

# ANNUAL

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## NEW POLICY FOR ABRIGINES ACCEPTED BY A.B.M.

### BOARD MEETING LAST WEEK

"The Aborigines are on the threshold of a great development. For the first time in the history of our relations with them, there is real Aboriginal leadership which is self-conscious, expert and organised. There is a developing pride of race, and self-consciousness on a national scale", said the Chairman of the Australian Board of Missions, Canon Frank Coaldrake, last week.

He was speaking at the half-yearly meeting of the Board on a proposal for a new policy on Aborigines.

"The new situation is bringing problems for the Aborigines and for the community", he said.

"Will the general community accept the Aborigines as such, or only on condition that Aboriginal characteristics do not, or will the Aborigines accept a place in European society if it is offered to them on European terms, or alternatively, if they are encouraged to make their own terms and conditions, will they want to do so?"

"Will the new emerging Aboriginal leaders be accepted by the European community even if those leaders are aggressive and radical?"

"Acceptance is what Aborigines feel they need, and acceptance without a demand for parity and equality is an idea which the European people in this country will not accept", Canon Coaldrake said.

The Board adopted the Chairman's report as the next step forward, but deferred as a question of the appointment of a special staff officer for Aboriginal Advancement.

The new policy on Aborigines involves:

● Providing assistance for Aborigines in any way which will help them win acceptance as Aborigines;

● Providing assistance for the Church and her members at any level and in any place in any way which will help them win acceptance by the Aborigines;

● Providing assistance for any corporate body in the community which is trying to bring the Aboriginal and European members of the nation together;

● The Board will offer as a bursary the full cost of theological college course for any Aboriginal who is accepted by a Bishop as a postulant for Holy Orders. The Board will continue its present support for chaplaincy, welfare work, and Aboriginal co-operatives.

The Board spent a major part of its first session considering the impact of rapid social change on the role of the Board.

### NEW TRAINING

Before its formal opening, the Anglican Executive Officer, Bishop Ralph Dean, met members of the Board, and representatives from C.M.S. and B.C.A. for a consultation on the place of missionaries.

The Board accepted as a general outline of policy the Chairman's report on the Board's programme and policy of recruiting and training missionary candidates.

Such a programme, it was agreed, should be flexible in the range of skills it can cover, in the length of time required, and in the arrangements for people, and in the arrangements to be made to use the talents of unusual but dedicated skills.

A submission from the Principal of the Training College, Mr. C. MacFarlane, on missionary training, setting out what a new policy of training would mean both for the sending and the receiving churches, was given general approval.

The Candidates Commission of the Board is to consider the report with the missionary bishops concerned, in relation to costs, staff, accommodation, and courses of study.

The Board accepted recommendations from the Missionary and Ecumenical Council that a fund be established by the Council to meet the Home Missions needs of the Church in Australia. (See page 3).

The Board set a target income for 1968 at \$448,843, \$7.21 higher than the 1967

The Board's grant to the missions will include the following for 1967 being shown in brackets:

### MORE MONEY

New Guinea, \$161,616 (\$161,616); Central Aerial Mission, \$5,000 (nil); Northern Territory, \$5,200 (nil); Melanesia, \$15,000 (\$15,000); Polynesia, \$16,750 (\$15,000); Kuching,

\$5,500 (\$5,500); Jerselton, \$1,500 (\$1,500); Singapore - Malaya, \$5,500 (\$5,500); \$5,500 (\$5,500); Korea, \$4,000 (\$4,000); Jerusalem and the East, \$8,500 (\$8,500).

Training and recruiting of missionaries is expected to cost \$13,556, and scholarships and bursaries \$12,699.

(Continued on page 11)

## LAMBETH CONFERENCE LITTLE VALUE, SAYS BISHOP DEAN

FROM OUR OWN CORRESPONDENT

Tamworth, October 30

Invited by the Bishop of Armidale, the Right Reverend R. C. Kerle, to "do his last dash" here on October 26, the Executive Officer of the Anglican Communion, the Right Reverend R. S. Dean, responded in unqualified

This was Bishop Dean's last meeting in this country before he left the next day to fly to England via Canada. The meeting was arranged for Tamworth so that the neighbourhood dioceses could share in the visit.

Contingents of clergy came from the Newcastle diocese with their Assistant Bishop, the Right Reverend Leslie Sibbald, and the Bishop of Grafton, the Right Reverend Gordon Arthur, led a party from his diocese.

Altogether 58 clergymen and lay gathered at St. John's, Tamworth, to meet Bishop Dean. Bishop Kerle, fresh from the Bishop's Meeting where Bishop Dean had dared to comment on Australian participation in presenting the Anglican message, introduced the distinguished visitor.

### UNCOMFORTABLE

Apart from his review of the Anglican communion as he had seen it in all parts of the world, Bishop Dean made some trenchant comments and uncomfortable observations, particularly with regard to the Anglican genius for "preserving the structure" but lacking a "vision for a new structure, solid or not."

### S.C.M. HOLDS A FAST

NEWCASTLE SERVICE  
S. RAPHAELE  
NEWCASTLE  
London, October 26  
Members of Student Christian Movement branches at universities and colleges throughout Great Britain and Ireland went without food on October 26.

The purpose of the fast was to "call our government to dissociate itself with American policy, to give full backing to Thant, and to work for peace in Viet Nam on the basis of the Geneva agreements."

All monasteries and malels during the fast period, and money collected from passers-by during the day, is being donated to the International Red Cross for medical aid in both South and North Viet Nam.

His plea that Bishops should be pastors and not committee-men and executives, and that clergymen should concentrate on the training of the laity in evangelism, brought many questions and raised some doubts in the minds of the clergy concerning their role.

Other points made by the Bishop were the need for the Bishop to look twice at schemes for repulsing un-economic denominational enterprises, so that "our" Church should be represented at all costs.

Asked whether he thought there was much value in the Lambeth Conference, Bishop Dean said, "No. It is too much like a Bishop's Club."

He believed that to hold a top consultative meeting every ten years was totally out of touch with swift-moving modern conditions.

In any case, the Church needed to have a real "lay" voice in its highest deliberative conference.



"Nurture Daily Leader" picture.

The Executive Officer of the Anglican Communion, the Right Reverend R. S. Dean (left), with the Bishop of Armidale, the Right Reverend R. C. Kerle, the Assistant Bishop of Newcastle, the Right Reverend L. Sibbald, and the Bishop of Grafton, the Right Reverend R. G. Arthur, in Tamworth last week.

## JOINT COMMISSION ON MARRIAGE

ANGLICAN NEWS SERVICE

London, October 30

Following the second meeting of the Anglican-Roman Catholic Joint Preparatory Commission last month, a sub-commission has been appointed to examine marriage.

The Archbishop of Canterbury and the Pope have asked four theologians from each Church to discuss the theology of marriage and its application to mixed marriages.

The Anglican members are: the Archbishop of Wales, the Most Reverend Edwin Morris, the Archbishop of Dublin, the Most Reverend G. O. Sim, the Bishop of Milwaukee (U.S.A.), the Right Reverend D. H. V. Hallock; and Professor G. R. Dunstan of King's College, London.

The Roman Catholic members are: the Bishop of Charleston (U.S.), the Most Reverend E. L. Unterkofer; the Auxiliary Bishop of Metz, the Most Reverend L. D. Foy; the Auxiliary Bishop to the Military Vicar (Canada), the Most Reverend F. J. Spence; and Professor P. F. Cremin, Maynooth, Ireland.

The secretaries will be Canon K. E. Satterthwaite (Anglican) and Canon W. A. Purdy (Catholic).

## TV STUDIO FOR COLLEGE

ANGLICAN NEWS SERVICE

London, October 30

Canon J. B. Phillips, the Bible instructor, and the Christian Communications Trust have given an internal television studio to Salisbury Theological College which will help practical instruction in television production and communication to form part of the curriculum of pastoralia at the college.

## Higher Postal Charges

Every parish paper, every country newspaper, every diocesan paper, has been severely affected by the increased postage charges which came into effect last month.

"The Anglican", like all our colleagues of the religious Press throughout Australia, has been similarly hard hit.

On a circulation of some 24,000, the position is briefly as follows.

Before the increased charges, our weekly total postage cost averaged \$133,688.

Before the increased charges at the G.P.O. Sydney, and at the Post Offices in major cities ranging from Port Moresby down through Cairns to Luncenburg, Hobart and across to Perth, we have a heavy cost of sending these copies by air freight to cities outside Sydney.

Our average weekly postage expenses during the past month have jumped to \$244,556.

This is an increase of \$110,868 - 83%.

We have to live as in an additional expenditure of some \$5,765,400 each year.

Our paper has never been conducted as a profit-making concern. Our policy is simply to balance our budget, and pay our way.

We can have done something to cover this huge sum of \$5,765 in the forthcoming year. These are some of the ways we have:

- Increase the price of the paper;
- Increase the amount of advertising;
- Cut down our Free List for retired clergymen, clergy widows, missionaries and others;
- Reduce the size of the paper;
- Increase circulation.

Each of these courses appeals to us. We think that "The Anglican" is expensive enough if it costs. We do not want more advertising, because it is not always possible to get in all the editorial matter we want. Most of our readers, we know, will agree with us that if we eliminate our Free List we shall lose one of our most distinctive marks. To reduce the size of the paper would be of very little help, because the saving in postage would be

## THIS WEEK'S ISSUE

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# IMPORTANT DECISIONS KEEPING OUTBACK AREAS AND LONG SERVICE LEAVE CANON

Decisions were taken on two important issues at last week's meeting of the Standing Committee of General Synod held in Sydney.

One initiative taken in the Church's role in the outback areas and the other named July 1, 1968, as the date on which the long service leave canon will come into effect.

The General Synod in 1966 amended the Australian Board of Missions Canon to include the promotion of "the missionary task of the Church in diocesan and areas of dioceses in Australia where in the opinion of the Board a missionary presence exists through the limitation of local resources".

A consultation convened by the Missionary and Ecumenical Council on August 1 to consider the Church's role in outback areas, places of isolation or special need.

All boards, societies and brotherhoods met under the chairmanship of the Bishop of Newcastle.

A resolution directed to the Missionary and Ecumenical Council recommended that the council:

(a) Establish a fund to meet the home missionary needs of the Church in Australia.

(b) Survey and keep under review the current and foreseeable needs of the Church in remote areas.

(c) Consider joint or separate action by its constituent or other bodies on individual needs or projects brought before the Council.

(d) Subsidize this action from the home mission fund as is proven necessary.

(e) Establish the finding of suitable manpower associated with these decisions.

Subsequently the Missionary and Ecumenical Council at its meeting on October 25 agreed in principle to the resolution of the Missionary and Ecumenical Council of October 25.

The Board decided "to offer the council a donation of \$5000 to launch the proposed fund".

**M.R.I. DECISIONS**

The Executive of the Missionary and Ecumenical Council, Bishop G. T. Sambell, reported that in the last year the money reported to M.R.I. had been \$58,672, though he emphasized that the monetary response is not the only significant aspect of the financial responsibility programme.

The council has set a target figure of \$50,000 as its aim for projects for 1968.

On receiving the report of the Missionary and Ecumenical Council the Standing Committee agreed to the composition of Anglican delegates to forthcoming ecumenical gatherings, as follows:

Trish, the Reverend G. Kitchener, the Reverend S. Miller, the Reverend Dr H. R. Smyke, Mr E. Benson, Mr P. R. Bailey, Miss L. F. Jeffrey, the Reverend D. Cameron.

It is also recommended that Mrs E. Ogston, and if she is unable to attend, the Reverend G. Taylor, be appointed the 1968 delegate.

**East Asia Christian Federation, Bangkok, Thailand, February 1968**

The Right Reverend B. Macdonald, the Right Reverend G. T. Sambell, Canon F. W. Coaldrake, the Reverend G. Taylor (Sydney), Mr. H. Kerr, Assembly of the World Council of Churches, Uppsala, Sweden, July 4 to 20, 1968.

The Most Reverend F. Woods, the Right Reverend G. Housden, the Right Reverend D. A. Garrup, the Venerable F. L. Cairnes (Sydney), the Reverend S. C. Miller (Adelaide), Mrs E. Ogston (Canberra).

Mr J. Brown will be attending as a fraternal delegate. The question of fares for delegates to the W.C.C. assembly, to be held in Bangkok, Thailand, will be borne by private or parish donations, or by diocesan funds.

**N.T. DIOCESE**

The Standing Committee noted that the Diocese of Northern Territory is to be constituted as a Canonically defined Diocese of Northern Territory by the Diocese of Perth and the Province of Queensland.

It further noted that the Bishop of Perth had elected the Reverend K. B. Mason as Bishop of the newly-formed Diocese of the Northern Territory and received the statements concerning the financial situation for setting up the bishopric.

