

THE AUSTRALIAN

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DISASTROUS CYCLOONE HITS THE SOLOMONS

BISHOP APPEALS FOR HELP

The Bishop of Melanesia, the Right Reverend A. T. Hill, has sent an urgent request to "The Anglican" to appeal to churchpeople for help following the severe damage inflicted on the Solomon by the sudden cyclone of November 14. Thousands of his people are homeless.

The Bishop writes that while good assistance is coming from the government, Red Cross, and kindred bodies, he feels the Church has an obligation to contribute its part in helping to rehabilitate its people and schools.

"This is a genuine S.O.S. and we are confident there will be a quick and generous response", he writes.

Where the cyclone actually began is not yet known, but early on the Monday morning it made itself forcibly felt on the northern part of the island of Malaita, the most populated island of the Solomon, with more than 50,000 people.

As it hit Malaita, it continued in force in a south easterly direction towards the end of Guadalcanal.

It is reported that the winds were from 50 to 80 miles an hour.

Trees were uprooted, villages laid flat and there were mountainous seas, the waves often being up to 15 to 25 feet high. In this, the eastern end of the island, Tulagi was caught off the coast of Guadalcanal and had to flee for some hours.

With the wind it was also heavy rain, about 30 inches being recorded within the 48 hours in some places.

News is just coming to hand of the damage caused, and it is conservatively estimated that there are 8,000 people homeless on Malaita", the Bishop says.

PNEUMONIA THREAT

Fortunately, there have been only a few fatalities recorded, but there is a grave danger of illness following, especially pneumonia.

The Government is making every effort to give relief and practical assistance in the rebuilding of villages, and in the providing of necessary medical treatment.

The Church is also called to action and must give leadership in the work of re-habilitation. The m.v. Budeley is on the

job with Archbishop Peter Thompson, who will assess the damage done and report to the Bishop of Melanesia.

The rebuilding of the homes and the villages must naturally be the first job, but there will then follow the re-building of the devastated schools.

This will mean that most of the work of education on Malaita will be delayed for months. This is a most serious aspect of the present state of development in education on this island.

"News is just coming to hand of the great damage at the hospital of the Epiphany at Fuvahua on Malaita, and the neighbouring Lepor Colony of St. Francis. The chapel is a shambles."

HOUSES DESTROYED

While the permanent constructed buildings have only suffered "superficial" damage, there has really been total destruction of leaf constructed houses, such as the out-patient building, a leaf constructed ward and various buildings in the Lepor Colony.

Only few reports have so far come to hand about the damage on the south east end of Guadalcanal, but undoubtedly severe damage has also been suffered there.

One of the most serious results of this storm, with its torrential rain, will be the destruction of the food gardens from which these thousands of people are dependent for their daily food.

Undoubtedly, in the stricken areas there will be grave food shortage for months. The out-

look for those people is not bright, it is grim.

On the basis of overseas know of this calamity, the Bishop of Melanesia urgently appeals for monetary assistance to alleviate this distress, it is quite impossible to give much help from current funds.

Donations, marked "Solomon Island Cyclone Relief", may be sent either to the Australian Board of Missions, 189 Cambridge Street, St. Leonards, N.S.W., or to the Anglican office.

LITURGICAL WELCOME FOR ARCHBISHOP IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, November 28

The Archbishop of Sydney, the Most Reverend M. L. Lonne, paid his first visit to Newcastle on November 20 on the occasion of the sixty-fourth anniversary of the dedication of Christ Church Cathedral.

At a very impressive service, the Archbishop of Sydney, the Most Reverend M. L. Lonne, was given a Liturgical Welcome by the Bishop of Newcastle, the Reverend J. H. Housden, and the Dean of Newcastle, the Very Reverend N. J. Falkingham.

The large congregation consisted of 60 clergy of the diocese, more than 600 representatives of the parishes, together with the cathedral congregation and members of the public.

DOUBLE CHOIR

The service was attended by the Lord Mayor of Newcastle, Alderman D. McDougall, and the Lady Mayors, and by the Vice-Chancellor of the University of Newcastle, Professor J. J. Aitchison, and members of his staff.

Only a double choir sang the Introit "Be Strong and of a good courage", the Archbishop's procession moved through the cathedral to the chancel steps, where the Bishop and Dean, the Chancellor and Registrar and Canon of the Cathedral extended to him the Liturgical welcome.

