

# ANGELICA

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## NATIONAL CHURCH DAY PLANNED BY A.C.C. ANNUAL MEETING REPORT

A.C.C. SERVICE

The Australian Council of Churches will consider holding a National Church Day in 1966 or 1967.

The annual meeting, held at "Gillbluff" from February 11 to 15, asked the executive to investigate proposals for this.

A basis of the planning would be the experience of the Presbyterian Church of Queensland, which planned and executed a Kirk Day throughout that State in 1961 and is planning another for this year.

A national Church Day for the whole of Queensland would be preceded by seven months of study in individual congregations and particular areas on a special theme.

Speakers at the annual meeting expressed the belief that such study, culminating in the Church Day on which people throughout the nation would meet in their local areas for further study, would be a valuable enterprise capable of making a great spiritual impact on the whole community.

The executive committee of the council will take a recommendation regarding the Church Day to the next annual meeting of the council.

For the first time in its history the council elected as its president a man who is not the resident of his Church.

### NEW PRESIDENT

He is the Reverend B. R. Wylie, Master of St. Paul's, Sydney, in the University of Sydney for the last 20 years, and chairman of the executive committee for the last four years.

Mr. Wylie, a Methodist, succeeds Dr. Alan C. Watson, a Presbyterian, of Melbourne, who has been president for the last two years.

The annual meeting made other important decisions on many aspects of the council's concerns.

They include:

- A 10-man delegation from the Indonesian Council of Churches will be invited to tour Australia in 1964 or 1965, returning the visit made by an Australian church team to Indonesia, February 21.
- Consideration will be given to holding the 1964 annual meeting in a capital city.
- The executive and State councils will be asked to consider appointing more Churches (which include Roman Catholics, Baptists and Unitarians) to appropriate functions and meetings.

### WOMEN'S WORK

Local congregations will be encouraged to participate in migrant service programmes.

Following an investigation of that year into women's work in the churches, the annual meeting approved the formation of an organisation to be known as Australian Church Women's Work.

This will aim at the development of co-operative women's work among local congregations. The convenor of the investigation committee, Mrs. B. R. Wylie, said the organisation would be a fellowship of church women in which existing State and local women's organisations would be encouraged to participate.

Immediate activities will include church promotions or participation in a world conference each year, and the encouragement of the use of one

set of study materials for women's groups and stimulation of groups to undertake service projects.

The conference expressed its deep gratitude to two staff members who retired from positions they had filled with great ability and dedication.

The Hon. J. J. DeLman, who was secretary of the settlement department, reported that in the last 12 years 40,383 refugees and needy people had been brought to Australia by the department. Last year the total was 8,591, an increase of 60 per cent. over the 1961 figure.

Mr. DeLman, a former Federal Cabinet Minister, has been re-appointed director for eight years.

### MORE GIVING

The Reverend F. V. Byatt, who has been national secretary of Inter-Church Aid for 12 years, will now work full-time on Inter-Church Aid in Victoria. The meeting was told that Mr. Byatt's loving and inspired work in an increased range of Australian Churches has helped to raise the work's total income. There had been a 100 per cent increase in giving to I.C.A. in the last five years.

Members elected to the executive committee are: the Reverend J. M. Moore, the Reverend S. C. Keble, Coalbrook (Anglican), the Ven. Rev. C. DeBorjae (Anglican), the Reverend J. F. Peter (Presbyterian), Dr. Jean Benjamin (Anglican), the Reverend R. H. Parler (Congregational), the Right Reverend R. C. Kerle (Anglican), the Bishop of Armagh (Anglican), the Archbishop of Melbourne, the Reverend S. Weeks (Methodist), Canon I. F. Church (Anglican), and Dr. C. Price (Anglican).

In statements on national and international affairs the A.C.C.:

- Repeated its request to the Federal Government seeking serious consideration of recommendations forwarded to it in particular that concerning the unequal distribution of labour between and non-European persons in Australia, wherever they can only in exceptional circumstances become naturalised in less than 15 years.

Such discrimination was not only un-Christian, but politically unwise and gave offence to our Asian neighbours, the A.C.C. said.

### DISMANTLING

● Urged its members to endeavour to ensure that each local congregation has the possibility that it may be able to acquire responsibility to build or purchase appropriate accommodation, for residential or migrant families and others affected by the problem.

● Drew the attention of State and Federal Governments to the need for new immigrants to have in raising a deposit for a house.

● Requested the Government to reduce the amount of government instrumentalities and banks.

● Affirmed both its concern

at the present level of unemployment and its belief that society should be so ordered that all persons able to work have an opportunity to do so.

● Stated that where unemployment does occur, social service facilities should be adequate for those unemployed to maintain a reasonable standard of living.

The attention of the executive committee was drawn to the problem of aged unemployed and of unskilled workers and an investigation into these problems was urged.

Identical twins were among the ten deacons ordained in S. John's Cathedral, Brisbane, on February 10. They were Bruce and David Nicks, who are seen here with their mother, Mrs. E. Nicks, of Hill End, and the Bishop-Administrator, the Right Reverend John Hudson.

## ASSEMBLY'S CONCERN AT GROWING UNEMPLOYMENT

ANGELICAN NEWS SERVICE

London, February 25

The House of Clergy of the Church Assembly last Monday gave unanimous support to a motion recording its concern at the steady growth of unemployment and sympathy with those out of work.

The motion urged on churchpeople their collective responsibility in the situation and the necessity to support all proper steps to alleviate it.

Canon T. E. Pugh, senior chaplain and Butler's Holiday Camps, who had laboured for many years, had been mentioned in Westminster that there would be a royal commission on the subject.

If the Government were to consider this proposal then thought that side by side with it there ought to come a royal commission on unemployment.

Constructive work could be done by such a commission so that those who were out of work would know that they were not forgotten.

He suggested that the authori-

ties should be invited to explore the possibility of paying people who were temporarily out of work through lack of orders or adverse weather by way of the wages office of their employers and not through the employment exchange.

On the face of it, this might appear trivial, but he believed it had in fact an importance which could not be magnified.

### "REDUNDANT"

The card transaction that happened when a person became redundant had a most serious implication psychologically.

A person might work for a firm 20 years and then be come redundant.

By this card transaction he was automatically excluded from any welfare society there might be attached to his particular Group insurance schemes for

the wives of clergyman were advocated in a motion introduced by the Bishop of Poncefraft, the Right Reverend E. Treacy.

He urged dioceses who had not already done so to enter such a scheme so that an immediate and substantial payment could be made to the widow of a clergyman who died while holding office.

There was general support from the House of Clergy for the proposal.

In spite of an attempt to adjourn still further the Vintners of Ministers Measure, the House eventually approved it at this stage.

They also approved the Prayer Book (Miscellaneous Provisions) Measure which, among other things, extends the right to use the Book of Common Prayer in Latin to all universities and certain other places of learning.

## BISHOP ARDEN TO VISIT

The Bishop of Nyasaaland, the Right Reverend D. S. Arden, will visit London and New York in the U.S.A.

The departure of Bishop Stephen Bayne they are to spend four months there telling churchpeople of the needs of the diocese.

His return will tell churchpeople in Australia, wherever they are, of the Bishop's mother and brother.