The Registrar of the Diocese of Brisbane, Mr R. P. St John, advised the Standing Committee that the Bishop of Carpentaria exercises jurisdiction over the Diocese of Northern Territory until the new Bishop is enthroned.

Two dioceses have now accepted the long Service Leave Canon to come into effect. The Standing Committee decided that the Bishop of Carpentaria commence the plan would be the departure of the Very Reverend W. P. Baddeley from Adelaide to take a vacancy had been declared on the Board of Bishops in Adelaide.

The Standing Committee appointed Dr Keith Rayner of Brisbane to take the vacancy.

The Standing Committee was advised that the new mission would meet again in Melbourne in November, that the Bishop of Carpentaria had met twice, the resolution of the Standing Committee with New Guinea.

On receiving the report of the Committee on the Responsibility of the Primate was made by the Queensland Synod Committee, Bishop C. A. Warren, the Right Reverend G. Housden, Mr Justice Richardson reported that the Standing Committee had agreed to the composition of Anglican delegates to forthcoming ecumenical gatherings, as follows:

The Right Reverend G. Kitchener, the Reverend S. Miller, the Reverend Dr H. R. Smyke, Mr E. Benson, Mr P. R. Bailey, Miss L. F. Jeffrey, the Reverend D. Cameron.

This resolution, if passed, would be designed to alter Standing Orders so as to provide for a more effective treatment of resolutions on current issues in General Synod.

The Standing Committee agreed that the third General Synod would be convened in Sydney on Tuesday, September 19, 1969, and the next meeting of the Standing Committee would be held on May 2 and 3, 1968.

# MISSIONS WARNED ON "GENTLEMEN'S" RIGHTS

Aboriginal Missions are being warned against relying on "gentlemen's agreements" in their dealings with governments.

The warning is contained in an advisory statement on the future of Aboriginal missions, prepared by the Division of Missions and the Australian Council of Churches.

The statement sets out hard-line guidelines recommended to mission agencies involved in handling over control of missions and settlements to governments and other interests.

It advocates that churches not hand over missions unless there is a legally-drawn agreement assuring to the government that the obligation of protection of the interests of the church is not to be broken.

Other Aboriginal rights which should be protected are noted as:

- the right to autonomy as a group
- ownership of the land and minerals on it;



A sketch of the Nurses' Memorial Chapel to be dedicated at Prince Henry Hospital, Sydney, on November 11.

# THE COAST CHAPEL MEMORIAL TO NURSES

"The Coast Chapel" at Prince Henry Hospital, Little Bay, Sydney, will be dedicated on Saturday, November 11, at 10 a.m.

The chapel is a memorial to Australian nurses who served in war and will be used by all denominations, nurses, staff and patients.

The Prince Henry Hospital Trained Nurses' Association raised \$36,000 to build the chapel which will be presented to the hospital at the ceremony.

The chapel stands at the end of a long avenue of pines leading down to the sea. The building is of simple design with the roof rising from the floor, supported on concrete rafters in a natural finish.

"If today the Australian churches and the government refuse to the people their rights to this measure of self-determination, they will be condemned by the world opinion and tribunals of the Division of Missions says."

"A policy of forced disintegration and destruction for which we have the same effect... the degradation and disappearance of a People."

If more than 25,000 people, or about one-quarter to one-fifth of the total Aboriginal population, live on missions and settlements. The population is expected to double in 25 years.

The statement is one of a series that has been developed by the Division of Missions in recent years. Previous policy statements covered the assimilation of Aborigines and their land rights.

The present statement, "The Future of Aboriginal Missions", will be sent to Aboriginal mission boards as a guide to policy. The Division of Missions reports 13 Australian mission agencies, including those of the Anglican, Methodist, Wesleyan, Congregational, Baptist and Lutheran Churches, the Churches of Christ and the Salvation Army.

# RELIGIOUS BROADCASTS : NEW SUPERVISOR FOR VICTORIA

A former student of a Franciscan seminary who joined the A.B.C. only five years ago, has been appointed Supervisor of Religious Broadcasts for Victoria.

He is Mr John Nicholson, who took his new position on October 30.

Educated at Sydney Boys' High School and at Greifthal and S. Paschal's Franciscan House of Study, Mr Nicholson worked in the Commonwealth Reparation Department for a short period before becoming a member of the A.B.C.'s staff in January, 1962.

He had responsibility for all A.B.C. religious programmes in South Australia until his transfer to the A.B.C.'s Head Office in Sydney twelve months ago.

While in South Australia Mr Nicholson held an important part in the production of several important talks programmes as well as initiating some of the more venturesome programmes in the religious field.

**FAR-REACHING**

These included coverage of the 22nd session of the Roman Catholic teaching conference.

This year he spent four weeks in Papua-New Guinea gathering material for radio programmes. In Melbourne Mr Nicholson

● to spiritual development, in the context of their freedom to believe or not to believe;

● and to preserve their own culture, customs and language within the limits of Australian law.

The Division of Mission statement says no handing over of missions should be planned or undertaken without full, prior discussion with the Aborigines concerned, their full participation in it.

The discovery and exploitation of mineral resources is among the situations cited as bringing rapid change to missions.

**RIGHTS DEFINED**

However, the statement says an alternative is not simply one of substituting government control and administration for that exercised by the church.

The development of indigenous self-government is a real and preferable alternative in the case of most of the mission stations of Central and Northern Australia.

It says this can be achieved in two ways: by the establishment of Aboriginal-controlled local authorities; or by the legal incorporation of an Aboriginal company.

On Aboriginal rights, it notes that "few governments in Australia have clearly accepted this."

"Therefore," it says, "guarantees of a binding nature, and not merely spoken or written consent — must be obtained."

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# PATRONAL FESTIVAL FROM OUR OWN CORRESPONDENT

Melbourne, October 30  
After a celebration of Holy Communion on St Simon and Jude's Day, patronal festival services at the Anglican Abingdon, were continued next day and Choral Eucharist at 8 a.m. was followed by a Parish Communion breakfast.

The speaker at the breakfast was the Venerable R. W. Dain, Archdeacon of Essendon and Director of Extension and Evangelism for the Diocese of Melbourne.

He spoke of the impact of the Church in the new housing areas, and the different forms in which it is finding expression.

# CATHEDRAL ORGANIST FOR PERTH

FROM OUR OWN CORRESPONDENT  
Perth, October 30  
Mr James H. Britton has been appointed Organist and Master of the Choristers at St. George's Cathedral, Perth.

Mr Britton is 40 years of age and is at present on the staff of Southport School in southern Queensland.

Mr Britton studied the piano and organ at the Sydney Conservatorium in 1951 obtaining the Diploma L. Mus. A. and also the Licentiate Diploma of Trinity College, London.

After six years as Music Master at St John's College, Orange, New South Wales, Mr Nicholson was accepted as a full-time student at Addington Place, the headquarters of the

# IN QUEENSLAND

Since then, Mr Britton has been involved with church music teaching at All Souls' School, Charters Towers, Queensland, and Southport School.

He has made a special study of the training of boys' voices and has given many organ recitals.

Mr Britton will take up his duties as cathedral organist in mid-January, 1968.

Among his first duties, will be the direction of the annual summer camp for choristers at Bickerton, which resumes in 1967.

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# THE ANGLICAN CHURCH AND ABRAHAM

Incorporating the Church Times

THURSDAY NOVEMBER 2, 1967

## ONE MINUTE

### SERMON

#### ABRAHAM

Read S. John 8:137-4nd.

A tree is known by its fruits rather than by its roots. The Jews are proud of their ancestry. Abraham is their father. Jesus asks them to look at the fruit of the tree of Abraham and not to seek to kill the tree. He says that the tree will be cut down if it does not bear good fruit. He then asks them to reveal their parentage. He then asks them to look at the fruit of the tree of Abraham and not to seek to kill the tree. He says that the tree will be cut down if it does not bear good fruit. He then asks them to reveal their parentage.

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## A CHOICE OF TWO VOICES

THE PRESIDENT OF THE U.S.S.R., SIR ARTHUR LEE, has taken a significant step in restoring the R.S.L. to the high position of respect it should — and once did — enjoy in the eyes of the general public. In the course of his address to the National Congress of the R.S.L. in Melbourne, on October 23, SIR ARTHUR reminded delegates, and the general public, that "increasingly, world opinion questions the bombing policies of the U.S.A. in Viet Nam. Speaking, it may be assumed, for his colleagues of the national executive, which includes men who have served their country with such distinction as AIR VICE-MARSHAL P. M. BLADIN, SIR ARTHUR said "We believe that every possible alternative to the bombing should be explored."

It is important to note that SIR ARTHUR LEE did not publicly oppose the policies of the U.S. and Australian Governments. What he did do, in effect, was to affirm in his capacity as President of the R.S.L. the right of every one of us to approve or disapprove of those policies as we wish, and our duty to examine those policies critically. We wholeheartedly agree. SIR ARTHUR'S voice was that of a true Anglican, and a true patriot.

By regrettable contrast, only three days later, THE MINISTER FOR EXTERNAL AFFAIRS, THE RIGHT HONOURABLE P. M. C. HASLUCK, expressed in Parliament an opposition to the R.S.L. which is a better suited to an assembly in Berlin or Moscow in the '30s than a parliamentary democratic state. He said that there was no room for the policies he approves were indirect, prolonging the war, and were "serving the same purpose" as Hanoi. It is MR HASLUCK'S view, shared by some of his colleagues, that even members of his own Government who are critics of them, are at the least apologetic, if not treasonable.

This is a bit much. It is not only caste, a pretty unfortunate slur on men like SIR ARTHUR LEE and others who have voiced the same sober doubts in Australia — let alone on men with equally fine records of patriotic service who first opposed the Australian policy. It is an attempt to make Australia a less free country than the U.S.A., where upwards of a dozen retired members of Congress have publicly and firmly and fully, to condemn the war in Viet Nam as strategic nonsense, without the slightest word of complaint about their right to do so, or any questioning of the patriotism of the U.S. SECRETARY OF STATE MR DEAN RUSK.

What U.S. citizens think and say is far more important, and more likely to influence people in Viet Nam than anything that can be said publicly say. If anyone has "served the purpose" of Hanoi, then SENATOR FULBRIGHT has. And so have GENERAL MATTHEW B. RIDGWAY and GENERAL DAVID M. SHOUP, and so has GENERAL HUGH B. HESTER who is at present touring Australia. To imply that these men lack patriotism, or wish to prolong this war, MR HASLUCK does, is surely ridiculous. Four star generals do not grow on every U.S. military tree, and it might be thought that GENERAL RIDGWAY, whose superlative military record included the supreme command of the U.N. Forces in Korea, could conceivably have a few small clues when, from his own experience in Asia, he says bluntly that there is nothing — not nothing — in the present military situation that justifies the U.S. bombing programme. GENERAL SHOUP is, after all, the former Commandant of the U.S. Marine Corps. There can be no men, any more, who are subject to military regulations. But by MR HASLUCK'S standards he is to be adjudged little better than a defeatist! As for GENERAL HESTER, it is enough to say that his distinguished services to his country in war and peace, and the great contribution he has made to Australian-American understanding, surely entitle him to state publicly whatever case he wishes, and to be heard with respect.

It is really time for Australians to realize that you do not need to be a pacifist, or a communist, or a near-traitor or anti-American, to oppose, let alone merely question, our Government's policy in Viet Nam.

The truth, it seems to us, is that sensible people of sound conservative antecedents, anything but pacifists, decidedly not communists, who value highly our country's friendship with the U.S.A., have begun suddenly, in great numbers, to question the whole basis of the Commonwealth's involvement in Viet Nam. Only the late SENATOR HANNAFOR, among Members on the Government benches, went to the point of resigning from his party; but an increasing number of Members, like the present proportion of the public at large, now entertain serious doubts.

The Government, aware of this, shows apprehension and uncertainty — with good cause.

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

—Dr Geoffrey Fisher

### Papua-New Guinea Gives A Lead

The "Pacific Islands Monthly" for November 1967, contains a quality in recent years, has in its October issue an account of the working of the Church of England in Papua-New Guinea which is worth the attention of all Australian synodical workers connected with the way in which involvement in legal technicalities can cut down the time given to dealing with urgent problems of Church mission.

A PLENARY SESSION of the Port Moresby, Susan Young, reported under the title "Native clergy and laity of the Anglican Church in Papua-New Guinea had their first taste that it will be like one day to turn their own affairs when they attended the first Diocesan Conference at Dagaia. They spoke up vigorously from the start and showed a lively interest, even when the meeting was over the proceedings got bogged down in a case of wearing tight-fitting collars which seem to be an inevitable feature of most large-scale official sessions in the tropics. How depressingly true, I felt, of the situation in the West. Sydney Synod, the most stable and spirited in recent memory, which was endorsed only by discussion on an ordinance to encourage the ministry in new housing areas — and even that debate was darkened by the presence of the party spirit which led to the eventual resignation of the right Reverend Bishop. He had initiated this work to overhaul the clergy of the Church of Papua-New Guinea.

