

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 an ordinand by the late Bishop A. L. Wylie, and undertook his theological training at Morpeth before joining the Brotherhood of the Good Shepherd, in which he served from 1954 until 1963.

Press Release connected at the end of this page.

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

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

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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 presenting the cheque for \$2,000 to Mr W. Taylor, executive officer of the M.E.C. Commission, and the Right Reverend R. S. Dana, Executive Officer of the Anglican Communion, at Seattle last month.

DEPORTED BISHOP RESIGNS

ECUMENICAL PRESS SERVICE
Cape Town, October 23
The Vice-Chancellor 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 is headed by Robert Hutchins. He will be a "Visiting Fellow".

Mr Pullen said that one of the reasons Bishop Crowther gave for his resignation was that it could not contain payment of his full stipend was causing the diocese heavy expense that it could afford. Kimberley and Kuruman are the poorest dioceses in South Africa.

UNITY TIME

TABLE

ANGLICAN NEWS SERVICE

London, October 23

Cantabrigia Convention on October 10 had about unanimous approval of the time-table directed to secure unity between the Church of England and the Methodist Church.

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 initiate the necessary legislation for union.

The Bishop of London, the Right Reverend Robert Stopford, 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. Housden, after consultation with the Synod of the Diocese, has issued the following statement:

"As Christians we have always reviewed with concern the conflict in Vietnam. We have disapproved of the Government's decision to increase Australian commitments."

"We feel that the escalation of the Vietnam conflict is a far cry from the peace and justice which we have always professed."

"We further urge that all parties to the conflict should be guided by the principles of the confict."

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 entering a well-known city hotel 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 Drew, has been seconded 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 a.m., assisted by Bishops Sambell and Arnott 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 Executive Officer in terms of the Irishman having trouble in riding a horse trying to get on and to get off at the same time."

HINDERANCES

He said that the whole point of M.R.I. is 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 propagating ourselves.

An obvious problem is the matter of the ministry, but all areas of the Anglican communion have their problems, for example, "Architectural genius in England; Church extension in North America, where some times it seems to be simply making it easier for fewer people to attend churches and better churches."

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

Following his Melbourne engagements, Bishop Dean went to "Gibbula" 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)



The Reverend K. B. Mason.

His Brotherhood service included five years in Gilgandra, in western N.S.W., and a year 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.

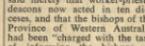
ACTING WARDEN

He was appointed assistant chaplain at Trinity College in 1964, and Dean in 1966. He has been acting Warden since August this year, 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 conditions of the present bishop, and the formal, constitutional House of Bishops was transferred 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



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A.C.C. WARNS OF TRENDS IN VIET NAM

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 positions and continued military escalation open an apparently endless cycle of horror," the statement says.

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

● In seeking to create the possibility of negotiations the U.S. should stop its bombing of North Viet Nam, either in advance of an ir response to the cease-fire bombing, or the establishment by word and deed its readiness to move towards negotiations.

● South Viet Nam should not oppose but should move towards negotiations and should further strengthen the National Liberation Front (Viet Cong) be represented to us.

● The immediate and on-going death 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 Holt, was adopted by the Central Committee of the World Council of Churches at its recent meeting in Geneva.

REVERSAL

"The immediate and on-going death 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

THIS WEEK'S ISSUE	
1. The Need for the Sacred Ministry	Page 2
2. C.E.M.S. Help Guinea Hospital	Page 3
3. Sydney's Gardens Villages	Page 7
4. Spruce a Thought for Ha Choook	Page 8
5. The Small Arms Race	Page 9
6. Theologians and Marriage	Page 10

LETTERS TO THE EDITOR

The Editor does not accept responsibility for the content of letters sent to him. Letters should be sent to the Editor, 200 St. James Street, Perth, Western Australia. Letters should be sent to the Editor, 200 St. James Street, Perth, Western Australia. Letters should be sent to the Editor, 200 St. James Street, Perth, Western Australia.

S. MARK'S INSTITUTE

BISHOP BURGMAN MEMORIAL

To the Editors of THE ANGLICAN Sir,—May I call the attention of your readers to the Memorial to Bishop Burgman which is now being instituted? All his life the Bishop was concerned with the great issues of truth and human freedom under God. He believed in education as serving these issues, and greatly benefited the Anglican community by his unlimited teaching of theology at Australian universities. He was anxious to him that the Church, which fulfils a large part of the spiritual life of the Australian so far as education is concerned, should be encouraged to research and scholarship in the realm of theology.

