WEDDING
FROM OUR OWN CORRESPONDENT
Melbourne, October 14

A very happy gathering of family and friends offered congratulations to the Reverend Edwin and Mrs Warner, of Mornington, on Saturday, October 12.

They were married at Holy Trinity Church, Surrey Hills, on October 10, 1913, by Canon W. G. Thomas.

Mr Warner was then Curate at Christ Church, Geelong, and now lives in retirement at Mornington.

The last years of his active ministry were spent with the Revs. James and S. John, and the Rev. E. A. Pitt (when Dean of Sydney) and Mr Vincent Fairfax, chairman of the appeal fund in the early days of his project.

Mr Fairfax said the fact that he trained while the collection was being taken did not weary the committee, as they had been subjected to so many similar trials.

At the primary ordination of the Archbishop of Perth, the Most Reverend George Appleton, last month, Michael Painter (left) and David Prescott (right) were made deacons. The Reverend W. G. P. D. Painter, who acted as archbishop's chaplain, stands beside his son. The Bishop of Kalgoorlie, the Right Reverend C. E. B. Macchann, stands beside Mr Prescott, who will serve his life in Kalgoorlie.

—Lily Bell pictures

CHURCH ARMY APPOINTMENT

Captain R. L. Gwilt, Staff Officer of the Church Army in Australia, has been appointed Dominion Director of the Church Army in New Zealand.

The society in New Zealand is an autonomous body, and Captain Gwilt has been seconded by the Australian society for an indefinite period to enable him to accept the invitation of the New Zealand board of trustees.

He will take up his appointment on February 1, 1963. Captain Gwilt is the first Australian officer to be appointed to an executive position in the Church Army.

He joined the Australian society from Perth, Western Australia, in 1951, and after a period of work on a mission caravan in Queensland and parish work in Perth he came to headquarters at St. Officer.

He is well known throughout the Church in Australia as an outstanding missionary, and in recent years he has pioneered evangelism in industry, having been in Queensland and parish work in Perth he came to headquarters at St. Officer.

These included Salisbury Cathedral School; St. Paul's Choir School, London; the Minister Song School, York; the Westminster Abbey Choir School; Sir William McKie, Dr. Gerald Kirk, Archbishop of Sydney (Old boy and former headmaster), and Dr. Frank Chace.

MOUNT TAMBORINE C.M.S. CENTRE

FROM A CORRESPONDENT
Brisbane, October 14

On September 21, a crowd of about 400 people attended the opening and dedication of the C.M.S. conference centre at Tamborine.

The Archbishop of Brisbane performed the ceremony and in his address drew the attention of the congregation to three mountains found in Scripture.

The Sermon on the Mount reminded us of the teaching of God's word, so that we might seek God's will for our lives.

The Mount of Transfiguration reminded us of our need to be transformed and to see something of the glory of God.

The Mount of Ascension called us to remember the solemn charge of Christ to preach the Gospel to all nations.

The archbishop said that a thousand million people have never heard of Christ and that the Conference Centre should be a point of departure for the service of God, that all the world might hear of Christ.

Members of the League of Youth presided the assembly with a back picture made by a local artist, from materials found in the mountains.

350 people attended a barbecue luncheon immediately after the service of dedication.

The conference centre was built by members of the C.M.S. League of Youth. Building commenced in December 1959, and regular working bees have been held since that date.

The property at present provides accommodation for 30 campers and their provisions for future extension to provide for 70 to 80.

He is married, with a family of three boys, and he and Mrs Gwilt will move to New Zealand towards the end of January.

BISHOP STANWAY
The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, will arrive in Australia early in November and will spend some time in each State.

He will be the chairman of the N.S.W. Boys' High School at Katoomba from January 3 to 11.

B.C.S. MEETING
The Sydney annual meeting of the Brotherhood of the Good Shepherd will be held in the N.S.W. Hall, Phillip Street, next Monday, October 21, at 7.30 p.m.

It will be the first meeting to be attended by the new Principals, the Reverend George Parsons.

All Anglicans are invited.

Part of the congregation at the opening of the C.M.S. Centre, Mount Tamborine, Queensland, last month. A sleeping hut and bathroom are in the background.

CLERGY AND DOCTORS

REPORT OUT

ANGELIAN NEWS SERVICE

London, October 14 Church and people should be served by priests and doctors, as they are fully aware that in the attainment and preservation of health of the whole man, body, mind and spirit are inseparable.

This, says a report issued on October 4, was the objective of the working party of the clergy called together by the Archbishop of Canterbury.

The working party put forward the proposal that a new central organisation should be set up which would be devoted to the study and advancement of matters of mutual interest to clergy and doctors and which could be called the Institute of Religion and Medicine.

The report says that the working party's sphere of interest was where the clerical and medical disciplines overlap—where they could best work together.

