

# THE AUSTRALIAN

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## BISHOP BROTHER FOR THE NEW DIOCESE OF N.T.

### BISHOPS' MEETING LAST WEEK

The House of Bishops of the General Synod has elected the Dean of Trinity College, Melbourne, the Reverend Kenneth Bruce Mason, to be first bishop of the newly-formed Diocese of the Northern Territory.

The authority of the bishops so to do, without the customary participation of the clergy and laity, derives from a Canon of the General Synod ratified by the Diocese of Carpentaria (from which the new diocese has been created) and by the Queensland Provincial Synod.

The bishop-designate, who is aged 39, was born in Sydney; but he has spent the greater part of his ministry in the Australian outback, including the Northern Territory.

Mr Mason was educated at Brisbane High School, of which he is the first former student to become a bishop at the Sydney Teachers' College (of whose alumni the late Bishop Hilliard was the first to be consecrated); at St. John's Theological College, Morpeth; and the University of Queensland.

On leaving school in 1945, Mr Mason was awarded a scholarship to the Sydney Teachers' College. He served for some four years in the N.S.W. Department of Education after completing his training—in Goulburn and Forbes.

He was then accepted as a sub-ordinant by the late Bishop A. L. Wyle, and undertook his theological training at Morpeth before joining the Brotherhood of Christian Brotherhood in which he served from 1954 until 1963.

Press Release connected at the time of the gathering.

The Press Release, at first sight, is a fine example of non-sensu, replete with such phrases as "A matter which exercised the minds of the bishops was..." The actual proceedings, however, while conducted with due decorum, appear to have been great fun.

For the first time, votes were actually taken. Until now, the procedure since the late Archbishop Morley's time has been to avoid votes and to seek an episcopal consensus.

The Release was nowhere more guarded than in its reference to three matters of particular interest to lay people.

One: "The honorary ministry of 'worker-priests' deacons."

Two: "The administration of Holy Communion."

Three: "The remarriage of divorced persons."

Four: "Prayer Book Revision."

In five lines, the Press Release said merely that worker-priests/deacons now acted in ten dioceses, and that the bishops of the Province of Western Australia had been "charged with the task of informing the bishops of their training and deployment."

#### WORKER-PRIESTS

Behind this Delphic pronouncement lies, of course, much variety of approach. The bishops of Western Australia, radicals to a man, have charged courageously (or rashly?) ahead on their own initiative for some time past, making honorary deacons and ordaining worker priests on a scale that would have aroused Bishop Burgess's envious admiration.

Slightly to the East of Western Australia, bishops are somewhat more conservative, and the easternmost of all dioceses has yet even to consider such an innovation.

"Training" is one of the operative words. The bishops of the West are realistic, who know they have to come up with some

jolly good answers about training and qualifications of honorary ministers.

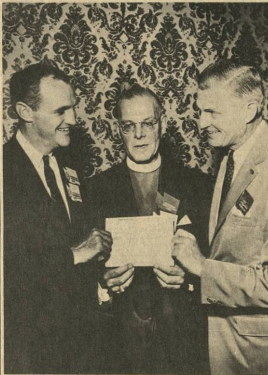
A mere three lines in the Release covered perhaps the most potentially revolutionary development of all. The actual words were:

"The bishops amended a preliminary resolution concerning the administration of Holy Communion to permit lay people to assist the clergy in certain specific circumstances."

Not the phrase, "lay people?" Not "laymen?"

One can understand and approve the bishops' dislike of sensationalism; but this was perhaps not quite fair to the secular world.

(Continued on page 11)



The National Discernment Press, an organisation of discernment editors in the Episcopal Church in the U.S.A., raised enough money among themselves to buy a printing press for the Diocese of Melanesia. Mr J. Chapin (right) of Washington is seen presented the cheque for \$2,000 to Mr W. Taylor, executive officer of the M.E.C. Commission, and the Right Reverend R. S. Dunn, Executive Officer of the Anglican Communion, at Seattle last month.

## BISHOP DEAN REFRESHINGLY CRITICAL IN TWO CITIES

FROM OUR OWN CORRESPONDENT

Melbourne, October 23

There is an innocent explanation for the great number of clergymen seen wearing their well-known "cassocks" here early today. It had nothing to do with the Caulfield Cup: they were breakfasting with the Executive Officer of the Anglican communion.

The Bishop of Caribou, British Columbia, the Right Reverend Ralph Dunn, has been succeeded for five years to his post, which he describes as "anything but executive".

His duties have already taken him sixteen times around the world, and he is now visiting Australia.

During his brief stay in Melbourne, an opportunity was made for him to meet clergy and lay representatives from the parishes.

The Bishop celebrated Holy Communion at St. Paul's Cathedral at 8 a.m., assisted by Bishops Sambell and Amott and the Dean of Melbourne.

Those present then moved to the Hotel Australia for breakfast.

In a humorous, but very much to the point address, the Bishop described himself as a missionary bishop, not an administrator, and his work as a missionary bishop, not an administrator, and his work as a missionary bishop, not an administrator.

He said that the whole point of his visit was to be found in point four of the document, evaluation of all church activities by the test of mission.

The big question is how far our structures help or hinder our witness, and not merely the use of our resources for propaganda.

An obvious problem is the matter of the ministry, but all areas of the Anglican communion have their problems, for example, "Architectural" in England; "Church extension" in North America, where some of the best work is being done; and "Liturgical" in the United States.

The great problem of the Church is to make it clear that it is not a home for confirmed invalids, he said.

Following his Melbourne engagements Bishop Dean went to "Gillbrae" for the Bishop's Meeting.

Later, in Sydney, he told THE AUSTRALIAN that while he was reluctant to say anything about the Australian Church, on the strength of so short an acquaintance, he had formed the impression...

(Continued on page 11)

## DEPORTED BISHOP RESIGNS

ECUMENICAL PRESS SERVICE

Cape Town, October 13

The Vice-Governor of the Diocese of Kimberley and Kuruman in South Africa has announced that Bishop C. Edward Crowther has resigned as from October 31.

The Reverend G. A. Pullen said that the resignation was tendered by cable; the Bishop is now in the United States.

Bishop Crowther, a British-born citizen of the U.S., was deported from South Africa on June 29 because of his criticism of the apartheid policy of the government.

Arriving in New York in early July, he said that he would resign his position as bishop "in exile" for an indefinite period.

(After the resignation was accepted in South Africa, it was announced that Bishop Crowther has received a six-months appointment with the Centre for the study of Democratic Institutions in Santa Barbara, California, which was approved by Dr. Robert H. Hutchins. He will be a "Visiting Fellow".)

Mr Pullen said that one of the reasons Bishop Crowther gave for his resignation was that the continuing payment of his full stipend was causing the diocese more expense than it could afford. Kimberley and Kuruman are the poorest dioceses in South Africa.

## UNITY TIME

TABLE

ANGELICAN SERVICE

London, October 23

Cantersbury Cathedral on October 10 gave about unanimous approval of the time-table directed to secure unity between the Church of England and the Church of Scotland.

Only two members of the Lower House dissented when the vote was taken.

It is hoped that by May, 1970, Convocation will be ready to ask the government to introduce the necessary legislation for union.

The Bishop of London, the Right Reverend Robert S. Dunn, who presented the new timetable to a joint meeting of both Houses, emphasised that without a substantial majority in favour of the scheme, neither Church should go forward to stage one.