Accordingly, he conceived the idea of S. Mark's Canberra. It is obvious from the vision of S. Mark's which he set before diocesan synods (and, indeed, anyone who came close to him in the later years of his life) that he felt it should serve the Church in the broadest sense. The distinction between clergy and laymen, Catholics and Protestants, were largely irrelevant before the freedom of the spirit which was his aim to be encouraged. The Bishop distanced constitutions, and it has fallen to those who follow him to interpret his vision in constitutional terms. There has now been some work in constitutional terms, and the Mark's Institute of Theology and Education has been set up. Mark's Institute of Theology and Education has been set up. Mark's Institute of Theology and Education has been set up.

VIET NAM WAR

To the Editors of THE ANGLICAN Sir,—The recently-reported remarks of the Archbishop of Sydney and the "Four Corners" programme on October 14, which state that the candidates were able to receive their first communion with their parents. This is a "special" service of every congregation, and it is not a "special" service of every congregation, and it is not a "special" service of every congregation.

THE CHURCH IN ENGLAND

To the Editor of THE ANGLICAN Sir,—Recently the Executive Council of the Anglican Communion, the Right Reverend R. S. Balwyn, expressed surprise about the title "Church of England in Australia" which has been adopted here. In his view, no limiting in its implications. The thought of England, in his view, no limiting in its implications. The thought of England, in his view, no limiting in its implications.

sincere members of both clergy and laity who are working hard to prevent any deterioration happening in our church here. What is really needed is a larger survey of the field of work open to the Church, and a well-planned energetic effort to meet with it. To quote only two, one such is the need for many more centres of influence throughout the whole country, showing new possibilities for the use of the position with them.

With regard to which, your writer was closely in contact for several years, it is establishing a new presence in many rural districts. This is a valiant effort to deal with the position of small village parishes which are losing their old village character. It is a most inspiring sight to see what is being done in many places through the group ministries. The dormant Church is becoming the advancing Church.

Yours, etc. J. C. EARL, Walkerville, South Australia.

SPECIAL SERVICES

To the Editor of THE ANGLICAN Sir,—The Prayer Book makes it a great mistake to think that it is that special service should be within the framework of, or at least a part of, the sacramental system. The Coronation of the Monarch, perhaps the highest service on a national level in England, the ordination to the priesthood, and the marriage, the most important service in the life of a priest, are all outside the framework of the sacramental system.

The correctness of the Prayer Book intention in the matter of special services is perhaps the one that comes to me recently when I attended a Confirmation service where the candidates were given a life of service. Jesus left us in the world to do his work, and he expects the same from us. He expects the same from us. He expects the same from us.

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Roman authority which was to imprison him without trial, wrote to prevent any deterioration happening in our church here. What is really needed is a larger survey of the field of work open to the Church, and a well-planned energetic effort to meet with it.

It is not this ecclesiastical fear of a possible demand for an American "presence" to keep the peace, but a desire for a small power and wisdom? It is not saying, "God made a mess of it," but a desire for a small power and wisdom? It is not saying, "God made a mess of it," but a desire for a small power and wisdom?

Surely before we talk of "containing" the spread of Communism, we must ask much more deeply. "What is God's present purpose in the world?" and as we compare what we learn of the puritanical standards of many aspects of communist life and compare them with the sexual and acquisitive horrors of the West, we must see one possibility more than another. We must ask how our faith community can be a part of the work of Christ in his world a few years back. We have a spiritual battle, and we must be as powerful as any atomic bomb.

Perhaps it is relevant to recall that even when Hitler reached the peak of his power, he could plunge the world into a war which was "Christian" Communism. It is the revolution and the spread of Russian Communism, and we must be as powerful as any atomic bomb.

Surely we must face the present situation not only with the knowledge that God is angry, but also with the Christian knowledge that we are in a life of service. Jesus left us in the world to do his work, and he expects the same from us. He expects the same from us. He expects the same from us.

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'D LIKE TO KNOW...

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

How can I keep going?

