

# THE AUSTRALIAN

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## DISASTROUS CYCLOPE 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 the "overboard vessel" the m.v. Tulagi was caught off the coast of Guadalcanal and blown to sea for some hours.

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

Nearly a foot coming in hand of the cyclone, 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. Baddley 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 stage of development in education on this island.

"Nexis is just coming in hand of much damage at the hospital of the Epiphany at Fataona on Malaita, and the neighbouring Luper Colony of St. Francis. The chapel is a shambles."

**HOUSES DESTROYED**

While the permanent constructed buildings have only suffered superficial damage, there has been really total destruction of half constructed houses, such as the out-patient building, a leaf constructed wall and various buildings in the Luper colony.

Only two reports have so far come in about the damage on the south end of Guadalcanal. It is 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 shortages for months. The out-

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

In letters to countries 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, Stamford 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 dedication of Christ Church Cathedral.

At a very impressive service, the Archbishop was given a Liturgical Welcome by the Right Reverend J. A. G. Houdon, and the Dean of Newcastle, the Very Reverend E. N. 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. McDonnell, and the Lady Mayoress, and by the Vice-Chancellor of the University of Newcastle, Professor J. J. Achurch, and members of his staff.

While 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 the Liturgical welcome.

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

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

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

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.

## 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 Amos, gave the address. The State 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.

Mr 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, Stamford Hill, London.

**SCHOOL TEACHERS**

The Reverend Gary and Benito Parker, both former secondary school teachers, from the Diocese of Newcastle, who are going to Wauwaga, Papua. They had with them their three-week old son, Serphus.

The Reverend Neville and

In a stirring call to thanksgiving on the basis of God's mercies in the year 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, the Lord Mayor, and 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.

## 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 Costello, 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 that 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, in 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 to be published by the Board as a paper back for members of the A.B.M. Fellowship and for general sale.

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

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









# PRAYER BOOK REVISION: THE DILEMMA OF THE SYNOD

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 notified 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 allows for a period of experiment, made the Permissive Division Proviso of the Constitution.

Another sets up a Liturgical Commission of ten members, whose responsibility it will be 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 decision as being approval of a revision of the Prayer Book are very far from the mark.

General Synod did not more than approve the principle that revision should be undertaken and to lay down limits within which it should be committed.

Let us have a look at various aspects of the subject that should be in mind if our efforts are to work efficiently and intelligently.

## GENERAL SYNOD

The Commission's Report: A Commission of 15 members was set up by General Synod in 1959 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 on only one as a full commission on two occasions.

It carried on its work by dividing into State Committees that met largely at the members' residences.

These State committees kept in constant touch with each other by an interchange 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, though 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 Anglican Church, an acceptable revision was yet possible, was to attempt the drafting of actual revisions.

## 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 acceptable line of revision was one that departed substantially from the forms of 1662, though not from its doctrinal or liturgical basis.

The study of this question is essential before actual revision begins, as it represents the first of the technical thinking on this highly technical subject that the Australian Church has introduced.

It cannot be urged too strongly, therefore, that all liturgical powers and study should be used to encourage the laity to do likewise.

Perhaps next Lent would be a good time to consider the subject of the report and the Commission's Proviso.

The Draft Services: The extension of the process of the Commission produced are attached to the report as an appendix. The drafts have no authority and they do not have the approval of the commission itself.

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

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 process of experimentation.

A 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 1662. It is a new liturgical manual in the book of 1662.

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After all, the history of liturgical reform from the fifth century onwards has been studied and practised by rational departments in many countries, including the introduction of the Book of Common Prayer in 1549.

Suffice it to say that this is a very different kind of revision from liturgical revision in other countries, and that in Australia and overseas.

While we are thinking of the Holy Communion service, it is worth emphasising that "A Modern Liturgy" is not only a recommendation on the matter that was committed to it.

It also recommended for trial use "A Liturgy for Africa" which many have found most helpful. Unfortunately, it is not attached to the report but must be purchased separately.