What presented a substantial majority was a matter for Convocation to decide.

His own opinion was that he would not be satisfied with anything less than 75 per cent.

## INCREASED FORCES DEPLORED

The Bishop of Newcastle, the Right Reverend A. H. Church, after consultation with the Synod of Queensland, the House of the diocese, has issued the following statement:

"As Christians, we have always reviewed with concern the central commitment of the Church to the Government of the world."

"We feel that the escalation of the present Government of the world is a grave danger to the peace of the world."

"We further urge that all Parties to the present conflict settle the conflict."

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The Reverend K. B. Mason.

His Brotherhood service included five years at Gligarda, western N.S.W., three years at Darwin, and a year at Alice Springs.

Mr Mason was then granted leave of absence from the Brotherhood to study at the University of Queensland, whence he graduated in Arts.

#### ACTING WARDEN

He was appointed acting chaplain at Trinity College, 1964, and Dean in 1966. He has been acting Warden since August 1967, in the absence of the Warden in England.

Only the diocesan bishops, as members of the House of Bishops, took part in Mr Mason's election.

Thereafter, the dioceses were joined by the confederations of assistant bishops present, and the formal, constitutional House of Bishops was transformed into the informal annual Bishop's Meeting.

One thing is certain: the spirit of this year's meeting was quite different from the tone of the

The Australian Council of Churches has sent to the Prime Minister a statement stressing the urgent need to bring escalation of the Viet Nam war to a halt.

"The hardening of position and continued military escalation open an apparently endless vista of horror," the statement says.

Quoting World Council of Churches proposals to break the current impasse, it suggests the following inter-related points:

One: In seeking to create the possibility of negotiations the U.S. should stop the bombing of North Viet Nam.

Two: The U.S. must, either in advance of or in response to the cessation of bombing, indicate by word and deed its readiness to move towards negotiations.

South Viet Nam should not oppose but should move towards negotiations and should further agree that the National Liberation Front (Viet Cong) be represented to them.

REVERSAL

"The immediate and on-going duty which rests upon all who are concerned with peace-making in South-East Asia, is to press steadily and urgently for bringing the escalation of the war in Viet Nam to a halt, for a reversal of the present military trend and for conditions where the people of Viet Nam may

work for the solution of their own problems without foreign intervention," the statement says. Stressing that "the responsibility for political decision is a grave one," the statement says "we pray for those who bear it."

It also adds, "Christians should beware of allowing the long continuation of the war to give rise to callousness and to disregard of the human tragedy and the continuing impact."

The statement endorsed by the A.C.C. Executive and forwarded to Mr McEwen, adopted by the Central Committee of the World Council of Churches at its recent meeting in Cere...







## C.E.M.S. GIVES VALUABLE AID TO THE GINEAN EQUIPMENT FOR NEW HOSPITAL AT ORO BAY

FROM A CORRESPONDENT

Last Saturday, October 21, in S. Paul's parish hall, Ipswich, the Church of England Men's Society in Queensland presented the Assistant Bishop of New Guinea, the Right Reverend Beran Meredith, with operating theatre equipment valued at \$4641.

S. Margaret's (old Hospital) began in early 1946, just after the last war. The building was constructed of wood framework with corrugated iron walls and roof, on a slab of concrete which had once served as an American Army doghouse factory. The locality was low lying and swampy and drainage and mosquitoes were a constant problem. The condition of the building had reached the stage of being beyond repair, and the roof leaked so badly in parts that it was necessary to keep up your umbrellas or use a tin inside.

The hot water system constituted a 44-gallon drum set on a frame six feet above ground level to give water flow with a fire hose in its base fixed with bush wood. Operations were mostly done under the light of candles, lanterns or torches, and visiting surgeons never failed to be horrified when a member of the staff was detailed to keep the flies from settling on the wound during operations.

### EIGHTY BEDS

The new S. Margaret's Hospital is a six-story, eighty-bed structure, built in permanent concrete, properly equipped to supply water and electricity supply, the provision of staff quarters, laundry and cooking facilities, a chapel, lecture room, operating theatre and sterilising department completely insect-proofed. The total capital cost is \$50,000.

On September 16, 1966, in S. Matthew's parish hall, Sherwood, the C.E.M.S. launched its appeal for \$4,000 to provide the operating theatre equipment for the new

hospital, construction of which is now almost complete.

All branches were set a target figure on a membership basis and in the majority of cases these were exceeded.

When it is considered that the total membership of the society in Queensland numbers 450, and in the short period of 54 weeks they have raised an amount of \$4,303, this achievement must rank high in the field of "special project" fund raising.

### MANY EFFORTS

This effort together with an amount on hand before the launching of the appeal, has enabled the society to supply a greater amount of high priority equipment than at first envisaged.

Members participated in many activities in raising their quota for the appeal, e.g., scrap metal, waste paper and bottle drives, men's dinners, barbecues, card evenings, etc. and also personal solicitation in parishes.

The items of equipment presented included: Autoclave, X-ray machine, operating table, E.M.O. ethel and anaesthetics, anaesthetic machine, incubator—Kronin model, hand centrifuge, E.E.F. battery and reagents, steriliser—electric (constant sterilising), stainless steel, Hamburg mobile operating theatre lamp, dark room equipment and accessories.

The presentation of the equipment was made at a dinner organised by the society at which 170 members representing most

Brisbane, October 23

The society was founded in Australia on December 20, 1905, at Toowoomba in Brisbane and as part of our jubilee celebrations in 1965, we launched an appeal for funds to provide a job for the Church in New Guinea as the vehicles in use were all ex-Army units which had been rescued from the jungle after the last war and their usefulness had come to an end.

This appeal also covered a period of 54 weeks and raised \$4,303. In addition to the job we were able to provide a considerable amount of badly-needed workshop equipment.

The Archbishop of Brisbane, the Most Reverend P. N. W. Strong, opened and blessed the largest building project for forty years at Slade School, Warwick, on October 14.

## NEW BUILDINGS AND POOL OPENED AT SLADE SCHOOL

FROM A CORRESPONDENT

Brisbane, October 23

The Archbishop of Brisbane, the Most Reverend P. N. W. Strong, opened and blessed the largest building project for forty years at Slade School, Warwick, on October 14.

The Archbishop processed through the school since 1906. Processing across the road, the Archbishop blessed and opened the new Boys' House containing two dormitories—the first part of a larger plan—and a house-master's flat, naming it Robertus House after Archbishop Ryan Roberts, one-time Headmaster of Slade, and now Headmaster of the Marryat Memorial School in New Guinea.

His address, the headmaster, Mr. H. J. Whybri, emphasised that Slade School, deliberately and proudly retaining a small school, offered individual attention which resulted in an Old Boys' Association, the Parents and Friends' Group, which were the strongest and emotionally the most deeply committed groups he has come across in his experience in several Queensland schools.

The new Roberts House was a direct result of this feeling, expressed directly by the National

overlooking all parts of the school since 1906.

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Fund Raising Council of Australia since 1966.

Processing through the school grounds the gathering resumed at the new swimming pool constructed, with several other buildings, as a result of the munificence of the late Mr. J. W. Fletcher.

The Archbishop moved round the pool and changing rooms, as he sprinkled and blessed the area in blessing.