My correspondent is in a situation where, because of unusual circumstances, seven days a week she has to work in a small house with the same person. She is engaged in a Church undertaking, but somehow the feeling of seeing the person twenty-four hours a day, seven days a week, has built up the tension that she wonders just how she is going to keep going.

I am distressed that I am not able to cope with the situation and feel that I have failed badly. The need is so great... I can't control feeling as I do, or I can't control feeling as I do, or I can't control feeling as I do.

Plainly we must accept ourselves as we are, and our feelings as they arise. We must not be disturbed by feelings of guilt or a sense of shame that we feel as we do.

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government. On the other hand He denounced the evil practices under the Roman system of government. He denounced the evil practices under the Roman system of government. He denounced the evil practices under the Roman system of government.

Readers are invited to submit questions for answer in this weekly column. Questions should be sent to the Editor, Queensland Market, 200 St. James Street, Perth, Western Australia. Questions should be sent to the Editor, Queensland Market, 200 St. James Street, Perth, Western Australia.

Constant exposure to those in demand, even if only for a short time. Where this seems to be the case, it is only a matter of time before tension breeds irritability, exaggeration and exhaustion.

Don't deny your humanity. Your feelings are common to all. Accept your anonymity, your hostility. Don't aim at a perfection which is not possible in this life.

Your faith is that you cannot express your feelings but I wonder if this isn't part and parcel of the Christian life. We all need to be open with others, to say what we feel about a situation, though we dare not.

Others may shake as we do, but we are in the balance, and tend to be lacking. How much, then, we need the assurance of feeling safe with someone, knowing that while we are there we are not alone, and that we are not alone.

S. MARK'S COUNCIL MEMBERS

Twelve members of the Council of S. Mark's Institute of Theology and Education have now been named.

The constitution provides that the Diocesan Bishop of Perth should be a member of the council, and the Bishop of Perth, the Reverend R. S. Balwyn, has agreed to accept this office.

FRIENDS OF THE RETREAT HOUSE

FROM A CORRESPONDENT Melbourne, October 23 The annual retreat of the Friends of the Retreat House was held at Cheltenham, Victoria, from October 13 to 15.

Friends of the Retreat House are a group of people, including non-Anglicans, who support the work of the Sisters of the Holy Name at the Retreat House, Cheltenham, Victoria, by private subscription. The honorary secretary is Mrs E. Paton, 611 North Balwyn, Victoria, 3104.

HOLIDAY HOMES FOR ABORIGINALS

To the Editor of THE ANGLICAN Sir,—I am organising a holiday scheme for Aboriginal children of this district for the Macleay Aboriginal Welfare Commission, and am wondering if you could help in this matter.

Yours faithfully, (Mrs) FREDA CRIBB, Brisbane.

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CANTERBURY BOOK DEPOT

22 LEIGH STREET, ADELAIDE, SOUTH AUSTRALIA

THEOLOGICAL • BIOGRAPHIES BIBLES • GEN. LITERATURE PRAYER BOOKS • NOVELS

SYDNEY'S GARDEN VILLAGES

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

Land suitable for building in that part of town covers 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 the convenience of all residents. It will be built 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, a cut to them of no more than 40 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, the late 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 parishioners.

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 260 residents in a similar contemporary surroundings.

One of the latest projects to be completed since Mowill Village began in 1958.

Like others at Glebe, Winston Hills, Darpo and Ryde, its buildings and services were tailored to the needs of the community.

FOUR TYPES

In both these villages four distinct types of accommodation have been provided in up-to-the-minute design and décor. Though they are essentially for the old, nothing is old-fashioned. The first — and predominant — accommodation is individual home units, complete bedrooms, living rooms, 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-bedded" units, 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 full costs 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 staff 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 the doctors to consult and examine patients. A close watch is kept on all prescriptions and steps are taken 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 all of that, and more.

This constant element of human contact and *simplicitas* has been the Mowill and Nuffield villages come alive. It has also helped many people in their state of mind to every scene.

Part of the plan for the villages laid down by the Board of Management, headed by Archbishop Lonsdale and Archbishop 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 vegetable", says board spokesman, Mr Donald Coburn.

At Mowill there is no roster for the croquet court. Residents organise games among themselves.

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

Only all the facilities are available for the gardeners.

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

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 afterwards.

Having a place of their own was always the dream of 68-year-old Mrs Emily Corrigan 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 Corrigan died.

