

DELEGATES AT APPOINTED FOR UNITY DISCUSSIONS ANGLICAN - ROMAN CATHOLIC JOINT COMMISSION

ANGLICAN NEWS SERVICE

London, November 7

An Anglican-Roman Catholic Joint Preparatory Commission has now been set up, it was announced here last Friday, November 4. This is in accordance with the announcement made by the Archbishop of Canterbury and Pope Paul VI in their Common Declaration in Rome on March 24 this year.

The Bishop of Ripon, the Right Reverend John Moorman, is chairman of the Anglican delegates who include theologians from England, Wales, the United States, Canada, Ceylon, and South Africa.

In their Common Declaration the Archbishop and the Pope said that they intended "to inaugurate between the Roman Catholic Church and the Anglican Communion a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth for which Christ prayed".

It was stated that "the dialogue should include not only theological matters such as scripture, tradition, and liturgy, but also matters of practical difficulty felt on either side".

The Pope and the Archbishop, the statement continued, are to inaugurate serious studies based in the way of a restoration of complete communion of faith and sacraments, and to provide a means of one mind in their efforts to promote responsible contacts between their Communities in all those spheres of Church life where collaboration is likely to lead to a deeper understanding and a deeper charity, and to strive in common to find solutions for the problems of today, those those who believe in Christ in the world of today".

The following are the names of the Anglican delegates to the Anglican-Roman Catholic Joint Preparatory Commission: The Bishop of Ripon, Senior Anglican observer at Second Vatican Council; member of the Archbishop of Canterbury's Commission on Roman Catholic Relations.

Canon James Acklison, Lecturer in Theology, Hull University; Canon Ernest Kemp, Lecturer in Theology and Medicine; Henry Exley, Exeter College, Oxford; Raymond Lecture, Canon Law.

THEOLOGAINS

Professor Howard Ross, Professor of Theology, Southern Baptist University.

The Bishop of Landaff, the Right Reverend W. G. H. Simons; Formerly Warden, St. Mary's Divinity School of the Pacific, California. Fr. Maxwell H. Shephard, Professor of Liturgics, Church Divinity School of the Pacific, California. Professor Eugene R. Entwistle, Professor of Dogmatic Theology, Trinity College, Toronto.

The Bishop of Colombo, the Right Reverend C. H. W. de Silva; Formerly Principal of the Divinity School, Colombo, Ceylon. The Bishop of Pretoria, the Right Reverend E. G. Knapp; Formerly Principal of Cuddlesden Theological College, South Africa.

Secretaries: Canon John Findlow, Archbishop of Canterbury's representative at the Vatican; Associate Secretary of the Archbishop of Canterbury's Commis-

sion on Roman Catholic Relations.

Canon John R. Satterthwaite, General Secretary of the Church of England Council on Foreign Relations and the Archbishop of Canterbury's Commission on Roman Catholic Relations.

The Right Reverend Charles H. Helmings, Bishop of Kansas City, St. Joseph's Chairman of the United States Roman Catholic Bishops' Commission for relations with the Protestant Episcopal Church.

The Right Reverend William Gooses, Titular Bishop of Poros, Auxiliary to the Archbishop of Bombay, Co-Chairman of the Ecumenical Commission on the Anglican-Roman Catholic Dialogue.

WELSH BISHOP

The Right Reverend Langford D. Fox, Titular Bishop of Maera and Auxiliary to the Bishop of Meivick, Wales, is the new Chairman of the Priest of the Oratory, French ecumenical movement, and books of ecumenical and liturgical theme.

The Reverend George Tavard, Assumptionist, Professor and head of the Department of Theology at Mount St. Mary's College, Pittsburgh, member of the Roman Catholic Bishops' Commission for relations with the Protestant Episcopal Church in the United States of America; Consultant to the Secretariat

for Christian Unity; author of several works on ecumenical theme.

The Reverend Charles Davis, Professor of Theology at the University of Chicago, author of several books on theological subjects.

(Continued on Page 11)



The Reverend Vernon Cotton, at left, visits visitors in "Avalon" at Lara, near Geelong, Victoria, of plans for the conference and renewal centre to be established there. (See story below).

GLOSSOLALIA AND "VOGUE THEOLOGY" DENOUNCED

S. AUGUSTINE'S TO CLOSE

FINANCIAL CRISIS RESPONSIBLE

ANGLICAN NEWS SERVICE

London, November 7

It was announced from Lambeth Palace last Friday, November 4, that in consequence of a recent decision of the Lambeth Consultative Body, St. Augustine's College, Canterbury, will cease to be the central College of the Anglican Communion at the end of June, 1967.

The high cost of what has been undertaken by the college makes it impossible for it to continue on the grants which the Anglican communion budget has been able to provide.

Deacons have still to be made with the aid of a new advisory council, about the future use of the college and its library in the service of the Church at home and overseas.

CENTRAL COLLEGE

S. Augustine's College was founded under Royal Charter in 1848 for the education of ordination candidates intending to serve in distant parts of the British Empire, at the Lambeth Supplementary Charter of 1947 it was authorised to admit clergy from all parts of the world and to provide a place where men could receive theological instruction in their sphere of service.

In October, 1952, in fulfillment of a resolution of the Lambeth Conference of 1948, it was re-organized as a Centre of the Anglican Communion, to provide a place where men could receive theological instruction in their sphere of service. In October, 1952, in fulfillment of a resolution of the Lambeth Conference of 1948, it was re-organized as a Centre of the Anglican Communion, to provide a place where men could receive theological instruction in their sphere of service.

NO TRIAL FOR

HERBY

ANGLICAN NEWS SERVICE

New York, November 7

The Rev. Dr. Bishop of the Episcopal Church in the U.S.A. have rejected an attempt to strip Dr. James Pike, formerly Bishop of California, to trial on charges of heresy (see article, Page 7).

Dr. Pike's own request, arrangements are to be made, for a full enquiry into the public charges which have been made against him.