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might well be considered by the procedure and get clear-cut decisions.

### Following Up Protests With Action

At the risk of being excessively controversial this week we quote a criticism of Church conference procedure from another angle.

The Sydney weekly, "The Century", produced by the evangelist, the Rev. Dr. James H. Hunt, Premier of New South Wales in 1965, and his late wife, Val, has announced that he will be holding his annual synods, conferences and assemblies in Sydney and other capitals of the Commonwealth. Some of them have gone on record in protest against a number of things, others have supported a variety of proposals. However, they have all failed to make public concerns, peace and war, use of drugs, road safety, local pollution, etc. What happens to the resolutions carried? Are they ever followed up? And the subject of contemporary Christian campaigning.

A good question, I feel. On the issue of Australian participation in the Viet Nam war, for instance, our own Church does appear to have considered reinforcing its feeling of "deep concern" at the expansion of the war, by sending a deputation of bishops to Canberra to meet the Prime Minister.

He has the abrupt response by Mr. Robert Menzies, to a letter from the Prime Minister, three years ago discouraged such an approach.

On the State level an exchange of correspondence between the Prime Minister and the Archbishop of Canterbury on such a question as road safety, is often satisfactory conducted. But one is left with the impression that the Church is not doing enough to press for vigorous action.

Some synods used to have public opinion committees which often recommended courses of action and say that those

### Sex Obsession Of Sydney Sunday Paper

One Sydney Sunday paper, by its salacious content, is building up its circulation. While it is still running last of a field of three, the front-runners seem to be disturbed by its progress.

So last Sunday, behind a respectable facade, a sensational leader had such articles as "New Films Abuzz With Sex and Sin" (pages 1 and 2), "Kiss and Brides" (page 17), "Wife angry in London" (page 26), "Mourner, suicide" (page 26), "London" (page 28), "Beach sex" (page 28), "Kiss and Brides" (page 17), "Wife angry in London" (page 26), "Mourner, suicide" (page 26), "London" (page 28), "Beach sex" (page 28).

### Putting Time Limit On Bureaucracy

Curious that two Sunday papers I have in mind are propping up a newspaper company which also publishes morning daily newspapers of almost impeccable despatch and speed. How the double standard is justified.

The chief commissioner, Mr. Vernon Trent, himself, was chairman of the boundaries commission which recommended the changes whereby the city will be restored, in effect, to the area it covered until 1947, when the Labour Government doubled its size and paved the way for the election of a Labour council. So it should not take the suggested 18 months to fix the new boundaries and to re-allocate staff and plant among the municipalities concerned, including the new one, the City of Northcote.

Obviously there is much to give, not only to the parties, including the changes now being made in any people city that city boundaries will be liable to alteration whenever there is a change of Government. The best way to get over the unsatisfactory situation is to give any civic government to make the changes.

THE STREET.

### BISHOP DALY TO RETIRE

The Bishop of Seoul, Korea, the Right Reverend John Daly has announced his retirement at the end of the year. He has been Bishop of Tejeon since 1962. He was born in 1905.

### CHURCH CALENDAR

November 5: Trinity 24.  
November 6: Leonard, Confessor.  
November 11: St. Martin, Bishop and Confessor.

## RELIGIOUS BROADCASTS

(Continued from an advertisement by Anglicans in England on November 1)

- SUNDAY, NOVEMBER 5: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- MONDAY, NOVEMBER 6: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- TUESDAY, NOVEMBER 7: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- WEDNESDAY, NOVEMBER 8: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- THURSDAY, NOVEMBER 9: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- FRIDAY, NOVEMBER 10: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- SATURDAY, NOVEMBER 11: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- SUNDAY, NOVEMBER 12: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- MONDAY, NOVEMBER 13: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- TUESDAY, NOVEMBER 14: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- WEDNESDAY, NOVEMBER 15: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- THURSDAY, NOVEMBER 16: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- FRIDAY, NOVEMBER 17: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- SATURDAY, NOVEMBER 18: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- SUNDAY, NOVEMBER 19: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- MONDAY, NOVEMBER 20: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- TUESDAY, NOVEMBER 21: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- WEDNESDAY, NOVEMBER 22: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- THURSDAY, NOVEMBER 23: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- FRIDAY, NOVEMBER 24: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- SATURDAY, NOVEMBER 25: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- SUNDAY, NOVEMBER 26: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- MONDAY, NOVEMBER 27: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- TUESDAY, NOVEMBER 28: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- WEDNESDAY, NOVEMBER 29: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.
- THURSDAY, NOVEMBER 30: SACRED MUSIC 7.00 A.M. - 8.00 A.M. - 9.00 A.M. - 10.00 A.M. - 11.00 A.M. - 12.00 A.M. - 1.00 P.M. - 2.00 P.M. - 3.00 P.M. - 4.00 P.M. - 5.00 P.M. - 6.00 P.M. - 7.00 P.M. - 8.00 P.M. - 9.00 P.M. - 10.00 P.M. - 11.00 P.M. - 12.00 P.M.

**LETTERS TO THE EDITOR**

The following letters to the Editor do not necessarily reflect editorial policy. The Editor is glad to accept for publication important or controversial matters, and should be notified by letter and by the office speaker, if possible, as soon as possible. Correspondence to which the writer's name is appended for publication will be answered by the Editor, unless otherwise indicated.

**HOUSE OF BISHOPS**

**NO INDEPENDENT DELIBERATION**

TO THE EDITOR OF THE ANGLICAN SIR.—Your front page story "Bishops' Meeting Last Week" reflects a disturbing situation in the Australian Church.

In the first place, the bishops are transgressing the spirit, and perhaps the letter, of the Constitution in meeting together to deliberate on matters affecting the Church as a whole. The right and duty have the bishops to deliberate on the matters of right, and it is wrong for the bishops to use their smaller number of greater weight to attempt to create a one-party government of their decisions, even if no immediate action was to be taken from their decisions.

There was a time when our Constitution was being drafted, when it was proposed that the house of bishops may at any time, whether during a session of the general synod or not, meet for independent deliberation. That proposal was removed from the final draft, rightly as it was unfair to the other responsible sections of the synod. Section 11 of the Constitution now limits the collective role of the bishops to such functions as the synod itself has assigned. The Primates, Metropolitan and diocesan bishops part from their meetings as a house of bishops of the general synod meet from time to time for the discharge of the functions assigned to a meeting of them under the Constitution. The functions thus assigned are at present the election and they do not include any of the matters which apparently troubled the bishops last week at Gibbilla.

Secondly, your report cannot be right in stating that "the House of Bishops of the General Synod has elected the Dean of Trinity College, Melbourne . . . to be first bishop of the newly-formed Diocese of the Northern Territory". The further explanation is "that the authority of the bishops to do so, without the customary participation of the clergy and laity, derives from Canon 6 of the General Synod of 1863, which was amended by the Diocese of Canberra . . . and by the Queensland Provincial Synod" is incorrect.

Canon 7 of 1966 (which provides for the election of a bishop for the new diocese) is not the Canon which the synod in question recently amended. Further, Canon 7 vests the appointment of the first bishop in "the members of the House of Bishops". It is plain from the Constitution that "the House of Bishops" is an integral part of the General Synod and can only function when the Synod is in session. The Gibbilla meeting (and other words, in existence and has a right to meet) on no circumstances can the bishops be defined as "the members of the House of Bishops" distinct from the Synod, entitled to compose the House of Bishops in its sessions at any other time than when the Synod is in session at the Constitution distinguishes clearly between the diocesan bishops composing the House

of Bishops of the General Synod, and the diocesan Bishops meeting at their meetings as a House of Bishops."

Even were it determined that the members of the House of Bishops could exercise a collective right apart from a meeting of the Synod or when the General Synod were not in session, the House of Bishops at Gibbilla would surely have been out of order, since the members of the House of Bishops were present for the election of the first bishop, and the right of appointment is vested by the Synod in a meeting of the House of Bishops. Yet the absent diocesan bishops were apparently excluded from their share in the appointment.

If the Constitution is to be an effective instrument in giving coherence and unity to the Church of England in Australia, it is essential that its balance of responsibilities be respected. We should be scrupulous to act in accord with its spirit and (especially when legislation has been enacted) with its specific provisions.

Yours faithfully,  
(The Reverend) ROBINSON Moore Collier, Sydney

**NO DIVERGENCE OF VIEWPOINT**

TO THE EDITOR OF THE ANGLICAN SIR.—I couldn't agree more with you in your editorial "A Prayer Book for the 1940s". I was stunned when I read the howles, puerile and neutral tone of the reply to it. How can our Father-in-God require so much of us? Surely an indication as to the divergence of viewpoint is what is needed. Surely the priests and people, many of whom are really the only Christians that belong to our peace in this generation. Such a statement leads us nowhere, unless, indeed, it false sense of security. Blessings on His Kingdom and His World.

Sincerely yours,  
(The Reverend) CHARLES ANGLIAN CAPTAIN, Prince Henry Hospital, Sydney

**INFANT PARISH NEEDS HELP**

TO THE EDITOR OF THE ANGLICAN SIR.—The Editor has kindly agreed to publish this letter, and it may I hope your help in this way will prove fruitful.

I have my own attention to a "New Areas Parish" established 1966 with the grant of five blocks of land and the appointment of a priest-in-charge. For the first time in my life, my family lived in rented accommodation outside the bounds of my parish. I would like to say that I was far from satisfied and my family was not happy. I have enabled the erection of a vicarage on one of these blocks of land, but the vicarage is inadequate and in many ways unsatisfactory.

Now the Diocesan Authorities have granted our parish a loan from the Diocesan Rolling Fund for the purchase of a building and hall on the remaining blocks of land, provided we can raise by subscription \$7,500 deposited in the Rolling Fund for the purchase of the building. East Burwood, Victoria.

Many of us some recent converts to this letter may be clear to help this struggling infant parish. I would be glad to enter into Melbourne and at the same time help the vicarage. Amounts from \$20 may be paid in instalments and when let for less than 24 months, 25 per cent and 41 per cent for longer periods. The writer will gladly supply any further information.

Thank you for reading through to this stage. Any offers of assistance will be warmly received. Yours in Christ,  
(Mrs) R. W. G. ELWYN, Secretary to the W. L. 12, Grand Road, Blackburn South, 3130.

**MOTHERS' UNION**

TO THE EDITOR OF THE ANGLICAN SIR.—I support the comments on the Open Letter sent to the Bishops concerning the M.U. I am sure that the why a Christian woman divorced or left the marriage of the husband for the presence of our Lord Jesus Christ in her marriage, should be supported by the object of M.U.

In my opinion, if the membership rule goes, the first object also goes. Here lies the difficulty in what the writer is suggesting. There are divorces in Australia which support the object of M.U. and respect the membership of their husbands and all women are welcome.

Women coming to M.U. meetings are not screened, not many are not screened, and all women are welcome.

Can you see that to-day M.U. members are the strongest and most helpful influence in the life of the Church. It is a life long partnership of husband and wife, and a Christian education of children, and there is an outgoing missionary side to M.U.

Another question to the writer: How do you suggest that a gathering of women some of whom are divorced, should have a Prayer Book service of Holy Matrimony?

Can you think this situation is practicable, or popular. I think not.

How can the new Life Book for Australia be finished if it will contain our Lord's teaching about the Word of God, the Epistles and Gospels for the day? Yours faithfully,  
(Mrs) EULIE WINTER, 31 Armaud, Victoria.

TO THE EDITOR OF THE ANGLICAN SIR.—The Open Letter on the Mothers' Union made me very angry and almost in despair. Do not "Anglican Priests" know anything about Mothers' Union? It is not a matter of a matter of rules and regulations of the Union were in the hands of the Bishops to decide (which it is not) that there would not be utter confusion and hopeless, useless praying Christian women, ninety-nine out of one, which holds the Royal Charter from the Queen.

All organisations or associations must have some rules or objects, our are very simple: to provide the sanctity of marriage, to bring up our children as Christians, to help them to the way of life Our Lord ordained. Why cannot people leave us alone? Why do you want to raise anyone; divorced women, widows, and the like? Why do we do not ask every new person if they are divorced. Why do you want to raise anyone? The Christian home is our business, the most important business in the world.

Incidentally, how many divorcées women would join the Mothers' Union? There are so many of them in our group and in our parishes. We have good works, missionary auxiliaries, soup kitchens, and the like for the old people's welfare, choir, Sunday school, and the like. Of course we look to our Bishops for help, guidance, encouragement, and prayer. It always gets it. But the M.U. is not a matter of rules and regulations. We do not want to anyway but we are only too thankful to have a kind of prayer book organisation which upholds the teaching of our Lord. If people cannot appreciate it, they should not join some other worthy cause.