Following a trumpet fanfare the Archbishop was escorted to the sanctuary, and Evensong was sung by Canon H. Mar-



Archbishop Peter Thompson teaching children in the village of Fuvahua, on the coast of Malaita, where he is Priest-in-charge. At present he is touring the disaster area of the Diocese of Melanesia to assess the damage done by the cyclone.

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shall, Rector of St. Peter's, East Maitland.

The Lessons were read by Professor J. J. Aitchison and by the Assistant Bishop of Newcastle, the Right Reverend L. Sibbald.

The whole tone and spirit of the service was most inspiring.

In his sermon, the Archbishop recalled the close links between the Diocese of Sydney and the Diocese of Newcastle, and outlined the history of the cathedral.

In a stirring call to thanksgiving on the basis of God's mercies in the years past, he set before the diocese its task for the future.

After the service in the cathedral hall, which until 1962 was the Pro-Cathedral, the Archbishop, the Pro-Cathedral, the Archbishop of Newcastle, the Archbishop of Sydney, and the Bishop of Newcastle by the Lord Mayor, and to the Diocese of Newcastle by the Lord Bishop.

It was a very friendly gathering, which set the seal on a most auspicious occasion which will not easily be forgotten.

ELEVEN NEW MISSIONARIES FOR NEW GUINEA

Eleven new missionaries were commissioned for service with the Australian Board of Missions to work in New Guinea at a service in St. Andrew's Cathedral, Sydney, on November 22.

They were commissioned by the Prime, the Most Reverend P. N. W. Strong.

The Assistant Bishop of New Guinea, the Right Reverend George Anco, gave the address. The Secretary of A.B.M. in New South Wales, the Reverend Harold Rogers, was commissioned as he is going to New Guinea early in 1967 to be Priest-in-charge of Mt. Hagen.

Rogers has previously served as a missionary both in Borneo and Papua.

Two of the new missionaries are from the Episcopal Church in the U.S.A. All have just completed their training at the House of the Epiphany, St. Leonards, New South Wales.

SCHOOL TEACHERS

The Reverend Gary and Benjie Parker, both former secondary school teachers, from the Diocese of Newcastle, are going to Wapigani, Papua. They had with them their three-year-old son, Stephen.

The Reverend Neville and

Valerie Thulborn, from the diocese of Ballarat, who are going to Tarkwaru, Papua. They have two children, David and Joanne.

David and Sue Nichols, from the Diocese of Mangaratu, Mr. Nichols is a bookkeeper-clerk, and Mrs. Nichols was an assistant librarian. They are going to Mamau, Papua.

FROM DAKOTA

David and Nancy Seger, from the Diocese of South Dakota, U.S.A. Mr. Seger is a secondary school teacher and Mrs. Seger is qualified in nursing and public relations. They are going to St. Christopher's Technical School, Porendela, where they have one child.

Helmi Kari is a secondary school teacher from the diocese of Rockhampton and is joining the staff of the Mary's School.

Robert Crose is an electrician from Newcastle, whose home was in Armidale. He will work on the new hospital at Oro Bay, Papua.

A.B.M. NEEDS MONEY NOW

\$136,000 BEFORE END OF MONTH

"We need an immediate flow of money from parishes and dioceses if we are this year to honour our commitments to the missionary dioceses," said the Chairman of A.B.M., Canon Frank Condrake, reporting to the November Standing Committee of the Board.

"The Board needs \$428,000 from the Australian Church this year, but so far has received only \$292,000. The sum of \$136,000 is needed before the end of December if the Board's 1966 target is to be reached, and the missionary dioceses receive their promised grants."

"The Board's working overdraft at the bank has reached its limit, and this causes great anxiety. An immediate flow of money is needed to reduce the overdraft, remove anxiety, and provide money for the missionary dioceses."

"Anyone holding money for the A.B.M. should act immediately," the Chairman said. "We should ask ourselves if we have given A.B.M. all we should and then act promptly to send in any more we are able to give."

EMERGENCY

Standing Committee decided to transfer \$10,000 of Legacy Funds to General Funds as an emergency measure made necessary by the lack of general income.

A report of the Reverend N. J. Eley on his recent visit to the Anglican dioceses of South East Asia is to be published by the Board as a paper back for members of the A.B.M. Fellowship and for general sale.

Young Committee also decided to make a grant of \$500 from income of the Whitlessa Legacy to support the work in the Church Army in Point Blunt, New South Wales, where Captain Allan Polgen of the Church Army has now commenced work.

NEXT WEEK

"No one could say that the Christian Church in Europe at the moment is anything but a state of comfortable ferment and the Christian population aware of which is wide awake to the problems of existence is rallying to the colours." So writes the Barry Mather who is at present in Paris in an article, specially written for "The Anglican" which we shall print next week.