PRIVACY VALUED

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

Mrs Corrigan 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 units.

"I like to get out and about myself," she said, "so I 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 — worth every cent you pay for it.

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

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

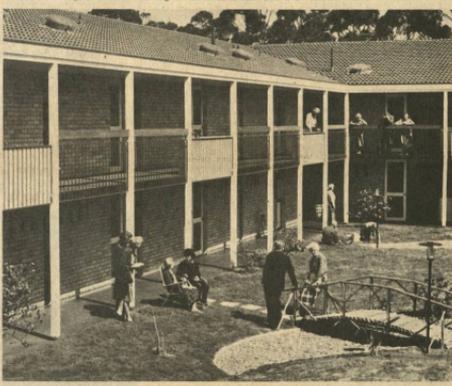
In this respect also social workers agree that these villages are equal to the best homes for the aged in the world, including Scandinavia.

"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, to have a place of their own in hand to contribute a third of the cost of a unit (the Government pays the remainder) and double or single units.

"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 Abolitionists Ltd, 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 Theronomonial 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.

She 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 yesterday, "the Swan represents a thermonuclear attack or threat to society, which is represented by Leda.

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, 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:

\$1.00 (including postage) net.

75 cents (including postage) to members of the Trust.

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney.

THE CHRISTIAN APPROACH TO OTHER RELIGIONS

A new edition of this popular work by the Most Reverend George Appleton, Archbishop of Perth, is now available. Price: 40 cents (postage 5 cents).

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney.

"The result of this assault is the birth of people and groups of people who organise against the hermeneutical 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 novel.

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

SPARE A THOUGHT FOR HA CHOKO

By JEAN ASHTON

An Australian priest, the Reverend David Wells, of the Society of the Sacred Mission, and his Brother William Gapper, minister to the parish of Ha Choko in the new State of Queensland, in the north-eastern country of Lesotho, Africa.

Ha Choko is a village in the hills of the mountains and the centre 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 three 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. "This," Father Wells writes, "is an impossible situation. Government pay salaries by 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 Boys' Society in Australia, is being celebrated in the Kurringal area, Sydney, with a weekend festival from October 29 to November 3.

One of the branches, Sea-Crest at S. John's, Gosford, will have a parade and festival Eucharist in their parish church on Friday. At the service their new boat, "Spirit of S. 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 W. G. B. Lloyd.

On the following Friday, November 3, the Sea-Crests 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. In the Kurringal 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 vacancy, as an additional vacancy had occurred through resignation.

Nine nominations were received, and when the count was made it was discovered that three retiring members, Dr. G. B. Bearman, Messrs G. 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. S. Thomas and L. G. Harmer, and

The schools are open to Christian, and non-Christian. He can't hold back the modern world from Lesotho," Father Wells writes, "but we must try to prepare the people to meet the life... we must prepare them to take the responsibilities of 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 Choko is roughly between £25 and £30 per month.

Local people are being trained to accept responsibility for their own schools. But it needs to be carefully explained and orientated to — not always even as often as it should, for funds and snow intervene.

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

money from the next harvest for the school, or come together 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 horseback.

"The week before last I was snowed out of all my work. Now 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 at Adelaide this month the S.S.M. Compassionate—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 'whole' teacher for a month, but more than enough for "half."

Father Wells's address is: The Reverend David Wells, Ha Choko 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.

His own correspondence with the Bishop of Adelaide, Canon W. R. Kay, extolling the high qualities of A. F. Sheppard as a man of God, who had exercised a very effective ministry while on the staff of the school.

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

After a period of service in England and in the Middle East he came to South Australia as Chaplain to the R.A.F. in 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 when he was invited to retire from his chaplaincy, he returned to Adelaide.

After his resignation the staff at Patteny Grammar School as well as the staff of St. Jude's 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 a 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. Hopton, in whose parish A. F. Sheppard lived and who had received considerable help from him in Sunday duties, concerning the service. An address was given by the Headmaster of Patteny Grammar School, Canon W. R. Kay, extolling the high qualities of A. F. Sheppard as a man of God, who had exercised a very effective ministry while on the staff of the school.