"Vogue Theology" and "Speaking in Tongues" were strongly denounced by the Archbishop of Sydney, the Most Reverend M. L. Loane, in his presidential address to Sydney Synod on October 31. "There are strange times blowing across the whole of theology and theology today". An aid.

"The publication of 'Honest to God' in 1963 was significant because it had sparked off a new wave of controversy which would have lasting results."

"Honest to God suffers from the same disease which it discards the authority of the Bible as a divine revelation of truth, and that leaves it without the one criterion that matters in theology as distinct from philosophy."

"It starts nowhere and lands nowhere because it has picked ideas out of the air; they have no real grass-roots under the mind of the author himself."

"Clever phrases make such ideas seem attractive and convincing, but they are just as hard to pin down as reality as anything they criticize. And they are little more than a man who is feeling after God if he may find him."

ULTRA-MODERN

"But the significance of such a book lies in the fact that it is a popular expression of an ultra-modern outlook and that it has helped to create a vogue for philosophy and morality which are still more extreme."

"Cold winds from the aid"

HISTORIC HOMESTEAD TO BE A CONFERENCE AND RENEWAL CENTRE

FROM A CORRESPONDENT

Melbourne, November 7

The historic "Avalon" homestead at Lara, near Geelong, is to become a Christian centre for conference, training, healing, and renewal under the guidance of a resident community.

The new venture, to commence in January, will be led by the Reverend Vernon Coburn, Vicar of St. Andrew's, Mitcham, Melbourne. For several years Mr. Coburn through his experience in retreats, conferences and spiritual counselling, has looked forward to the Church having a centre where men could meet and rest, and find a sense of renewal and refreshment.

"Avalon" along with 88 acres of land, within three-quarters mile from Corio Bay, was given to the Brotherhood of St. Lawrence in 1962 by Mr and Mrs Richard Austin. The brotherhood has now met the property available for the venture.

Mr. Coburn said this week: "The property will exist in a spirit of evangelistic zeal. It is hoped that it may become

a spiritual power house to go out with new-found faith to assist others. "Behind all the work of the centre will be a resident community, comprising men and women who are aware of the need for personal conversion, and who will work and share together as a team under the guidance of the Holy Spirit."

RULE OF LIFE

"At the moment the community is quite small. Among its members are a teacher, an ex-missionary, a nursing sister and a churchwarden. "All members of the community will work for a very small remuneration and adhere to a simple but disciplined rule of life. Through the community living 'the Life' it is expected that visitors may quietly discover what fellowship in Christ can mean in action."

"All shades of churchmanship will be represented. 'Avalon' will stand for evangelical Calvinism, a spirituality which leaves room for conversion and calls people to personal commitment, while at the same time leaving room for spiritual development. "In short, it will be a place of genuine encounter with living Christ, a place expressive of genuine encounter with the Church."

The house and community will be dedicated and blessed by the Archbishop of Melbourne on Sunday, January 8, 1967, at 3 p.m. In the meantime, bookings may be made by writing to the secretary, the Avalon Community, 18 Labrad Street, Mitcham. After December 24 applications should be addressed to the secretary at Avalon, via Lara, Victoria.

SUCCESSFUL MISSIONS IN BUNBURY THOSE EMPHASIS ON SACRAMENTS

FROM OUR OWN CORRESPONDENT

Reports from the parishes in which missions were held in the Diocese of Bunbury (briefly reported in an earlier issue) indicate that a profound impression was made on all who took part. The mission services were attended generally by large crowds.

Of the four parishes concerned, no details are yet available from Narrogin where the mission was conducted by the Reverend A. C. Holt, except that the large Church of the Resurrection was well filled on all the four nights.

In the other three missions were conducted by the Bishop of Kalgoorlie, the Right Reverend Cecil Muschamp, at Albany; by the Archbishop of Albany, the Venerable Frederick Hart, at Busselton; and by Father Lawrence Eyles, S.S.M., at Manjimup.

In two of the parishes, Busselton and Albany, the churches (two of the oldest in Western Australia) were far too small to accommodate the numbers expected, and in each case the local theatre was adapted for meetings about this step, but in the event the setting of the theatre lent itself admirably to the celebration of the Eucharistic drama.

Such large crowds demanded provision on a special scale and the impact was probably the most successful since the "Spaciousness of the setting, the splendour of the venue was the Shrine Hall, which was tastefully and simply decorated to meet the setting for the mission services.

At least, small attendances were reported. The overall pattern of the Mission was the same in each parish: a teaching mission, based on the visual impact of the actual celebration of the sacraments.

On the second night at Manjimup, nine children were baptised, and four of these later were presented, along with the others, for Confirmation by the Bishop of Bunbury, the Right Reverend Ralph Hawkins.

Notwithstanding the comparatively small attendances at the mission services, ninety people young and old, came forward on the last two evenings to pledge their loyalty to Christ and his Church by signing a suitably inscribed roll.

In Busselton, the scene was local. The key-note of the preparation of the building was massive simplicity.

DRAMATIC ALTAR

There was a very large altar, surrounded by a huge cross and flanked by tall candles, forming a truly dramatic centre-piece and compelling the attention of the congregation to its rightful place.

The mission here began on an unpropitiously cold and wet Wednesday evening, when in spite of the weather three hundred and fifty people came to hear the Missioner's introductory address.

The theme, here and elsewhere, was "Adventure to Life," the phrase which has been the chosen title of the Bunbury Diocese Missionary Centre since its inception, three years ago.

The numbers were even greater on the Thursday, when the rector, Canon John Cook, gave the infant daughter of two of his parishioners, after a forty-four hour vigil, and she was presented to the Bishop for confirmation.

More than five hundred people were present on this occasion, the celebration of the sacrament was so presented as to integrate both the administration of the Bishop and the teaching of the mission with-

in the context of the rite itself, thus impressing it firmly upon the experience of all those present.

The celebration of the Eucharist, on the Friday evening, followed the same pattern, the simple, individual movement of the service being accompanied by the proclamation in contemporary.