Churchpeople in this country will be glad to hear of Bishop Arden because of his visit here some years ago when he was working in Swaziland.

Many readers of THE ANGELICAN at that time contributed to his appeal to help build a boarding school, St. Christopher's, at the Ustuhu Mission, Swaziland.

## NEW BISHOP OF SALISBURY

ANGELICAN NEWS SERVICE

London, February 25

Canon J. E. Fison is to succeed the Right Reverend W. L. Anderson, who retired last year, as Bishop of Salisbury.

He is at present Vicar of Great St. Mary's, Cambridge, and a noted writer and broadcaster.

## SCHOOLS OF RELIGION ON TORONTO CONGRESS

FROM OUR OWN CORRESPONDENT

Newcastle, February 25  
Schools of Religion, focused on the Anglican Congress to be held in Toronto, Canada, next August, will be held in four centres of the Diocese of Newcastle during Lent.

The centres will be Hamilton, Three, East Maitland and Gosford. Each school will be for four weeks, March 10, 17, 24 and 31.

The four delegates to go to Toronto from the diocese will each speak at each centre on different Sundays after Evensong sessions.

The delegates are the Bishop of Newcastle, the Right Reverend R. E. Davies, Bishop-elect of Tasmania, the Ven. Rev. I. Schabert, and the Registrar, Mr. F. A. Tymbery.

The schools will be held in the parish halls, will take the form of an address, followed by discussion.

Each delegate will speak on one of the four sections of the Book published as a preparatory

## PROFESSIONAL CROSS

FROM A CORRESPONDENT

Melbourne, February 25

Three medals are used in an unusual procession cross dedicated at St. Paul's Cathedral, Melbourne, Victoria, this month, in memory of a former Sunday school teacher, server and vestryman, Robert Neil Martin, who died by accidental drowning four years ago at the age of twenty-two.

The wives of clergymen were advocated in a motion introduced by the Bishop of Poncefraft, the Right Reverend E. Treacy.

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The cross was designed and made by Mr. Alf Martin, a metal-worker, who has since taken his son's place as a vestryman.

Made of finest drawn brass, the central cross is plated in bright gold. This is surrounded by a beaded frame in chromium finish, which floats upon a ribbed orb representing the earth.

Radiating from the centre is a "glory" of burnished copper. The staff is of polished blackwood. The cross glows with warmth and light.

## ANGLICANS AND METHODISTS

ANGELICAN NEWS SERVICE

London, February 25

The long-awaited report of the official conversations between the Church of England and the Methodist Church, which has been going on for the past seven years are to be published tomorrow.

The general secretary of the Church's Missionary Society, Canon Max Warren, has called upon all Anglicans who are considering the report, to bear in mind its world-wide implications as being more important than "comfort" at home.



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## R.S.C.M. BOOKS FOR CHOIRS

ANGELICUS News Service  
London, February 25  
24-page anthology of  
unaccompanied choral and instrumental music is recommended in a foreword by the Right Reverend J. L. Wilson.

The booklet also contains suggestions for lessons suitable at choir festivals.

The R.S.C.M. has also published the fourth in its series of Choral Service Books (price 5s., less 50 per cent. to affiliated churches), which contains hymns and anthems suitable for use during the Church's year.

Sales of the three earlier books in this series have passed the 100,000 mark.

## NEW CHURCH SCHOOL FOR WORCESTER

ANGELICUS News Service  
London, February 25  
Plans for the opening at Worcester of a new Church secondary modern school, to be known as Bishop Peverell Church of England secondary school, were announced last week.

It will be opened next September with accommodation for 450 boys and girls.

Seventy-five per cent. of the total cost of £230,000 will be met by a grant from the Ministry of Education. The rest will be provided by the diocesan educational committee.

Because of the movement of the population from the city to its suburbs, a great deal of housing in Worcester has had to be made up for these losses.

## ELDON KATOOMBA

Consistently strong athlete from schools with level entrance to 20-man rowing club. Modern commander. Senior IV. League. Home commander. Rowing from 1948.

From 1956 diary.

Mrs. J. W. ORPHEAN, 208

## THE ORPHAN HOME

100 beds in the centre of Sydney with help to pay the care of fee-paying children. Mrs. J. W. ORPHEAN, 208

## HERIEN CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL

Stowfield, Sydney

Boarding and day pupils, age range 7 to 18 years.

Nursery to Home Leaving Certificate Standard.

Three houses in middle and upper sections providing excellent study atmosphere.

Application for admission, to the

## S. CATHERINE'S, WAVERLEY

Enrolled 150 from Sydney, enrolment in 1962. Excellent care. 11 day boarders, excellent for country girls.

Modern additions to building and equipment.

Headmaster: Rev. Leslie Crichton, B.A., B.Sc.

Illustrated prospectus on application to the Headmaster.

MISS D. P. PATTERSON, B.Sc.

## TAMWORTH Church of England Girls' School

BOARDSHIP AND DAY SCHOOLS

On the Sunny North-West Slopes, Splendid Facilities, Overlooking the Town.

Kindergarten to Leaving Certificate, with special appliances for Physical Training and Sport, excellent health and subsistence record. Splendid music facilities, classrooms, and canteen.

For prospectus apply to the Principal:

Miss W. A. WETHERELL, B.A.

Tamworth B 965

## THE CELTIC SAINTS... 17

# "THE SHEEP OF THE SEA"

By MICHAEL J. LAURENCE

ANOTHER in a story of St. Columba while he was on an island of Iona tells how he outwitted Eric of Colony.

When St. Columba and his monks were fishing in the loch they took with them sufficient food to last for a time. One of the monks was fishing when he saw a fisherman coming towards them. He asked him what he was doing there and he told him that he was fishing for cod. They would find both meat and vegetables, the monks knew he must have some sound reason for such strange advice and obediently went to the loch to seek out their sandals and waders.

Soon they found periwinkles, limpets and mussels clinging to the rock, and prying them off until they had found the "meat" of which St. Columba had spoken, but where were the "vegetables"?

They searched in the water and found seaweed. They looked in the rock pools, but all they found was seaweed. At last, one of the monks eyed out fully that he had found a box of chocolates which Jeff had brought with him and pointed triumphantly to the seaweed!

He explained to the monks that he was in Ireland where he had often eaten that particular type of seaweed which he gathered and some of it returned to St. Columba when their "meat and vegetables" were finished.

"Another day came when the monks were fishing in the loch and they had no meat and did not know where to get any food for the island at the moment."

"This time," Columba told them, "in their boat to a bay far-distant inland they will find a continual barkeep. There, he will be able to find the 'meat' of the sea."

"They were to kill only so much as they needed for food and must not injure or leave any lying hurt on the ground; they must, be repeated, kill quickly and painlessly and no more than was absolutely necessary."

"The monks had not even the faintest idea of what St. Columba meant by "sheep of the sea," and they were afraid to ask him for any explanation, for they knew that if they did not do as they were bidden they might be lying in wait there to harm them; it might even be that they would be each other as they set off to their boat."

THEY remembered, however, that St. Columba had told them and knew St. Columba had much more knowledge than they. They were setting their trust in God and His Angel, and they were about the water and sailed over the sparkling sea until they came to the bay.