Yours, very truly,  
MARY GIBSON, Kingston Beach, Tasmania.

**'D LIKE TO KNOW . . .**  
A Weekly Question Box on Faith and Morals, edited by the Reverend A. V. Maddick

As I am thinking of becoming engaged to a Roman Catholic, the problem of my changing my religion has arisen, and the matter of the spiritual education of the children has to be considered. Could you tell me this particular problem, and could you perhaps suggest a book which would help me?

My diocesan bishop has introduced his clergy to a S.P.C.K. pamphlet by John G. Williams entitled "Mixed Marriages between Anglicans and Roman Catholics." It purports to be based on information supplied by the Archbishop of Canterbury's Commission on Catholic Relations, has been written at that Commission's request, and carries the Archbishop's commendation. Dr. Ramsey writes, "It is really important that everyone concerned with a marriage between an Anglican and a Roman Catholic should be fully aware of the facts here set out, and should consider carefully the advice given."

Before I take up this very problem, and one which any parish priest should be able to help me with, it might be helpful if I dealt with some of the reasons, and to some extent the reasons, for people troubled about it, do hereby solemnly promise and engage that I will not interfere with the religious freedom of my proposed future husband/wife nor with his/her faith and persevere before to fulfill all his/her duties as a Catholic, and I declare that I will not, in any knowledge, I have been baptised.

So much, then, for the Roman Catholic determinations in this matter.

**RAGS WELCOMED**

TO THE EDITOR OF THE ANGLICAN SIR.—Mr. G. through your columns takes this opportunity of thanking Mrs Fraser of St Ives for her parcel of clean raggs which arrived here at Taravalia this week. Unfortunately, part of Mrs Fraser's address was obliterated but the parcel was in transit and I would ask Mrs Fraser, to please accept this as my personal thanks.

As our printing work increases, so does our need for these cleaning rags, which we are coming to treat as gold. Yours faithfully,  
GEOFFREY LANGRISH, Manager, Diocese of Melbourne Press, Taravalia, N.S.W.

**THE LORD'S PRAYER**

TO THE EDITOR OF THE ANGLICAN SIR.—With the Association for International Co-operation at the end of a week of a religious service at the Cathedral in Sydney on October 22, I am sure that the Congregational minister led a prayer for the Protestants of "Thou Art the Kingdom" and not the usual, "For Thine is the Kingdom." I have never before heard this interpretation of the Lord's prayer, and revelation of truth and in keeping with Jesus' own prayer in the Gospels.

Surely we could teach this prayer to our children. I believe that a geographical knowledge of the world and Christians inheriting the Kingdom of God. Yours faithfully,  
Mrs ROSALIE BLANCHE Chaswood, N.S.W.

(Members are invited to submit questions for answer in this weekly column. Questions should be addressed care of the Editor, and should be as brief as possible. Questions for publication will be answered by the Editor, unless otherwise indicated.)

Considering herself to be the one true Church, and being concerned about the welfare of her people in 1907, the introducing of what is called the *Ne Temere* decree. According to this decree, a Roman Catholic married outside his Church, he was automatically excommunicated. If he wanted his marriage to a non-Roman Catholic to be ecclesiastically valid, he must seek for a dispensation from the priest. This would be given following the taking of promises by both parties.

The declaration reads, "We, the undersigned, in the event of a dispensation being granted hereby, each of us, solemnly promise and engage that all the children, of either sex, who may be born of our marriage, shall be baptised in the Catholic Church, and shall be carefully brought up in the knowledge and practice of the Catholic religion." It also promises (according to the instructions of the Holy See) our marriage in the Catholic Church, and shall be followed by any other marriage ceremony.

The non-Roman Catholic sign a declaration that "in the event of the dispensation being granted, do hereby solemnly promise and engage that I will not interfere with the religious freedom of my proposed future husband/wife nor with his/her faith and persevere before to fulfill all his/her duties as a Catholic, and I declare that I will not, in any knowledge, I have been baptised.

So much, then, for the Roman Catholic determinations in this matter.

**BISHOPS OF THE LAMBETH DECLARATION**

The Bishop of the Lambeth Declaration of 1948 resolved that "The Anglican Communion members of our Communion should be free to marry with Roman Catholics under the conditions imposed by modern Roman Canon Law, especially as these conditions involve, among other things, a promise to have their children brought up in a religious system which they cannot themselves accept."

Until amended, this warning would still stand; but it may be softened in the light of the two quotations from the Declaration of Religious Liberty.

In conclusion, supposing the Roman Canon Law, as amended, can, you cannot accept obedience to any laws which are not your own are concerned. What then? Williams suggests that each ought to work out for himself their separate traditions of observance and conscience. What is the man, you can joint Bible studies in order. Can you be shared times doing the reading and prayer? Can they go occasionally to each other's churches and pray? Can they, and know something of the similarities and differences to each other? What are the conditions, they can at least possess for men together at the spiritual level.

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He suggests, therefore, that an Anglican must be prepared to accept the same conditions as "to act in a manner contrary to his conscience."

Since it is a society in its own original right, has the right to determine its own religious life under the guidance of parents. Parents, however, have the right to determine in accordance with their own religious beliefs, the kind of religious education their children are to receive."

The conclusion is drawn that the couple ought to be given every encouragement to reach a joint decision about how their children are to be brought up in the Christian faith.

What, supporting the non-Roman Catholic writer cannot in conscience sign the declaration? Must they then part? Is there not any alternative to signing the promise in bad conscience of either sex, who may be born of our marriage, shall be baptised in the Catholic Church, and shall be carefully brought up in the knowledge and practice of the Catholic religion." It also promises (according to the instructions of the Holy See) our marriage in the Catholic Church, and shall be followed by any other marriage ceremony.

This is a distinct advance. Time will be required, and perhaps no little patience, but the Vatican has conceded the right (for the conscience of the non-Roman member to be respected. Probably it is an instruction such as this which would give the non-Roman intransigence in the past Roman intransigence in the present. It may, in itself, be only a straw in the breeze. Not all Roman priests will, of course, insist on the promise of instruction; but at least the decision has been made at the highest level.

The Bishops of the Lambeth Declaration of 1948 resolved that "The Anglican Communion members of our Communion should be free to marry with Roman Catholics under the conditions imposed by modern Roman Canon Law, especially as these conditions involve, among other things, a promise to have their children brought up in a religious system which they cannot themselves accept."

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## BOOK REVIEWS

## AN EXPERT ON INDO-CHINESE AFFAIRS

HELL IN A VERY SMALL PLACE. *Revised & Full.* Thomas Nelson (Australia). Ltd. Pp. 110. 14.5s.

THIS extraordinary book has it all. The confused and divided counsels of the British, the blindness and unavailability of Washington, the Navarre-Cogny conflict of personality and approach, the French in Indo-China, the detailed course of tactical events, the mobile hordes in the doomed garrison, the heroism and stupidity.

There are few better accounts of any battle. There is no better analysis of the whole enormous political-economic complex in which the battle was set. Fall has done here what Albertini did on the origins of World War I—with as much penetration and grace of style.

To the student of military and political history, as to him concerned in this ahead and make policy, the book is invaluable. To Australians who are still in the last category, there is an especial value in the sting towards the end—on page 461, to be precise.

Fall, it must be remembered, was a Frenchman; he also held a Chair at an American university. He served with French Resistance and the U.S. Army, and was remarkable for the cool detachment of his judgments of Franco-U.S. relations. Until his death in action with the U.S. Marines last February, he was unquestionably one of the world's top four or five real experts on Indo-Chinese affairs. To suggest any anti-U.S. bias in him would be grotesque. He was at anti-American in Senator Fulbright.

This lends pretty compelling weight to his judgments (a) that the first Indo-Chinese war was primarily an American commitment, not a French one; (b) that Dien Bien Phu was an American defeat, not merely a French one, because he sustains this thesis with unanswerable facts.

He sums this up by saying that the circumstances of Dien Bien Phu "put the United States in a position where, for the first time in her whole history, she would understand as fully as her fatherland that ally was fighting a war that the U.S. had encouraged him to fight to a point far beyond his own political objectives, and most certainly far beyond his military means."

"It is Dien Bien Phu... which comes to the mind of French military commanders and politicians when General de Gaulle avers that, in a crisis not involving her directly, the United States cannot be counted on with full certitude."

THESE are not idle, bitter words.

Read in their context of this book as a whole, they are worth carefully to be pondered by every reasonable Australian to-day, for our own country is in exactly the same position vis-à-vis the U.S. in terms of equipment for our air, land and sea, which, as the French in Indo-China were in 1954.

As a military fact one hundred medium bombers could have saved the French in Dien Bien Phu, and nullified the astounding logistical feats of the Viet Minh. Neither in metropolitan France nor anywhere in her Empire did those aircraft exist: the French defence forces had been "integrated" with those of the U.S. and England, which alone possessed the bombers.

## BROADCAST TALKS REPRINTED

"Like a Tree Planted by the River" will be available from bookshops after November 15, priced approximately 80 cents.

The book contains sixteen broadcast talks printed by courtesy of the A.B.C. and introduced by Winifred West.

What, it may be asked, was the reaction of the U.S. in the event of armed conflict between Australia and Java? Indonesia, in other words, East Iran? For our U.S.-Soviet relations are so major overall only in America; and from the U.S. alone can most essential replacements and spares be obtained for the T-11.

These are merely reflections prompted by this book, but it was because such questions were never asked by the French or the Americans, between 1945 and 1954, and were incorrectly answered when they were half-asked, that the catastrophe ensued.

The most deeply troubling question Fall inquires, however, is whether we have not still failed even to ask the right questions—let alone whether we have learned anything from the failure of 1954.

This book is required reading for anyone concerned about Australia's future.

—A.F.J.

## BUILDING A CATHEDRAL

SAINT PETER'S. James Lees-Milne. Hamish Hamilton. Pp. 327. 42 colour plates. 58.8s.

THIS is a lovely book, obviously a labour of love, beautifully illustrated, and superbly printed in "Monophoto Apollo" which gives an odd distinction to its appearance.

It gives a history of St. Peter's, Rome, and a description of the early Constantinian building on the present day and adds for good measure some account of the Papal claims and the importance of the basilica in supporting these pretensions.

In the first two chapters the author blends history and legend with discrimination if not with conviction, and his book continues to give a very interesting account of the Popes who were intimately connected with St. Peter's Basilica.

The author's history is over-convincing, with presenting the Renaissance Pope as great Popes despite their sometimes despicable behaviour and this detracts from the merit of the book.

It is odd to find, for example, Aeneas Piccolomini described as a paragon and Rodrigo Borja called popular and effective.

If we take Lees-Milne's history with a pinch of salt this will not detract from the other excellences of the book.

His description of the building of the new St. Peter's is agreed to be extraordinary, muddy, hurried, and incompetent; that account it makes the story of the Sydney Opera House a sedate tale for maiden aunts.

St. Peter's had a variety of architects of differing abilities whose only common factor was a dislike for what had been done previously and a determination to reverse it.

Bramante, Peruzzi, Raphael, the two Sangallo, Michelangelo, and Della Porta all were great Architects over a considerable span of years.

Then there were the interior designers who ranged in talent

## FIRST NUMBER

MASQUE. Magazine of performing arts, drama, music and dance. Pp. 40. 6s.

This is the first issue of a well-produced magazine devoted to a review of current productions in film and theatre, music and ballet.

It features good photographs, and some of the best and well-written articles.

This magazine deserves a wide circulation; it is a quality production in a field too often left to inferior journals.

## SOCIOLOGICAL PAPERBACKS

HIGH LIVING: A Study of Family Poverty in Perth, Western Australia. Pp. 15. 2.7s. THE LAND BOOMERS. Michael Chance. Melbourne University Pp. 208. 3.7s.

THE Melbourne University Press has of late years made a specialty of sociological studies and two paperbacks are in this field.

"High Living" is a "consumer survey" undertaken by the Brotherhood of St. Laurence with the approval and assistance of the Housing Commission of Victoria.

It deals with the background of the people who came to live in a high density housing estate called the Hobham Estate in North Melbourne.

It then examines the locality, the people themselves and their children, and the social life that obtains.

With rare modesty the authors disclaim any right to propound theories to the problem; they have exposed and examined what they do point out the need in the future for an appropriate meeting ground for the town-planners, architect, social workers, health authorities and those many others whose particular skills and experience would be

of value when planning such high density accommodation.

Their last plan for a more general survey of housing and imagination is one that should be needed by every housing authority.

"The Land Boomers" was first printed last year and is now served in its second and corrected edition.