The report finds that in "the training of theologians, scientists and medical students in those aspects of their vocation in which cooperation is essential," the surface of these questions has not yet been scratched.

It adds: "However ill-informed the clergy may be about the attitudes of doctors, more especially on the psycho-somatic side of their work, doctors in their professional capacity are even less informed about the clergy."

The working party note that they have traced about fifty-five clerical groups which meet more or less regularly in different parts of Britain.

LOCAL INITIATIVE

"We feel," they state, "that there is a great need that to these of spontaneous local initiative should be helped by a central organisation and by the aid of consultation with each other."

The report recommends the establishment of an "open forum" in the shape of a central organisation.

The essential point of this proposal is that "clergy and doctors should be on local areas should be provided with a framework in which they might together seek the furtherance of their mutual cooperation and that the necessary machinery . . . will be designed as a support, a channel of communication, and perhaps later as a means of implementation."

The working party was under the chairmanship of Dr. Kenneth Sockley, University College Hospital, called "Clergy-Doctors Co-operation," the report is published by the Church Information Office at 2s.

DISCRIMINATION

PROTEST

ECUMENICAL PRESS SERVICE

Geneva, October 14 Strong opposition to discrimination in any form has been voiced at Stuttgart, by the Methodist Conference.

The statement, adopted at the body's four-day annual executive committee meeting, recognises the problem of race prejudice as "one of the most serious and most widespread of our modern age" and calls for action "to prevent for people everywhere" to "penitence for their failure to live in the Christian manner."

The resolution declared that the "injustices of life which our Lord Jesus Christ came to bring to an end must be narrowly construed in merely spiritual terms, and that discrimination, spiritual, economic, or political, based upon race, nationality, sex and colour is contrary to the will of God."

The committee called for studies of the causes of discrimination "in order that the work of building up the future life of mankind, which must be pursued with both patience and urgency, may be based upon true understanding of the problems involved."

RACE TENSE AREAS

CHURCHES' TEAMS

ECUMENICAL PRESS SERVICE

Geneva, October 14 The teams of the Churches (U.S.A.) is quietly sending small teams of "friendly" people to the Southern States to help alleviate racial tensions.

Since early July teams have gone into Alabama, Georgia, Mississippi, North Carolina and Virginia.

The teams usually comprise two working party, two laymen, and two areas of invited by local Negro leaders or religious or secular groups.

The usual procedure is to attempt to open lines of communication between the Negro and white communities.

The N.C.C.C. Commission on Race and Religion has also started a fund for the families of the slain. Some 200 girls who died in the September 15 bombing of the Baptist Church in Birmingham, Alabama.

Other developments in the race scene have included these:

The nine pastors and district president of the Lutheran Church Missouri Synod in Birmingham, Alabama, have agreed to hold in all their churches, dedicated to the Church as the body of Christ is not a segregated community (and that they) therefore have no right to segregate any member.

The Christian Church (Disciples of Christ) will seek to raise 300,000 dollars in special offerings for the victims of the Birmingham race riots who are evicted from their pulpits for racial discrimination.

The fund will also be used to finance citizenship education and the training of Negroes in communities where Negroes are victims of economic reprisals.

STATEMENT ON NIGERIA

ECUMENICAL PRESS SERVICE

Geneva, October 14 "A statement of the Commission for the Study of the Church in Africa, accompanying a call to prayer issued to member Churches of the World Council of Churches.

The call came in connection with Nigeria's independence celebration on October 1, the 15th anniversary of its independence.

The Christian Council of Nigeria, while recognising the blessings of the independent status, says: "It is obvious to us, all Christians and non-Christians alike, that the people of the state of our nation . . . are more and more bitter. Bribery and corruption are found everywhere and have become a part of our life. Side by side with the few who find increasing unemployment and hopelessness among many of our young people."

The Christian Church should be "the salt which should preserve the independence of Nigeria," it said, "rather than too often we ourselves are slaves to the same self-interests, selfishness and greed."

"We should be giving a challenge to the people of Nigeria, of money which governs the world, and of the materialism of the Church which is steadily falling back spiritually."

SOUTHEAST ASIA

ANGELIAN NEWS SERVICE

London, October 14 The Bishop of Singapore and the Bishop of Ceylon, Dr. K. Sambany, will be the celebrant and preacher at a joint service of thanksgiving for the members of seven South-East Asian Churches, which will be held in St. Nicholas Cole Abbey, Queen Victoria Street, London, on Wednesday, October 23.

RE-UNION SPEECH

MOVE BACK TO ROME

ANGELIAN NEWS SERVICE

London, October 14 The new Archbishop of Westminster, Monsignor John Sheppard, stated at the sitting of the Vatican Council on October 14 that he was "obliged to work for the 'conversion of our separated brethren' and to work for the 're-union of the Church and each and every Christian'."