There, much to their surprise, they found a barkeep sitting in the water and on the island and every time a seal called out to him he barked. They knew then what St. Columba had meant by the "sheep of the sea."

When they returned to Iona, St. Columba and his monks were fishing in the loch and they brought back for food, seals, seals and seals.

One day when two of the monks were fishing in the loch they called it, for food, they returned in great distress and told St. Columba and the other monks of the seals lying wounded in the water and others that had been killed.

All the monks were greatly distressed and wondered for

they boat and go quickly to the loch. They saw that Eric had been seen. They would find him not dead any more, but he was lying back with them that he was dead.

Puzzled, the monks asked St. Columba where they would find him and he told them to go to the loch and find him lying under his boat.

Eric found

The monks set off, but when they reached the loch they found no boat, only what appeared to be a haystack. Eric was in the sea. They felt all round it and found Eric lying under his boat.

Eric was on Colony as well as a sea-robber, but the monks knew it was too far for them to land, so they returned to Iona and told the monks and return there in a single night.

Three times they watched Eric as he moved about in his boat, then St. Columba called two of the monks and bade them take

THE trip by launch on into Morcey Bay was very pleasant. We had a delightful day on the water and the course it was very fine. The launch was very comfortable and the crew was very good. We had a picnic on the water and the crew was very good.

This morning (January 6) we had a Communion service in the morning at 8.30. The Feast of the Epiphany very appropriately. There were about 150 communicants as well as our usual congregation.

Which reminds me that a couple of us, going for a walk in the park, saw a man and a woman who had been together for some time. They were very much in love and they were very much in love.

More of them going up to the top of the mountain. I was glad if any of them would like to join us.

We had a dance last night (January 9) and I spent the first few hours trying to hold my own against some folk who think the dance is a very important part of the life of the community.

And that the New Guinea natives should be encouraged to do more of the same. The higher wages and all good cons. and they can "get religion" after that.

In my usual style, I was getting rather tired, but I kept my voice down and listened carefully to them, and put my point of view as calmly as I could.

COMRADES

We arrived at Port Moresby on the 15th of January. I had a very good time on board the Reverend Ian Stuart, who is now in the States. I was very much interested in the work of the Comrades and for a drive past Koki to Boroko, which are suburbs of Port Moresby.

At Koki the people live in large houses, many of them with a swimming pool. The arrangements on the water, and at low tide it doesn't smell particularly nice. I was very much interested in the work of the Comrades and for a drive past Koki to Boroko, which are suburbs of Port Moresby.

At 4 o'clock we went up to the top of the mountain. I was glad if any of them would like to join us.

In a letter to the chairman of the Council, the Reverend A. J. Langford wrote in 1963. The Minister stated:

"The position in public schools now is that:

(1) The provisions of Section 7 of the Education Act of 1960 (1960) will be met by the use of the Minister's discretion in the selection of the curriculum for Primary Schools.

(2) The Minister will be pleased to consider the possibility of the inclusion of the Scriptures in the curriculum for Primary Schools.

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The monks took him back with them and St. Columba explained to him that he must not steal any more, but he did not belong to him, but added that he would give him a gift if he would ask for what he wanted. He then bade his monks give him a gift of sea's milk, for by this time many of the monks were dead. St. Columba had helped him give them gifts of sheep and cows at thankofferings.

So Eric called home to Colony with his boat full of milk and sheep and not having the worry of wondering if he would be "found out" for having it.

St. Columba grew very fond of Eric and often gave him a sheep or some cows to take home so that he would not be tempted to steal again, because Eric always seemed to be hungry!

day off, but we sat on the deck in the breeze for a couple of hours as it was too hot to sleep on the cabin floor. We were at Port Moresby at 10 am on Saturday, and we were very comfortable on the move.

We had Communion on Sunday morning, then breakfast, and reached Samarai at 9 am, more or less, and were through Customs and on shore in about an hour.

SAMARAI

We were met by Archdeacon H. T. A. Kendall and taken to the Mission House (or rather St. Paul's Rectory) for lunch.

There we went for a swim in the swimming pool, and we were very much in love. You have to keep your eyes open for the "sheep" of the sea, and sea-urchins are the trouble.

The others went to the shop and I had been invited to have a last dinner on board, which I did, with some of the crew.

There was Evenson at St. Paul's. The "Malina" left at 8 am, and we were very much in love. The sermon which fell all down behind the altar, and we were very much in love.

After the service Nancy, Dorothy and I went down to the pier, but we could see only the port and starboard lights, and the general brightness of the smoke-room from Oh, well!

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## ABBOTSLIGH WAHROONGA

Church of England School for Girls

Bella, Day Girls and Boarders

are admitted.

Illustrated Prospectus on application to the Headmaster.

MISS H. E. ARCHDALE

M.B.E., B.A., U.K.

ALL STATES' COLLEGE BATHURST

(Est. 1874)

Conducted by the Rev. of England Diocese of Bathurst.

A boarding school situated in 80 acres of beautiful extensive parkland, playing fields, etc.

Boys are accepted from 9 years upwards. Provisions for professional, commercial and agricultural/pastoral courses.

Prospectus on application to Headmaster.

THE ARMADALE SCHOOL ARMADALE, N.S.W.

Boys are prepared for Professional, Commercial, Pastoral, and University Entrance. Co-educational. Houses in 1952.

The School is the only co-educational day school in the State.

For Entrance Scholarship, see 1963 Prospectus. Prospectus on application to the Headmaster.

There is a well-equipped Boarding House for 100 boys, and a well-equipped Day Girls' School for 100 girls.

Prospectus on application to the Headmaster.

THE HEADMASTER

MISS MARGARET GLOVER, B.A.

NEWCASTLE CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS

As a Unit of Queen Elizabeth II. in 1952

Special attention to Primary to 12th Standard. Prospectus on application to the Headmaster.

MISS MARGARET GLOVER, B.A.

NEWCASTLE CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS

The Right Reverend the Bishop of Newcastle

DAY AND BOARDING SCHOOL FOR GIRLS

Headmaster: Mrs. M. G. GLOVER, B.A.

## STONE SET FOR NEW HALL AT MAROUBRA

FROM A CORRESPONDENT

The foundation stone for the new Memorial Parish Hall at S. John's, Maroubra, Diocese of Sydney, was set last Sunday afternoon, in the presence of approximately 100 guests.

In addition to clergymen from other parishes in the Diocese of Brisbane, the Presbyterians and Methodists churches at Maroubra, there were representatives from all the organisations at S. John's, and also from the Brownies, the Maroubra Surf-Boating Club, Maroubra Memorial Bowling Club and the Maroubra Sub-Branch of the R.S. & A.L.L., as well as the 'Cairns' Park Bowling Club.

### ORDINATION IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, February 25—The Bishop of Adelaide, the Right Reverend T. T. Reid, ordained two deacons and three priests in St. Peter's Cathedral on February 24.

The deacons and the parishes in which they will be serving are: P. Atherton (Christ Church, M. Gambier), R. J. Banks (Holy Trinity, Adelaide), D. G. Wall (St. Andrew's, Adelaide), P. C. Hunter (Christ Church, North Adelaide), H. J. McCann (St. Thomas, Port Lincoln), R. E. J. Poock (St. Augustine's, Unley), J. S. Duffin (St. Andrew's, Walkerville), R. C. Williams (St. Theodor's, Torrensville Gardens), and W. G. Watt.