This small girl is a patient in the Hospital of the Epiphany at Fuvahua on the island of Malaita which has suffered considerable damage from the cyclone of November 14.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect the opinions of the Editor. The Editor does accept for publication letters on non-controversial matters.

Letters should, if possible, be typewritten but may be handwritten and sent to the Editor.

Parts of some of the following have been published elsewhere.

NEW MUSIC CENTRE

CHAPEL ROYAL

APPEAL

TO THE EDITOR OF THE ANGLICAN
Sir, — May I, through the courtesy of your newspaper, draw the attention of readers to a project recently launched at Her Majesty's Tower of London which is visited every year by some 20 million people, including many from overseas.

At the beginning of this year the Chapel Royal, which had been vacated since the death of King George VI, was reinstated as a Chapel Royal. To commemorate the event it has been decided to establish a Choral Foundation for the Chapel in order to ensure that the music in the Chapel is worthy of its Royal status, and that it will remain throughout the world a new centre of Church music.

Since the Chapel has no endowment in Appeal has been launched for the music, with a target of £1000 to be raised in the first seven years. Contributions of any size will be warmly welcomed and we have been greatly encouraged by generous donations from Her Majesty The Queen, Her Majesty Elizabeth The Queen Mother and other members of the Royal family.

Appeals are open to the public and visitors may see the choir and the choir boys in the women's warders conducted privately at other times by application.

Contributions should be sent to the following: The Hon. the Comptroller of the Household, HM Treasury, Room C.A.3.3, Whitehall, London, W.C.2.

Yours faithfully,
Lienantant H.M. Tower of London.
Chairman of the Appeal Committee

PRAYER BOOK REVISION

TO THE EDITOR OF THE ANGLICAN
Sir, — I have been reading, with a great deal of interest the new papers on the Prayer Book Commission for making a revision of the Prayer Book. I would like to congratulate the Commission for making a revision of the Prayer Book. I would like to congratulate the Commission for making a revision of the Prayer Book.

I wish to protest at the excessive use in the various letters of the words "acceptable" and "unacceptable" without elaboration. Assuming the book is not heretical I cannot see how any letter, or even a collection of letters, can be considered different from the experience of the Church as we have before us.

There are many 'parties' in the Church of England, none of these is heretical — if it is heretical it should be communicated immediately otherwise we are all living a lie. The fact that some congregations and dioceses use the Prayer Book in fact is a sign of health, and vigour, a sign of life. It is a sign of life, a sign of life, a sign of life. It is a sign of life, a sign of life, a sign of life.

I am sure that the vast majority of members of the Church of England in Australia believe that an Australian Prayer Book is vitally necessary but unless the Church is prepared to understand and tolerate the other side of the coin, they will achieve nothing more than a new Prayer Book.

It is important, in my opinion, that every parish should use the Prayer Book in its own way — even if it is only to demonstrate the need for a new Prayer Book. It is important that every parish should use the Prayer Book in its own way — even if it is only to demonstrate the need for a new Prayer Book.

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Yours faithfully,
W. A. LOVETT
N.S.W.

CHRISTMAS GIFTS FOR PRISONERS

TO THE EDITOR OF THE ANGLICAN
Sir, — I would greatly appreciate this year the courteous help you are rendering in your paper a reminder of the value of Christmas gifts to a person in prison.

Even when every recognition is made of the fact that the people who are being made into prisoners are being made into prisoners, the people who are being made into prisoners are being made into prisoners. The people who are being made into prisoners are being made into prisoners.

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ters affecting Aborigines and Torres Strait Islanders. The Federal Council (Australia) has the following sub-committees: Legislative Reform; Equal Wages and Conditions; Land and Resources; Education; Housing; Other Social Services; Cultural Development; Publicity and Fund-raising.

The Federal Council is anxious to expand its activity by using these committees in all capital cities. It has invited interested persons who are willing to participate in policy-making or simply help with clerical work, typing, envelope-addressing, etc., to join the "Committees" and sent to the Federal Council for the Aborigines and Torres Strait Islanders, P.O. Box 78, Baywater, Victoria.

Yours faithfully,
General Secretary,
Baywater, Victoria.

MARY JONES' DESCENDANTS

TO THE EDITOR OF THE ANGLICAN
Sir, — I believe there are some 100 descendants of Mary Jones, the Welsh girl who was captured for a copy of the Bible by the British and Foreign Bible Society in New South Wales.