Mr Cannon writes of the scandals that accompanied the phenomenal growth of Melbourne in the second part of the nineteenth century and tells of the gross profiting and exploitation that took place.

The pitiful truth is that many respected members of Melbourne Society, including members of Parliament, took part in these sordid deals and, owing to the laxity of the law at that time got away with many of their scores.

Mr Cannon has indeed given us a new perspective of those days with his vivid descriptions of the rogues and the appalling aftermath of the depression that followed.

—J.T.

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When all this has been said no can fail but be moved by St. Peter's and we should be grateful to Mr Lees-Milne for his work of love.

—J.T.

## LITERARY QUALITY

MEANING QUARTERLY, 19th of Dr. A. G. Serie continues to be in the current, and of commentators on God's own conception that "building should conform to the shape of a Greek Cross allowed a committee of ten architects to alter this unity into the shape of a Latin Cross.

Maderno carried this plan out and the baroque fa ade has come in for considerable and informed criticism ever since.

THE truth is that St. Peter's is a noble building but vastly over-furnished with details that are as funny and detract from the nobility of Michelangelo's plan.

This is the peculiar form of the baroque and it is exaggerated in this instance by an over-ornamentation that always gives the impression that it was stuck on afterwards and craves for rededication in its own right instead of being an integral part of a great design.

The Commonwealth Literary Fund.

## PREPARING SERMONS

PREACHING AT THE PARISH COMMUNION. Series One. D. W. C. Creveling. Fort. Mowbray. Pp. 125. 12.5s.

IN many churches to-day a sermon is read at the Eucharist, even if this is at an earlier hour than 10 o'clock.

It is so ordered by the Prayer Book and this is the only service to which some people come to church. To preach a full-scale sermon, to there are many communicants, means prolonging the service beyond reasonable limits at an often unprofitable time.

Something must be required; but the danger is to think that because the sermon should be short, it need not be carefully prepared.

It is the chief merit of this little book that its author stresses the need for careful preparation.

"Obviously," he says, "this preparation must extend over some days prior to the preaching, and it is well to begin early in the week."

He then gives outlines of sermons based on the Gospel for

each Sunday of the Christian year, and no one who reads it will fail to indicate the sort of flesh which should clothe the bones.

"The sentences used are short, straightforward and with a minimum of flourish. The words selected are, for the most part, simple English words."

Your reviewer did not find many of the outlines so stimulating or appealing. This is probably a good thing.

We do not need a book of ready-made sermons, so much as instruction about how to prepare them.

It is the author says: "Each preacher must develop his own method. No two persons are alike in their gifts and no two preachers' methods."

If you are looking for a book to help you with your own preaching, this may be it. If you want a book to save you trouble, don't buy this one.

—A.W.J.

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## THE SMALL ARMS RACE . . . 2

## A WEAPON NUMBER CAN WIN

BY NANCY E. SARTIN, FOR KERYGMA FEATURES

IN the international community at the United States is the Jones family. When Uncle Sam installs a cannon in the front yard, a Russian Uncle Ivan down the block must install his house a bathroom and central heating in order to deny a cannon too.

Russia spends 13 per cent of its gross national product on defence each year in order to remain a poor second in the arms race.

But Russia is wealthy compared to some other members of the world community, brave in rage with glittering bayonets, proving in war outside our economic borders.

In the Middle East the next of belligerents began rearming the belligerent coast. Those not supplied by the West can get help from Russia or China.

U.S. policy has been to match military competition, to maintain "a balance of force" in such explosive situations.

In practice this means that if a government can persuade our representatives of a potential threat, American military aid can be obtained, and a threat will exist whether it did before or not.

## MOROCCO

Since 1949, according to a recent "New York Times" article, the U.S. government has transferred by sale and gift \$46.3 billion in arms and military equipment.

This "is about \$4 billion more than all the grants and loans under the regular economic assistance programme in that period since receiving the Marshall Plan."

That figure does not include private sales.

In a recent trade, Iran and Algeria received assistance in arms from Turkey, Greece and Morocco received aid from the U.S.

Our part of the round was referred to as a "limited pledge" by the United States. It is unwilling to appear to be contributing to an arms race.

However, the \$2.5 million in arms that went to Morocco is more in one single purchase than Morocco spends in an entire year on education and public health combined.

Eighty-six per cent of Morocco's people cannot read. About that percentage have never seen a doctor.

In such an instance, political pressure and aid from the United States toward international co-operative development would mean more than statements of wish with shipment of arms.

Dependence on military power has harnessed foreign policy to the assistance of foreign armaments and ruled out other major considerations such as regional development, economic stabilisation, or co-operative multinational facilities for power, marketing, or education.

## VOLUNTARY ONLY

Two-thirds of the world is chronically hungry; but the only long range international programme to raise food production by improving local farming methods, financing agricultural co-operatives, and increasing private supplies are those of the U.N. which are voluntary, those of the churches, and those of private philanthropy.

Congress debated three weeks before continuing to fund U.S. AID on a greatly reduced scale some months ago.

Late in April, a military appropriation bill took all of fifteen minutes to pass, long enough for the Congress to increase the amount \$360 million over what had been requested.

Congress in these acts merely reflected a primitive national outlook toward the rest of the world.



Bombed houses of a Viet Nam village. Any number can survive, but few catches the ones on foot.

In sophistication we have moved a step beyond Caesar who conquered to tax.

We have learned to tax without conquering, to defend ourselves on the soil of other nations. The small arms race is not only profitable to major American industries, but foreign capital invested in arms is effectively removed from competition with it in world markets.

H. K. Kuss, Jr. arms salesman for the U.S. Defense Department, was described in a recent "New York Times" article as assuming "implicitly that the central world

arms race between the industrialised Western nations and the Soviet Union will continue indefinitely."

Mr. Kuss and his staff, priming emerging nations with long-term loans, encourage them to plan military purchases over a five-year period.

"The very existence of a five-year plan," says the "Times," "helps persuade the country inclined to purchase arms."

In Africa, of a total defence expenditure in 1964 of half a billion dollars, South Africa spent \$375 billion.

## A GLOBAL VILLAGE

LET us look for a moment at the world as if it were a village—a village of 1,000 persons—and see what that can tell us.

"In this global village there would be 90 North Americans (90 of whom would live in the United States); 30 South Americans; 210 Europeans; 15 Africans; and 565 Asians. There would be 300 white persons, 700 non-white persons. Three hundred of the 1,000 would be Christians. (Would it make an impression if I say that three would be Episcopals?)"

"The 60 Americans living in the United States would receive half the total income; the other 940 would subsist on the other half.

"For every dollar in U.S. funds, each other villager would have six cents—many much less, and yet the villagers outside the U.S. would be increasing in population at a rate three times as fast."

## CHURCH HOSPITALS

## IN GHANA

## ECUMENICAL SERVICE PROGRAM

Accra, October 30

All major churches have co-operated in Ghana to form the Church Hospital Association of Ghana to improve the health of the nation's citizens.

They hope to increase collaboration with the government without sacrificing the autonomy of the churches.

(at. Except for Japan the affluent part of this village would be composed of Christians Europeans and North Americans.)

"Over 700 of the 1,000 villagers would be unable to read; over 500 would be suffering from malnutrition; over 800 would live in what we term substandard housing; no more than 10 would have a college education."

"From the sermon preached by the Right Reverend John E. Hines, Presiding Bishop, of the U.T.O. Corporate Communion and Presentation, September 20.

## PIETSCH CARVING FOR OXFAM

## ANGLICAN NEWS SERVICE

London, October 30

A carving of the Nativity by Siegfried Pietsch, which stands over the south porch door of Blackburn Cathedral, has been chosen by Oxford as the subject of its 1968 Christmas card. The carving is in wood covered in gold leaf.

Herr Pietsch, who first came to England as a prisoner during the Second World War, was asked by Mr Laurence King, architect of Blackburn Cathedral, to undertake the Nativity and also the Annunciation for the north porch door of the cathedral after Mr King had seen his work which Herr Pietsch had done for the church of St. Mary-le-bow, London.

Not only does such an expenditure have very little defensive justification, but it makes necessary the build-up of defence forces in other African nations, which will drain their slim resources of any loose capital for industrial growth.

Similarly Brazil has become militarily dominant in South America among neighbours hardly to be classed as belligerents, but who are scrambling to acquire jet fighters for air forces that can barely take off without violating their neighbour's airspace.

Across the way in South East Asia, official response to a complete change in the Indonesian government has been extremely cautious.

## INDONESIA

Offers of assistance in shoring up the crippled economy of the country, even an extension of credit or re-establishment of channels of communication, are slow in coming.

The first visible move in that area since the overthrow of Sukarno was both private and indirect.

In March of this year the sale of 23,000 of the new M16 rifle to Singapore was announced by Colt, the manufacturer.

If Indonesia receives arms to counteract this move by a neighbour, will this plea require the attention of that month of economic pleading failed to act?

The effect of all such gestures is to perpetuate an extension of diplomacy in an area where practical help has become impractical.

Emile Benoit, a Columbia University Economics Professor, points out in the newly issued "World Economic Interdependence," that the magnitude of nuclear weapons capability has made military force obsolete, as guaranteed by the threat of mutual annihilation of feudalism.

"It is surprising," Dr Benoit remarks, "that in the light of these developments, so many who expect a political system based on war as the means of settling disputes to go on much as before."

"In effect," he continues, "what has occurred is a mass exchange of hostages, leaving the population of the world's major cities subject to sudden slaughter by hostile governments."

The present situation, however, is not quite Professor Benoit's envisioned state.

Rather, with each sale of new and improved conventional weapons, and with each other equipment, the small arms race in which everyone can run takes a step closer to the big arms race which anyone loses who enters.

## TINY HAMLETS

It is not just great cities which are subject to holocaust.

They are, in fact, safer than tiny hamlets of Viet Namese rice farmers and the ancient villages of the holy land, may become infernos at any moment in history we still call conventional war.

How big can a missile be and still be a small armament? As big as they can be built—apart.

There has been so far no indication that any arms supplier would refuse requests for any particular piece of military ordnance on the ground that a hostile neighbour would be likely to install a battery of ICBM.

There has, in fact, been no evidence at all of cautionary political judgment concerning the bear arms. Any number can enter the race.

Some of the dangers will be described in the third article in this series: "Pagants and Windmills."

## CHRISTMAS PLAYS

The Church of England Information Trust has pleasure in announcing the forthcoming publication of two Christmas Plays, specially written by Nola Hayes, well known for her productions over the A.B.C.

"The First Christmas" is a play of four scenes. Props are few, and scene changes swift. It can be produced solely by children simply by omitting the choir and lighting effects which older actors would wish to maintain.

"Joseph" is a play in five scenes, the first of which is self-contained and may be produced as a separate sketch.

The two plays are being produced in one booklet, which will be available next week.

## SECOND IMPRESSION!

The Trust has pleasure in announcing a second impression of "The World of Christ" by R. Minton Taylor.

First published in July, 1966, the first edition has been out of print for six months.

This booklet provides a graphic and accurate account of the "background" to Christianity, from the conquests of Pompey to the death of the Emperor Marcus Aurelius in 180 A.D. It is recommended for senior Sunday school children, Bible and Confirmation classes — AND the general reader.

Not the least remarkable tribute to the author's objectivity and skill is the way this excellent work has been received by teachers and clergymen of ALL shades of churchmanship.

The new impression is now on sale at these reduced prices:

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## THE CHRISTIAN APPROACH TO OTHER RELIGIONS

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## MISSION AT ANSLIE CHURCH ARMY SUAVT ON PARISH

FROM A CORRESPONDENT

Canberra, October 30

A most successful parish mission was conducted at All Saints' Anslie, a new suburb of the city of Canberra, from October 15 to 22.

A team of Church Army officers and students was led by the Federal Secretary, Captain A. W. Batley.

In the week before the mission an intensive training campaign was conducted by Captain Doug Quayle and seven students in training.

Before this the parish had been prepared by special address, mission bulletins with daily Bible readings and prayers.

In the week before the mission the students broadcast both on radio and television and spoke to children at school.

The nine members of the team were bulletined in the parish and visited many homes both for meals and house meetings.

The missioner, Captain Batley, was commissioned by the Bishop of Canberra and Goulburn on October 15 at the Family Easter artist and services were conducted each evening with a children's mission being conducted by Captain Quayle and the students each afternoon.

Special features of the mission were a Father and Son tea, women's luncheon and youth barbecue on Saturday evening.

More than eighty young people attended the barbecue which was followed by folk singing, the screening of the film "What is the Church Army?" and an address by the missioner.

Captain Batley proved again to be a most able missioner. Although his messages were frankly children's teaching, drawn from the Gospel of St. John, they were as clearly and brightly as the sun.

Such was reflected in the evening congregations, which although large, grew as the mission progressed.