It had been said, the archbishop continued, that if a Pope had not acquired an apostolic spirit by the age of fourteen his faith would be shattered.

The duty of imparting this spirit would be fulfilled by prayer, example and preaching. The Church could not help praying or preaching until all men entered her fold.

The Archbishop particularly the obligation of preaching to those who were not members of the Church.

"We can never forget," he said, "that the Church is a people. Every Roman Catholic should have the apostolic spirit, especially in the giving of good example."

THE AIM

The separated brethren knew that the Church was popular, "until they had become one with us," he said.

"We cannot show greater charity towards them than that we should suffer them to the fullness of truth."

Regret that the draft decree "On Ecumenism" of the Second Vatican Council (the Church) now before the Council had been drafted in the light of the question of union with Christians who were not Protestants was put forward by the Bishop of the Canary Islands.

Only once, and then in passing, had there any mention made of union with the separated brethren.

The decree should also be revised to take account of the concern of the Church for the difficult lot of the working classes.

COVENANT CROSS FOR MISSISSIPPI

ANGELIAN NEWS SERVICE

London, October 14 A Cross of nails, made from nails taken from the ruins of the old Coventry Cathedral, is to be taken to the State of Mississippi, U.S.A., later this month, on behalf of the Proves of Coventry, the Very Reverend John H. Montgomery, O.S.B., presented to the Bishop of Mississippi, the Very Reverend John J. Sheppard.

After the presentation ceremony, the cross will be sent to the State of Mississippi, on behalf of the Proves of Coventry, the Very Reverend John H. Montgomery, O.S.B., presented to the Bishop of Mississippi, the Very Reverend John J. Sheppard.

The cross is intended to form a foundation link between the Anglican Church and the U.S. Protestant Episcopal Church in Mississippi and Alabama.

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THREE FLOORS IN ANCIENT CHURCH

ANGELIAN NEWS SERVICE

London, October 14 During the annual meeting of the ancient Parish Church of St. Andrew's, Canterbury, Remigius, Seething, Norfolk, three floors have been discovered.

The oldest, believed to be the original floor of the church, is made of clay. The second floor is made up of four-inch red tiles. The third floor is made up of three-inch red tiles. The fourth floor is made up of three-inch red tiles. The fifth floor is made up of three-inch red tiles.

POPE'S CALL HAILED

REFORM OF CURIA

ECUMENICAL PRESS SERVICE

Geneva, October 14 Pope Paul VI's call for reform of the Roman Curia, the Roman Catholic Church's central administrative body, has been widely hailed by the world.

Pope reformers have pointed out that the Curia's authority to discuss bishops' collations has been widely hailed by the world.

The Pope's "study and responsibility" in the Curia's internationalisation of Curia personnel, and education of Curia members, among more ecumenical lines.

The "Guardian" commented: "The Pope's call . . . is not something which depends on the whim of this or that Pope. It is the outcome of deep ties of thought and feeling within the Church."

REFORMS

"Pope Paul acknowledges that these forces are at work as the Curia grows older. He says that he cannot succeed Pope John and as Pope John did when he called the Council, he will do so now, and then give the majority in the reform of the Curia."

"Pope Paul's announcement, rather than an assertion of the papal will suggests a decision to start with the Curia."

"The Times," of London, said the Curia's "undoubted traditional role of the bringing up-to-date of the Church with the world, since the Pope John XIII and has been shown to be out of line with the world."

Pope Paul's remark that more bishops could with advantage be elected to the Curia, and that representatives of the episcopate should be formally associated with the Pope in the government of the Church.

The "New York Times" said the announcement of the Curia's reform was a "bold move" which would faithfully the ecumenical movement.

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DELICATE TASK

"Every move that the present pontiff has made, every word he has uttered, gives his determination to carry out the aggiornamento (the bringing up-to-date) of the administration of the Church."

The French daily, "Le Monde," said the reform of the Curia is "one of the most important, most delicate, and most difficult tasks of the Church today."

"Le Monde" said the Roman Catholic daily, underlined that in requesting the members of the Curia to have a wider international vision and a deeper understanding of the world, "it gives us a glimpse of the possibility that the association of the body of bishops could be associated with the supreme responsibility (of the Church)."

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UNITY IN MUSIC

ECUMENICAL PRESS SERVICE

Geneva, October 14 Both Pope Paul VI and the President of the Council of the Evangelical Church in Germany, and the Archbishop of Cologne, have called for a new work of single edition of the hymn-books used in German churches, to replace the old ones.

Pope Paul VI said that the council regards the cooperation between Protestant and Catholic musicians as a "hopeful and encouraging sign, which will, it is hoped, have far-reaching repercussions."

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