There are certain similarities between this Liturgy and "A Modern Liturgy", but also some striking differences. A full assessment of the commission's thinking requires a study of the documents separately.

"SUNDAY LITURGY" Besides the suggestions about the Commission service there are three other proposals: "A Modern Liturgy", "A Liturgy for Africa" and "A Liturgy for the Tropics".

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view that the Book of 1662 is the best possible ideal of Christian worship.

It is essential that an experiment should not be a clergy-dominated affair. Any clergy-dominated affair will grow out of the worshipping laity and result in high church congregation. Therefore, the opinion of the laity must be sought and fully examined as well that of the clergy.

The Bishops are the guardians of the Church's Faith and Morality, and therefore, they alone can allow variation from the accepted standard of 1662.

Each Bishop will handle this in his own Diocese according to his own judgement of the local situation.

However, the Bishops in conference have agreed upon certain general provisions, including a strict observance of the regulations set out in Chapter 2 of the Constitution.

Under these regulations permission to deviate from the Book of Common Prayer must be granted by the Incumbent and a majority of his parishioners voting at a special meeting called for the purpose.

The Bishops, also wisely insist that in all such variations should be in the hands of fully parishioners. They must be done decently and in order.

Furthermore, competitive prayer services are to be discouraged, which will be referred to the Commission for examination.

NO ANARCHY In these ways a controlled experiment is to be avoided all that can be initiated without leading to liturgical anarchy.

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## TEACHER FRODO TAREE J. CHOIR

ANGELICAN NEWS SERVICE

London, November 28

The revival of the 800-year-old tradition in the Tower of London's historic Chapel Royal, after the priors were buried after their execution, has a special interest for Australians.

For the first and only time in the history of the choir, the newly reconstituted choir of the Chapel Royal, Tower, N.S.W., will have a tenor singer who is studying for the degree of Bachelor of Music in London.

It is always keen to provide music for the Chapel, which has no endowments, was launched last month. The Lieutenant of the Tower, Lieutenant General Sir Sir John de la Roche, has written to Australian newspapers appealing for contributions to the choir.

MUSICAL FAMILY Geoff McLaren Bennett, a school music and English teacher, who has won a number of singing awards, has a musical heritage from both sides of his family. Music, he says, is always kept an important part of his home environment.

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

both sides of his family, have a lively interest in the activities and general culture of the Tower and district.

His own brother, also singing, after completing a four-year scholarship, will be a member of the choir of the Chapel Royal, Sydney, and then at Hale School, Perth.

SYDNEY AND PERTH Having won a tenor scholarship and two oratorio prizes at the City of Sydney Extended Music and Arts Festival, he decided to go to England to study the most acceptable line, thus fulfilling a long-standing ambition.

The result was an opera scholarship in the Royal College of Music, where he studied the Tenor's Master of the Music, being John R. Williams, a professor.

In May this year Geoff applied to join the Tower choir, as a probationer, and is Sep-

tember he became a fully qualified member of the choir.

"Singing at the Tower has given me a unique opportunity to study the traditions of scholarship and conservation," says Geoff. "When I go back to Australia, I shall be proud of my own choir, this will be of great value."

He has also been a wonderful experience and privilege to study the traditions of scholarship and conservation at the Tower. There is a great spirit in the Tower, and I hope and trust that all Australians will respond to the appeal and support in any way they can."

OPERA HOPES Geoff's future plans include a study tour to the Tower, a career in opera, oratorio and recital. "My heart is also in education, and I expect I'll go back to Australia to teach and to join the Tower choir," he says.



## ANGLICAN OF THE WEEK



The Lismore "Northern Star" picture of the Anglican of the Week was voted Miss New South Wales in the recent Miss Australia contest.

She is Miss Rhonda Adele Johnston, a parishioner of All Souls' Church, Bangalow. Doce 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 Souls' 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 Newbyr 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 basket ball, 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 auction held for the purpose.