The Bishop, incidentally, who had not been expected to be present on this occasion, was so deeply impressed with Confirmation that he came back to take part on the Friday evening.

The time, in a gesture of moving humility, he assisted, along with his parish priests, in the administration of the sacrament to the vast congregation, which included the young confirmed, making their first communion, and the stirring atmosphere of the mission.

The first service of the parish church, was held in the Saturday night, when the archdeacon paid tribute to the Bishop of the diocese, who had contributed to the success of the mission.

The Missionary Centre began on Sunday, when Bishop Muschamp preached in St. John's Church.

He spoke simply on the Gospel, but with a few brief commendations.

GROWTH IN GRACE

The Bishop showed how the path to the Lord, and our neighbour lies through growth in grace, through the sacraments of Baptism, Confirmation and Holy Communion.

On the three nights following the services were held in the Empire Theatre.

Here, a large altar, with a huge cross against a grey curtain, and a large cross, gave the impression of looking into a boundless sanctuary around which all the thought and teaching of the mission moved.

The pattern of the Mission service was the same in all three, in that the first evening was devoted to the sacrament of Baptism, three adults were baptised.

The missioner then went on to the theme of repentance and faith, and the occasion for introducing teaching on sacraments, and the sign of the milkshake was in Albany on the Friday evening, when a diocesan assembly witnessed the Confirmation of fifty-five candidates, which was followed by another address from the missioner.

His theme this time was the role of life, through which candidates may hope to live out their lives in repentance, faith and obedience.

The missioner also gave instructions on the traditional devotional actions, such as genuflections, kneeling, the sign of the cross, actions which often speak more than the sign itself, the devotions of Christenings.

The final evening, when the sacrament of Holy Communion was celebrated, began with an introductory talk from the missioner.

He spoke of the meaning of the Eucharistic action, and of the music, movement and ceremony traditionally associated with it.

The celebration itself was accompanied by a commentary spoken by the visiting archbishops of the diocese, at the Eucharist held fittingly with the celebrated words of Don Gregory, "The Eucharist is another command so obeyed."

Bunbury, November 7

Reports from the parishes in which missions were held in the Diocese indicate that a profound impression was made on all who took part. The mission services were attended generally by large crowds.

It is now three years since two archdeacons (neither of whom is now in the diocese) gave the vision of a teaching mission to celebrate its Diocese-wide anniversary.

The plan which they envisaged had, over eight months and years, been transformed almost beyond recognition; but it has come to fruition in its own way.

EXPERIMENT IN GROUP MINISTRY IN W.A.

FROM OUR OWN CORRESPONDENT

In the northern part of the Moore Deanery in the Diocese of Perth, the Rectors of Mingenew, North Midlands and Morawa have formed a group ministry which will provide every major centre with a service every Sunday and a monthly service for the more remote places which in the past have been neglected.

Morawa and Perenjori are alone now not only to maintain the Sunday services, over which the Rectors of Mingenew, North Midlands and Morawa are now, but also to provide a monthly service.

The North Midlands, Carnamah and Three Springs have their regular Sunday services, and the Rector of Enaback, who formerly content with a service only once a month, has in Perth now has a monthly service.

Mingenew has a weekly service, and the Rector of Enaback, who formerly content with a service only once a month, has in Perth now has a monthly service.

The large class in the Morawa schools are now split into two groups, Enaback School receives

regular visits, in addition to maintaining the existing work, in Perth at Perenjori, Carnamah Junior High, Coorow, Three Springs, Yandandoo and Mingenew.

Pastoral visitation is also shared in the three parishes. In July this year, it was agreed at a clergy with lay conference, chaired by the Archbishop of Perth, that this arrangement be tried out for two years.

Each rectory would remain the rectory of his own particular cure of souls, but would work together as a team of equal partners.

Each parish would contribute to a central pool fund to cover the costs of stipends and all travelling.

STATE AID ISSUES A SYDNEY SYNOD

The main interest at the Synod of the Diocese of Sydney held last week centred round the report of the Synod Commission of Enquiry on Education.

This Commission, which was set up in 1968 under the chairmanship of Mr Justice A. R. Richardson, submitted a most comprehensive and highly interesting report, which provoked a most emotional and some surprising results.

The report recommended the Synod's decision to consider establishing an open school system if the government agrees to fund it.

Synod believed direct State aid for Church schools would be only a partial answer, and just as distributed on a denominational basis according to the census figures of all school children.

The report was presented to the Synod by the Principal of the Sydney Theological College, Canon D. B. Wainwright.

Canon Knox made it clear that the Church endorsed the present school system in N.S.W., but would have no objection to the "go back to 1880" if the Government agreed that the Roman Catholic Church sufficient aid to enable it to maintain a complete school system parallel with the State's.

The report the synod had completed on the Federal Government to the effect that the Government should set up a special expert committee into the needs of primary and secondary schools.

The report also emphasised the desirability of having a special committee to report on the results of such an enquiry, similar to the Murray and Marlin reports on education.

The Commission's report itself did not recommend the acceptance of full State aid which, it said, could result in increasing trends towards the secularisation



The missioner, the Right Reverend C. E. B. Muschamp, conducting a service of Adult Baptism at the Albany Mission last month.

"Life Heart" Above: picture of the Right Reverend C. E. B. Muschamp, conducting a service of Adult Baptism at the Albany Mission last month.

CATHEDRAL FESTIVAL

FOUR BISHOPS AT BATHURST

FROM OUR OWN CORRESPONDENT

Bathurst, November 7
Four bishops and two visiting choir-priests joined in the celebrations of All Saints' Cathedral parish festival here last Sunday.

The Bishop of Bathurst, the Right Reverend K. Leslie, presided at the Festival Eucharist at 8 a.m.

Also present were the Bishop of Armidale, the Right Reverend R. C. Kerley; the Assistant Bishop of Canberra and Goulburn, the Right Reverend C. Warren; and the Right Reverend J. S. Moyes.

Those who were recently confirmed made their first Communion at this service which was also a corporate Communion for all parishioners.