It is desired to recognize their link with the society's beginnings as we celebrate the Bible Society's 150th Anniversary Jubilee on March 7, 1967. It is desired to recognize their link with the society's beginnings as we celebrate the Bible Society's 150th Anniversary Jubilee on March 7, 1967.

Yours faithfully,
The Reverend
J. H. SCOTT
95 Balmain, N.S.W. State Secretary Sydney.

HELP FOR INDIA

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I'D LIKE TO KNOW...

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick

Some of the correspondence I receive has enough question material for several weeks. Recently in the course of a long but revealing letter from a young graduate, he tended to pour scorn on the Bible as a small print, two columns of text, and an archaic language, numbered verses and posed the question: "Has the Bible any value today other than an archaeological one?"

As Sunday is Bible Sunday in our Church, this answer may suggest thoughts to others as well. De Quincey, the nineteenth century essayist, tells us to mark, he once heard: "Most books inform, a few reform, the Bible alone transforms. It sets me thinking."

While most of us, from time to time, read expiatory literature, the clergy are supposed to read the Bible. This is the most of us at some time or another, and the information they impart.

JOINT SERVICE IN UTRECHT

ECUMENICAL PRAYER SERVICE

Utrecht, November 28
A joint service attended by Old Catholics and Roman Catholics was held on November 28 at St. Gertrudis Church here as the first such service since the schism of 1724.

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Readers are invited to submit questions for answer in this weekly column. Questions should be sent to the Editor. The Editor does not accept for publication letters on non-controversial matters.

Through books we jostle with minds greater than our own, live in other centuries, meet in any society, travel the world, try. Much of the value in books lies in the information they convey.

Many a book has been the foundation of reformation in Church and State. The discovery of the book of Deuteronomy as is recorded in 2 Kings 23 is not a unique one. It led to a great cleansing of public morality.

How many have been the books which in their totality or in some part have changed the lives of people and of communities. Essays bank on the fact that the Bible is mightier than the word.

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Then the miracle began to happen. He took up the New Testament and read, he came quite enthralled, and finally, when he came to the Crucifixion, and read the words: "Father forgive them for they know not what they do," he burst into tears, and his face was pale.

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thousands. Let me give just one illustration, which can quite easily be verified. In his way of dealing with summing and averaging, he left no stone unturned. He is frightened. At last he is tired, tried, and condemned to die.

In prison, he was visited by two women, one of whom was sweetly tried to reason with him, but quite unavailingly. His only response was to grow at them through the prison bars.

Knowing that they were getting nowhere, and that no words of theirs could pierce his mind, they left him a copy of the New Testament.

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JOINT SERVICE IN UTRECHT

ECUMENICAL PRAYER SERVICE

Utrecht, November 28
A joint service attended by Old Catholics and Roman Catholics was held on November 28 at St. Gertrudis Church here as the first such service since the schism of 1724.

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PRAYER BOOK REVISION

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I wish to protest at the excessive use in the various letters of the words "acceptable" and "unacceptable" without elaboration. Assuming the book is not heretical I cannot see how any letter, or even a collection of letters, can be considered different from the experience of the Church as we have before us.

There are many 'parties' in the Church of England, none of these is heretical — if it is heretical it should be communicated immediately otherwise we are all living a lie. The fact that some congregations and dioceses use the Prayer Book in fact is a sign of health, and vigour, a sign of life. It is a sign of life, a sign of life, a sign of life. It is a sign of life, a sign of life, a sign of life.

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PRAYER BOOK REVISION: THE DRAFTS AND THE REVISIONS

By the Dean of Newcastle, the Very Reverend J. N. FALKENHAM

WHEN General Synod received the Report of the Prayer Book Revision Commission in September, it was informed that a great and difficult task lay ahead of us.

By accepting certain motions arising out of the commission's report it initiated a process by which the work of revision may be done.

One of these resolutions allowed for a period of experiment, under the Permissive Division of the Provision of the Constitution.

Another sets up a Liturgical Commission of ten members, whose responsibility it was to guide such experiments and to collect and analyse their results before making suggestions to General Synod about permanent revision proposals.

Those who have interpreted General Synod's action as being approval of a revision of the Prayer Book are very far from the mark.

General Synod did not more than to approve the principle that revision should be undertaken and to lay down lines along which it should be commenced.

Let us have a look at various aspects of the subject that must be borne in mind if we are to work efficiently and intelligently.

GENERAL SYNOD

The Commission's Report: A Commission of 15 members set up by General Synod in 1962 with strictly limited terms of reference.