Rhonda's first appearance in public 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" 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 Peterham Songsters, the Dulwich Hill Temple Band and the Lavarwa Girls' Ensemble.

The St. George Choral Society, in association with Peterham Songsters and S. Giles' church choir, will also present Handel's "Messiah" in S. 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 Brownbuilt 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 facade are of Brownbuilt, 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 in the gutter, eliminating the overlapping look.

The spire is mounted on a triangular-of-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 the three walls of pre-cast concrete. Opposite it is a hall of similar appearance to the church.

The third side is a glass and meeting rooms 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 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 Chapman, Dwyer, Brabbin and Neighbour. The builders are Webster and Williams Pty. Ltd. Furniture by A. S. Bissland Pty. Ltd.

## RELIGIOUS T.V. REVIEW

U.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 that camera! Even when a very nice side-head shot comes up, she spoils it by noticing the red lights 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?

Clive Way spoiled them by not naming properly, and in the "Lord's Prayer" 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" while lighting was bad in "Raise the Cross".

David Longe began well, but was obviously checking with his cue (only) sheets during the second half.

A programme like this is

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

ABC-TV gave us a CBS "Look Up And Live" version of Sydney Nicholson's "Peter the Christ". It could have been called "From Pope Greg-ory to Jeanmarc Britton in Thirty Minutes".

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

Except for samples of choristers' uniforms down the ages, we gained little. It seems, as 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	
<b>Draft Revised Services:</b>	
Morning Prayer	The Catechism Confirmation
Evening Prayer	The Marriage Service
The Litany	The Burial Service
Holy Communion	Thanksgiving after childbirth
Baptism of Infants	
Baptism of older persons	

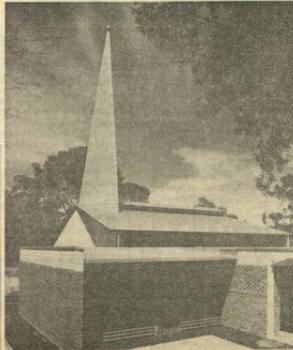
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S. Saviour's Church, Glen Osmond, Diocese of Adelaide (See story above).





## SENIOR BIBLE STUDENT

### WHAT ARE WE TO BELIEVE?

By WINIFRED M. MERRETT  
STUDY NO. 1

"The first has come (the Kingdom of God is at hand)" (Mark 1:15).

There were no outward signs of give substance to the truth of this claim when Jesus uttered the words. Externally, Rome was entrenched as usual in the world, and as far as the Jews were concerned, of their own land.

A Jewish underground movement was busy planning for the overthrow of Roman domination in the setting up of an independent Jewish state, and Jesus was being hailed as the Lord's anointed, the political saviour of His people. Even His own disciples asked Him: "Will Thou at this time restore the Kingdom to Israel?"

And Jesus and John looked at the early application for the two senior posts, so completely on a preconception blind one's mind to the meaning of specific words.

Jesus' expectation of a powerful earthly kingdom was shattered, for Christ spoke plainly of repentance and belief in spiritual things as being the necessary qualifications for the would-be members of the Kingdom, and which came with His own coming.

It was an invincible Kingdom, Jesus called it, we note, the Kingdom of God, not "My Kingdom, but the people have already made up their minds and could not understand. There was not a message here for our own materialists.

At the beginning of the twentieth century, the dominant types of philosophies in the West were known as Idealism, one form of them being designated "Absolute Idealism." According to this school of thought, reality does not exist in matter, which is merely the outward expression of it. The world is regarded as the manifestation of a single spiritual principle.

Absolute Idealism is thus opposed to materialism. Beyond all natural manifestations and differences it sees an underlying spiritual unity, present both in nature and in man.

## PERFECTION

We are today in the "perfect in process", a dynamic progress from perfection to perfection, the never halting realization of ideals of good in all its spheres. There is strong emphasis on the good moral life. In the past, the good man realises himself, while evil is self-defeating.