The priests are the Reverend J. J. Collis (Christ Church, M. Gambier), K. M. George (Church of the Good Shepherd, Plympton), and I. B. Mistrand (St. David's, Burnside).

The State Secretary of the Australian Board of Missions, the Reverend C. Gray, presided.

### M.U. VISITOR FROM SCOTLAND

FROM OUR OWN CORRESPONDENT

Perth, February 25—It matters not in what part of the world a member of the Mothers' Union may be, her first impulse, as a tourist, is to contact the Mothers' Union in that place and she can be sure of a welcome.

It was last week when she did this in the Mothers' Union of Perth, Scotland. Arriving there, she received a pleasant surprise when a caller introduced herself as Mrs. Margaret Forsyth, from Perth, Scotland.

Mrs. Forsyth is the diocesan secretary, M.U. in the Diocese of St. Andrews, Dunkeld and Dunblane, and is a member of S. Ninian's Cathedral branch of the M.U. in Hay Street, Perth, Scotland.

She came ashore for a few hours when the 'Northern Star' put into Fremantle harbour on its voyage round the world. S. George's Cathedral, Perth, is a visiting member, Mrs. O'Halloran, later went aboard the vessel to meet Mrs. Forsyth.

### QUEEN TO HEAR LENT SERMON

Her Majesty the Queen will attend Divine Service at St. Andrew's Cathedral, Sydney, next Sunday at 11 a.m.

The service will be broadcast to parish churches throughout the Lenten challenge period.

The archbishop will preach on the Lenten challenge, 'Do you now believe?'

Official guests were the Archbishop of Sydney, the Premier of New South Wales, Mr. D. G. Hall, M.P., and Mrs. Cuptin, and the Mayor of Randwick and Mrs. Hall.

They were welcomed by the Very Reverend W. F. Hart. The Premier spoke of the progress of the district and the growth of the parish, particularly in post-war years, and commended the parishioners on their ideal of a building in which to cater for all people, from kindergarten stage to the winter of their lives.

The archbishop, in his address, stressed the need for a firm foundation of our Faith—using the illustration of a house built upon the sand and the other virtues of the Faith. He reminded all present that Christ was the surest foundation of all.

The Church of S. John's, Maroubra, is a memorial to the growth of the parish, and Mr. H. Wall will also be a memorial, both buildings are linked by a wall.

Before the archbishop gave the blessing, the Ode of Remembrance was recited by Mr. H. Collins and the Last Post and Reveille were sounded.



The ten deacons ordained in S. John's Cathedral, Maroubra, on February 16, seen after the service with the Dean of Brisbane, the Very Reverend W. Baddeley (left), and the Bishop Administrator, the Right Reverend John Hudson (right).

## CARPENTARIA COLLEGE OPENED

FROM OUR OWN CORRESPONDENT

The Bishop of Carpentaria, the Right Reverend S. J. Matthews, blessed Carpentaria Junior Residential College here on February 9.

The bishop, who has recently returned from a three months' tour of the United States of America, at the invitation of representatives of the Episcopal Church, spoke of his hopes for the growth of the project, which he considered one of the most vital his diocese had undertaken in the Northern Territory.

He had returned, the bishop said, from the United States, where he had spent a year in the Diocese of Carpentaria with a mission of great spiritual and financial support of some groups deeply concerned with working for their own schools.

He called upon those present to be prepared to work for and give to the college building fund, and sincerity hoped that the plan envisaged for its ultimate completion would not be too long postponed.

He warmly commended the college council for its breadth of vision, initiative and efficiency and congratulated all those of the Diocese who are contributing to its establishment. This, the first stage of such an educational programme in the north of God.

Following the bishop's address, the Administrator of the Northern Territory, the Honourable Sir Charles Gurney, spoke in the Church to fill a very great need in the Territory, and he hoped that this and all other schools would lead to a higher standard of education and the growth of sound Christianity in the community.

Mr. Notth then declared the

college open and, following his opening of the front doors, invited the assembly to inspect the building.

Among the distinguished guests were representatives of all Church bodies, including the Roman Catholic Bishop of Darwin, Dr. J. H. O'Loughlin, and the Reverend Brothers in the local church and missionary schools, the Superintendent, N.T. Schools, Mr. W. K. N. Jolly, the Director of Welfare, Mr. H. C. Giese, the Lord Mayor of Darwin, C. N. H. Cooper, and Mrs. Cooper, senior public servants, heads of the Services, local businessmen and businessmen of Darwin schools.

The principal of the college, Mr. A. Callaghan, certifying the Administrator and several of the distinguished guests of afternoon tea in the principal's flat, assisted by the matron in the college, Mrs. Margaret Gamel, and the resident tutor, Mr. Brian White.

There were many exclamations of delight from visitors who looked over the college, and a great deal of interest throughout the Territory has been aroused as a result of this occasion.

Donations to the Carpentaria College Building Fund, which are tax free, may be forwarded to the secretary, C.J.R.C. Nightfield, Darwin, N.T.

### OBSERVERS AT COUNCIL

ECUMENICAL PRINCE SERVICE

Geneva, February 25—Pope John XXIII in a letter sent to Roman Catholic bishops throughout the world and to all fathers of the Second Vatican Council said the presence of non-Roman Catholic observers at the council was a "most successful, remarkable and good in its results."

The Pope said that their attendance, which he described as "an immense event in the history of the Church and of the world," makes each observer feel that he is solving either this is not a sign of rapprochement of many souls in realising the deep significance of the prayer uttered by Christ on the eve of His great sacrifice: "... Holy Father keep through Your own hands those whom thou hast given me that they may be one, as we are one."

### THE ARCHBISHOP OF MELBOURNE

For health reasons the Archbishop of Melbourne has been brought forward his visit to England from his present time and sailed on the Lloyd Triestino "Australia" on February 25.

The length of the archbishop's visit to this country will depend almost entirely on how long it takes to receive his health.

He will stop eventually to be in the Anglican Congress in Toronto and the meeting of the World Council of Churches General Committee in August, and then return to his main reason for his travelling.

### Darwin, February 22

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McCloughlin and P. G. Byrne.

### CELEBRATIONS AT HISTORIC ADELAIDE CHURCH

FROM A CORRESPONDENT

Adelaide, February 25—The laws outside Holy Trinity Church, Adelaide, became the setting for a musical evening of a century ago at a pioneer musical evening this month.

It was part of the celebrations to mark the 125th anniversary of the setting of the foundation stone. Artists in performance were the pioneer musical evening.

The Lord Mayor of Adelaide.

### AMERICANS TO HOLD SCHOOL AT OXFORD

ANGLIAN NEWS SERVICE

London, February 25—Clergymen and laymen of the Episcopal Church in the United States are to visit England from August 10 to 30 to attend a three-week programme of summer study at Mansfield College, Oxford.