It was to examine whether the Prayer Book Revision was either desirable or possible.

It had no mandate to revise the Prayer Book itself.

Because of the small sum of money made available to the commission, and the enormous cost of holding a meeting of more than 100 members, it was only met as a full commission on two occasions.

It carried on its work by dividing into State Committees, which had spokesmen of their own, and which had spokesmen of their own, and which had spokesmen of their own.

These State Committees kept in constant touch with each other by an intensive exchange of minutes and a great bulk of correspondence.

The Report presented to General Synod was produced after a second meeting of the commission had scrutinised and discussed the tremendous amount of work accomplished by these State Committees.

It should be emphasised that no State Committee finished its allotted task, nor did the commission give anything but a general approval to their work.

Very certain definite conclusions were reached. First, it was unanimously agreed that revision of the Prayer Book was desirable.

Secondly, it was considered that the only way to test whether, in the theological climate of the Australian Church, an acceptable revision was yet possible, was to attempt the drafting of actual revision.

TWO APPROACHES

It was unanimously decided that this drafting should proceed along two lines: a conservative revision of the services of 1662, and a revision along more radical and original lines.

As a result of this drafting experience the commission came to the conclusion that, despite of many divergent views, it was possible to get sufficient common agreement to make revision a possibility.

A majority of the commission felt that the most common form of revision was one that departed substantially from the forms of 1662, though not from its doctrinal or liturgical basis.

The study of this report is essential before actual revision begins, as this represents a study which is considered thinking on this highly technical subject by the Australian Church has yet produced.

It cannot be urged too strongly that there must be all clergy possess and study this book in order to encourage the laity to do likewise.

Perhaps next Lent would be a very fortunate time for consideration of the report and its implications.

The Draft Services: The extension of the draft services from the Commission to the Diocesan level.

Communities produced are attached to the report as an appendix.

The drafts have no authority and do not have the same status as the approval of the commission is made.

Indeed, they revealed many tensions within the commission, but they were given a general approval as illustrating the kind of thinking that the commission revealed amongst Australian churches.

They represent a great deal of hard work, patient research and frank discussion, and ought not to be dismissed too lightly.

The commission suggested that they might form a useful starting point for the members of the experiment.

The Modern Liturgy: This is perhaps the most interesting of the drafts, and certainly the most controversial, because it departs so far from the form of the Order for Sunday Liturgy from the 1662 Book.

However, it is a very unusual in this draft it is viewed in relation to what is being done in other countries and in other Christian communities.

It is a very interesting and a very important document, and an expenditure of time that is well worthwhile in the twentieth century.

The Process of Experiment: This is a very important document, and it is a very important document, and it is a very important document.

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After all, the history of liturgical reform from the fifth century onwards has been studied by all radical departments of the church.

This includes the introduction of the Book of Common Prayer.

Suffice it to say that this is a very important document, and it is a very important document, and it is a very important document.

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view that the Book of 1662 is the most probable ideal of Christian worship.

It is essential that a experiment should not be a clergy-dominated affair. Any

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TEACHER FROM TAREE IN THE CHAPEL ROYAL CHOR

ANGLICAN NEWS SERVICE

London, November 28

800-year-old tradition in the Tower of London's Chapel Royal, where Anne Boleyn and other well-known prisoners were buried after their execution, has a special interest for Australians.

For the first and only time, the newly reconstituted choir of the Chapel Royal, N.S.W., a

tenor singer who is studying for his degree at the University of Music and the Sydney Conservatorium of Music, is to provide music for the Chapel, which has no endowments, was launched last month. The Lieutenant of the Tower, Lieutenant General Sir Sir Richard Graham, has written to Australian newspapers appealing for contributions.

MUSICAL FAMILY
Geoff McLaren Bennett, a school music and English teacher, who has been a member of singing voices has a musical heritage from both sides of his family. Music, he says, has always been an integral part of his home environment.

His parents, Mr and Mrs H. Bennett, 312 Victoria Street, Taree, and other members from

both sides of his family, have been actively engaged in musical and general cultural activities of Taree and district.

His two brothers also sing. After completing a four-year scholarship at the University of Music and the Sydney Conservatorium of Music, he is to provide music for the Chapel, which has no endowments, was launched last month. The Lieutenant of the Tower, Lieutenant General Sir Sir Richard Graham, has written to Australian newspapers appealing for contributions.

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member he became a fully qualified singing member.

"Singing at the Tower has given me a unique opportunity to study the history of the choir and the traditions of the Chapel Royal," he says. "When I go back to Australia, I shall be a great asset to the choir."