Both regular worshippers and

those previously on the "fringe" of parish life spoke of the great thrill the mission has had for them.

All Saints', in a full church, seventy people accepted cards.

The final service, in a full church, seventy people accepted cards.

The parish mission has helped us living in a world of change, to be faithful to the things which never change.

## ANGLICAN SOCIETY PLANS CHANGES

FROM A CORRESPONDENT

The annual general meeting of the Sydney University Anglican Society was held in the Cosper Rooms of the Mungo MacCallum Building on September 28.

The retiring president, Mr Peter Blackburn, in his report surveying the year's activities, said it was doubtful that we could make the same as it always had been.

He went on to Lent Term, when for our Friday discussion group the topic was the Lambeth Quadrilateral.

For the next two terms, in an attempt to broaden our interest, it was decided that we discuss more scholarly and less specific topics, such as the Anglican and Heretics of the Early Church.

Finally, the Holy Eucharist has been offered every Tuesday during term, with an average weekly attendance of about fifteen. Mr Blackburn concluded by expressing confidence in Anglo's future.

The retiring secretary, Miss Carolyn Bowyer, in her report, spoke along much the same lines as the president.

She concluded that although the past year had seen a slowing down of Anglo's activity, the fact that it continues to exist points to the very real need which it fulfills in the university.

The meeting then proceeded to the election of office-bearers for 1968. The following were elected:

the Holy Eucharist in a Lecture Theatre was very popular. In contrast large numbers were attending the screening of "Heaven's Above".

The Lent term house-party was the best attended in Anglo's history and was enjoyed by all.

Sydney Anglo's will be represented at the National Conference of Anglican students held on the Gold Coast in May, but was very poorly represented at a Combined Sydney and Newcastle Newman—S.C.M. Conference at Oxford in August—an indication of Anglo's strengths and limitations.

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Such discussions would alleviate the narrowness of outlook from which Anglo has so often suffered, and by the intelligent thinking out of our faith in depth our society would become more relevant in the context of the university.

The retiring president also envisaged other possibilities for Anglo, including the sponsoring of public lectures, the revival of the society's magazine "Communitas" and the building up of our library.

With these considerations in mind, Mr Blackburn, in expressing his hope that the new committee and its society as a whole would support him in the moulding and implementation of Anglo's future, was met by constructive criticism and action.

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## G.F.S. CHAIRMAN IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, October 30

During October, the Commonwealth Chairman of the Girls' Friendly Society, Mrs R. E. Egerton, visited the society in the Diocese of Adelaide.

A reception was held at Christ Church, North Adelaide, by which her services were represented by the Mothers' Union, Diocesan Board of Education, and the National Council of Women.

Mrs Egerton addressed a rally of the members in Christ Church hall after the girls performed the ceremony of Faith.

Visits to the G.F.S. Lodge and the Hostel of the Holy Name for girls were made by Mrs Egerton.

Both these hostels cater mainly for girls from the G.F.S. who have a house committee for the G.F.S. for their studies by Mrs Egerton.

She was a guest at the Christ Church history.

The Bishop and Mrs T. T. Reid were hosts to Mrs E. Egerton at the Christ Church history.

The conference centre itself was one of the first inter-racial meeting places in Kenya.

## YOUTH INSTITUTE FOR NAIROBI

ECUMENICAL SERVICE

Geneva, October 30

Architects are preparing plans for the Youth Leadership Training Institute to be built at the conference centre north of Nairobi, Kenya.

The institute will provide the setting for residential courses to be given by the youth leadership training team of the National Christian Council of Kenya.

The position will mainly involve promoting the work of the Society amongst the women of the Diocese of Sydney. Further details will be available on application.

## DEAN OF SUVA APPOINTED

The Bishop in Polynesia, the Right Reverend J. C. Vocker, has announced the appointment of the Reverend Canon Robert McQueen as the new Rector of St. Mary's Cathedral parish and Dean of Suva.

Mr McQueen was educated at Munksgaard College, Ohio, where he graduated Bachelor of Arts; and Central Theological Seminary, New York, where he received the Licentiate of Theology and graduated Bachelor of Sacred Theology.

Before this appointment he served as Assistant at St. Martin's Church, Providence, Rhode Island, and then for ten years as Rector of St. Mary's Church, Warwick, Rhode Island.

He is expected to arrive with his wife, two daughters and infant son early in 1968.

His induction and installation will take place soon after his arrival.

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## CARRAMOR HOSTEL

Applications are invited from Christian women for the position of resident matron of the Carramor Hostel for unmarried mothers.

conducted by the Home Mission Society of the Diocese of Sydney.

Applications should be double certified nursing sisters.

Details of age, qualifications, experience and church affiliation should be included. Applications should be directed to—

The General Secretary,

The Home Mission Society,

511 Kent Street,

SYDNEY, N.S.W. 2000

## H.M.S. WOMEN'S AUXILIARY

Applications are invited from deaconesses or laywomen for the position of General Secretary of the Home Mission Society Women's Auxiliary. These should be made in writing to—

The General Secretary,

The Home Mission Society,

511 Kent Street,

SYDNEY, N.S.W. 2000

The position will mainly involve promoting the work of the Society amongst the women of the Diocese of Sydney. Further details will be available on application.

Applications close on November 15, 1967.

## N.S.W. ASSOCIATION OF CHILD CARING AGENCIES

FROM A CORRESPONDENT

Newcastle, October 30

The Home Mission Society of Newcastle, the Reverend T. J. Johnston, was re-elected as State Secretary of the N.S.W. Association of Child Caring Agencies at its meeting on October 14.

The association was formed in 1958 and now represents the interests of 20 religious and philanthropic children's homes throughout N.S.W.

The association aims to promote the welfare of dependent children throughout the State, and approximately 4,000 of these children are resident in children's homes in N.S.W.

The association arranges conferences, training seminars and is in fact the liaison body between the voluntary agencies and government departments, in particular the Department of Child Welfare and Social Welfare.

The association is also consistently trying to raise the standards of child care by disseminating current information on progressive child care techniques.

The conference was opened by Mr A. C. Thomas, the Under Secretary of Child Welfare and Social Welfare.

Mr Thomas spoke of recent development in Child Welfare work which he had witnessed through his recent trip abroad.

## TECHNIQUES

He drew particular attention to counselling techniques which were being used within training schools for delinquent children.

As the hope was expressed that it might be possible to introduce these techniques to staff in Child Welfare work in this State.

The principal speaker at the opening ceremony was the Right Reverend D. G. Cole, Moderator of the Presbyterian Church in

N.S.W., the former secretary of the association.

Mr Cole reaffirmed the importance of an Association of Child Caring Agencies representing the field of child care and said it was very important that such a body should work in close consultation with the Child Welfare Department and other appropriate government bodies.

**OFFICERS**

Other office-bearers and members of the Executive Committee were: the Reverend J. Davoren (Catholic Family Welfare Bureau, Sydney, as chairman); Colonel N. Peck (Social Secrecy, Sydney) as treasurer; and Mr C. Shipway (Sydney City Mission) as vice-chairman.

Executive members: the Reverend J. Davoren (Catholic Family Welfare Bureau, Sydney), Mr J. Maher (St Vincent de Paul Society, Sydney), Mr J. Scholasticus (St Patrick's Home, Armidale), Sister F. Freeman (Good Samaritan Training Centre, Armidale) and Mr G. Hardy (Bursaria Presbyterian Homes, Parramatta).

Particular mention was made of the outstanding contribution which had been made by the Life Measurers, Messrs J. F. McCook.



## SENIOR BIBLE STUDENT RELIGION IN PRACTICE

By WINIFRED M. MERRITT

### STUDY No. 1:

Hebrew Wisdom.

The Hebrew conception of wisdom has as its characteristic ingredient the fear of the Lord. It is essentially practical, its main energies being directed towards acts of personal conduct. It is vitally concerned with character. As Dr. Dreyer has said, the wise man of Old Testament days applied himself to the observation of human individuals, seeking to analyse conduct, studying action in its consequences, and establishing morality upon the basis of principles common to humanity at large. The Hebrew wise men have been termed the Humanists of Israel.

The so-called Wisdom School, so prominent in the Greek period, had its origins long before that, the typical wise man being Solomon, to whom much of the later Old Testament wisdom literature has been attributed, as the Jewish Law became attributed to Moses, the Hebrew Law Giver. Both Hebrew Law and Hebrew Wisdom are composed in nature, authorship and structure. Our object in the present series of studies is to take a journey lightweight or horizon-wide through the books of the Bible, to see what they have to say for our guidance in the experience in which we are all of us inescapably involved during our earthly life span. We will find our own reflection in the wisdom held before us.

The prophet Jeremiah made one run to and fro through the streets of Jerusalem with a lighted lantern, so to say he could find a man worthy of the name. He sought one who "desires truth and seeks truth," that is the city which he would spare the horrors of war. Cried Ezekiel: "Thus saith the Lord, there is a conspiracy against me, there is a conspiracy to do violence to My Law, and the cities are like a broken wall, the people have used oppression and robbery as a habit, they have despised a man among them that should stand in the gap, but I have not seen any man who should stand in the gap. The Psalmist bewails the treachery of a friend: "It was not an enemy that approached me, then I could have borne it; neither was it he who hated me who magnified himself against me. But it was thou, my man my equal, my companion, and my familiar friend."

### JOURNEY

But there was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one who feared God and eschewed evil. Life is a journey, and we have the choice among many roads. Some of the travellers will be rightly and in integrity, securely some will be unrighteous, some will go good men, some with sinners. Some are those who prefer the highway, and those who prefer the byways. Some travel by daylight and some in the night. The roads of life are trodden by the workless person "who sits under his fig tree and his vine, and who says with his eyes and speaketh with his feet, and maketh signs with his hands, and saith to his hearers, 'On the road of life we find the man who takes a short-cut course to his goal, and the man who takes the crooked way. The ways are soured with rich, the poor wise and foolish, honest and dishonest."

There are those who walk quickly, and those who loiter, some are being carried along by their friends, and some lean heavily on the shoulders of companions. The road winds up and down some are smooth and some are rough. There are storms along the way, and pitfalls and obstructions on the bars, and there are people sitting by the roadside. Some of these are taking a rest; others have given up. Some have gone to sleep and some are having a meal. And there are crossroads at which are placed signposts.

## LIGHTEN OUR DARKNESS . . . 9

# WHY OF UNIVERSAL PRAYER

By THE REVEREND EDWARD HUNT

BELOVED and universally popular though the Prayer Book is, it seems strange that it is not universal, even among all English-speaking denominations. Surely another instance that the Prayer Book may be asked to offer by way of universality.

Let us conclude, however, by studying Evening as a service for universal use. It only needs a little shortening and a few minor modifications and alterations to make it acceptable to worshippers of most Christian Churches, because of its common appeal.

The last part of the Eucharistic Prayer and indeed knowledge of its contents. On one occasion I was present at a public Azan Day service when a clergyman of another denomination read a golden prayer for all conditions of men, remarking to me as he sat down: "That is a lovely prayer, a pity you haven't such a prayer in the Book of England," and he was genuinely surprised when I replied that no such prayer comes from our Prayer Book.

In the old unhappy days of diocesan conformism the service in the Prayer Book could be understood, but in these happier times when all branches of the Universal Church are frequently in services and acts of worship, it seems strange that the universal service as Evening Prayer is not accepted as a common service.

It may be that we Anglicans ourselves are partly to blame for this. So tolerant and so wide-minded are we that we are willing to tolerate any form of service before our own. Which is a pity, because if we are to be a united and a mission-liturgical church we should be rendering sign service to those who do not share our own. We are willing to worship with us in the spirit of the Lord together and performing His will.

Recently I was asked to conduct the Holy Communion service for Anglicans and Methodists in a remote timber-town, but was advised "not to make too Anglican!" I used an abbreviated form of Evening Prayer which our friends the Methodists enjoyed as equally as the Anglicans, which proved, to me at least, that the Prayer Book may have its universal appeal.

If we give away our Prayer Book, we are in danger of being really conformed to become really conformed to be in the spirit of the Lord together and performing His will. It is our duty to present the fullness of our Prayer Book as the universal basis for unity in common worship.

### P.B. UNITY

A Roman Catholic priest in Rome, an only son, who was glad that we are now doing what your Church had the wisdom to do four centuries ago, to have the Mass read in English.

Then he added these significant words, an only son, that we made an English translation of the Mass, and that we were glad that we are now doing what your Church had the wisdom to do four centuries ago, to have the Mass read in English.

Quoted different from some of the sources, an only son, that we made an English translation of the Mass, and that we were glad that we are now doing what your Church had the wisdom to do four centuries ago, to have the Mass read in English.