Among the lecturers and their subjects are Dr. John Meade, Principal of Mansfield College, in 'Contemporary Thought in Theology'; Dr. George R. Gidd, Professor of New Testament at the University of Toronto, on 'Issues of New Testament Interpretations'; Dr. Leighton K. Sherman, Professor of Ethics at Mansfield College, on 'Theology of Dietrich Bonhoeffer'; and the Reverend Austin Farrer, of the University of Keeble College, Oxford.

### ORDINATION IN SYDNEY

THE ARCHBISHOP OF SYDNEY, the Most Reverend H. R. Gough, ordained 16 men to the diaconate and 10 deacons to the priesthood in St. Andrew's Cathedral last Sunday morning.

The Archbishop of Wollongong, the Venerable E. A. Pitt, preached the occasional sermon. Those ordained to the diaconate were: B. I. Bavin, G. I. Child, R. Clark, R. D. Davin, R. S. George, B. Grace, A. H. Horres, J. H. Humphreys, L. F. Monahan, B. W. Watt, C. A. Way, W. T. Wheeler, G. W. Hyland, N. A. B. Bisset, G. R. W. Burton and R. M. Bocking, ham.

Those ordained priest were: S. N. Abrams, G. Alak, R. C. Clout, F. F. Copland, B. D. Huggett, P. N. Oliver, E. D. M. Sheppard, D. C. Woodbridge, M. McLaughlin and P. G. Byrne.

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### DEVELOPMENT AT LISMORE

FROM A CORRESPONDENT

Lismore, February 25—St. Andrew's parish, Lismore, Diocese of Grafton, has commenced its third Every Member Development programme.

The programme is being conducted by the Sydney diocesan Department of Promotion. Seven hundred parishioners attended a Family Night at the Apollo Hall, Lismore, on February 21. A programme of music and films was followed by supper.

On Stewardship Sunday, February 24, the Bishop of Grafton, the Right Reverend R. G. Arthur, was present at two services.

One thousand parishioners attended the four services. After each of the people were invited to go to the parish hall to make their pledges.

Two hundred and fifty have so far pledged £20,675 for a three-year period. Seventy canvassers commenced to-day to call on all parishioners.

The Rector of Lismore is the Venerable L. V. J. Robinson.

### ORDINATION AT SALE

FROM A CORRESPONDENT

Sale, February 25—The Bishop of Gippsland, the Right Reverend A. A. Gurney, held an ordination in St. Paul's Cathedral here yesterday.

He admitted three men to the diaconate and three deacons to the priesthood.

Those ordained to the diaconate were: F. W. Cook, P. Farrington and J. D. Singleton. The priests are: T. C. Myers, D. C. Farlie and F. M. R. Lowe.

Mr. Cook will serve at Carrat at Koorumbarr, Mr. Farrington at Warragul, and Mr. Singleton at Morwell.

The Reverend T. C. Myers has the dean, the Very Reverend D. G. Farlie and the Reverend L. W. A. Beem respectively.

Mr. and Mrs. Lowe, senior, who live at Mansfield, Northcote, were able to prolong their stay by being invited to be present at their son's ordination.

They leave for Australia to-morrow, the Very Reverend C. B. Alexander, preached the sermon and the Very Reverend J. H. Kniffe, the cathedral was crowded.

About 700 parishioners will on Friday in the Adelaide Town Hall on Friday in a parish night to launch the stewardship programme.

# THE TRUTH AND FAITH

# ONE MINUTE SERMON

THURSDAY FEBRUARY 29 1963

## THE WAR CLOUDS LOOM

War draws closer.

The external policy of the Federal Government over the past ten years has now brought us to the position where armed conflict is a matter of time. The Government's internal policy, especially in relation to defence, sees this country less prepared to defend itself or to help its friends than in 1950.

The Government, the Opposition, the Armed Services and the Department of External Affairs are all dangerously divided among themselves over defence and foreign policy. The majority of members of the Federal Government wishes to abandon Eastern New Guinea to its fate, to "shorten our defence perimeter." Another section believes that vital grounds, not less than military, Australia is bound to continue helping Eastern New Guinea towards independence in some form. The Opposition cannot make up its mind whether any form of military conscription should be regarded as patriotic, or as a breach of the "rights of the individual." It is a matter of common knowledge that the Department of External Affairs is riven by rival factions which advocate mutually exclusive policies. As for the Armed Forces of the Crown in this country, their pitiable weakness and low morale is such that the least provocation would result in a rout.

There are strong grounds for believing that the United States Government has made two things clear to its own Government: first, that Australia will never so help us help ourselves in the United States when the dictator SOBORAN launches his expected attack on Eastern New Guinea later this year; second, that the United States is now committed to a policy of "non-involvement" in any development arising from the formation of a Malaysian Federation.

The attitude of the U.S. in these matters has been made clear in the usual manner: "leaks" inspired by the State Department. Only this week, an enquiry group of the U.S. Senate publicly recommended "non-involvement" in Malaysia. Only last week, an academic gentleman whose visit to Australia was sponsored by the U.S. State Department publicly but "unofficially" informed that the United States might be in the event of an Indonesian attack on East New Guinea, public opinion in our great and powerful ally would not support any military action. The United States has now made many straws in the wind which, taken together, show Australians every day are beginning to perceive. There is substantial evidence to suggest that however the evidence of U.S. policy has been received by the Federal Government.

The attitude of the United States should really surprise no Australian. As the weight of the United States in the Pacific, the State Department was far more concerned to diminish British and other European "influence" in the Pacific than to help us help ourselves. The chief responsibility for the betrayal of the people of West New Guinea to the Indonesian imperialism rested with the United States. It is the United States which has now completed the higher training of more than 2,000 officers of the Armed Forces of the Indonesian Republic.

The gravity of Australia's position now is best shown by the fact that this country is bound, under the terms of the Anglo-Malayan defence pact, to fight alongside Malaysia against Indonesia when Malaysia is attacked. This obligation, though many people do not realise it, is quite independent of the tenuous right arrangements, which are called upon to play under the SEATO arrangements.

It might hardly be thought in all these circumstances that the Government would have been better judgement than to make the vital post of Australian representative at the United Nations a permanent one, like the Ministry of External Affairs itself. No number of committees, of the type upon which the Prime Minister has insisted, can be entrusted with the responsibilities during his entire political career, to extend the country from the terrifying straits in which we now find ourselves. Even those who disagree with the views of this newspaper on foreign policy, and who give the Prime Minister the most hearty general support, must surely agree that a time will come when it will be necessary to have a strong, knowledgeable and courageous figure, one with a firm grasp of foreign policy, and for a defence policy rather more effective than could be expected from ministerial oddities who are entrusted with the day to day running of the Government.

If the Department of External Affairs is paralysed by indecision even in its highest ranks because of the absence of any faintly noticeable ministerial policy, it is hard to see how any other department could be brave about fighting men in the Services are starved by a gigantic and inefficient "tail" of modern machinery, and in which numbers upon which national security depends, are being cut. Donorments are as feeble as the Department of External Affairs, then how had must things be in the Prime Minister's Department? Can he really shift the responsibility for the one man responsibility?

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

—Dr Geoffrey Fisher

### Housing Loans Not Generous Enough

The Housing Commission's decision to increase from £1,000 to £1,500 the amount a home-buyer can borrow from the Commonwealth Savings Bank is insufficient, says Dr Geoffrey Fisher. It is a pity it did not take a full year to bring the limit to at least £4,000.