He has also been a wonderful experience and privilege to sing at the Tower. He has a great gift of music, and he is a great asset to the choir. He is a great asset to the choir. He is a great asset to the choir.

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ANGLICAN OF THE WEEK



Our Anglican of the Week was voted Miss New South Wales in the recent Miss Australia contest.

She is Miss Rhonda Adelaide Johnson, a parishioner of All Souls' Church, Bangalow, Diocese of Grafton, on the north coast of N.S.W.

Her home is at Brooklet, about three miles from Bangalow. She has lived in the district all her life.

Rhonda attended Ballina High School and, after gaining her Leaving Certificate, commenced work at Channel 8 Lismore, where she is now a programme supervisor.

She was confirmed at All Saints and is a senior member and executive officer of the Girls' Friendly Society.

The Bangalow G.F.S. group has won the Arthur Singleton Memorial Shield for three years in succession at the G.F.S. exhibition and sports at Grafton.

Her father is a member of the Bangalow Parochial Council and her mother is president of the Newbyer Women's Guild.

Rhonda's great-grandfather, the Reverend B. Stephens, was Rector of Ballina when the present S. Mary's Church was built.

Bangalow Anglicans are justly proud of Rhonda who is just twenty years of age, and has a charming and captivating personality which is entirely natural.

Her other interests are cooking and sewing, and hockey and basketball, which she plays in the Lismore competition.

The first contribution to Rhonda's Special Appeal effort was given by the Bangalow G.F.S., the proceeds of a small function held for the purpose.

Rhonda's first appearance in print since coming home was at church on the Sunday after

CHRISTMAS MUSIC IN SYDNEY

The St. George Choral Society will present a Christmas Festival, "For unto us a Child is born" in the Sydney Town Hall on Saturday, December 17, at 8 p.m.

The festival, which will feature brass band and choral works, will be in association with the Peterbush Songsters, the Dulwich Hill Temple Band and the Lavender Girls Ensemble.

The St. George Choral Society, in association with Peterbush and the St. Giles' church choir, will also present Handel's "Messiah" in St. Giles' Presbyterian Church, Hurville, on Sunday, December 18, at 2.30 p.m.

The chorus of 100 voices will be conducted by Alan Payne.

GLEN OSMOND CHURCH

FROM A CORRESPONDENT

Adelaide, November 28

The fact that up-to-the-minute materials can be used to give a satisfying blend of the conservative and the modern in a building's appearance has been demonstrated in the new S. Saviour's Church at Glen Osmond, Diocese of Adelaide.

Nothing out-of-date has been used in the construction of the buildings, yet there is none of the "way-out" aspect to which many modern churches are prone.

Built basically of clinker brick, used for its richness of surface colour and acoustic effect, the church's aesthetic success lies in the use of certain traditional features to retain the ecclesiastical character and dignity and the employment of modern materials to accent present trends.

A 10-foot cross surmounts the 80-foot monolithic spire of Brownbush steel decking, installed with ribs facing inwards and then surfaced in a paint of which the base is granulated copper. The spire was prefabricated at ground level, lifted into position and then treated with the copper coating.

APPEARANCE FIRST

Although some materials used are relatively expensive, appearance rather than economy governed the selection of materials for the entire building which cost \$84,000.

This fact helps dispel the idea that durability, strength and pleasing effect can only be achieved by the use of costly materials.

The roof and fascia are of Brownbush 012 gauge decking, selected purely on the grounds of appearance in that it har-

monises with the rest of the design.

The 16-inch-wide decking is used both horizontally and vertically to provide clean, contrasting lines. The holding clips are hidden, and the ribs eliminate the overlapping look.

The spire is mounted on a triangular off-form concrete base which also serves as an acoustic projector behind the altar.

CLOISTERS

The church itself forms one side of an oblong courtyard bounded by three cloisters of pre-cast concrete. Opposite it is a hall of similar appearance to the church.

The third side is a glass and meeting room of similar character and the other side of the quadrangle is open, through the arches, to the street.

The church ceiling is of western red cedar, again preserving the essential dignity of a church's interior while employing sweeping lines and a pleasing geometric pattern.

Total seating capacity is 300 in the nave with additional 30 in the chapel and 50 in the narthex when this is opened by means of sliding doors to the nave.

Architects for the church are Chessman, Dibley, Brabham and Neighbour. The builders are Webber and Williams Pty. Ltd. Furniture by A. S. Bissland Pty. Ltd.