Mr. Fletcher, accompanied by her daughter, unveiled the memorial plaque naming the bath the J. W. Fletcher Memorial Pool.

House Relay teams proved to be the largest gathering of parents, friends, Old Boys, and visitors from other schools, that the water was as the headmaster said, real, before morning tea in a crowded school hall, after which all had ample opportunity to inspect the new work and to revive their memories of the old.

## CANONS INSTALLED IN PERTH CATHEDRAL

FROM OUR OWN CORRESPONDENT

Perth, October 23

A new chapter Canon and seven lay canons were inducted into office at S. George's Cathedral by the Dean of Perth, the Very Reverend James Payne.

The new Chapter Canon is Canon W. G. P. D. Palmer. He was elected by the diocese Synod in August to the vacant canonry seat of S. Augustine.

This vacancy occurred through the resignation of Canon C. J. W. Duncanson in 1965.

After the installation the Dean welcomed him with a preaching scarf bearing the crest of S. George's Cathedral.

The seven lay canons, recently appointed or elected, hold office for a term of three years. After giving public assurance of their intention to serve the cathedral justly, diligently and impartially, they were welcomed to their special seat in the nave.

The new canons are: Sir Stanley Prescott (Vice-Chancellor of the University of WA), elected by the congregation.

Professor C. J. B. Clews (Deputy Vice-Chancellor of the University of Western Australia).

Mr. P. M. Moyes (Headmaster of Christ Church Grammar School), appointed by the Archbishop.

Mr. F. H. Palmer (an electrical engineer), appointed by the diocese.

Mr. B. C. Williams (architect), elected by the congregation.

Mr. F. E. D. (retired clerk of the Legislative Assembly), elected by Chapter.

## A "LIVING DOLL" IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, October 23

A church function on a difference took place in St. George's Hall, Perth, on October 13. It was a fashion display and sale of dolls' clothes in aid of the Anglican Missionary Council.

The function was organised by Mrs. L. M. Evenden, a former Sunday School Organiser of the Diocese of Perth. She had worked for months on the effort and the result was a first-class function.

A complete range of clothes for dolls from five inches to twenty inches, attractively boxed, was available for sale.

A feature was a display of "Round the World Tea Towels" collected by Mrs. Evenden and Miss B. Williams in their world travels.

The focal point came when Mrs. C. Appleton (wife of the Archbishop) declared the display open.

Then Margaret Williams, aged two, a "living doll" in the eyes of the guests, was taken forward to present a gift to Mrs. Appleton.

It was a dramatic effect and climaxed some very fine organisation.

The Anglican Missionary Council benefited to the extent of more than three thousand dollars.

## FIRST SOOT TURNED

FROM OUR OWN CORRESPONDENT

Melbourne, October 23

In realising the setting of the foundation stone of the new church for St. Stephen's, Hill Street, on November 18, the turning of the first soil was performed by the Very Reverend the Reverend Horace Hall, on Sunday, October 15.

This was essentially a domestic occasion, at the 8 a.m. service, when there was also a church prayer service.

An existing building was crowded for this service, and the vicar was assisted by the Reverend C.E.B.S. and the Reverend Rich. McCall.

After the Nicene Creed, a procession was formed, and moved out to the site of the new church, where the vicar gave a short address, followed by appropriate prayers.

The Vicar's Warden, Mr. M. Holloway, then outlined the story of fund raising for the new building over the past six years, and the vicar was then presented with a gold-plated spade (chopped) for digging gold, and move suitable for real gold, to turn the first soil.

The procession then moved back to continue the service of Holy Communion.

The foundation stone will be blessed by the Archbishop of Melbourne, the Very Reverend M. Brown, and set by Lady Brooks, widow of a former Governor of Victoria.

## AFRICA SERVICE

FROM OUR OWN CORRESPONDENT

Perth, October 23

The annual service for the Africa Service was held in St. George's Cathedral on October 15 when the Very Reverend James Payne, Dean of Perth, presided.

John Lide, Rector of Malpas, presided.

Mr. Lide, a member of the United Nations for the Propagation of the Gospel, served in Africa for many years.

The lessons were read by two women: Mrs. Agnes was Rector of Malpas, and Mrs. Lide, a member of the United Nations for the Propagation of the Gospel, served in Africa for many years.

Special prayers were led by the Rector of St. Margaret's, Nedlands, the Very Reverend Mr. Appleby was a C.E.M.S. missionary in Africa from 1954 to 1965.

Members of the Simba Club, composed of former residents of Africa, attended the service.

## MISSIONARY SEEN AS SYMBOL OF THE CHURCH UNIVERSAL

FROM A CORRESPONDENT

"The missionary is of the nature of the Church; he is the symbol of the universality of the Church and the reminder of the foreignness of the Gospel in any human situation."

This aspect of the function of the missionary was brought out by the Right Reverend the Most Reverend Bishop Goodenough of Melbourne, in his address at the S. Andrew's Hall third day at the college on October 14.

St. Andrew's Hall is the Church Missionary Society's Federal Training College situated in Parkville, Melbourne.

Bishop Goodenough addressed the gathering of 200 on the climate and setting for mission to today and particularly as it is related to Africa.

He was able to share insights and findings from several missionary and ecumenical conferences he has attended around the world in recent years.

Mr. A. T. Kerr, chairman of the C.E.M.S. Federal Training committee, chaired the function and the students formed a choir for the occasion.

### WARDEN'S ADDRESS

The warden, the Reverend Frank Foxles, spoke of the things which make up the richness of the life of S. Andrew's Hall, built by the study of the Word of God; the fellowship within the group; the community and the inter-racial contacts available both in the

matter of fellowship and of opportunities of witness.

Afternoon tea was served in the grounds and visitors met the staff and students.

Some excellent displays were prepared by the students on the areas where they hope to serve: Africa, Australia, Tanzania, India and Pakistan.

The story of life at S. Andrew's was told to visitors with a set of coloured slides and a taped commentary, also the work of one of the students.

### PRAYER PARTNERS

In the three and a half years that the college has been in existence, 100 missionaries have trained and gone out to Kenya, Tanzania, India, West Pakistan, India, Sabah and West Malaysia.

If you wish to support this training in your prayers, write to S. Andrew's Hall, 190 The Avenue, Parkville, Victoria, 3052.

To receive the college News Letter write to: Prayer in Formation.

There is also a Prayer Partner scheme in which you may wish to have a prayer link with one of the missionaries in training. An offering will be sent to church work in India.

This prayer support is a source of help and strength to those in training and enables many to participate in the preparation and ministry of the students.

## DEACONESS HOUSE ACTIVITIES

FROM OUR OWN CORRESPONDENT

Melbourne, October 23

Two separate functions in one day meant a busy time at Deaconess House, Fairfield, on October 14.

In the afternoon, the annual musical evening was held, with a programme contributed by four singers from an amateur singing group. Proceeds were helped by a table for sale of gifts.

The evening found some 70 young people attending for a youth rally, the time for the year.

Many of those attending came from parishes where Deaconess Houses are working.

They were able to hear an illustrated lecture from Canon W. Holt on South-East Asia, which was given by Canon W. Holt on South-East Asia, which was given by Canon W. Holt on South-East Asia.















# SYDNEY'S GARDEN VILLAGES

PART of the Church's valuable real estate in St. James' Glebe, Edgecliff, Sydney, includes high priced blocks of land in Jersey Road.