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

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

DR K. TAYLOR

We record with regret the death on October 18 of Dr Kathleen Taylor, wife of the Reverend P. F. 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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"ONE WORLD OR DISASTER," DR BLAKE TELLS STUDENTS

ECUMENICAL PRESS SERVICE

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 deal with the "global 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 of Christians of all faiths and traditions over the decades has made possible contributions to unity in mission. In faith, he said, is the key to unity.

In 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 slower "in order to consolidate the true and obvious ecumenical gains of the past."

"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 experimentation, 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, increasing co-operation with the Roman Catholic Church and establishment of economic development opportunities worldwide, co-operation should be easier than on theological issues.

INEFFECTIVE

"There is no good theological basis for continuing our separate programmes which are in large measure ineffective and unproductive," he said.

Recognizing that there were structural and political differences among Christians, Dr Blake said he was not in favour of an important Catholic-Protestant or Protestant-Orthodox difference in these matters.

"And it is clear that in the next years our combined bureaucracies should find ways to bring the whole field of Christian goodwill and co-operation to bear upon the great social and political issues of our day."

The fourth issue facing the W.C.C. now was how to look into the normal manner.

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

Tracing the development of the W.C.C. since its inception, Dr Blake said: "The inter-continental mission movement, which is making it possible to bring us anywhere on earth, is 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 PRESS SERVICE
Nairobi, October 23

The Government of Sudan, through an African minister in Kenya, has made known its decision to permit applications from Africa to enter the Sudan. The minister said he will make it possible to bring us anywhere on earth, is the neighbourhood of killing is now world-wide."

A letter sent by the Sudanese minister to the W.C.C. in favour of the general secretary of the A.A.C.C. Dr W. S. Amisiah, stated:

"I am pleased to inform you that in pursuit of its declared aim of promoting the unity of all Christians, the Government of the Republic of the Sudan is prepared to consider the applications of such secondment admitted by the churches concerned on the recommendation of the A.A.C.C."

The minister also assured that the lengthy procedures formally applied to applications from Africa for training entry or transit had been lifted, "and that the W.C.C. will now be looked into in the normal manner."

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THE SMALL ARMS RACE . . . I

BATTLE TICKETS, NO MONEY DOWN

ONE of the least published 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 several times over.

A great deal of it goes for non-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? 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 defence 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 E. Sartin for *Kerykeion*, the journal of the Diocese of the Holy Cross, and the National Council of the Church of Christ in the U.S.A., and distributed by the Episcopal Church in the U.S.A.

nearly \$4 billion in military equipment during years of mounting international tension. More than half of it is now stored 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 internationalization of 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 and economies lags far behind the replacement of arms.

When arms are not available by official government agencies, 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 and battle tickets? The most recent tallies, those for 1964, show a total for the world of \$12.6 billion by conservative calculation.

Country by country and by War 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- sweepstakes.

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

Jordan, for instance, spent \$5.9 million on defence in 1964, 14.4 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.

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

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

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

The Egyptian economy is farther behind than ever. Yearly expenditures of half a billion dollars (in 1964 the sum was \$750 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 every term.

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 PEARL 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 church at the First Assembly of the W.C.C. at Amsterdam. Since 1948 he has lived in retirement at Leányfalu, Hungary.

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SENIOR BIBLE STUDENT RELIGION OF THE HEART

By WILFRID M. MERRITT
STUDY No. 15
Nature of Worship.

Men worship God in proportion as they have conscious religion 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 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 forms of their own choosing. When the national consciousness was aroused, they worshipped Him for their leading of them, in forms suitable to the more developed situation. Then, as worship came more and more to be uniform to that practiced in the Temple, it tended to become gradually more uniform and stylized.

Hebrew religious melody had, in large measure, a popular origin, and was closely akin to the ordinary daily life of the nation. In the blessing of some of the Psalms, there is evidence of the adaptation of what was probably popular folk tunes—"The Hind of the Morning," "The Silent Dove," "The Dove of the Distant Territory." "Destroy Not" were the first words of a well-known liturgical 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 the meaning "to rest," 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 realize that formal Hebrew music was well organized and controlled. Subsequent religious reformation under Hezekiah and Josiah included the restoration of abandoned musical ritual belonging to David's time; and after the return from Babylon, the musicianship of "The Singer of Israel" was invoked to give guidance to the dedication of the Second Temple, descendants of Hezekiah and other leaders of the Temple service, undertaking the reconstitution of music as it had existed in pre-exilic days.