RELIGIOUS T.V. REVIEW

C.E.T.S. telecast another "Songs for Saints and Sinners" on Nine last Sunday afternoon. Generally a pleasant and inoffensive programme, this one had no "commercial" — a good thing and a lot less from host David Longe.

Not that David isn't a nice guy and all, but I do get so tired of his thirty second sermons. Why can't he just introduce the artist and the song and let them speak for themselves?

The best moments came when Alex Ashwood sang "He Was Wounded For Our Transgressions", Alex sang (mimed) with complete sincerity, obviously for his own benefit. He completely ignored the cameras and as a result more of his own spirit came through.

Martha Nixon on the other

hand just must look at the camera! Even when a very nice side-head shot comes up, she spoils it by noticing the red light's on in that camera, so round the corner, and the shot's all loused up!

I seem to recognize some of the items, I've seen "The Beatitudes" before, haven't I? I like Mary spotted her item by not naming properly, and in the "Lord of the Rings" the camera showed us the girls when the men were singing! I didn't think they looked that much alike!

And the cameras were very jerky in "O What Love", whose lighting was bad in "Raise the Cross".

David Longe began well, but was obviously chugging with his own little shenanigans during the second half.

A programme like this is

hard to make into good T.V. The cameras go mad looking for good shots, while the dolly in and out it far too much overworked. Better sets, film clips, graphics, new ideas are needed to put this programme out of its rut.

ABCTV gave us a C.B.S. "Look Up And See" version of Sydney Nicholson's "Peter the Christ". It could have been called "From Pope Gregory to Jean-Paul Sartre in Thirty Minutes".

The singing of the Columbian Boy Choir was excellent, the ensemble on stairs in front of a Cathedral antiquated, and the continuity staid.

Except for samples of chorists' uniforms down the ages, we gained little by seeing it. Still, a worthwhile programme.

—AGNOSTICOS.

NOW AVAILABLE!

PRAYER BOOK REVISION IN AUSTRALIA

The Report of the Prayer Book Commission appointed by General Synod, together with draft Revised Forms of Service, published by authority of the Standing Committee of the General Synod, has been reprinted.

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

CONTENTS

Report of the Commission

Draft Revised Services:

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

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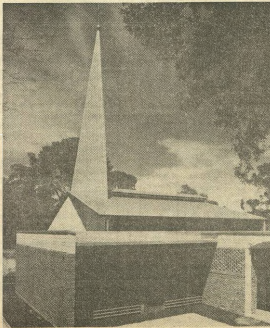
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S. Saviour's Church, Glen Osmond, Diocese of Adelaide (See story above).

FORWARD

By EARNST H. WHEATLEY

The Reverend E. H. Wheatley is Rector of St. Mark's, Church of the Holy Redeemer, St. John, Stephen, aged 19, died after a road accident on November 2.

THE innocent answering of a door bell can be a shattering experience when one is greeted by two policemen with the news of a car accident: one critically injured, loved one, and an urgent request to go to the hospital immediately.

To look into their faces and see, that it is probably even worse, too, brings a horrible sickening feeling of fear, as you hurry to awaken the rest of the family.

The journey to the hospital is a nightmare of prayers and hopes and fears and wishes all mixed up together, until you begin to feel the urgent plea "God have mercy on us".

Words cannot describe the despair that permeates your whole being as you look into the face of the doctor as he struggles to find words to tell you that it is too late.

Then while your mind is whirling with an agony of pain, you try to be practical: there are all sorts of arrangements to be made, there are loved ones to support and comfort; the telegram and phone calls, the funeral service and interment, and somewhere along the line the clock of your tears breaks through, and your friends and neighbours descend on you with such love and kindness and concern, that the pain begins to ease enough, you begin to think a little more objectively.

MUCH SUFFERING

The radio news reminds you that your family is only one of nearly a thousand in New South Wales in this year, who have lived the same situation. You begin to wonder about all the other tragedies which have not been publicised; your mind drifts over to a place like the little village of Aberfan, and you feel a fellowship of suffering with thousands of people all over the world.

This is a poor description of thoughts and feelings which tumbled over each other as I wrote the loss of my son. But right from the beginning I was conscious of an idea struggling to come through.

At what point I cannot recall, but, somewhere in this mental turmoil the light dawned, and I realised that if much of my grief was self pity, for my own loss, my family's sense of loss, that I had faith in God and in my son; that we could commit him to God with confidence.

The first beam of joy shone through when we talked to brother and found that the whole family felt the same; we were indeed thankful that in this day and age we had come so much to rely on for so long.