Land suitable for building in part of town features more than 510 a square foot, but the diocese is not selling.

Instead, the existing blocks are to be converted into the site of an eight-story block of units for pensioners of all creeds, together with 22 double-decker "studio units", also for pensioners, next door.

The entire project is to be called Macquarie Towers. It will be the tenth in a series of new dynamic Retirement Projects that have set the Church of England in Sydney at the forefront of people who do care about Australian women over 60 and men past 65.

More than 100 fortunate pensioners are already enjoying the full benefits of life in these villages, at a cost to them of no more than 80 per cent. of their age pension, in many cases much less.

One of these unique projects for community living with complete privacy was the Mowill Village at Castle Hill — a dream of the late Archbishop's wife, Dorothy, who before her death had urged the formation of a Church Veterans' Village.

The Mowill Village is a memorial to the late Archbishop and Mrs Mowill and was commenced by donations by parish.

The Commonwealth Government added twice the amount of money raised for the building fund. The rest has been up to the Church.

The village now houses 420 people in a spacious rural area surrounded by trees and the flowers of a nearby nursery.

Though it is officially listed under the Church's "homes for aged persons" it bears no resemblance to any institution or home. It looks like what it is: a thoroughly modern village.

Nuffield Village, on the adjoining hilltop, has 280 residents in a similar contemporary surroundings.

It is the latest project to be completed since Mowill Village began in 1958.

Like others at Glebe, Winston Hills, Dyrpio and Ryde, its building expenses were subsidised by the Commonwealth on two-for-one basis.

## FOUR TYPES

In distinct types villages four distinct types of accommodation have been provided in up-to-the-minute design and decor. Though they are essentially for the old, nothing is old-fashioned.

The first — and predominant — accommodation is individual home units, complete bedrooms, living room, bathroom and kitchen for a basic rent of \$2.50 a week.

Next comes hostel-type accommodation for people who are not able always to cook and eat for themselves. Sunny-bed-sitters, each with a view, are serviced twice weekly, all meals provided.

The charge for this and the remaining two types of accommodation is 80 per cent. of the age pension, not enough to run the hostel at anything like a profit, but enough to leave residents with at least the dollar a week for purchases at the village kiosk, or their Christmas stocking.

The third accommodation is residential care, for residents who need the attention of a trained nurse and nurse the village provides.

More than half of the people in this section of the village have terminal illnesses.

Finally, there is a full-time nursing clinic which can also be used by those who may be only temporarily ill.

Surgeries are provided for visiting doctors to consult and examine patients. A close watch is kept on all prescriptions and steps to ensure that no one takes the wrong ones by mistake.

But the real bonus of these clinics is not just the modern

equipment, hygiene and nursing care. The bedside visits from the chaplains and other villagers are worth of that, and more.

This constant element of human contact and *simpatico* has been the Mowill and Nuffield villages come alive. It has also helped many people in the state stay ill, in every sense.

Part of the plan for the villages laid down by the Board of Management, headed by Archbishop Leane and Archdeacon C. A. Goodwin, is that there should be as little "planning" of activities as possible.

Regimentation, in any manner, is discouraged throughout the villages. Institutionalism, as such doesn't exist in any of them.

"People, no matter what their age, must be given the chance to amuse and occupy themselves. Otherwise they become vegetative", says board spokesman, Mr Donald Coburn.

At Mowill there is no roster for the croquet court. Residents can choose to play with their organic games among themselves.

Similarly, there is no compulsion to attend pottery classes or learn other crafts.

Only all the facilities are available to the pensioners.

"I do believe the most enthusiastic gardeners in Sydney live in our villages," Mr Coburn

adds. The recreation rooms are communal, as are the libraries.

Even the chapels are used for every kind of Christian service.

Visitors call in at any time, as often as they like. Many residents have installed telephones in their units.

All can do their daily constitutional job by walking about the village picking up the latest gossip.

"And always, for those who are not bed-ridden, there is a place of their own to come home to after a day's work."

Having a place of their own was always the dream of 68-year-old Mrs Emily Corridan and her husband. Having lived through two depressions (the 1917 one as well as the 1930) they finally saved enough to buy their first cottage in 1957.

Ten days later Mr Corridan died.

**PRIVACY VALUED**

"I felt lost in that cottage by myself," she told a visitor this week at St. John's Village, Glebe.

Mrs Corridan now shares a unit there. She has been living at the village for the past three years, together with 94 other pensioners, all accommodated in double or single unit.

"I like to get out and about a lot," she said, "to go visiting as much as I can. But it is

nice to have a place of your own to come home to."

"The older I get the more I value privacy. It's worth every cent you pay for it."

Hundreds of people at the Church of England Retirement Villages feel exactly as Mrs Corridan. Elderly people everywhere do.

And the Sydney villagers, drawn from all sections of the community and nearly every Australian State, are no exception.

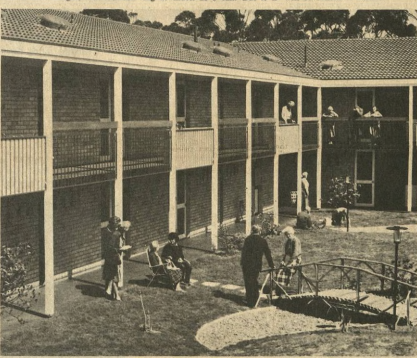
In this respect alone social workers agree that these villages are equal to the best homes for the aged in the world, including Scandinavia.

"Nobody," they emphasise, "who has been used to the rigour of a private life ought to be deprived of it in old age."

Macquarie Towers, like St. John's Village at Glebe, will be only for people who can care for themselves. It will be initially financed by founder donors.

This system enables men and women, either married or single, who have reached retirement age and have a few thousand dollars in hand to contribute a third of the cost of a unit (the Government pays the remainder) and live in it for the rest of their lives.

When the unit is vacated it will be rented to others.



Nuffield Village, Castle Hill, Sydney.

## CHAIRMAN WINS FESTIVAL ART PRIZE

FROM A CORRESPONDENT

Mr Geoffrey Mill, chairman of the Co-operative for Abolishing Led, has been awarded the B.M.C. Waratah Festival Sculpture Prize. He was judged outright winner of the \$1,000 prize.

The prize-winning entry was entitled "Leda and the Thermomuclear Swan".

According to Mr Mill, it is a symbolic re-working of the "Leda and the Swan" legend, which recounts how the Greek god Zeus in the guise of a swan takes the Queen of Sparta, Leda, as a lover.

He bears him the fabulous twins, Pollux and Castor, who are finally imbued with a strange kind of immortality by Zeus, being gods, then mortals, on alternate days.

**HEAVENLY TWINS**

In another version of the story, they became Gemini the Heavenly Twins.

In my interpretation, said Mr Mill, the "swan" represents a thermonuclear attack or threat to society, which is represented by Leda.

"The result of this assault is the birth of people and groups of people who organise against the thermonuclear destruction of man."

**SYMBOLISM**

"This is represented in the sculpture by the symbol of the Committee for Nuclear Disarmament."

Mr Mill added, however, that the sculpture may be seen also as simply an abstract assemblage of metal.

In January of next year, Mr Mill's novel, "Nobody Dies But Me", will be released in Australia as a paperback.

The late P. R. Stephenson, a noted critic and author, said of Mr Mill's novel, "It makes classic and I think that this work by Geoffrey Mill will sooner or later attain classic status."