There is no conclusive evidence that the Hebrew musicians generally advanced beyond unaided improvisation. The majority seem to have contented themselves with reproducing the air on an occasionally rising or falling octave of the scale. How far they grasped the nature of a chord or harmony has not been resolved, but they probably have been acquainted with certain combinations were pleasing to the ear, and would have associated these either simultaneously or successively. There has been suggested 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 obvious 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, desolated and desecrated by the Babylonians in 586 B.C.

GROUP TO BE APPOINTED TO STUDY MARRIAGE

ANGLICAN NEWS SERVICE

London, October 23

A group of theologians of the Church of England is to be appointed by the Archbishop of Canterbury, in accordance 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 the Clergy of the Province of York by Canon P. A. Welby who moved for the setting up of a 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 a church of persons who have been divorced, were blocked by the House of Bishops on October 10.

When the two Houses, Bishops and Clergy, had been meeting together the Right Reverend L. M. Charles-Edwards, argued for the setting up of such a committee. He wanted to have power to confer with any similar joint committee of the Convocation of York. It would have two aims:

To consider ways in which the Church can better express its pastoral ministry towards all who have been divorced, including those who remarry.

And give fresh consideration to the question of marriage in a church of persons who have been divorced.

OPPOSITION

Dr Charles-Edwards was not without supporters, but there was opposition. The Right Reverend R. C. Mortimer, who had been divorced, declared that the Church must be definite in its witness.

He would think of regulations had been loosely observed by the Upper House.

The motion approved was in these terms: The Upper House

believes that the Christian theology of marriage must be the basis of any study of marriage discipline and ministry to divorced persons, and taking account also of conversational 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 without one of his clergy approached him on the matter of 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, however, the qualities necessary for a good marriage, and they wanted to begin their life together with services in church in Christendom," he said.

"This has grown up almost inadvertently from the Church's unwillingness to set up a system of courts on marriage discipline. 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."

It was true that some of them had visited that most of time to take such weddings but they had accepted the discipline of the Church.

What would happen if the regulations were relaxed? 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

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

Such a consideration would have rested 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 emphasized by Archbishop F. A. Pichard.

There had been significant development in other churches, he said, and it was high time the Church of 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 inadvertently from the Church's unwillingness to set up a system of courts on marriage discipline. 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."

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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 bad faith, and saw them as part of a systematic effort to "defeat the co-operation" between India, the U.S. and voluntary organizations 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 two months these organizations 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 kilometers of roads, helped to erect 100 kilometers 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."

WOMAN PREACHER FOR S. PAUL'S

ANGLICAN NEWS SERVICE
London, October 23

A woman will preach at St. 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, and the first Roman Catholic to do so.

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

RELIGIOUS EDUCATION IMMS 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 theory and practice 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 conjunction with the National Society, an independent Anglican organization for religious education.

The commission will attempt to clarify the principles, aims and methods of religious education. Ramsey said the whole commission would be "open-ended."

There has reached a time when there is tremendous interest in religious education," he said.

"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 believe the subject was of thinking and re-thinking, if required."

"The commission will take evidence from opponents of religious education, but they were anxious not to be ranged at the expense of depth."

For their words their brief necessarily be limited to the Christian religion.

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. Hillier, head of the Education Department at Birmingham University, made it clear that the National Society did not see their task as looking for teachers to fill the churches.

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

Any criticism that the commission did not represent the opposition to religious education, the Bishop said he would not be surprised if one or two members said some grating things.

The commission would close its ears to nothing.

The report which the commission prepares will be submitted to the Department of Education and Science and the Parliamentary Education Committee.

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

Any item that bears it has been tested by a committee of David Jones' experts, who have questioned, probed and checked every detail of warp, weight, colour, fastness, seam strength, construction detail . . . every last thing that makes for quality. You will find the D.J.O. label on men's clothing, basic fashions, household appliances, house linens and children's wear. You will find it on all D.J.'s Stores. Look for it, get to know it, depend on it. It carries the David Jones' famo's unconditional guarantee—satisfaction or your money back in full.

TEACHING MISSION AT TRARALGON

BISHOP DISCUSSES FOUR PROBLEMS

FROM A CORRESPONDENT

Traralgon, October 23
 "God's love and our response" concluded a series of addresses given by the Bishop of Gippsland, the Right Reverend William Riley, at the teaching mission held at S. James', Traralgon, Victoria, from October 8 to 15.