Three stages are defined in this journey of the human self towards its destiny. The first is the moulding of the self, the poet Keats wrote that the world was the vale of soul-making.

The second stage consists in the struggles and strivings called for by the hazards and hardships and frustrations of what is termed "finite selfhood." The third stage, that of stability and security, is said to lie through "self-transcendence." This self can be effected, not only now, in this present life.

And we are asked to imagine, by the hazards and hardships and frustrations of what is termed "finite selfhood." The third stage, that of stability and security, is said to lie through "self-transcendence." This self can be effected, not only now, in this present life.

At the turn of the century, the ideas of irresistible progression upwards were easily accepted that it is today. Everything then seemed to be going well.

## OUR TEEMING PLANET . . . 3

EMERGENCY shipments of food to foreign aid camps in such areas as India, and Turkey, and the fact that the United States even still cannot always show immediate results, as a glance at the sea-wearian American people might testify with curiously will show.

World Bank economists point with cautious optimism to diminishing unemployment rates, and payments made, such as that with Korea, Peru, and Pakistan.

In Africa, Nigeria and Ghana there have been growth rates well above that of the United States. Their even higher rates of population increase have so far prevented any possible economic take-off.

## NOTE TIME

The argument that poor nations do not stimulate help themselves has some validity. Given ample time such a course would be feasible, even desirable, but we do not have ample time. And it could be said that exports to fragility do not fill the bowl of today's hungry world.

To criticize Indian farmers for celebrating with a year's cash surplus, when they could provide capital impetus for better soil or fertilizer, is to ignore the fact that the world's population of some 570 a year can invest in such a way as to double.

Such yearly incomes are the rule all over Asia, where only

## TASMANIAN CRICKET TEAM FOR BRISBANE CARNIVAL

FROM OUR OWNERS

Tasmania will send a team of fifteen 28 and a manager to the inter-State churches cricket carnival to be held at the end of December.

The trip will cost about \$2000 and it is expected that the side will be fairly strong. Arrangements for the various carnival experience are being made.

Tasmania made its carnival debut in Adelaide eight years ago.

## BIBLE SOCIETY COMPETITION

### THIRD JUBILEE CELEBRATIONS

The Bible Society and Foreign Missions Society are sponsoring a children's and youth church competition as part of their third jubilee celebrations in Hobart. The prize is more than three times as much as in any other year.

Full competition rules and following subjects:

1. "Bible as the Word of God." "Thanksgiving for the Word of God." "The Bible of Jubilee."

Prizes will be taken from the Scriptures. Other subjects will be the original work of the competition. Words and music may be the work of two or three members.

There are three sections: Junior (under 14 years of age), Intermediate (14-19), and Senior (20-25). Prizes will be awarded in each section.

The adjudicator's decision is final. The copyright of the Bible Society, and the prize will be awarded if entries are received by 31st October. Prizes in the Junior section will be \$1500, \$1000 and \$500. Intermediate section \$2000, \$1500 and \$1000. Senior section \$3000, \$2000 and \$1000.

Entries close on Tuesday, December 1st, 1964, at the Secretary, Church Competition, 101, Market Street, Sydney.

## HOW PROPER?

By NANCY E. SARTIN

four areas. America, Philippines, India, and Turkey. The industrial capacity of these areas, along with widespread unemployment, is a real business headache.

Developing countries export chiefly raw materials have suffered recent years from a sharp drop in prices. This is one area where self-interest may replace those of Europe's dense population is supported by industry. Only 20 per cent of European people are farmers, and you would expect, per capita incomes in 1960, were over \$1000 a year. America's per capita income of \$1900 is earned by a labour force of which only 13 per cent are farmers.

If the hungry nations are to feed themselves, most of their farmers will have to abandon their present holdings and garden plots so that bigger fields can be more efficiently cultivated.

Only the enlightened self-interest of affluent nations will provide capital impetus for a technical and social change, and industrial development in U.S.A.

Both misunderstandings have been aimed at the Vatican and they ought to be scolded once and for all.