# 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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# SPARE A THOUGHT FOR HA CHOKKO

By JEAN ASHTON

An Australian priest, the Reverend David Wells, of the Society of the Sacred Mission, and Brother William Gapper, minister to the parish of Ha Chokko in the new independent country of Lesotho. Ha Chokko is a village in the hills of the mountainous country of a parish of some 2,000 square miles. Most of the pastoral work is done by trekking on horseback.

Two urgent questions face Father Wells. Where will he get a doctor for the mission hospital? And how can he obtain sufficient money to pay teachers? The only doctor there plans to return to England after some two years' service. So far there is no replacement.

At present the hospital is staffed by the doctor, an English matron, three African staff nurses and some nursing aids. It serves a huge area and is truly Christian in every sense.

There are seven schools in the parish. Some teachers are trained, others are not. In one school a teacher is trying to teach five classes, in another, four.

It is not uncommon for an unqualified teacher to cope with three classes.

Thus, Father Wells writes, "is an impossible situation. Government pay salaries for just under half to the teachers, the mission must find the rest."

## C.E.B.S. FESTIVAL IN SYDNEY

FROM A CORRESPONDENT  
The foundation day of the Church of England Boy's Society in Australia, is being celebrated in the Kuring-gai area, Sydney, with a week-long festival from October 29 to November 3.

One of the branches, Sea-Cliff at St. John's, Gordon, will have a parade and English breakfast in their parish church on Friday. At the service the new book, "Spirit of St. John III" will be dedicated in the church grounds.

The select preacher at the service will be the vicar-chancellor of C.E.B.S. in Sydney, the Reverend Cole.

On the following Friday, November 3, the Sea-Cliff will stage a musical, variety "Revue". The cast consists entirely of C.E.B.S. and officers, who will present a programme of music, satire, ballet and fashion. Proceeds from the "Revue" go towards the new boat.

The national membership now exceeds 13,000 boys. In the Kuring-gai area alone, there are some 450 C.E.B.S. and officers in twelve branches.

## ELECTION DEAD-HEAT

FROM OUR OWN CORRESPONDENT

Melbourne, October 23  
A most unusual situation has arisen from the elections which took place at last month's Synod of the Diocese of Melbourne.

In addition to the usual three lay members of the Council of the Diocese, it was necessary this year to fill a fourth place, as an additional vacancy had occurred through resignation.

Nine nominations were received, and when the count was it was discovered that three retiring members, Dr. G. B. Bearham, Messrs G. R. O'Brien and L. Bishop had all been re-elected, with a dead-heat for fourth place.

This means a postal ballot of all members of synod, in order to determine the election for fourth place, and the necessary papers have been forwarded, with October 20 as closing date for the election. It is many years, if ever, since a similar situation has occurred.

The retiring clerical members of the council, Canon N. G. Thomas and L. G. Harmer, and

The schools are open to Christians, and non-Christians. "I can't hold back the modern world," said Father Wells, "but we must try to prepare the people to meet the take the strains of modern life... we must prepare them to take the strains of modern citizenship." Any help that can be given, however small, will be appreciated.

## HALF A TEACHER?

"It is not nice to ask one's friends for money, but a pound or two would be wonderful. If a group or parish would undertake to support a teacher—or half a teacher—for one or more months, it would be more than wonderful."

The sum required to support a trained woman teacher at Ha Chokko is roughly between £25 and £30 per month.

Local people are being trained to accept responsibility for their own schools. But there must be a carefully planned and often costly—'not always even as often as necessary'—for funds and some intervention.

The people can be shown only gradually that they must set aside

money from the next harvest for the school, or coat and plough land for it.

The largest river is the Singu, which flows through the centre of the parish and is often dry.

"Every time I've crossed it," Father Wells writes, "the water has been up to my knees—and this is in our horseback."

"The week before last I was up to my chest in it. Snow had fallen... I retraced my steps through snow and wind. Four outcrops therefore missed out this month."

When Father Wells's letter was read aloud in Adelaide this month to the S.S.M. Compassions—more familiarly called the cathedral prayer group—it was decided to take immediate action.

None of us could afford much, but we sent off what we could that very day—not enough for a month, but more than enough for "half" a month.

Father Wells's address is: The Reverend David Wells, S.S.M. Ha Chokko Mission, P.O. Box 3, Maseru, Lesotho.

## OBITUARY

### THE REVEREND A. F. V. H. SHEPPARD

We record with regret the death of the Reverend A. F. V. H. Sheppard, who died on October 9 in Adelaide. Mr. Sheppard was forty-eight years of age.

Our own correspondent writes: "The Rev. A. F. V. H. Sheppard, who was born in Ireland and took his Bachelor of Divinity degree from Trinity College, Dublin, in 1942, he died in 1942 in 1942 and died in 1942 in 1942. He was a man of God, who had exercised a very effective ministry while on the staff of the Diocese of Adelaide. He served curacies at Donaghadee and St. John's Church in Ireland before coming to Adelaide as a Chaplain in 1946. He was a member of the Anglican Parish of St. James in Adelaide, and was stationed in Germany with the British Occupation Forces."

After a period of service in England and in the Middle East he came to South Australia as Chaplain to the R.A.F. at Edinburgh in 1946. He was a popular and effective chaplain, and also became well known and liked amongst South Australians. It was no surprise, therefore, that he was asked to come to Adelaide to retire from his chaplaincy, he returned to Adelaide.

He had succeeded the staff at Presbyterian Grammar School as well as being a member of the staff in 1964. Since then he has endeavored himself to the boys and to the members of the staff as a man of great enthusiasm, and devotion to his calling as a

priest, a teacher and a guide to the young.

The funeral service was held in St. Jude's Church, Brighton, on October 11 at 4 p.m. The officiating minister was the rector, the Reverend P. P. A. Hopkin, in whose parish A. F. V. H. Sheppard lived and who had received considerable help from him in Sunday duties, and in the service. An address was given by the Headmaster of Presbyterian Grammar School, Canon K. R. Kay, extolling the high qualities of A. F. V. H. Sheppard as a man of God, who had exercised a very effective ministry while on the staff of the Diocese.

The burial took place after the service at St. Jude's Church Cemetery. There was a very large attendance including the members of the staff of Presbyterian Grammar School, and a number of the senior boys of the school.

The Bishop of Adelaide, the Right Reverend T. T. Reed, had officiated at the requiem celebration of Holy Communion in the school chapel on the morning of the funeral.

We extend our sympathy to Mrs. Sheppard and to her son and two daughters.

## DR K. TAYLOR

We record with regret the death on October 18 of Dr. K. Taylor, wife of the Rev. K. Taylor, Rector of Rosedale, Diocese of Gippsland, as the result of a road accident.

Dr. Taylor, who was a daughter of the late Bishop D. B. Blackwood, was for many years a missionary, with her husband, in India.

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New York, October 23

Successful co-operation between the World Council of Churches and the Roman Catholic Church on social and political issues would make it possible to "call for the problems of Christian unity," Dr. Eugene Carson Blake, W.C.C. general secretary, said in an address at Garrett Theological Seminary, Evanston, Illinois, on October 11.

Citing the experience gained by churches that have co-operated in the World Council of Churches, Dr. Blake said it is clear that the co-operation developed in life and work during the decades has made fruitful contributions to the church in mission, in faith, and in order.