Bishop Moyes preached at Solemn Evensong when the congregation included pupils of All Saints' College and Marsden School.

The special music at both services was sung by the Cathedral Choir, and the choir of St. John's, Dubbo, and St. John's, Mullumbidgee.

The cathedral festival will continue until November 13 when Canon M. W. Williams of Mungah, Diocese of Newcastle, will preach.

CORRECTIONS

There are two corrections to the story on Page 1 under last week about the A.B.M. meeting in Sydney.

The \$100,000 in hundred dollars (not \$100) have been given to A.B.M. by the Elton Church Self-Support Committee in Perth.

The Board has also to print the requests of missioners, 497 bishops from \$22,252 to \$43,541 (not \$43,541, as printed).



After the inauguration of the Group Ministry at Carnamah on October 30: Left to Right: Peter Clumpert (server); the Reverend Dennis Bazel, solely preacher; the Reverend Brian Alfay, Rural Dean and Rector of Mingenew; the Reverend Barry Bazel, Rector of North Midlands; the Reverend Michael Painter, Rector of Morawa; Stephen Clumpert (server).

EPHUSIAS IN GOSPEL AT BERLIN CONGRESS REFORMATION DAY SERVICE

FROM WARWICK OLSON

"The idea that the Church's first duty is to reform society is utterly false, and those who say mistaken", the Reverend J. R. W. Stott of London told the World Congress on Evangelism here on October 28.

He said that "rather the Church's commission is fundamentally to preach the Gospel... and to let reformative individuals free from the guilt of sin influence the society in which they live and work."

On the possibility of world evangelism, he said that the task might seem to be getting harder and the goal more remote, "as modern means of mass communication increase, and as the Church lacks fresh spiritual power, the task once again appears poorer."

A German professor in a subsequent message to the congress, which is sponsored by "Christianity To-Day" as a tenth anniversary project, warned that correct doctrine and proper proclamation do not guarantee the penetrating power of the Gospel.

Dr Walter Kuntzer, Professor of New Testament at the University of Erlangen, says as hindrance to evangelism what he called "weak and deviating faith - yes, even unbelief of those who call themselves Christians."

MODERATE LEFT
"Communism is diabolical, but preaching the gospel of anti-communism is not," according to a South American religious editor who presided a session of the congress on October 27.

He is Professor Alejandro Clifford, who is editor and director of several evangelic magazines in Argentina, South America.

Professor Clifford emphasized that the left in Latin America is not necessarily communist, and "leftists are not necessarily fellow-travelers."

The moderate left has been the only force during the past century that has done anything to help the Indian, the peasant, the working people of our cities, and to transform our universities into modern democratic centres of study," he said.

Professor Clifford criticized conservative evangelicals who, he said "are losing many of their young people because they accept outmoded traditions expressed in archaic language, and which, though orthodox, seem to have little relevance for the life in the twentieth century."

In discussion sessions the 120 delegates from more than one hundred nations heard position papers on various aspects of the subject of evangelism identified by all speakers to be speculation beyond Scripture and hereby.

DR MORRIS

According to Dr Leon Morris, Principal of Ridley College in Melbourne, "God has no need of manacles."

"God pays men the compliment of allowing them to live without Him if they so choose. But if they live without Him in this life they must also live without Him in the next."

Other speakers considered also topics as totalitarianism, parochialism and isolation in evangelic hindrances to evangelism.

An estimated 12000 people gathered outside Berlin's famous Kaiser Wilhelm Church on October 30 for a special Reformation service.

The service marked the beginning of the second week of the World Congress on Evangelism, which is being attended by more than 1200 delegates including 24 Australians and 6 New Zealanders.

Berlin, November 7
Dr Graham said the Reformation leader came to his dramatic religious experience after suffering from a red-hot soul and being "stricken with fear of the Lord. At the same time, Luther had "no fulfillment or sense of joy."

Dr Graham said the Reformation leader came to his dramatic religious experience after suffering from a red-hot soul and being "stricken with fear of the Lord. At the same time, Luther had "no fulfillment or sense of joy."

Luther's "feelings of guilt" in the sixteenth century are shared by thousands of people today, he said.

LUTHER
"Luther lost his fear of death and found joy when he discovered that salvation did not rest on his good works, but was the gift of God to those who believe on Christ."

"We have come to testify to the unchanging nature of God and we have the same plan of salvation that Martin Luther discovered," he said.

Dr Graham said the "Gospel can solve the race problem. It can end war, and take the instruments of war, and turn them into instruments of feeding the poor. However, man must receive it."

Preceding the Congress delegates to the improvised outdoor room was retired Bishop Otto Dibelius of the Church of Berlin-Brandenburg.

Bishop Dibelius called attention to the many of streets and squares in Berlin bearing the name of Luther, or cited all events connected with the Reformation.

He added that scientists recited in unison the Apostles' Creed and the Lord's Prayer.

THE DEAN OF S. ANDREW'S CATHEDRAL, SYDNEY, DR A. W. MORRIS (left), with Pastor Minsung Lohene and Pope W. G. B. Gilby, Chairman of the World Congress of Evangelism in Berlin on October 28.

**ROMAN CATHOLIC PRIESTS AND
JEWISH RABBI AT CONGRESS**

The Vatican Council in Rome and the World Congress of Evangelism in Berlin both displayed the same interest in exalting the Bible, a prominent Roman Catholic editor told the congress on November 1.

"However," said Rev. Joseph John Ball Sheerin, Editor of "Catholic World," "I am disappointed that this meeting has not shown the same interest in the ecumenical movement and Christian Unity as found at the Vatican Council."

He said among individual congress delegates he had discovered "a great amount of superficial interest."

"Another major difference in the world, and toward church, also involving at the Press conference was another Roman Catholic editor and Jewish rabbi, Arthur Gilbert.

The Reverend William Jos-

eph Manseau of Weylesley, Massachusetts, said their appearance at the congress, under whatever title, was "a significant fact."

Dr Manseau and Rabbi Gilbert were at the Congress as observers.