Young couples should be given the strongest possible encouragement to acquire their own homes early in their married lives. But most of them are handicapped by inability to find the initial payments, especially if they are to put a deposit on a house to obtain a mortgage.

While the Government's approval of larger loans is to be welcomed, a more generous limit would have been justified. Not a very good house can be built these days for £3,500, and so most people will require to raise at least £4,000. The Government are to add to the aggregation of dwellings which require a mortgage a new category of "affordable" dwellings.

Anyone taking a railway journey from London to Birmingham will be able to see for himself that ten of thousands of people are still living in sub-standard conditions. No one can feel comfortable in a house which is built in the suburban way of life while there are still such conditions in the inner cities of our great cities. £300 rise in the permissible loan limit will not make much of an attack to be made on the problem of slums through new housing.

There may, of course, be a difficulty in asking some junior minister to stand down to make the requisite vacancy. But clearly Mr Bury in the type of thinker whose influence is sorely needed in the Ministry just now to help to bring up the civilisation which is settling over it again—in spite of the shocking recent rise in unemployment.

### Children And The Queen

The collapse of hundreds of South Australian children through the death of their mothers in Adelaide to spare the Queen last week made clear the decision to cancel the strict rules which would have prevented the N.S.W. Teachers' Federation campaign, vigorously supported by the Queen Mother in 1958. No preference was given to the Queen Mother's views. The assurances were given that arrangements this time would be much better. Parents and children alike are to be benefited.

### Time To Invite Mr Bury Back

At the time of this writing the Federal Government had not revealed whether the recent talks with business leaders and others in London had resulted in any stimulation of the economy apart from the action on the housing front.

That the economy is still listless and in need of revitalising was noted this week by one of Mr Menzies' own backbenchers, Mr Leslie Bury. Because of his own experience as a banker and an economist, Mr Bury is entitled to be heard with respect on this subject. He was, of course, a Federal Minister for about six months until his candid views on

the Common Market last year brought a request from Mr Menzies for his resignation.

It was common knowledge that the Country Party leader, Mr McEwen, had insisted on Mr Bury's resignation. It is clear that the views of the latter, in his resignation, were of value to Australia. Mr Bury's membership of the Common Market, which was embracing the world, has since said that he did not demand that Mr Menzies should ask Mr Bury to resign.

Now that Britain is unlikely to join the European market for at least five years the opportunity presents itself for Mr Menzies to invite Mr Bury to resign the Ministry.

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hoped that children will be sufficiently evident in the public greetings to the Queen in Sydney to be heard by the population of that city is not all too large an upward!

### Commission Cuts Into Charity

The charitable organisation which is able to function with voluntary collectors is very fortunate. The Red Cross, for example, I believe, makes that claim. But it is necessary for most welfare societies to employ staff. This is especially so in the case of the Salvation Army, and apparently many of them in Sydney work on a commission basis.

Some collectors, it was revealed at a conference of charity workers in June, demand commissions of 45 to 50 per cent. were said not to be unusual.

Now the N.S.W. Government has decided to legislate to limit such commissions to 20 per cent. Societies will be required to present statements, showing the amount of collections and amount paid, to professional collectors.

Even one-third of money collected seems a considerable "take-off." Some might argue that the incentive of a commission is needed to get sufficient funds. But I believe most donors would prefer to see their money should work for a normal salary instead of being entitled to subtract 45 from every cent given to a deserving cause.

The light of the trial of the new limit a further cut in the commission amount may be demanded. The N.S.W. Government should surely suffice.

### Australians In Singapore

Even a clerical collar is no safeguard against misunderstanding in the mysterious East. I read this week in the parish magazine of a recent visit to Singapore by a reverend vicar. He had the experience in an shopping centre in Singapore of being grabbed by the arm by traders and escorted into shops as the traders and their assistants cried: "Meet Mr Neel Kelly from Australia!"

The reactor added that sometimes the name of "Jim Hain" or "Bob Menzies" was used in these introductions. But he added: "It was all good fun and scenery."

I can't doubt whether Mr Menzies would agree!

### THE MAN IN THE STREET

## GOVERNMENT HOUSE DINNER WITH A DIFFERENCE

FROM OUR OWN CORRESPONDENT

The scene was the ballroom of Government House, Perth. The invited guests numbered two hundred, and among those who sat down to dine were the Governor of Western Australia, Sir Charles Gardner, and the Hon. Sir James Mitchell, with seven other nations to end world hunger. It was commuted to a dinner of 100, and was a most successful one. The menu was "Dotted fish, Lentils in curry, Vegetables, Potatoes, and a piece of beef filled less than a portion of a dinner plate."

Mr Charles Gardner, who is the patron of the Freedom from Hunger Campaign, invited two hundred guests and to the evening in television, that they had gathered there to discuss for a time of hunger.

It is a bright fact that our half of the world's nine billion people are still starving—half the time to death. Old age for us was seventy years for them, and only eight.

Australia had joined forty seven other nations to end world hunger. It was commuted to a dinner of 100, and was a most successful one. The menu was "Dotted fish, Lentils in curry, Vegetables, Potatoes, and a piece of beef filled less than a portion of a dinner plate."

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## BOOK REVIEWS

## TILICH AND THE GOLDEN CALF

RELIGIOUS EXPERIENCE AND TRUTH. Symposium edited by Sidney Hook. Oxford and New York, Pp. 333, 26s. 6d.

The fashion in books at the moment is to set up a thinker of stature as a target for the critical and analytical arrows of a large number of workers in the same or related fields. Professor S. Hook has done this with the contemporary philosopher, Paul Tillich. About thirty-five philosophers, theologians and semanticists have contributed papers, originally delivered at the fourth annual meeting of the New York University Institute of Philosophy dealing with Tillich's thought and the problems arising therefrom.

The arrows are shot from both the Christian and non-Christian camps from the standpoint of both traditional philosophy and orthodox religion. But Tillich remains unscathed, alive, his thought the most stimulating and fertile of religious thinkers of the present era. Charges like those of "atheism" and "blasphemy" fall as harmless if only as they did from the early Christians and the Reformers.

Tillich, like Bullmann, represents those who know faith to be a reality, a reality which exists to reality itself. Nevertheless, both thinkers honestly admit that the forms in which we know religion, especially our Christian religion, are dying fast.

Yet the essential truth is within those forms, the truth that is Life, that is the truth of death, and that Life will win both in those who have given themselves to it and in the universe itself.

For Bullmann the Christian form in which this knowledge is held are myths, and "anti-mythology" will set the truth free for faith-burgers but honest men. For Tillich, the Christian traditions are symbols.

To say that God is a creator, that he is personal, that he provides, to say anything about Jesus, so to talk symbols. This implies that the other attitude which is rejected by the symbol does not have the symbol itself in view but rather that which is symbolized in it.

If many of us who to examine carefully our religious consciousness, we might find that this is true. Symbols play a very large part in our innermost thinking. Children understand the meaning of symbols far more clearly than adults, and derive either health or sorrow from their understanding.