The view of a Pope himself is best expressed by his words: "I have had much to do with which had audience with him."

Up of the Centre the Pope said: "You come to Rome to set up a new centre, which may serve to make the Anglican Church better known, and, reciprocally, to promote better knowledge of the Roman Catholic Church."

"This is the first step in practical ecumenism—to know. This is the first step in practical ecumenism—to know. This is the first step in practical ecumenism—to know."

"The distance which separates us should first be diminished by mutual respect and knowledge; a knowledge free of prejudice, informed, and sincere; eager to discover not only what separates us but what unites us; a knowledge which banishes mistrust and clears a way for dialogue and may draw nearer still."

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## LEAST COIN FUND HELPS LADS

ECUMENICAL PRESS SERVICE

Geneva, November 28 (I.P.S.)—The least coin fund, contributed by the Fellowship of the Least Coin Fund, has helped victims of the recent floods in the Balkans.

In November, 1959, the Asian World Christian Conference, the East Asia Christian Conference, and the World Council of Churches of the Least Coin Fund.

This fund is to encourage every Christian woman to post a letter in prayer periodically to her country towards support of the least coin fund.

and women's participation in ecumenical activities.

## THANKSGIVING IN ISRAEL

ECUMENICAL PRESS SERVICE

Geneva, November 28 (I.P.S.)—The 10th anniversary of the United Nations Partition Plan for Israel was marked by a thanksgiving service in Jerusalem.

Delegates from all Protestant churches and church agencies in the country were joined by representatives of Orthodox and Catholic churches.

The Ministry of Religious Affairs, the Ministry of Education, and the Ministry of Health.

Israeli Broadcasting Corporation broadcast the service on November 28.

## BRIDGING THE GULF

By THE RIGHT REVEREND R. S. DEAN, EXECUTIVE OFFICER, ANGLICAN COMMUNION

WHEN the Archbishop of Canterbury visited the Anglican Province of the Pacific in 1962, he was the first to visit the course of the Pacific.

He was building a bridge which for centuries has lain between the Church of Rome and the Church of Canterbury; a bridge of respect, esteem and of charity.

The day following a plank in the bridge was laid where the Archbishop dedicated the Anglican Centre in Honolulu, the first of its kind.

"This is a place where the Christians of different traditions meet and come to know one another, and such personal knowledge and understanding lay a vital part in ecumenical work."

"The distance which separates us should first be diminished by mutual respect and knowledge; a knowledge free of prejudice, informed, and sincere; eager to discover not only what separates us but what unites us; a knowledge which banishes mistrust and clears a way for dialogue and may draw nearer still."

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to any who wish to acquire it, either this is done by correspondence or by direct purchase.

There are many opportunities for receptions and gatherings at which the least coin fund can meet one another.

To provide facilities where scholars from different parts of the Anglican Communion can further their researches and studies in the relationships between the Roman Catholic Church and the churches of the Anglican Communion.

On the comments freely to be heard in the Centre at the time of the inauguration there is an immense amount of good will for it and even eagerness for its success.

It deserves to be widely known, and to be supported by individuals as well as by the Anglican Budget of the Anglican Communion.

It is hoped eventually to have a library of about ten thousand volumes, and voluntary contributions of points of view held throughout the Anglican Communion and covering in the main the history of the Anglican Church and Spirituality.

Thanks to the Bishop of the United States, the 100,000 free hundred volumes of the series are already on their way to the Anglican Communion.

The Council, with the Anglican Church as chairman, is as respects the least coin fund, as common as is practicable, and to be members in Rome serve as an Executive Council, and to be members in Rome serve as an Executive Council, and to be members in Rome serve as an Executive Council.

It lives at the Centre and his address is Palazzo Doria, Via Del Corso 303, Rome. I hope you will please write to Canon Finlay at the Centre, and I hope you will please write to Canon Finlay at the Centre, and I hope you will please write to Canon Finlay at the Centre.