In introducing the mission, Bishop Ramsey said the world was faced with four tremendous problems which had been caused by human ignorance, sloth or self-will. They were:

The urgent need to disarm nations so that warfare could be abolished.

The clash between white and black races.

The growing gap between affluent nations and those living in hunger and poverty.

The sense of purposelessness in today's civilisation which is at the root of mental illness, suicide, the taking of drugs, the rejection of conventional values by so many young people.

Christians believe that this kind of evil is brought about by misuse of our freedom.

Instead of serving the will of God, we prefer to seek our own independence.

Thus Christ is the pioneer of the new humanity, who would lead mankind to a better way of life.

Discussing his first subject "What do we mean by God?" the Bishop said he understood God to be the sustainer of all that is, the power from whom all life comes, sun, moon, stars, dew, rain, the life of nature, the life of man.

God does not sit in remote glory "out there". He is the one in whom we live and move and have our being, involved in the ceaseless life of the universe all the time.

NEW HYMNS

Week-night meetings began in the Church at 8 p.m. In fact, many of the congregation arrived early to learn and practise some new hymns selected by the Bishop from the book "Songs of Faith".

The mission began by answering questions which had arisen from previous topics.

Then, following his address for the evening, the congregation moved into the parish hall, breaking into small groups for discussion of the topic.

There was considerable flexibility in the setting of questions to be discussed.

Ultimately, the groups reported back to the mission for his final comments and guidance. The evening drew to a close informally over a cup of tea.

Throughout the mission, many previous misconceptions were acknowledged.

Expressions such as moral standard, love, judgment, Heaven, Hell, took on different shades of meaning.

In particular, the infallibility of the Bible was challenged. It carried mistakes, the mission said.

PLAY READING

When looking for the essence of the Bible, the message behind the facts and the myths, modern man should ask, what a packaged message today in changed circumstances.

During the week a rehearsal play-reading, "Christ in the Concrete City", was skillfully presented and gave dramatic emphasis to many of the points drawn from the discussion. The other important event of the week was a youth tea.

From this teaching mission, and the seeds sown throughout its progress, it is hoped to develop an effective parish education plan.

Perth, October 23

Parkerville Children's Home annual "Field Day" and fête was one of the most successful events at the home in recent years.

Held on Saturday, October 14, and officially opened by the wife of the Archbishop of Perth, Mrs. George Appleton, the money raised on the day totalled \$15,096.

The staff at the home manned the stalls, together with members of the "Mothers' Union" and the "Ladies' Guild" from the country and metropolitan areas.

The Western Command Band played throughout the afternoon. A record crowd of more than 1,000 people visited the home that day.

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The Church of England Chaplain-General A. E. S. Begbie, giving the blessing at the dedication of the Governor-General's banner, presented by Lord Casey, to the Officer Training Unit, Scotchville, With him is Chaplain J. F. G. Campbell.

ADELAIDE CRICKET MATCH RESULTED IN CLERGY WIN

FROM OUR OWN CORRESPONDENT

The annual cricket match between the clergy of the Diocese of Adelaide and the students of S. Michael's Home, Grangers, and S. Barnabas' Theological College, Belair, saw a complete reversal of last year's result.

This year the clergy had a resounding victory to remember the memory of the drubbing they had received twelve months ago.

The match was played in warm sunshine at the Gums Oval, Belair, on Monday, October 16.

The captain of the clerical team, the Reverend N. C. Kempton, won the toss and unobtrusively sent the students in to bat.

This decision was governed less by confidence or gentlemanly than by the fact that one of the best of the clerical battlers, the Reverend G. G. Drought, was absent conducting a funeral, but hoped to arrive later in the day.

IMPORTED BOWLER

The students began well. The first wicket did not fall until 49 runs were scored when J. Turner (S.B.C.) was bowled by the veteran spin-bowler of the clergy, Canon Shelby-James, who was imported for the occasion from the Diocese of Wilcannia.

The fielding of both teams was uniformly good, several of the catches taken, notably Patuwa's, being first class.

The bowling figures for the clergy were N. Shelby-James, 5 wickets for 29, an excellent record of sustained off-spin bowling; J. M. Edwards, 4 wickets for 31, and N. C. Kempton, 3 wickets for 9 runs.