To distinguish between the symbol and that which it symbolizes is not to say that either of these things is unreal. Both are real, but the symbol is not real, that is all.

Here we see Tillich's main criticism of the Church. A symbol, powerful as it may be, is only that which points to Being-itself. When the symbol itself is understood as ultimate it becomes idolatrous. In true faith, its ultimate concern is a concern about the truly ultimate, a faith in idolatrous faith. Preliminary, finite realities are elevated to the rank of ultimacy.

It is only a very short step to apply this statement to our traditions about Jesus, and so to find the wrath of orthodox faith. But the wrath of orthodoxy may be traced to the Golden Calf.

Contemporary educated people have found themselves forced to abandon faith, not simply because of shortcomings of will and pride, as the fundamentalist preachers say, but because they have discovered the "preliminary, finite" nature of their faith. The Church has insisted that these forms are Reality-itself, and that is nothing beyond them.

The only people who will remain untouched by this controversy are those who, in Tillich's view, have been "graced" by the power of Being-itself. These are those who, with a certain knowledge, and they are allied by naked faith to Power-itself, to Life-itself, to Being-itself.

They will remain mindlessly unconvinced by any psychological or analytic explanation of their

acceptance of faith, because such an explanation will only explain the symbol they have chosen. Christ is not a Being, or a thing, whatever it is, not the object of faith itself, which has no reality. In defence of psychological knowledge, we arrive at a new understanding and so confront them with a life-death choice. It corresponds to John the Baptist; it exposes sin and offers a means of washing it away. But afterwards a Saviour is sent to convert death to life and link us with life.

The word "God" is itself a symbol, and is becoming rather an inadequate symbol (for symbols, like Tillich says, may be born and die). It has become so closely associated with an obsolete science and an obsolete society and an obsolete, immediate benefits to individuals, that people who attack the meaning of God are really attacking this outrageous philosophy.

That is why, in the book in

question, the papers of opponents of faith such as Hirsch and Paul Edwards are more reasonable in convicting than those of the defenders of the traditional God, whose thought is sometimes lamentably self-demonstrated.

Those who know religious experience have really nothing to say to philosophical terms. You cannot translate a bare certainty such as a religious faith, or even within a realm which admits of such a starting-point. That is why believers have often taken the false step into anti-intellectualism.

For this reason, too, the book is for the whole rather than for both the layman and the believer, despite the admirably precise and thorough nature of its analyses (particularly the semantic studies of "faith" and kindred concepts by Richard Niebuhr, Paul Ziff, and others).

It is rather as if a group of men in one country set to work to argue as to whether a certain Mr. X really exists and lives in a country on the other side of the world. Their argument might

throw much light on the definition of personality, the nature of evidence for existence, etc., but they would not ascertain the existence of Mr. X until they traveled to that other country and met him for themselves.

Nevertheless, it provides interesting mental exercises and offers many shades of light, for example the general agreement that "the religious faith is itself one of those 'preliminary and finite realities'"; it is why believers have often taken faith as those of traditional religion.

The Church cannot afford to ignore the contribution of the growing number of thinkers who are slowly and insistently separating faith from its external forms, who claim, in Martin Buber's terms, that "we can have an immediate awareness of God as an I-thou relationship which has no element of I-th in it."

If this is so, then Science has not won after all. It has simply condemned the Law, and set us free to live by faith.

—BARBARA THIERING.

## PIONEERS OF TO-DAY

MEN OF THE SNOWY MOUNTAINS. By H. G. Wells. London, Pp. 212, 10s. 6d.

The book will have wide appeal to most Australians because it traces and will continue to trace the great project of the Snowy Mountains hydro-electric and water-division schemes.

This is surely the pioneering work of our generation—the launching of new communities and the beginning of a new way of life for the people of several nationalities who work there.

Miss Ravencroft, a trained psychologist, set out to write a study of the young communities of Island Bend and Cabramurra, but after living some time in the country she found that the story in novel form. Many will find this a most interesting report should be done.

However, hundreds of people who would find reading a document will be fascinated by this account of their own country.

Anglicans, in particular, will be proud of the part played by one of their young priests, Ted Buckle, now with the G.B.R.E. in Melbourne.

It is fitting that Her Majesty the Queen will preside at All Saints' Island Bend, next month, for this church represents a stage in this country's development, and the historic buildings of the last century.

## SCHOLARLY ARTICLES

AN ANNOTATED TRANSLATION OF THE NEW TESTAMENT. By H. G. Wells. London, Pp. 212, 10s. 6d.

What a strange title—"The Birth of the New Testament," but it connotes that scholars are thinking to-day more of the New Testament as issuing from the Church than as being a number of books by individuals. Professor E. M. Ellis has produced a most enticing book.

Professor Noel Ferris will stir the devout by his articulation that the basis of the World Council of Churches is heretical. He offers the "New Testament as God" is thus deistic and, and thus, the Son of God, Son of Man.

The Ven. Jason Taylor continues his series of "Theologies of our Time" with an article on Heinz Heidegger. This series so far completes his articles on "On Deciphering the Book of Revelation" and "The Basis of our Supper we should expect."

There are a couple of gems in the series. In "The Study and De-Willem Barclay makes our mouths water with his review of Victor Gollancz and Barbara M. St. John's "The Book of a Hundred Names."

—J.S.A.

## POCKET BIBLE

THE OXFORD POCKET B.S.V. REFERENCE BIBLE. Oxford University Press. 6s.

Bound in black microcotone, gilt-edged and printed boundedly on fine paper, this very compact volume would make an ideal gift on a special occasion.

While many people cling to the Authorized Version of the Bible and some prefer the New English Version, it is true that the Revised Standard Version clears up many an obscure passage in the A.V. without the too-modern idiom of the latest translation.

Oxford has given us a lovely production in this edition: if the reader does not think so, a small slip is enclosed saying "Please return this slip if there is any cause for complaint!"

—J.S.A.

## TRUST FUND FOR EDUCATION

ANGLICAN NEWS SERVICE

London, February 25. A member of the Diocese of Bath and Wells has set up a Trust for the purpose of raising £5,000 to provide education, tuition and voice training for students of Wells Theological College and for diocesan clergy.

## PILGRIMAGE TO IONA

ANGLICAN NEWS SERVICE

London, February 25. Owing to the demand for bookings on the pilgrimage to Iona, which will be led by the Archbishop of Canterbury, the Most Reverend A. M. Kenney, and the Primate of Scotland, the Most Reverend F. H. Moncreiff, on June 12, the maximum quota of 750 pilgrims has been increased to 1,000.

The Church Travel are therefore arranging an additional pilgrimage to the Island and Abbey of Iona from June 15 to 17.

Special trains will leave Paddington on the evening of Saturday, June 15, and will arrive at Oban, to connect with a steamship for Iona early on Sunday morning.

There will be a Solemn Eucharist in the grounds of Bishop's House at approximately 8.45 a.m., and services in Iona Abbey at 10.30 a.m. and 12 noon.

Pilgrims will arrive back in London at 6.30 a.m. on Monday, June 17. The complete journey will cost £12 including meals (sleeping accommodation £2.5s. extra).