Asked to evaluate Bilby's German evangelistic ministry, Fr Manseau said "it is a beautiful gift of God. Bilby Graham speaks to the people in the street in a way that is quite captivating."

"He goes among the people and talks about Jesus' love for them. One reason they are alienated is that no one loves them."

Rabbi Gilbert said "Christians do not need to convert and they should enter into dialogue with us."

"The Rabbi said, 'for a long time the Evangelical Protestant Community have been close in contact with the Jews.'"

He said Bilby Graham's opening statement to the Congress expressing appreciation to the Jews for the religious heritage and asking forgiveness for past sins against the Jews "showed a sincere regard for God's work among the Jews."

Fr Manseau told of a lay group he was associated with in Canada and the eastern U.S.

"We have a storefront church in Boston," he said.

"Every Wednesday evening in Boston is a Bible service. Twenty-three read the Bible, pray, sing and receive Holy Communion at a low key Pentecostal service."

He said the group might be asked to go to the New Testament.

**THEOLOGIANS,
EVANGELISTS**

At the halfway mark in the congress, various significant points were noted. The conviction that twentieth century Christians must use the mass media and modern scientific techniques to the fullest extent in preaching the Gospel.

"The failure to do so" said congress chairman, Carl F. H. Henry, of Washington, D.C., "would be a sin for which this generation would be held specially accountable."

The assembly has displayed also a growing sense of need for support between theologians and evangelists, and a conviction that there is a battle for the mind as much as for the will.

He and many other speakers have attracted the most for strong evangelical scholarship in Berlin is that the attempt at a further Christian merger by merging traditional church-falls short of a New Testament demand upon contemporary Christianity.

U.S.R. RELIGION
Despite this, the congress is surprisingly one of the most ecumenical gatherings in all of history.

Several speakers have shown awareness that the Church's greatest need is not organizational, but a baptism in the Holy Ghost which will send them out preaching the Gospel everywhere.

Describing religious conditions in the U.S.S.R., Eastern Europe, Dr Arthur F. Glasier of the Overseas Missions Fellowship in Philadelphia, U.S.A., said that the Church has had to come to terms with the Communist state, wherever the Church is on the offensive, that he found himself wishing that our churches in the west had their wholeness and vigour."

He added that scientists recited in unison the Apostles' Creed and the Lord's Prayer.

ASSISTANT MATRON

An Assistant Matron is required at the Churches of Christ Boys' Home, "Dunmore House", Pentdell Hill, N.S.W.

The Home caters for 25 boys, 7-14 yrs. Duties: generally assist in running the Home. Live in. Salary subject negotiation. Apply manager.

THE BUTTER OF PROTECTION

AGONY IN THE AMERICAN BELIEF PARADOXES OF THE SOUTH AND NAM

By Harry Reynolds Smythe

And he lay blind one to another, tender-hearted, loving one another, even as God for us, and each much loved you (Ephesians 4:32).

Every time cruel men injure or kill defenseless ones, they love me more (John 15:10). People God, p. 203.

"I thank especially, Lord, of the many men who work for world disaster, who, to feed a family, have to work to destroy others, who, to live, must manufacture death."

I don't ask you to keep them from their work—

that is not possible,

But, Lord,

may they question it,

may they sleep be uneasy,

may they fight in this world

disaster,

may they act as heaven,

may they be redeemers,

may they be the whole of our world,

ment in terms of personal faith. This degradation of "morality" has gone so far towards negative legalism that the word itself is more than "undeviating from accepted norms of sexual behavior."

A moral man (or woman) is one who is not one who observes (ethically?) the Christian code of conduct in the face of and faithfulness in marriage.

An immoral man (or woman), in this restricted but popular use of the word "morality," is one who disregards both these laws and takes pleasure as and where he will.

Faithful Christians must denounce and reject these reductions of meaning in an ethic designed to move the challenge of the whole of our environment in life.

"For to reduce justice to a law is as dangerous (and 'immoral') as to degrade marriage into a contract."

When such superficial evaluations of other people's behavior are made, we forget entirely the emphasis placed by Our Lord upon the state of mind behind human acts and decisions.

He condemned the Pharisees, who "in 'forgiveness' transgress sexual ethics (and surely Christians need only to remind themselves of this) and of Christian morality is concerned, not exclusively of the heart."

"Prayers of 'I'm a sinner, but I'm not'."

The moral claims of the Christian Religion, proclaimed by Our Lord and the Gospel, are recognized by most people as high as any other.

If we Christians find difficulty in fulfilling them, we expect to be censured by others, and we tend to be critical and even hostile to them (see the next page).

One reason for the rebellion of young people against the moral tradition of Christianity may be that they are not high priests of the Faith have been handed to them by a priestly, mental or ecclesiastical authority, disengaged from any vital com-

mission to a person in need, and making claim upon our love.

This love can be only the love of Jesus expressed through us. In such a morality no distinctions are made on the basis of race or sex are recognized. The command of love makes us see all such distinctions as matters of indifference. The Viet Cong and the Chinese are dear to him as the Pope is to his.

2. Atrocities: The Gospel of orthodox and catholic Christianity is a Gospel of universal love and service. God, as Father, accepts men unconditionally (even prior to our repentance) as we are.

We therefore have no alternative to the unqualified acceptance of each other as brothers.

Acceptance applies even more cogently (if that degree were possible) to our attitude to those outside the Faith, or recognized in one sense or another as "enemies."

In the light of this awesome responsibility the cruelties being done to the people of Viet Nam by Viet Nam can be seen only as hateful, sacrilegious crimes.

The war itself may fall under this category, but there are no doubts in the mind of any thoughtful Christian that the barbaric practices of it must be exposed and condemned.

Our Lord's teaching of non-violence is not a mere abstraction. The French, we are told, were deeply shocked by the atrocities in their colonial war in Viet Nam, a large part of which, it is estimated, have been paid for with American money (some \$10 billion of dollars).