By his address the seminary students on "Major Issues before the World Council of Churches." The first issue, he said, was whether the W.C.C. should move forward faster or should slow down. Even among ecumenically minded people there was disagreement, he noted.

Some were impressed by the rapid changes taking place in society and believing the Church must change rapidly too in order to relate to modern man.

Others urged going slow "in order to consolidate the true and obvious ecumenical gains of the half century."

A second issue arose from the "crisis of faith."

"The biblical, theological and metaphysical assumptions of the most intelligent Christians are being deeply challenged, whether in the name of materialism, scientific experimentalism, humanism, logical positivism or biblical exegesis and hermeneutics," Dr. Blake said.

"The question before the Church today is how to formulate the eternal truth of the Gospel in new ways that are understandable and persuasive to modern man."

A third issue was defined as "the measure and means of increasing dynamic co-operation with the Roman Catholic Church."

Dr. Blake noted that in the area of service to humanity, in the area of social justice and establishment of economic order, and in the area of world-wide co-operation should be easier than on theological issues.

## INEFFECTIVE

"There is no good theological reason for continuing our separate programmes which are ineffective against the needs and urgency of the problem now faced by all humanity," he maintained.

Acknowledging that there were important ethical, social, economic, and political differences among Christians, Dr. Blake would not say that it is no important Catholic-Protestant or Protestant-Orthodox difference in these matters.

"And it is clear that in the area of social justice and economic order, the various bureaucratic bodies would find ways to bring the whole field of Christian good-will and the vision to bear upon the great social and political issues of our day."

The fourth issue facing the W.C.C. was the "problem of the world becoming a

world community, and quickly before it is too late."

Tracing the development of the "crisis of faith," Dr. Blake said: "The inter-continental and inter-racial setting make it possible to link up anywhere on earth... The neighbourhood of killing is now world-wide."

A world community required common values, common laws, common social instruments, mutual aid and faith.

"We are obviously far from having these yet," he said. "But the Church must remind us all with power that nothing less than the ancient vision of one world under one God will suffice to avoid disaster."

## SUDAN PERMIT FOR AFRICANS

ECUMENICAL PASTORS SERVICE Nairobi, October 23

The Government of Sudan, through its ambassador in Kenya, has made known its decision to permit applications from Africa to enter the Sudan for pastoral work.

A letter sent by the Sudanese secretary of the A.A.C.C. to the general secretary of the A.A.C.C. at St. Michael's, stated: "I am pleased to inform you that in pursuit of its declared policy of welcoming all Christians from Africa to enter the Sudan for pastoral work."

The Sudanese secretary of the A.A.C.C. said: "The Sudanese government has decided to permit applications from Africa to enter the Sudan for pastoral work."

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## THE SMALL ARMS RACE . . . I

## BATTLE TICKETS, NO MONEY DOWN

ONE of the least publicised recent statements by President Johnson was his estimate of the national defence budget for 1968, a whopping \$73 billion.

Now that figures have appeared for the early months of 1967, it is clear that this year's total may well reach that projected for next year, and that five or six billion may have to be added to the estimate for 1968.

Sums so vast become meaningless. This year's increase of \$10 billion was enough by itself to disbalance the national economy.

What the Defence Department spends each year to protect the United States would produce the means to blow up the world ten times over.

A great deal of it goes for nuclear armaments. How efficient are these so-called small arms as a defence?

More important, how efficiently does control of nuclear arms insure peace for the world while small arms trade remains uncontrolled?

The United States spends \$12 on defence for every \$20 spent on groceries, \$20 for every \$10 spent on public education, \$1400 for the average family of four each year.

One-tenth of our entire gross national product goes for defence.

Yet there is less debate in Congress on the gigantic defence budget than on programmes proposed in housing, education, economic opportunity and overseas aid, all of which lumped together are insignificant by comparison.

In 1966, more money may be spent on defence by the United States than in 1945, when 50 per cent of the national budget went for arms. The present budget is not attributable chiefly to American involvement in Viet Nam.

## BORDER CLASHES

We have developed in the past two decades, on the principle of deterrence, a large permanent military establishment, a conscripted army, and a national posture of belligerence, all of which are alien to American democracy.

However, deterrence has not purchased peace in the last twenty years. Neither nuclear weapons, nor large standing armies, nor the development of more and more sophisticated armaments has prevented a constant recurrence of hostilities.

The chief effect of continued American advances in ordinance is the increased lethal capability which any nation can purchase; and the consequent higher cost in lives and money of any small border clash between belligerent states.

Into the Middle Eastern tinderbox the United States, Russia, France, and England poured

This is the first of four articles, under the general title of "The Small Arms Race," written by Nancy K. Sartin for Kerygma, a Festival of the Word of the Diocese of the Diocese of the National Council of the Churches of Christ in the U.S.A., and distributed by the Episcopal Church in the U.S.A.

neary \$44 billion in military equipment during years of peace. More than half of it is now strewn useless across the Sinai Peninsula and among the hills of Syria and Jordan.

We can put a price on the lost hardware. The dead, the injured, and the homeless are not so easy to evaluate, but they are also part of the cost paid by Middle Eastern countries for the arms build-up.

Nuclear arms do not present an immediate threat to peace. But, as the U.S. Arms Control and Disarmament Agency points out in its 1966 annual report:

"The increasing international trade in conventional armaments . . . can result in the initiation or acceleration of regional arms races." ACDA can urge controls, but has no power to regulate the exchange of arms.

An easy commodity to come by, arms are purchasable on more favourable credit terms than some other merchandise.

Unlike staple foods, for instance, which are to be paid in dollars at a going interest rate of six per cent, arms can be bought from a friendly big power on local currency, often at four per cent interest.

Such terms encourage insecure nations to over-reach their means in order to purchase a security that becomes unreal as neighbouring states do the same.

To fend off potential aggression, external or internal, a nation often creates a climate of mounting hostility while draining its economy of capital and revenues that are essential to the growth of actual national security.

When India and Pakistan fought over Kashmir, and in the Arab-Israeli war, both sides used American weapons, some of which are not yet paid for. India finds it more and more difficult to import food for her drought-stricken regions.

Assistance to rebuild the mutilated Arab lands economies lags far behind the replacement of arms.

When arms are not available by official government agreements, they can be gotten privately or through "third nation" arrangements.

Neither the U.S. nor Russia puts any ceiling or stipulation on arms sales, though many controls are exerted over international trade.

How much does the world spend on arms, on battle tickets? The most recent tallies, those for 1964, show a total for the world on \$12.6 billion by conservative calculation.

Country of NATO and the Warsaw Pact accounted for 85

per cent of this, with Russia and the United States far in the lead.

For all these nations war is hypothetical. The world's affluence, stability, and full dinner pails are contained in this group.

War becomes a real danger to nations whose security is threatened by scarcity and who do not fit under the protective mantle of a great power.

These, the Third World, are not just undeveloped areas. They are the victims and battle grounds. They pay for the battle tickets in the small arms out of their own pockets.

That other fifteen per cent of each year's arms is paid for by hunger, ignorance, and shortened life expectancy by 70 per cent of the world's people.

Jordan, for instance, spent \$59 million on defence in 1964, 144 per cent of her gross national product. Seven out of ten Jordanians cannot read.