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## BISHOP MADE A PATRON

On February 8, the Bishop of North Queensland, the Right Reverend Ian Shevill, concluded at the house of S. George's Episcopal Church, Schenectady, the first of three six-day missions scheduled for him in New York State.

The bishop visited S. George's following four similar missions in the Diocese of South Florida. During the "Mission from Down Under" at S. George's, Bishop Shevill was made a Patron of the city by the mayor, the Honorable Malcolm Ellis. Schenectady was founded by the Dutch in the seventeenth century, and S. George's parishes date to 1755—the early days of frontier life in upstate New York.

The Rector of S. George's, the Reverend Darwin Kirkby, reported that more than 3,000 parishioners and guests participated in the missions which he proposed to Bishop Shevill in 1960 when the latter last visited the parish. In commenting on the mission, he said:

"S. George's rejoiced in Bishop Shevill's mission and will long remember his warmth, his eloquence and his special gifts and talent in translating the message of the Gospel. The expectation will long remain with all those who were fortunate enough to hear him."

EVERY big enterprise is carried out by many people at many levels. For example, the clothing industry involves manufacturers, distributors, retail shops and, behind the scenes, research workers.

These last are not the least important. They work away behind the scenes in laboratories, and finally a new kind of shirt or blouse is available for ordinary consumers in the retail shops.

So it is with the movement for Christian unity. Without pushing the analogy too far, the work for Christian unity involves workers at many levels in theological seminaries, church leaders working away in theological colleges, members of church councils of Churches of world, national, and regional levels, ordinary ministers and priests and their congregations meeting each other at the level of local church life.

But there are also the equivalent of the laboratory research workers, which is perhaps one of the best ways of describing the work done in the Theological Commissions of the Faith and Order Department of the World Council of Churches.

# UNITY'S "BACK" BOYS"

By the Bishop of Bristol, the Right Reverend Oliver Tomkins

Bishop Tomkins is chairman of the Working Committee of the Faith and Order Commission of the World Council of Churches. This article is one of a series of articles in connection with the Fourth World Conference on Faith and Order to be held in Montreal, Canada, from July 12 to 26.

Most of the work of Faith and Order goes on quietly behind the scenes, but at the end of the day it means that the ordinary church member finds a different conception of church unity available for him in his local church.

The Faith and Order movement has been gaining strength for forty years. Those whose memories are long enough can easily recognise the tremendous difference in the state of the matter, so to speak, in matters of unity today compared with in the thirties-twenties.

This difference is certainly due to the contribution which has been made by the many different kinds of workers at all these different levels.

But not the least important of the contributions which have

been made have been through the hidden work, the hidden research, the "back" boys, in the Theological Commissions of the Faith and Order Department.

We are shortly approaching the fourth World Conference on Faith and Order, which will be held at Montreal, Canada, in July.

Perhaps it would be pushing our comparison too far to describe all these workers as "back" boys, but at least there is something in the connotation.

The pattern has always been something like this. The leaders of the World Council of Churches in order to try to discover what are the difficulties that lie in the way of realising the unity of all Christian people which they find in the most urgent prayers which we mean, we all know with some hesitancy, God desires for His people.

They then appoint a number of theological working parties or study commissions to go to work on the problems which they have thus defined.

After a period of quiet work behind the scenes, these theological commissions are ready once again to meet on an international scale to present their results.

Then follows another international conference on Christian unity which takes a look at the situation as it then appears, and sets fresh groups of theological commissions to work to carry on the next stage.

### MONTEAL

The Montreal Conference will be the fourth in 1975. After some careful preliminary work, which lasted from 1910 to 1920, interrupted by the First World War, the first gathering of theologians met at Geneva in 1920 to plan the first World Conference and to set going the first preparatory commissions.

This first conference was held in Edinburgh in 1927, the second at Lund, Sweden, in 1932, and now we come to Montreal, 1963.

So also the main purpose of the Montreal Conference will be to receive the reports from the theological commissions which have been working for the last forty years.

They have dealt with four aspects of the unity problem. The first is entitled "Christ and His Church" and is concerned with the way in which all Christians agree that the unity of the Church is to be found growing out of their conception of the nature of the person and work of Christ Himself.

### TRADITIONS

Where do we begin to divide from this common starting point and why? The second is "Tradition and Our Traditions" and the separate fellowship of Christians and developments in our traditions in Christian tradition? And how is that related to the Scriptures and the work of the Holy Spirit?

Thirdly, "Worship," is certainly a C.M.S. announcement that we become most aware both of the ways in which we differ from one another and at the same time, of the fact that those who call upon the God and

Father of Jesus Christ in the Holy Spirit are simply united in spite of their differences. What bearing have our ways of worship upon this unity?

Fourthly, there are many factors arising out of social, cultural, economic and other aspects of our corporate life which contribute both to division and to unity.

In such a large field we have decided to concentrate upon the factor of "ecclesiology," that is to say, to study the way in which our Christian life is always embodied in institutions of one kind or another, and in which those institutions themselves tend to shape our lives.

### PROGRAMME

A programme has been devised which will take account of all these pieces of quiet research and present them again in the gathered representative of the Churches.

In addition to this, there will be the reflections of some "summer research" in that the Churches of the world in different areas of the world have been asked to say where they find in the most urgent prayers which we mean, we all know with some hesitancy, God desires for His people.

Finally, since the last World Conference on Faith and Order, the World Council itself has set up its great Agency in New Delhi, where the Faith and Order Commission of the Faith and Order Department has set up a statement on the nature of the unity we seek.

This statement is being widely discussed and studied in the member Churches, and at Montreal there will be an opportunity for us together to look more closely at this statement.

And so the Montreal Conference on Faith and Order will take its place in this historical pattern of research followed by gathering together a pattern which has played its part for forty years in helping men and women throughout the world to see more clearly the nature of the unity which God demands of His people in our day.

Will you pray that the three hundred and fifty representatives of the Churches who are to gather then will wisely and creatively use the quiet work of the last decade to further still more the varied and vital movement towards Christian unity which God is blessing His people in our day.

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The Bishop of North Queensland, the Right Reverend Ian Shevill (left), receives a certificate honoring him as a "Patron" of the city of Schenectady, New York, from the Mayor, the Hon. Malcolm Ellis (right). Looking on is the Reverend Darwin Kirkby, S. George's Episcopal Church, Schenectady, where Bishop Shevill conducted a six-day "Mission from Down Under," from February 3 to 8. Earlier Patrons, among the seventeenth century Dutch settlers of Schenectady, were prominent citizens of the city.

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### ECUMENICAL PRESS SERVICE

Geneva, February 25

A recent survey of the medical situation in East Africa, has disclosed that there are only 250 doctors who serve a population of two and a half billion.

This figure includes not only Anglican and Protestant missionary doctors but also Roman Catholic and government doctors.

The need for further reinforcements of doctors has been stressed by the Belgian Government.

Because of the shortage of nurses it is feared that some hospitals may have to close.

Supplies of drugs and equipment are also reported to be very low level as a result of the refugees' demands on stocks and the cessation of international aid.

Presently the Belgian Government is not economically able to assist to the same extent, a C.M.S. announcement says.

Teachers also are so urgently needed that the mission's council is taking the unprecedented step of calling for short-term volunteers.

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