The Viet Cong are cruel and inhuman. They are also that which we call the Viet Nam, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

They are cruel and inhuman, and more so. They are cruel and inhuman, and more so. They are cruel and inhuman, and more so.

No Australian can possibly have any doubt whatever that these acts of monstrous wickedness are a crime.

The photographs, despatches, and reports of the Viet Nam are in public libraries for everyone to see.

All these acts are condemned by the Geneva Conventions concerning prisoners of war and the treatment of civilian populations. They are also condemned by the United States and Australia as violations of the laws of war.

If we remain silent in the face of such heinous and hideous evidence, we are responsible and culpable and, in Christian moral terms, damned.

We are responsible in any case, and that is the sense in which we are responsible in the work, because it is we who, in a democracy, are present in Viet Nam by the policy of our elected Government.

3. Some Proposals: And Anathemas: If we are truly God's children, we are responsible as His sons and daughters, inheritors of the Kingdom of Heaven, commissioned to call all other men and women into the Blessedness of the Divine Love.

If it is we who are responsible to our world, we are ceased to act as Christians at the vital point of international relations. We are accused of Christ. Let us be recognized as such.

If we are truly God's children, we are responsible as His sons and daughters, inheritors of the Kingdom of Heaven, commissioned to call all other men and women into the Blessedness of the Divine Love.

If it is we who are responsible to our world, we are ceased to act as Christians at the vital point of international relations. We are accused of Christ. Let us be recognized as such.

If we are truly God's children, we are responsible as His sons and daughters, inheritors of the Kingdom of Heaven, commissioned to call all other men and women into the Blessedness of the Divine Love.

If it is we who are responsible to our world, we are ceased to act as Christians at the vital point of international relations. We are accused of Christ. Let us be recognized as such.

If we are truly God's children, we are responsible as His sons and daughters, inheritors of the Kingdom of Heaven, commissioned to call all other men and women into the Blessedness of the Divine Love.

If it is we who are responsible to our world, we are ceased to act as Christians at the vital point of international relations. We are accused of Christ. Let us be recognized as such.

If we are truly God's children, we are responsible as His sons and daughters, inheritors of the Kingdom of Heaven, commissioned to call all other men and women into the Blessedness of the Divine Love.

If it is we who are responsible to our world, we are ceased to act as Christians at the vital point of international relations. We are accused of Christ. Let us be recognized as such.

If we are truly God's children, we are responsible as His sons and daughters, inheritors of the Kingdom of Heaven, commissioned to call all other men and women into the Blessedness of the Divine Love.

If it is we who are responsible to our world, we are ceased to act as Christians at the vital point of international relations. We are accused of Christ. Let us be recognized as such.

If we are truly God's children, we are responsible as His sons and daughters, inheritors of the Kingdom of Heaven, commissioned to call all other men and women into the Blessedness of the Divine Love.

If it is we who are responsible to our world, we are ceased to act as Christians at the vital point of international relations. We are accused of Christ. Let us be recognized as such.

If we are truly God's children, we are responsible as His sons and daughters, inheritors of the Kingdom of Heaven, commissioned to call all other men and women into the Blessedness of the Divine Love.

If it is we who are responsible to our world, we are ceased to act as Christians at the vital point of international relations. We are accused of Christ. Let us be recognized as such.

If we are truly God's children, we are responsible as His sons and daughters, inheritors of the Kingdom of Heaven, commissioned to call all other men and women into the Blessedness of the Divine Love.

If it is we who are responsible to our world, we are ceased to act as Christians at the vital point of international relations. We are accused of Christ. Let us be recognized as such.

If we are truly God's children, we are responsible as His sons and daughters, inheritors of the Kingdom of Heaven, commissioned to call all other men and women into the Blessedness of the Divine Love.

If it is we who are responsible to our world, we are ceased to act as Christians at the vital point of international relations. We are accused of Christ. Let us be recognized as such.

If we are truly God's children, we are responsible as His sons and daughters, inheritors of the Kingdom of Heaven, commissioned to call all other men and women into the Blessedness of the Divine Love.

and women into the Blessedness of the Divine Love;

(iii) If then we think it right, in any circumstances (to men and women.

"If" prisoners (men and women) by electrical torture, or to pour jellied petrol over children,

to spread poison gas, or to allow men to be skewered with wire through hands and feet,

to kill men on suspicion, by the mere information of a name, we have caused to be Christians in any recognizable sense.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

by a Cross which alone leads us to forgiveness and renewal.

If, for our present situation in this war as a nation is the price of going all the way with LBJ, (to use the words of the phrase once only), then indeed to your jellied petrol over children,

to spread poison gas, or to allow men to be skewered with wire through hands and feet,

to kill men on suspicion, by the mere information of a name, we have caused to be Christians in any recognizable sense.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such. We are accused of Christ. Let us be recognized as such.

VIET NAM WAR'S MEANING IS LOST SAYS BUDDHIST MONK

FROM A CORRESPONDENT

"The war in Viet Nam has lost its meaning," a Viet Namese Buddhist monk told a near capacity audience in Detroit, Michigan.

He is Thich Nhat Hanh, Director of the School of Social Studies at the Van Hanh University, who was on a secondary tour of Australia, sponsored by the International Committee of Conscience on Viet Nam.

Thich Nhat Hanh said that the war "is not a war to protest democracy and freedom."

He said that the National Liberation Front is not a "force for liberation," he said. "That is not because Communism is attractive to the Viet Namese people. It is because our mistakes."

"The peasants are patriotic. They are ready to listen to the appeal of nationalism. The Communist claim to contain Communism. The majority, in the N.L.F. are not Communists from; it always 'nationalist' in their feelings against foreign domination."

"The country is full of foreign troops that establish a military base to show that the country is not 'optimal' for the Viet Namese people."

POLITICAL DEFEAT

"The U.S. is having a military victory in Viet Nam, but it is having a political defeat. The people of America and they hate her allies."

"The Government and the South Viet Nam Government have created more problems than they have solved, by causing anger and hatred among the people."

"Every day the war goes on as a gain for the communists. It is not in their side."