A Jordanian farmer is old at forty from years of grueling hand cultivation of crops that provide scanty subsistence.

## CONSTANT DRAIN

What he spends on arms out of his yearly income would not take you and your family out for an evening, but it would be enough for him to buy a goat for milk, or schooling for one of his children.

And he will still spend it in the years ahead to pay for equipment now half buried in the sand of the Negev.

Occasionally an underdeveloped nation comes to resent the constant drain of resources into defence purchase and decides to develop its own weapons.

One such case is detailed in a recent study of J. H. Hoagland and J. B. Teeple in a newly issued study of the economies of armaments.

Egypt decided in 1962 to design and build its own missiles. "Importing foreign technical advice, a programme was undertaken, engineers, equipment, testing facilities, and more advice, a hundred million dollars or so was sunk in the scheme in its first hopeful phase.

A tangle of technical problems, mechanical failures, and mishaps drew more and more heavily on government funds.

Four years and hundreds of millions of dollars and man hours later, Egypt abandoned the project uncompleted and bought ten missile ships from Russia. And they were taken by Russia in the recent war.

The benefits in learned skills and applicable technology that rub off on a programme in a highly developed economy do

not accrue in a less industrialised nation such as the U.A.R., which has no industries capable of absorbing them.

Meanwhile, needed manpower and scarce materials have been diverted from pressing problems of land reform, irrigation, and education.

The Egyptian economy is further belated than ever. Yearly expenditures of half a billion dollars (in 1964 the sum was \$320 million spent by Egypt plus \$220 million in Soviet aid) help keep Egypt in abject poverty and chronic debt.

The tally for other developing nations is similarly discouraging. Where cash of any kind is scarce, a down payment on defence installations is the investment most likely to bring beneficial results, but the one most likely to be urged on easy terms.

Battle tickets, no money down. The politics of the small arms race will be the subject of the second article in this series, "Any Number Can Run."

## PIONEER IS 85

ECUMENICAL SERVICE

GENEVA, October 16

Dr. Laszlo Ravasz, retired bishop of the Reformed Church in Hungary and a pioneer in the ecumenical movement, celebrated his 85th birthday, September 29.

Author of some 30 volumes on theology, Bishop Ravasz was active in the Life and Work movement, attending the Stockholm Conference in 1925.

He represented his W.C.C. at the First Assembly of the W.C.C. at Amsterdam. Since 1948 he has lived in retirement at Leányfalu, Hungary.

## SOME MINOR ISSUES

ANGLICAN NEWS SERVICE

New York, October 23

Some of the many pieces of "minor" legislation passed at the General convention at Seattle were not reported in the Press. These, however, are the kind of changes which will affect every Episcopal congregation.

The Convention urged effort at all levels of society for the placement of non-white priests in predominantly white congregations, and provisions for giving poor and non-white children educational opportunities in church-related schools.

It also took the position that all church-related institutions must be open to all.

The Convention called for increased efforts to end discrimination in our national life and endorsed "open occupancy" in all housing.

The Convention also dealt with a number of ecumenical questions heard the Consultation on Church Union.

It approved of the participation, with approval of the diocesan bishop, of members of other churches in Episcopal services of Burial and Holy Communion and of extending invitations to all "Godly persons" to address congregations from pulpits of Episcopal Churches.

## PASTORAL LETTERS

When the House of Bishops decided not to publish a Pastoral Letter, but to issue two Position Papers, the question of the relationship between, and authority of, these two forms of communication was raised. A resolution from the House of Bishops called for appropriate changes so that both would have

equal authority and both would be communicated to all members of every Episcopal parish. Approval was later given by the deputies.

How to communicate Pastoral Letters was also debated and approval given to mailing them rather than reading them from the pulpit.

Also encouraged by the Convention was the establishment of interdiocesan metropolitan councils. These councils would be composed of representatives from dioceses which minister to an "urban sprawl" that it on both sides of diocesan boundaries.

Convention dealt with the question of the communicant status of divorced persons, calling for the admission of all "living in stable family union" but was defeated by the House of Deputies. During debate it was stated that this whole issue was one for determination by the diocesan bishop.

## GOOD RESPONSE

ANGLICAN NEWS SERVICE

London, October 23

More than £125,000, half the target, has so far been raised by the Bishop of Lichfield's Appeal to industry for the provision of church buildings on new housing schemes in the diocese.

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## SENIOR BIBLE STUDENT

### RELIGION OF THE HEART

By WINIFRED M. MERRITT  
STUDY No. 5

Nature of Worship.

Men worship God in proportion as they have conscious relation with Him. The worship of God is involved in the very idea of Him, for if we postulate God at all it is a Being worthy of worship. The desire to worship will flow up from within the soul; it cannot be externally imposed. It is the response of the heart, and is born of intuition and emotion. In the Bible, the worship of God is universal on the part of all who acknowledge Him. We cannot make a collection of worship passages, for worship is not defined by special terms nor confined to special occasions; it can form a topic for independent treatment.

In the Old Testament, worship was called forth by the acts of God during the various periods of the nation's history. For personal and family blessings, men worshipped Him in early times in simple forms of their own choosing. When the national consciousness was aroused, they worshipped Him by the leading of their prophets, in forms suitable to the more developed situation. Then, as worship came more and more to be conform to that practiced in the Temple, it tended to become gradually more uniform and standard.

Hebrew religious melody had, in large measure, its origin and was closely akin to the ordinary daily life of the nation. In the history of some of the Psalms, there is evidence of the adaptation of what was probably popular folk tunes, "The Hymn of the Morning," "The Song," "The Silent Dove," "The Dove of the Distant Terebinth," "Destroy Not" were the first words of a well-known love song. A curious word "Selah" occurs very frequently throughout the Psalms, and it has had scholars puzzled.

"SELAH!"

It may denote simply louder playing or singing—forte, or perhaps an instrumental interlude while the singing ceased. It appears to have been derived from a word meaning "to raise," and therefore to have signified "up," being, it would seem, a direction to the musicians to strike up with one or other of these two intentions.

From such musical directions, we realise that formal Hebrew music was well organised and controlled. Subsequent religious reformation under Hezekiah and Josiah included the restoration of abandoned musical ritual belonging to David's time; and after his return from Babylon, the musicianship of "The Sweet Singer of Israel" was invoked to give grandeur to the dedication of the Second Temple, descendants of Heman and other leaders of the Temple services, undertaking the reconstitution of the music as it had existed in pre-exilic days.

There is no conclusive evidence that the Hebrew musicians generally advanced beyond untutored improvisation. They were contented sometimes with representing the air on successive rising or falling scales of the scale. How far they grasped the nature of a chord or of harmony has not been resolved, but they have been aware that certain combinations were pleasing to the ear, and would have associated these with the most auspicious or successively. There are probably existed a written musical notation of some kind, though of this nothing has been preserved. Primitive music in general, and that of the Hebrews in particular, is marked by an element of rhythm rather than by any elaboration of melody. Orchestration as we know it is a much later development.

The pure poetry of worship is revealed in the cry of lamentation over the City of God, isolated and desecrated by the Babylonians in 586 B.C.

## GROUP TO BE APPOINTED TO STUDY MARRIAGE

ANGLICAN NEWS SERVICE

A group of theologians of the Church of England is to be appointed by the Archbishop of Canterbury with the Archbishop of York, to present a statement on Christian theology and marriage.