So we made the funeral service an act of triumphant worship and thanksgiving. Or worse, our emotions shrouded through when in odd moments and our sense of loss came to mind, but as we talked and laughed about our mutual grief, we moved forward with tranquillity, secure with our boy in the love and mercy of Our Lord Jesus Christ.

We went again as we always do, where those endure all the shock, grief and pain, and any confident faith in God in their loved ones.

FAITH IN GOD

We tried to measure our own emotional feelings, and to visualise what those must suffer who do so without help, but we found the ability to commit their loved ones to the care of God, and to keep of God with thankfulness.

So many people say they would like to have a secure faith in God, only they don't understand it, but surely in matters of faith, understanding is overrated. We don't understand so many things in life but we move forward with confidence and in faith.

When we sit down to a meal we don't understand all about production and preparation, nor do we send it to be analysed. We eat it with confidence, and we expect that it will satisfy our needs.

Surely if we believe in God and in His love, we can understand the wonders of the world; if we believe in His love, we can understand the beauty and fragrance of a flower, out of the unbelief of the world, we can begin to look after a poor little thing.

To face this kind of human suffering, faith is a necessary experience which rocks one to the very depths of grief, and then I can only imagine the horror and despair of those who face it alone.

It seems to me that without the help of the knowledge of faith, and, respectively of our own weakness and itsings, confident trust in the promises of our Lord Jesus Christ, this sort of experience would be the end of hope and the beginning of bitterness.

The point of this article is to call to Christians to pray urgently for those who have no faith.

URGENT PRAYER

An urgent prayer that God will help man to build up a strong faith, to live with a heart that is not dead, with a confident security, that will enable him to stand the time of praying about physical and spiritual suffering, the tragedies of living and dying—when the important thing is the need for a heart and soul intact in the presence of God.

"O God our Heavenly Father, who have made us in your love and wisdom is beyond man's comprehension, grant to all Thy people a serene trust. Thee, that in both joys and adversities of life, we may ever see the light of Thy mercy."

With a simple approach, Thee with thankful hearts accepting our sorrows and adversities, as we do our own, and with unearned beliefs, that what-

ever may befall us, we may be confident in the security of Thy compassion.

Thy compassion, O Lord, by day to exercise our faith in Thee, that in all the changes and chances of living, we may be at peace with Thy will, life-looking forward with confidence and sure of our salvation.

Christ, Amen. In this day and age of such uncertainty, with increasing uncertainty, with increasing physical and spiritual dangers facing us and our loved ones, and surely a word would suggest we do something more than suffer.

Surely, ordinary common sense would suggest that in this uncertainty we need someone and something, unchangeable and immovable, to withstand and overcome the errors and limitations of the human heart and mind.

God has given us this, in the Christian Faith, and His person of Jesus Christ.

HUMAN LIMITS

Isaiah 40:28: "Has thou not known that I have created the everlasting God, the creator of the ends of the earth, faintest not, weary, neither is there any failing in His arm?"

Matthew 28:26: "Lo, I am with you always, even unto the end of the world." "Too often people say 'then the world shall end', but it is human misery, and this is an eternal question."

God is not a trickster, briber or blackmail. He gives us free will, the freedom of choice, and as the sunshine and the rain,

and the cyclone and the earthquake falls on the just and the unjust alike, so we are all under the same calamities of the coming life, and the consequences of living, and the consequences of dying.

We have the victory over death, and death, in the faith of Jesus Christ. To gain this victory we need to be honest with ourselves, face our sin, and find enough human love and mercy to serve, in the care and under the love of God.

LOVE AND TRUST

We need to build up a relationship of love and trust with God while we are yet young, so that when we are confronted with physical and emotional grief ourselves and our loved ones over to the mercy of God.

And so the cry goes up to Heaven, "God grant a strong faith and a serene trust to all who call upon Thy name."

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

YOUNG PEOPLE FOR HOLY LAND

ANGELIC NEWS SERVICE London, November 28 Members of the Church of England's Girls' Brigade will visit the Holy Land for Christmas.

The party will leave Gatwick Airport on Thursday, December 1, and will arrive in Jerusalem on Friday, December 2.

Two days will be spent in Athens and when the party reaches the Holy Land, it will join the annual pilgrimage of the Anglican Girls' Brigade on Christmas Eve.

The journey to Jerusalem, which is led by Rev. Canon Amman, and the party will remain in the Holy Land for a week, before returning home to Southampton.

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SHIRAZ, FOR YOUTH

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