One can understand attacks from without but they seem sad and mistaken indeed when they come from within. It is a pity that we lose the unity of the Prayer Book, we shall have little to offer other churches than a service which is not a unity. In fact, I was recently asked to take part in a Methodist service of Holy Communion by reading

the service from the Prayer Book, "as some Methodists prefer the Anglican form even more than their own." Surely another instance that the Prayer Book may be asked to offer by way of universality.

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## EXPO FOR SUSSEX

ANGELICAN NEWS SERVICE

London, October 30. One of the most spectacular projects being staged in Sussex will be held in July next year, called "Expo Sussex '68," organised by the Sussex Church Campaign.

The show grounds of 150 acres at Ardingly have been secured as the main centre for Expo. The project, which has been approved by the Sussex Council, will be held in July next year, called "Expo Sussex '68," organised by the Sussex Church Campaign.

There will be a pageant of Sussex life—music, art, photography, dancing, handicrafts, falconry, archery, the theatre, wine-making, agriculture, brass rubbings, old and new forms of transport.

## TRAVEL PLANS

Expo plans to bring some 2,000 visitors from overseas and with the support of the British Travel Bureau, to find homes in Sussex where visitors can stay as paying guests.

Plans are being made for Expo to the Sussex Church Campaign, such a modified form with members of all churches, and surely a darkness of life is lightened when with one mind and one mouth Christian worshippers of all denominations assemble and meet together to adore God.

To offer Evening as a tried and proved basis of common worship is one of the great contributions Anglican can make to the blessed cause of Christian unity.

## CONTRIVENTIAL CATECHISM

ANGELICAN NEWS SERVICE

Geneva, October 30.

The controversial Dutch catechism that Anglicans claim to be "punctuated with heresies" is now on sale in Britain.

"Titled 'The New Catechism,'" Cardinal Afrink of Holland has described as "ridiculous" the suggestion that it contained heresies. However, he agrees the language could be "tidied up in one or two places."

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## JOINT WORKING GROUP PROPOSED FOR N.Z.

ANGELICAN NEWS SERVICE

Christchurch, October 30.

A formal proposal for the formation of a joint working group for New Zealand was made by thirty people representing the Roman Catholic Church and the National Council of Churches here on October 2 and 3.

The group proposed that a committee of six be constituted for the purpose of "increasing mutual understanding and encouraging joint action in worship, service, and sharing spiritual traditions."

It was understood that the committee would have to negotiate with individual denominations and the Roman Catholic Church. The recommendation discussed on October 10, 1967, was to send the proposal to member churches immediately, asking their approval and asking for a reply by December 15.

It was suggested that an "inter-committee" be formed and its membership include eight Protestants and Anglicans and four Roman Catholics.

Following a meeting early in 1968, this group should bring together a meeting to send the proposal to the two bodies that had sponsored the joint conference, the executive committee

# AS IT HAPPENS

**Sunday**  
Few clergymen have not sometimes been discouraged by the fact that their own congregations. The great festivals may swell the congregations, but they are not there to announce the opening hymn, one or two in the nave.

Sometimes, because we are human, it's easy to grow discouraged, to ease up on one's preparation, to begin the fatal habit of studying the lesson during the canticle or psalm, to hunt for the occasional prayer during the hymn, and to finalise one's preparation of the sermon on one's way. Yet did not even Christ have small congregations at times and the solitary "Nicodemus, and the woman of the well"?

Yet it is not the small group which provides the opportunity for adaptability? One denouncing might, G. F. Dempster had a congregation of three—the chapel-organist's wife, a stone deaf old lady and her little grandchild.

When he had not visited that old lady had asked her granddaughters to write out the words she could remember of what had happened in the tale, of Israel's She had been convicted of her neglect of the Saviour, been soundly rebuked and started to pray for her three lonely ones, so to say.

Not "to your tents, O Israel!" but "to your tents, O Israel of the child's father."

"Not to your tents, O Israel!" but "to your tents, O Israel of the child's father."

Monday  
It was estimated that something like 110,000 people were at the M.C.G. for the Finals of the "Test" match, a mammoth task of clearing the ground of 30 acres to be installed of 30 to 40 seats to collect the load the trucks and deliver it all to the stadium.

Some researchers estimated that the "Test" match produced about eight pounds of litter a day. In a year, a city of the

size of Melbourne would produce enough waste to cover ten acres at a depth of one hundred feet. The amount of rubbish is still less new types of disposable containers.

**Tuesday**  
Those "Threes" and "Thy's"—"Hail thee, Holy Spirit, How unreal they are to the ear inattuned to Elizabethan English. Rather a heinous prospect but how often the sense is spilt and the cadence destroyed when the pronoun is changed to the customary plural. "Imagine Shethen 'Hail thee, Holy Spirit, Hail thee never wert translated into modern idiom!"

**Wednesday**  
Bishop Headlam of Gloucester was a good preacher. The college lady by his special pride and joy. Yet he didn't become prematurely plump as did his contemporary G. C. Chesterton, whose girls was enormous. During the days of the First World War, he was given a white teacher by a woman who pronounced him as to why he wasn't here at the front. "Madam," replied the man of intellect, "I am here, you see, because I am."

"We may live without friends, and live without friends," but civilised man cannot live without cocks.

**Thursday**  
Nothing seems to irritate my son more at the time of the administration more than the habit of the assistant priest in firmly holding the book and reading. Scarcely even a drop of wine touches his lips. Perhaps if he were to encourage the communicants to touch the base of the chalice with their lips, the problem would be overcome.

It is a pity that we lose the unity of the Prayer Book, we shall have little to offer other churches than a service which is not a unity. In fact, I was recently asked to take part in a Methodist service of Holy Communion by reading

the service from the Prayer Book, "as some Methodists prefer the Anglican form even more than their own." Surely another instance that the Prayer Book may be asked to offer by way of universality.

Let us conclude, however, by studying Evening as a service for universal use. It only needs a little shortening and a few minor modifications and alterations to make it acceptable to worshippers of most Christian Churches, because of its common appeal.

The last part of the Eucharistic Prayer and indeed knowledge of its contents. On one occasion I was present at a public Azan Day service when a clergyman of another denomination read a golden prayer for all conditions of men, remarking to me as he sat down: "That is a lovely prayer, a pity you haven't such a prayer in the Book of England," and he was genuinely surprised when I replied that no such prayer comes from our Prayer Book.

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In the old unhappy days of diocesan conformism the service in the Prayer Book could be understood, but in these happier times when all branches of the Universal Church are frequently in services and acts of worship, it seems strange that the universal service as Evening Prayer is not accepted as a common service.

It may be that we Anglicans ourselves are partly to blame for this. So tolerant and so wide-minded are we that we are willing to tolerate any form of service before our own. Which is a pity, because if we are to be a united and a mission-liturgical church we should be rendering sign service to those who do not share our own. We are willing to worship with us in the spirit of the Lord together and performing His will.

Recently I was asked to conduct the Holy Communion service for Anglicans and Methodists in a remote timber-town, but was advised "not to make too Anglican!" I used an abbreviated form of Evening Prayer which our friends the Methodists enjoyed as equally as the Anglicans, which proved, to me at least, that the Prayer Book may have its universal appeal.

If we give away our Prayer Book, we are in danger of being really conformed to become really conformed to be in the spirit of the Lord together and performing His will. It is our duty to present the fullness of our Prayer Book as the universal basis for unity in common worship.

A Roman Catholic priest in Rome, an only son, who was glad that we are now doing what your Church had the wisdom to do four centuries ago, to have the Mass read in English.

Then he added these significant words, an only son, that we made an English translation of the Mass, and that we were glad that we are now doing what your Church had the wisdom to do four centuries ago, to have the Mass read in English.

Quoted different from some of the sources, an only son, that we made an English translation of the Mass, and that we were glad that we are now doing what your Church had the wisdom to do four centuries ago, to have the Mass read in English.

# Anglican News Service

## Anglican News Service

### Anglican News Service

#### Anglican News Service

##### Anglican News Service

###### Anglican News Service

There is no Substitute for Quality

**A.B.M. MEETING**

(Continued from page 1)

The Home Education Service, through the Home Department at Stannore, N.S.W., producing literature and films, and the State Revue, will cost \$112,000.

It is noteworthy that the sum of \$39,280 in 1966 will be provided by legacies that have been received by the Board.

The Board has approved the setting up of a Transit House in Brisbane, where missionaries can be accommodated.

The first A.B.M. Travelling Scholarship has been granted to the Rev. Mervyn E. Stanton, Director of the Overseas Department of Tasmania, for travel and study in New Guinea.

The Board agreed to the appointment in 1968 of a Children's Publications Editor (part-time), responsible mainly for the production of the children's magazine, the "Herald", children's leaflets, and the A.B.M. Youth Linking Scheme.

**32nd National Christian Endeavour Convention**

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3. General Subjects, middle school forms (II-III).

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**PULTENEY GRAMMAR SCHOOL, INCORPORATED**

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Applications are invited for an ASSISTANT CHAPLAIN to commence in February, 1968.

The Pastoral work would involve the Senior School of 600 boys.

Teaching experience in English and/or French is desirable.

Further information may be obtained from: The Headmaster, South Terrace, ADLAIDE, 5TH AUST. 5000

**FULL-TIME CHAPLAIN**

University of Papua-New Guinea

Inquiries are invited from ordained members of Anglican and Protestant Churches for the newly created office of Protestant chaplain within the University of Papua-New Guinea.

The churches seek a candidate with proven pastoral ability, experience with students, academic standing and, if possible, experience in a developing country.

Appointment initially for 3 year period.

Chaplain is responsible to Protestant Chaplain's Board for the university, comprising representatives of Methodist, Congregational and Evangelical Alliances of the South Pacific.

Closing date receipt applications, November 30, 1967. Direct inquiries to the Secretary, Protestant Chaplain's Board, Box 1237, Portmoresby, Papua-New Guinea.

**PRESIDENT'S BIOGRAPHER ON ENDING CONFLICT**

FROM OUR OWN CORRESPONDENT

London, October 30

President Johnson's former Special Counsel, Mr Theodore C. Sorensen, who has remained under the late President John F. Kennedy, has joined the company of Mr Schlesinger and other ex-members of the Kennedy team who have now come out publicly in opposition to the war in Viet Nam. He has given his reasons to Englishmen in the same way — as through a special article in "The Times".

Mr Sorensen, who is an American Anglican, is best known to the general public for his best-selling biography of President Kennedy. He says in "The Times" that he has not previously spoken out against his country's course in Viet Nam because "my years in the White House made me more conscious than most private citizens of the Presidential burden."

There is no point in recriminations, he says. His concern is "the prospect of an endless war in which the only innocent is (to say nothing of the Viet Nam people) will have long been forgotten."

Mr Sorensen writes that more, and yet more escalation is quite inevitable unless the present policy is changed. He stresses the role of China and Russia into the war, which will inevitably bring about a nuclear war.

"The tragic irony of it is that all this could happen without our advancing a single step nearer to our original goal of a terror-free South Viet Nam," he says.

**FOUR GROUNDS**

He calls for an immediate halt to bombing and other military action against North Viet Nam for four grounds.

First, he says (quoting Mr McNamara), the bombing programme has clearly failed in its main stated object, to prevent the flow of men and supplies from the North.

Second, it has unduly stiffened North morale.

Third, no negotiations of any kind are remotely possible until the bombing stops altogether and conditions improve.

Last, Mr Sorensen stresses that

**CIVILIAN RELIEF FLEA**

ECUMENICAL SERVICE

Washington, October 30

A plea that voluntary relief agencies should be allowed to keep their functions distinct from government programmes in Viet Nam was made before a Senate sub-committee here by James MacCracken, executive director of Church World Service, relief arm of the National Council of Churches (U.S.A.).

When the U.S. AID Office "was placed under General Westmoreland... there developed an increasing misunderstanding of the role and the character of the private voluntary agency," said Mr MacCracken.

He told the committee investigating problems concerned with relief in Viet Nam that "whenever... voluntary agency work was mixed in with part of the pacification programme, the priority which the Office of Civilian Operations had given it virtually lost."

**PRIVATE AGENCY**

Mr MacCracken conceded that in battle areas, distinction between voluntary agencies and government programmes was "incredibly difficult..." But he held that "the inclusion of private agency humanitarian effort within the completely political military pacification programme gave the image that the private agency becomes an extension of the government programme."

This led to a confrontation between directors of private agencies and U.S. Ambassador Ellsworth Bunker, Mr MacCracken repeats.

Mr MacCracken said that the agencies continue their work in the conviction that Viet Nam Christian Service (a co-operative venture of Church World Service, the Menninger Clinic Committee and Lutheran World Service) is essential to express the Christian concern for those in need, to discuss political statements and concomitant action have to be taken in other areas of church activity.

**RECORD FOR NORWAY**

ECUMENICAL PRESS SERVICE

Geneva, October 30

Through the use of mass media together with personal visitation, the sum of 10 million Norwegian crowns was raised in three hours at the support of Christian missions.