This is a direct result of a motion tabled in the Convocation of Canterbury on October 11 by Canon P. A. Welby who asked for the setting up of the group.

Attempts in the Convocation to have a committee set up by the Archbishop to take another look at the Church's attitude to divorce, and to give fresh consideration to the question of marriage in church of persons who have been divorced, were blocked by the House of Bishops on October 10.

When the two Houses, Bishops and Priests, had been meeting for the Archbishop of Canterbury, the Right Reverend L. M. Charles-Edwards, argued for the setting up of such a committee. He wanted to have a group to confer with any similar joint committee of the Convocation of Wales.

It would have two aims. To consider ways in which the Church might better serve its pastoral ministry towards all who have been divorced, and to give fresh consideration to the question of marriage in church of persons who have been divorced.

### OPPOSITION

Dr Charles-Edwards was not without supporters, but there was powerful opposition. The Archbishop of York, the Right Reverend K. C. Mortimer, and the Right Reverend J. D. Strachan, declared that the Church must be definite in its witness.

The Joint House were settling down to a long debate when Dr Ramsey intervened to say that he would remit the motion to the Upper House.

There the bishops discussed it at length in committee. They did not vote.

Instead they agreed to a proposal by the Bishop of Birmingham which had the effect of sabotaging the idea of setting up a committee.

The motion approved was in these terms: The Upper House

believes that the Christian theology of marriage must be the basis of the Church's marriage discipline and ministry to divorced persons, and taking account also of conversations with other churches on possible changes in the civil law, it does not favour, at present, setting up a committee on the terms of the Bishop of Worcester's motion.

Bishop Charles-Edwards, when he submitted his motion, said that hardly a week went by with one of his clergy approached him on the matter of an application he had received for remarriage.

### BITTER EXPERIENCE

In forty years' ministry he found that couples who wished to remarry in church were desperately anxious to make their second marriage a success.

They had learnt by bitter experience most of the qualities necessary for marriage and they wanted to begin their life together with a service in church. A parish priest now confronted by a couple wanting to remarry in church of persons who have been divorced.

The Archbishop of Stafford, the Venerable B. Stratton, declared that the Church must be definite in its witness.

He added that any relaxation of regulations had been largely overlooked by the laity.

It was that at most of the time such weddings but they had accepted the discipline of the Church.

What would happen if the Church changed the regulations? To allow some marriages would be nothing short of scandalous.

The next day the Archbishop of Canterbury said the bishops were doubtful about the setting

London, October 23

up of a committee in the particular terms (those asked for by Bishop Charles-Edwards) at the moment.

Such a committee would have to rest on a thorough examination of the Church's teaching concerning the indissolubility of marriage and nullity.

The members of the Upper House were anxious that a thorough doctrinal consideration of marriage should be proceeded with.

### "MORE SEVERE"

The need for the authority of the Church in the matter to be made clear was emphasised by Archbishop F. A. Pichard.

There had been significant development in other churches, he said, and it was high time the Church in England made a review of the total situation.

"We have to face the fact that the Church of England has got a marriage discipline more severe than that prevailing in any other church in Christendom," he said.

This has grown up almost inconvertibly from the Church's unwillingness to set up a system of divorce.

"There are certain streets or blocks of flats where I minister have something like one in four of the people living there have been through the divorce courts."

"This sets up an extremely large and difficult pastoral problem."

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## MISSIONARIES IN INDIA ATTACKED AND DEFENDED

ECUMENICAL PRESS SERVICE

New Delhi, October 23

The increasingly vociferous campaign against foreign missionaries in India has drawn a sharp reply from the U.S. Ambassador to India, Mr Chester Bowles.

He labelled these attacks "invention" inspired by "bigotry, prejudice, and self-interest," and saw them as part of a systematic effort to "destroy the co-existence" between India, the U.S., and voluntary organisations working to combat famine in Bihar.

Speeches by the Minister of Irrigation in Bihar, Mr Chandra Sekhar Singh, set off the newest polemic.

He charged that agents of the Central Intelligence Agency (U.S.A.) "camouflaged as missionaries" had infiltrated certain industrial regions.

He said he had received many complaints that victims of famine and flood in Bihar had been converted to Christianity in return for promises of help.

The children in mission schools are forced to sing the praises of the U.S.A., he claimed.

### BIHAR

In reply, Ambassador Bowles cited the work done in Bihar by Roman Catholic relief services, the W.C.C.'s Division of Inter-Church Aid, C.A.R.E. and members of the Peace Corps.

For the last few months these organisations have been providing a daily meal to 41 million children, 11 million pregnant women and mothers, and 21 million other adults.

They have built nearly 200 kilometres of roads, helped to erect 100 kilometres of dams, dug or deepened 343 wells and 50 reservoirs. Also they have

built 15 houses, mainly schools. While not all Indians accept the charges unreservedly, a special correspondent for the French newspaper "Le Monde" states that in the face of simultaneous pressure from the Left and the Right, the government has been forced to yield.

### EMBARRASSED

Some members of the upper class are embarrassed that foreigners are undertaking relief work when far too many Indians remain indifferent, it is said.

For the moment, however, the government is unable to cancel the increasingly severe restrictions imposed on foreign missions in India, according to "Le Monde".

The children in mission schools are forced to sing the praises of the U.S.A., he claimed.

### WOMAN PREACHER FOR S. PAUL'S

ANGLICAN NEWS SERVICE

London, October 23

A woman will preach S. Paul's Cathedral for the first time on November 12.

She is Miss Janet Lacey, Director of Christian Aid.

On the next Sunday Fr Thomas Corbishley, S.J., will preach at the cathedral, the first Roman Catholic to do so.

Miss Lacey and Fr Corbishley have been connected for some years with Christian Action day which celebrates its twenty-first anniversary in November.

## RELIGIOUS EDUCATION AIMS TO BE CLARIFIED

ANGLICAN NEWS SERVICE

London, October 23

A commission under the chairmanship of the Bishop of Durham, Dr Ian Ramsey, began on October 4 a two-year study of the thorny problem of religious education in schools.

It is the first full examination of the subject by the Church of England for more than 40 years.

It is sponsored by the Church of England Board of Education in association with the National Society, an independent Anglican organisation.

The commission will attempt to clarify the principles, aims and methods of religious education.

Dr Ramsey said the whole commission would be "open-ended".

We have reached a time when there is tremendous interest in the religious education of children.

"Many teachers are concerned about methods and content. It bristles with problems, but the commission will endeavour to be both critical and objective."

Many people believed the subject was not receiving the full weight of thought and rethinking it required.

It was necessary to take evidence from opponents of religious education, but they were anxious not to be range at the expense of depth.

Nor would their brief necessarily be limited to the Christian religion.

A Christian education in their own country would be their major concern, but in probing that, Dr Ramsey hoped they

might say something about other religions as well.

Another member of the commission, Professor J. H. Willard, head of the Education Department, made it clear that the commission would not see their task as making teachers to fill the churches.

Schools could do a job of arousing interest and the Church could build on that.

Answering criticism that the commission did not represent the opinions of the laity, the Bishop said he would not be surprised if one or two members said they were teachers.

The commission would close its ears to nothing.

The report which the commission prepares will be submitted to the House of Education and Science and the Parliament.

Its recommendations will go to the Church of England Board of Education and the National Society, and the Church Assembly.

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