NEW APPROACH

For the Students, Patuwa took 2 for 26, Hewitson 2 for 44, and Whalley (S.B.C.) 18 for 18.

One factor emerged from this match which may cause a change of heads amongst gladiators of the past. The days of the picnic match are over.

This year the clerical team was selected before the match was made, selection was made after there had been an organised session of practice.

This is a far cry from the days when those who arrived first at the ground found themselves in the lead.

But it must be said that the quality of the students' cricket has improved since the days of approach amongst the clergy.

With the resources of S. Michael's Home and S. Barnabas' College to call upon, the students can muster a very good cricket team and the clergy have to look to their own if they wish to stay in the same street.

HONORARY CANON INSTALLED

FROM OUR OWN CORRESPONDENT

Perth, October 23
 The Reverend Lawrence William Riley, Rector of Perth, was installed as the first honorary canon of St. George's Cathedral, Perth, at a luncheon service on October 11.

He was presented to the Dean of Perth, the Very Reverend James Payne, by the Senior Canon, the Venerable James Paice.

After promising to comply with the laudable customs of the cathedral, to obey the Reverend Canon's statutes, and to aid the Dean and Chapter with true and helpful brotherly counsel, the Dean admitted him as an honorary canon and placed him in the appropriate stall.

In his address the Archbishop traced the office of canon in the Church and contrasted their role in English and Australian cathedrals.

Although, in Perth, honorary canons are not members of the Cathedral Chapter, the Archbishop believes that they have a part to play in helping the cathedral to fulfil its ministry in the community.

Canon Riley is the son of the Right Reverend Canon of the Right Reverend C. Riley (retired), Bishop of Adelaide, and grandson of the Most Reverend O. L. Riley (first Archbishop of Perth).

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THE ANGLICAN classified advertising rates are set at the lowest possible in advance. Minimum 40c (4/-) per advertisement. A special rate for 25c (2/-) per word in obituary. "Positions Wanted" and "Services" Minimum 25c (2/-).

CHURCH SERVICE

LESTRILLAN CHURCH (Home Avenue) Perthshire at All Saints' (Ostry) Wodonga, Victoria, on Sunday, November 5, 12 noon. Clergyman: Rev. Canon J. Holt, Preacher, the Reverend C. F. Lamb, Church organist at residence only. All welcome.

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ACCOMMODATION WANTED

MISSIONARY FAMILY returning to Melbourne from Adelaide seeking accommodation for approximately one month from end of January 1968. Please contact mission station, Victoria - 63-267.

"WORKSHOPS" POPULAR AT WOMEN'S RALLY

FROM OUR OWN CORRESPONDENT

Sale, October 23
 Two hundred women gathered at St. October 3 for the annual diocesan rally of the Anglican Women's Fellowship.

The Bishop presided at the service of Holy Communion which was celebrated by Dean C. B. Alexander.

There was much interest shown in the six "workshops" which took place in the afternoon.

One of the most popular was "Christian Witness in the Community", led by Cr Owen Farrington, as probation officers and members examined opportunities for service in local government, on justice, as probation officers and in service organisations.

Others, assisted by clergy and deaconesses, studied "Practical issues on the way to Church Unity", "Widows and Single Mothers", "Hospitals—new forms and old", "Himn for Happy Homecoming" and "How can we influence those indifferent to Christianity?"

At the concluding session, the Reverend K. J. Mackie, Chaplain of the Theatre Royal, Perth, gave a thought-provoking ad-

dress on "Children and their Religious Beliefs".
 As a result of the sewing committee (led by the Ladies' Guild at Gormandale), 112 shirts and pants for small girls will be shipped to mission station, Wodonga, A.B.M. and C.M.S.

NEW CONFIRMATION SERVICE

ANGLICAN NEWS SERVICE
 Confirmation will be held on October 23. The new form of service for Confirmation (written by the Ladies' Guild at Gormandale) will be published by S.P.C.K. and the Privileges of Confirmation on November 16.

It will be by a booklet of eight pages in which all the alternate Scripture readings are printed in full in an appendix. It will cost 50c and composed for the publication of the Church of England Information Centre, Perth. Please contact office by phone, Sydney, Quality Press.