"The war is not a political situation. It is not to pursue the war, but to stop it. That does not mean to let the Communists take over. The war and communism are not the same."

TWO TENDENCIES

"If we want the N.L.F. not to be entirely a tool of the Communist Party, we must try to contain Communism. The majority, in the N.L.F. are not Communists from; it always 'nationalist' in their feelings against foreign domination."

"The country is full of foreign troops that establish a military base to show that the country is not 'optimal' for the Viet Namese people."

"The U.S. is having a military victory in Viet Nam, but it is having a political defeat. The people of America and they hate her allies."

"The Government and the South Viet Nam Government have created more problems than they have solved, by causing anger and hatred among the people."

"The peasants are patriotic. They are ready to listen to the appeal of nationalism. The Communist claim to contain Communism. The majority, in the N.L.F. are not Communists from; it always 'nationalist' in their feelings against foreign domination."

"The country is full of foreign troops that establish a military base to show that the country is not 'optimal' for the Viet Namese people."

DR BLAKE AT U.N. SERVICE IN ABBEY

ECUMENICAL PRESS SERVICE

London, November 7

Unless men and governments are caught by "a new vision of a world of men who care about each other", appropriations for development aid and services to refugees will not increase, Dr Eugene Carson Blake, general secretary-elect of the World Council of Churches, told a distinguished international gathering convened in Westminster Abbey on October 24 to celebrate United Nations Day.

The service also marked the opening of the European Campaign for Refugees, efforts of voluntary agencies in 16 countries has been endorsed by the U.N. General Assembly and U.N. Day was dedicated to the cause of refugees.

Present at the Abbey service were Prince Phillip, Prince Satriaditja Aga Khan, U.N. High Commissioner for Refugees, and Prince Bernhard of the Netherlands, chairman of the European Refugee Campaign.

Also attending were heads of foreign diplomatic missions and members of both Houses of Parliament.

"Political scientists teach us that no nation can be expected to sacrifice itself for any end beyond itself," said Dr Blake. "Eloquent self-interest and the long view — these are the only hope for peace, they are the only hope for peace."

He challenged this view. "One can be a realist and still be self-assertive," he said.

THREAT TO PEACE
Commenting on the campaign to aid refugees, mainly in Africa and Asia, Dr Blake said "I hope that this work will produce a generous outpouring of gifts dedicated to this humane purpose."

"The motivation for such gifts will be that men, more so than ever, prosper and comfortable lives will be moved by imaginative love to help feed and shelter the hungry and homeless."

"But are acts of charity really enough to express 'Christian charity'?" he asked.

"He reminded his listeners that 'our gifts will barely begin to touch the real problems of Africa or Asia.'

"The gulf between rich and poor in our world, both within and among the nations, poses a threat to peace that is unmatched by any other unless it be racial and colour hatred," he said.

"Stating that we know 'the thing that makes for peace' — justice, respect for men as men.

freedom, patience, discipline, and 'above all love' — he asked.

"Will we as individuals and nations begin soon enough to act upon such faith? Or must we wait until we have come to see more when he looks upon the city of mankind and sadly say to us: 'Would that even today you knew the things that make for peace.'"

CHRISTIAN LIFE THEME AT ROSEWOOD MISSION

FROM A CORRESPONDENT

Rosewood, O., November 7
A mission was held here last month to celebrate the diamond jubilee of S. Luke's parish which combines a mining and pastoral community, with several scattered centres.

The mission was centred on S. Luke's Church, Rosewood, but services and gatherings took place at several scattered centres, Lowood and Marburg.

Canon Eric Huskey, Organising Secretary of the Australian Board of Missions in Queensland, was chief missionary, and he took as his theme each evening "Holy Baptism — Matter of Life and Death."

He used the various pictures of baptism found in the Prayer Book to illustrate the Christian Life — Noah's Ark, Christ and Resurrection, Grafting, the Flood, Jesus in the Good Ship, and the children in an army dress in our Captain.

He was assisted by the Reverend Reginald Mills, Rector of Caloundra, whose instructions were based on "The Eucharist and You", emphasising the fact that our worship called for individual participation not only in the act of Communion but in the various parts of the service.

A five-piece orchestra added greatly to the enjoyment of the singing, the rector presiding, the Reverend Luscombe

The five-piece orchestra which accompanied the singing at the mission held at Rosewood, Queensland, last month.

Newman, being himself the flautist, in this ensemble. Some of the tunes were taken from the twentieth Century Hymn Tunes Book, and some of Brother William's "Songs of a Simple" were much enjoyed. In fact in response to a request to continue with this type of music it has been decided to include them with the same programme, at evening on the first Sunday each month.

Each afternoon from Monday to Friday the children came to hear the thrilling story of John's journey to the Heavenly City, threatened on the way by the Dreadful Giants, which he overcomes with such effect that interest grew daily while the children vied with each other for the privilege of throwing the Golden Arrows of Heaven.

HEAVENLY CITY
On the last day all the children surged up into the Heavenly City (the sanctuary) to receive the rector's blessing, and then marched, hand, headed by the cross; to be the King's messengers to the world.

After each evening's service the congregation gathered in the hall, where tea and biscuits were served and a bookstall provided an opportunity to purchase literature of devotional and instructive value.

On the Saturday afternoon a barbecue attracted a number of young folk, not so young people, a discussion on the relevance of the Church evolved which was most worthwhile, and songs were sung to the accompaniment of a guitar.

The mission was brought to a close on Sunday morning with a Parish Communion when the church was packed by worshippers from all over the parish and friends from other parishes as well.

Just before the Offertory the whole congregation turned to sing the hymn "Faith into a solemn act of Renewal of Baptismal Promises."

The service concluded with the congregation proceeding with the hymn "Faith into the world of Jesus is sending us."

The atmosphere of the whole mission was happy and receptive. Throughout the mission the fact that religion is a gift of God and bright and happy times will be a great aid to "praising God in His Holiness."