Some 80,000 volunteers participated virtually every home in Norway during a three-hour period on a Monday evening in the months preceding the collection newspaper articles and programmes, radio and television programmes had heralded the campaign.

Receipts from the drive were divided proportionately between the Norwegian Missionary Society with a 1967 budget of 14 million crowns, and the Santal Mission of Northern Churches, whose budget is 3.5 million.

Subsequently these two groups gave 250,000 crowns to the Pentecostal and the Lutheran Secular Missionary Society to meet unexpected expenses incurred in executing the campaign of the Congo.

Breaking all records for funds campaigns in Norway, the effort was the high point of events marking the 125th anniversary of the Norwegian Missionary Society. At ceremonies held in King Olaf V's name, the commitments of the N.M.S.

"The amazing thing about this campaign," said Dr Sigurd Aase, director of the Department of World Mission of the Lutheran World Federation, who attended the festivities, "was not only its financial success."

"Perhaps more important was the way the news media, business firms, organisations and individuals gave their support: not only willingly but enthusiastically."

**DIOCESAN NEWS**

**MELBOURNE**

ROOD DEDICATED

The Bishop of St. Albans, the Right Reverend A. E. Winter, dedicated a Rood, in memory of Robert William Hobbs in St. John's Church, East Malvern, on October 29. The Rood, carved out of Queensland white beech, by Alfred and Ernst Schubert, is suspended by rod connections to the roof trusses above the entrance to the chancel.

**NEWCASTLE**

HOMES FETE

Mr Milton Hoeris, Minister for Transport, opened the C. of Brown Homes Fete at Bowral on October 28. There were many stalls, afternoon tea, and an inspection of the homes. Proceeds of the fete will go towards the establishment of a 40-bed hospital.

**GARDEN PARTY**

To celebrate the 75th anniversary of St. Stephen's Church, Adams town, and to launch a planned giving programme, a garden party was held in the rectory grounds last Saturday. The Police-Constable Boys Band and other artists were in attendance. The Assistant Bishop of Newcastle, the Right Reverend I. Robinson, and the Right Reverend A. & S. Holy Communion service on Sunday the Bishop commissioned the choristers.

**DAY OF PRAYER**

A Day of Prayer was observed throughout the diocese last Sunday. Bishop Housden had taped a special sermon for the occasion and this was played in all churches. At the Entrance a Chain of Prayer was conducted during the day.

**BISHOPS' ENGAGEMENTS**

Sunday Bishop Housden administered Confirmation to candidates for ordination at 7.15 p.m. Bishop Silbani visited the parishes in the diocese at the dedication service at Wootton on 10.10.67 and in the afternoon administered Confirmation to prominently non-hundred candidates at Chichester.

**A.B.M. MEETING**

The annual meeting of the Australian Board of Missions Auxiliary

will be held at the Youth Centre, Telford Street, next Friday, November 2, at 10.30 a.m. Bishop Housden will be the chairman. Election of officers will take place. After the annual report, the usual quarterly meeting will be held. Ladies are asked to bring a basket lunch and a cup of tea will be available.

**DIOCESAN RALLY**

Next Friday, November 3, the Diocesan Rally will be held at Tyrell House commencing with dinner at 7 p.m. and followed at 8 p.m. by a meeting when representatives of all parishes in the diocese will have a report to the Church. Bishop Housden will be chairman and the host speaker will be the Assistant Bishop of Melbourne, the Right Reverend Geoffrey Sambell, who over the past few years has been relieved of his normal duties to act as Liaison Officer for the Mutual Responsibility and Interdependence movement.

**SYDNEY**

ALL SAINTS' TIDE The Australian Church Union, Sydney Branch, will hold its annual pilgrimage to All Saints, Oakley West, on Saturday, November 4. A Song Lichaine will be celebrated at 12 noon by the Reverend J. Hollis. The Reverend Dr. Fellman will preach. Lunch will follow in the parlour.

**APPOINTMENTS IN FRANCE**

The Reverend Michel Wagner, minister of the Reformed Church at Aix-en-Provence since 1960, has assumed new duties as executive secretary of CIMADE, an ecumenical service agency of the Protestant and Orthodox churches in France.

Associated with him are the Reverend André Hill, dealing with recognised and non-recognised refugees, and Miss Maria Dufour, in charge of migrant work.

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# M.U. CONFERENCE AT MORPETH

## STUDY GROUP METHOD APPLIED

FROM OUR OWN CORRESPONDENT

Newcastle, October 30  
 "God speaks to a modern world; how can we understand God's Word in the twentieth century?" was the theme of the Newcastle diocese's Mothers' Union conference held at Morpeth on October 24 and 25.

The Director of Christian Education, Mr. B. P. Upton, conducted the conference which was largely based on study by groups who reported back to the full conference.

The question "What are some of the attitudes people have today towards the Bible?" brought forward some striking findings which included "out of date," "secured what it says," "Old Testament unnecessary," "just a possession," and "highly valued and loved."

The next question studied asked what the Bible says about itself in these passages: 2 Tim. 3:14-17 (N.E.B.) and 1 Peter 1:22-25 (R.S.V.).

The replies included "Bible contains truth," "a code to live by," and "born again." Members were asked to meditate on the next question, "Does anyone know of instances where God has spoken to people in the twentieth century?"

Some members spoke of personal experience of this and were then asked its significance. Replies included the strengthening of faith, the

of insecurity which led to marriage breakdowns, he said.

There were three distinct groups where marriages failed, viz., those married less than three years, between 18 and 13 years, and between 18 and 25 years.

Facts were not the most important thing here; it was the attitude of the couple which counted.

Mr. Childs spoke on the Social Problems Department and suggested that a seminar be conducted early next year.

The Viet Nam problem was discussed and a resolution passed to inform the Prime Minister of the Newcastle Mothers' Union's dismay at the increase in the Forces being sent to the war.

## DR RAMSEY'S TV INTERVIEW: THE CONDITIONS OF AVAILABILITY

ANGLICAN NEWS SERVICE

London, October 30

The Church Information Office last month announced that it had a small number of 16mm. film copies, available for hire in connection on "Christianity and Humanism" between the Archbishop of Canterbury and Mr David Frost which was first transmitted by Rediffusion Television in "The Frost Programme" on December 1, 1966.

Overseas Churches are asked to note that these copies are available only for circulation in England. All churches or parishes over-seeing to hire the film new copies will have to be made for each Church or province where there is sufficient demand, and local distribution would most conveniently be effected by the

central Church organisation for the area concerned.

Requests for hiring the film by overseas dioceses or parishes should therefore be made to their own central Church or provincial organisations, and not to the Church Information Office in London.

These organisations could then, if they so desired, obtain a copy of the film from the C.I.O. Radio and Television Department, Church House, Dean's Yard, Westminster, S.W.1, at a cost, for making a new reproduction, of about £35 sterling.

It should be noted that the film may be shown only in churches, church halls, or other church buildings.

Those commissioned were the Reverend Alan and Mrs Janice Gate, Mr David Wainwright, Christine Burke, Miss Julie Norcliffe, Miss Marie Redwood, and Mr and Mrs J. B. Evans. Mr and Mrs Evans entered the college after a period of service in the Diocese of Carpentaria, to prepare for service in Singapore and Malaya, where Mr Evans will become diocesan secretary.

The Right Reverend Ralph Dean, Executive Officer of the Anglican communion, preached at the opening, and after the blessing, while the congregation remained kneeling, the new missionaries were sent from the cathedral by the Bishop of New Guinea.

Members of the congregation met the new missionaries at supper in the Chapter House.



The Bishop of Alaska, the Right Reverend W. J. Gordon, ministers the Holy Communion to members of the Girls' Friendly Society during the United States General Convention in Seattle on September 18.

These were Miss Wade, remembered by many as Matron of the college; two daughters of the Reverend E. Wade.

The address was given by another former student, the Reverend Canon G. A. Parson, in the early days as preparation for a life task, and the qualities by which the late Principal is best remembered by so many.

These were intense criticism and a sense of mission; his tremendous capacity for work coupled with his position in the Bible and of doctrine; his surprising ability to relax, and his sense of humour; and his intense personal interest in his students, and later, their families, which continued to the very end.

## RIDLEY COLLEGE SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, October 30  
 The permanent chapel at Ridley College, Melbourne, was the fitting location for a memorial service for a Principal who had to make do with temporary and inadequate quarters during his time at the college.

The Reverend Easton Vernon Wade, who died on St. Matthew's Day, was Principal of Ridley College for twenty years, until his retirement in 1937, and saw the college moved from a site on Royal Parade to its present position in The Avenue, Parkville.

Former students, and friends attended a memorial service in Ridley Chapel on Sunday afternoon, October 29.

It was conducted by students of the late Principal, the prayers being led by the Reverend W. V. Lloyd, and lessons read by the Reverend C. D. G. Chambers and the Reverend G. A. Parson.

Amongst the congregation were Mrs Wade, remembered by many as Matron of the college; two daughters of the Reverend E. Wade.

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## CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 5c (6d) per word, payable in advance. The minimum advertisement, A special rate of 2c (2d) per word is charged for "Post-Box" notices.

## ENGAGEMENT

HIGGINS-LAITY. The engagement is announced of Miss Helen Higgins, daughter of Mr and Mrs Geoffrey Higgins, of the Church of England, in Geelong, to the Reverend Ronald James Laity, only son of the late Rev. James Laity, of 28 Broms Road, Geelong.

## CHURCH SERVICE

ALFHEAM CHURCH, Udon. Anniversary of the death of the late Mr. W. D. (Dobson) for the Patronal Festival, St. Andrew's Cathedral, Sydney, on Tuesday night of last week, eight missionaries who have received their training at the A.B.M. Training College at Stannmore were commissioned for service by the Primate, the Archbishop of Brisbane.

Those commissioned were the Reverend Alan and Mrs Janice Gate, Mr David Wainwright, Christine Burke, Miss Julie Norcliffe, Miss Marie Redwood, and Mr and Mrs J. B. Evans. Mr and Mrs Evans entered the college after a period of service in the Diocese of Carpentaria, to prepare for service in Singapore and Malaya, where Mr Evans will become diocesan secretary.

The Right Reverend Ralph Dean, Executive Officer of the Anglican communion, preached at the opening, and after the blessing, while the congregation remained kneeling, the new missionaries were sent from the cathedral by the Bishop of New Guinea.

Members of the congregation met the new missionaries at supper in the Chapter House.

## BISHOP TO RESIGN

ANGLICAN NEWS SERVICE  
 London, October 30  
 The Bishop of Wakefield, the Right Reverend J. A. Ramsbotham, aged 61, is resigning on the grounds of ill-health, as from November 30.

In the meantime the bishop's duties will be taken over by the Bishop of Pontefract, the Right Reverend Eric Treacy, who is his suffragan.

## ROSELE ACCOMMODATION

From January 16 to February 28, 1948, 10 beds per week. Children 50/- per week. A. B. 3 10/6 per night. Close to city. Bookings: The Warden, O.F.S. Hostel, Armistead Street, Perth. Lodge at 4044, Sydney E. change.

## POSITIONS VACANT

VERGER & Phillips' Church of Inglewood, 1000-1002, 1004, 1006, 1008, 1010, 1012, 1014, 1016, 1018, 1020, 1022, 1024, 1026, 1028, 1030, 1032, 1034, 1036, 1038, 1040, 1042, 1044, 1046, 1048, 1050, 1052, 1054, 1056, 1058, 1060, 1062, 1064, 1066, 1068, 1070, 1072, 1074, 1076, 1078, 1080, 1082, 1084, 1086, 1088, 1090, 1092, 1094, 1096, 1098, 1100, 1102, 1104, 1106, 1108, 1110, 1112, 1114, 1116, 1118, 1120, 1122, 1124, 1126, 1128, 1130, 1132, 1134, 1136, 1138, 1140, 1142, 1144, 1146, 1148, 1150, 1152, 1154, 1156, 1158, 1160, 1162, 1164, 1166, 1168, 1170, 1172, 1174, 1176, 1178, 1180, 1182, 1184, 1186, 1188, 1190, 1192, 1194, 1196, 1198, 1200, 1202, 1204, 1206, 1208, 1210, 1212, 1214, 1216, 1218, 1220, 1222, 1224, 1226, 1228, 1230, 1232, 1234, 1236, 1238, 1240, 1242, 1244, 1246, 1248, 1250, 1252, 1254, 1256, 1258, 1260, 1262, 1264, 1266, 1268, 1270, 1272, 1274, 1276, 1278, 1280, 1282, 1284, 1286, 1288, 1290, 1292, 1294, 1296, 1298, 1300, 1302, 1304, 1306, 1308, 1310, 1312, 1314, 1316, 1318, 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