EMBROIDERERS' EXHIBITION

FROM A CORRESPONDENT

An interested and successful exhibition has been arranged by the Embroiderers' Guild of the South Waits to take place in the Department of Education Galleries in Sydney from November 18 to 25.

The opening ceremony will be performed at 11.30 a.m. on Tuesday, November 18, by Mr John Dalton, of the Art Department of the Department of Education, and a feature of special interest to teachers will be an attractive selection of textbooks on the subject.

Members of the guild will be in attendance at the Education Department Gallery to explain the exhibits, and also to receive leading interior decorators, and from the guild's own collection.

Other items will be shown from selected second-hand collections.

There is a very fine Church embroidery collection. Embroiderers from all over of the State are invited to contribute, and will be cordially welcomed by the guild, whose headquarters are at 167 Elizabeth Street in Sydney.

CLASSIFIED ADVERTISEMENTS
The ANGLICAN classified advertising rate is \$2.00 per word, payable in advance. Minimum 400 words per advertisement. A special rate of 15c per word is available for "Real Estate Wanted" insertions. Minimum 100 words.

HOLIDAY ACCOMMODATION
S. HILDA'S Church of England Holiday Homes, 250 Clark St., Newcastle, N.S.W. 15 available. Apply to the Maroon.

ACCOMMODATION VACANT
LINDEN TRIVETT, Agent, 201-203, Ashford Street, St. Kilda, Melbourne. Free call accommodation in the best location. Free private car park. Free swimming pool. Free tennis courts. Includes weekly Refreshments. Write, enclosing references, to: 201-203, Ashford Street, St. Kilda, Melbourne.

FOR SALE
CONSULT ECUMENICAL and Academic Outlines for all year work, in South Australia at 17, Trafalgar Avenue, Adelaide, 5000. (Adelaide) Exchange, 5000. (Perth) Exchange, 6000. (Melbourne) Exchange, 3000. (Sydney) Exchange, 4000. (Brisbane) Exchange, 5000. (Darwin) Exchange, 6000.

PNWS (P.N.W.S.) available, only District, 100 in thousands, under Offer, to take orders. Write to: Dr. G. H. B. Newell, P.O. Box 100, Perth, Western Australia, 6000.

CHURCH NEEDLEWORK for Church and Home. 28 Malton Street, Stockton, N.S.W.

ACCOMMODATION AVAILABLE
HOME IN THE HILLS at Ballina, New South Wales. 1000 sq. ft. on 100 acre. Free swimming pool. Free tennis courts. Free private car park. Free swimming pool. Free tennis courts. Includes weekly Refreshments. Write, enclosing references, to: 201-203, Ashford Street, St. Kilda, Melbourne.

POSITIONS VACANT
THEOLOGICAL EDUCATION: Theological Education, 100 in thousands, under Offer, to take orders. Write to: Dr. G. H. B. Newell, P.O. Box 100, Perth, Western Australia, 6000.

WEEK OF PRAYER
ECUMENICAL PRESS SERVICE
Geneva, November 7
While past celebrations of the Week of Prayer for Christian Unity have emphasized the fact of division, future observances will need to express gratitude for the fellowship already achieved and the possibility of common witness.

This was the conclusion of thirty Anglican, Protestant and Roman Catholics who attended a consultation arranged by the World Council of Churches, Faith and Order Commission, with the approval of the Secretariat for the Promotion of Christian Unity in Rome.

Papers dealing with the theological foundation of common witness were presented by Professor Roberts Robinson (Paris), Bishop Erich Lehle (Stuttgart), and Father Yves Congar (Strasbourg).

LOCAL ADAPTATION
Turning to practical problems, the delegates agreed that in future the week of prayer giving a service for each day should be organized and organized by a larger, more representative group including members from different confessions, cultures and pastoral situations.

The need for local adaptation of basic texts sent to the churches was also stressed. It is hoped that there will be even greater cooperation in preparing these adaptations in the different regions.

Concerning the date of the Week of Prayer, the participants agreed that from January 18 to 25 and the week before Pentecost have certain advantages and limitations. An attempt should be made in each region to reach a common date, it was held.

MAORI CARVING FOR W.C.C.
ECUMENICAL PRESS SERVICE
Geneva, November 7

On the occasion of its 25th anniversary, the National Council of Churches of New Zealand has presented to the World Council of Churches a new carving of the free remaining Maori master-carver.

The two themes illustrated by the carving are a warning against the use of symbols for political purposes and the need for unity.

Maori and white people to share one symbol, the presentation was made by the Rev. Dr. J. G. O'Grady, assistant general secretary of the Council.

Dr. Visser 't Hooft, general secretary of the W.C.C., expressed his appreciation for the exhibition on the spiritual significance of the symbols for political purposes.

Embroiderers from all over of the State are invited to contribute, and will be cordially welcomed by the guild, whose headquarters are at 167 Elizabeth Street in Sydney.

JAPANESE CHURCH
ECUMENICAL PRESS SERVICE
New York, November 7

Episcopal Church membership in Japan fell 17,846 in 1963, compared with 1962, an increase of 519 members. Active membership was given as 32,554.

It is announced by the procurator in the Department of Education, Exchange, 5000. (Perth) Exchange, 6000. (Melbourne) Exchange, 3000. (Sydney) Exchange, 4000. (Brisbane) Exchange, 5000. (Darwin) Exchange, 6000.

THE ANGLICAN ORDER FORM

The Creation Department, THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

I. Subscription

Please post to THE ANGLICAN for
6 months at 55.00 (incl. postage)
12 months at 100.00 (incl. postage)
This is a renewal subscription.

NAME (BLOCK LETTERS PLEASE)

ADDRESS

STATE

PARISH DIOCESE

DATE SIGNATURE

2. Bulk Order

Please supply me copies of THE ANGLICAN for the lower to appear on Thursday 11-19 or for 18443 per copy, for sale at 100.00 (incl. postage). This order is not to be made standing.

NAME (BLOCK LETTERS PLEASE)

ADDRESS

STATE

PARISH DIOCESE

DATE SIGNATURE