

"A MODERN LITURGY" FOUND DEFECTIVE

NORTH QUEENSLAND CLERGY IN CONFERENCE

FROM OUR OWN CORRESPONDENT

Townsville, June 19

Modern theology, the priest's use of time and "A Modern Liturgy" were among the subjects discussed when the clergy of the Diocese of North Queensland met in conference here last week.

The Reverend W. Jobling spoke of the work of modern German theologians, of Bishop Robinson and others whose writings had produced much discussion.

The German theologians were mainly concerned about the Ministry of the Word and its communication to the world, he said. Both they and Bishop Robinson were endeavouring to make the message of the Gospel relevant to people in the life of the modern world.

Some of the clergy thought that the word "relevance" was over-worked and not clearly understood and said they would like to avoid its use.

All were agreed that communication of the Church's total message should be couched in terms which were used and understood by the people of today.

Archdeacon D. Stuart-Fox spoke on the use of time in the life of the clergy. He was well aware of the increasing demands made upon the time of a priest, but urged that there were certain priorities that must be observed.

Time for prayer, meditation and study was essential for without these the priest could not do his job effectively.

He quoted from a meditation by the Abbot Quignot on "Time". The Reverend A. Macfarland spoke of "A Modern Liturgy" as presented for consideration by the Diocesan Synod of North Queensland. He found it to be unacceptable on the following grounds:

"That in just the same way as Cranmer reformed the order of the 1549 liturgy to bring it nearer to the original, so 'A Modern Liturgy' rearranged the 1662 to bring about a change in direction.

The manual acts were transferred from Christ's Words of Institution to a Thanksgiving giving 'A Modern Liturgy' a thanksgiving interpretation only of the 1662 Holy Communion.

INTERPRETATION
This was emphasised further by omitting the Prayer of Oblation thus denying that the Church offers Christ's Incarnation and that He did as an act of worship.

The alternative method of distribution of Communion in the Presence of Christ's Eucharist. "The Body of Christ strengthens you" is not the same as "The Body of Christ which strengthens you". The latter phrase indicates that Christ is present and is given into the mouths of the communicants.

"A Modern Liturgy" is defective in that it contains no commemoration of the faithful departed.

In form of liturgy which ignores the greater portion of the Church's unbroken past, the defective liturgy devotionally and is incorrect doctrinally.

"Who is laughing? Who laughs last," he asked. At the Synod Conference 1961, the Privy Council objected to the word "Sunday". The Reverend Mr. Leaver said that "A Modern Liturgy" avoids "Sunday" by using "Lord's Day". They objected to the Kyrie being said after each commandment. "A Modern Liturgy" directs that there be no response to any of the commands.

They objected to the people kneeling for the commandments. "A Modern Liturgy" has a direction to kneel after the commandments.

They objected to kneeling at the end of the Eucharist. "A Modern Liturgy" has a direction for kneeling at the distribution of Communion.

A stimulating discussion followed but the general consensus of opinion was that "A Modern Liturgy" was unacceptable.

The Bishop introduced this subject by giving the background of the Liturgical Commission in some detail, and concluded the discussion by saying that for reasons similar to those already given, he, like the Bishop of Adelaide, was not able to sanction the use of "A Modern Liturgy".

SYDNEY PRIEST FOR MULLEWA

FROM A CORRESPONDENT

On Tuesday, June 27, at 8 p.m., in S. Paul's, Chatswood, Diocese of Sydney, a valedictory service will be held for the Reverend Bill Lawton and his wife, Margaret, who leave soon for Mullewa, Diocese of North West Australia.

The service will be conducted by the Reverend L. J. Wiggins, Rector of St. Paul's, Chatswood, and will be the last service of the Rector of St. Paul's, Chatswood, who will be leaving the Diocese of Sydney for his new mission.

The Reverend Barry Huguenin, Rector of St. Paul's, Chatswood, will preach.

An opportunity to farewell the Lawtons informally will be given at 7.30 p.m. at the conclusion of the service.

Mr and Mrs Lawton have a wide circle of friends, gathered from their experience in parish work and at Moore College, Australia.

It is anticipated that people will be present from Eastwood, Woolloomooloo, Dulwich, Chatswood and Moore College.

NOT TOO TYPICAL
After a short holiday, they will go to their new parish, where Mr Lawton will be inducted on July 2.

In many ways Mullewa is a very typical B.C.A. parish.

There are approximately 900 people in Mullewa itself, and the boundaries will now cover 25,000 square miles of grazing and farming properties.

Although sporadic attempts have been made to provide an adequate minister, these have not been successful, and the area has been without a constant Anglican presence for some twenty-five years.

LOCKINGTON MISSION WAS WELL-PLANNED

FROM A CORRESPONDENT

Lockington, June 19
S. Mary's Church, Lockington, Diocese of Bendigo, was a hive of activity during the week the parish mission was conducted this month by the Reverend J. A. Leaver.

During the preparation and planning a week-day service of intercession was held when the Rev. Mr. Leaver and his wife were asked to pause and use the words of the mission.

The Bishop of Bendigo, the Right Reverend R. E. Richards, presided at the mission, which was welcomed to the parish by the Rev. Canon J. A. Leaver.

The daily Eucharist and the mission service were well attended. The addresses were by the Rev. Canon J. A. Leaver.

The subjects were "God and Man", "The Church and Man", "Sin and Me", "The World and Me", "Heaven and Me", "You and Me".

Faced with this particular problem area, the Bishop of North West Australia, the Right Reverend J. A. Leaver, of the Bush Church Aid Society to find a priest capable of tackling this difficult work.

Bill Lawton will bring unique gifts to bear in the diocese.

His pastoral gifts will win him a place in the affections of his people, and the Bishop has indicated that he intends to make good use of his academic qualifications (B.D., Th.Sch.) in the cathedral parish.

S. BARNABAS' COLLEGE KEEPS ITS FESTIVAL

FROM OUR OWN CORRESPONDENT

Adelaide, June 19
To mark the patronal festival of St. Barnabas' Theological College at Belair in the Diocese of Adelaide two events were held last week.

On Wednesday, June 14, the clerical and lay members of the council of the college attended Evensong in the college chapel at 5.40 p.m., which was sung by the members of the college.

After Evensong the council sat down to dinner with the students in the college dining hall.

The council then held its normal meeting in the main lecture room of the college.

The members of the council valued the opportunity of meeting the students as well as sharing in their worship and having lunch with them.

On Saturday, June 17, the collegians of the old and the new S. Barnabas' joined the college at a celebration of the Eucharist in the college chapel at 8.30 p.m.

BISHOP PRESIDES

The Bishop of Adelaide, the Right Reverend T. T. Reed, who is a former Senior Student of S. Barnabas' College, presided at the Eucharist, which was celebrated by the Warden, the Reverend E. L. Randall.

After the Eucharist the collegians were entertained at a buffet breakfast in the dining hall.

AN UNUSUAL INDUCTION

Perth, June 19
The installation of the Reverend Robert Whitton as Rector of St. Barnabas' College, Perth, took place on June 16. He succeeds the Right Reverend R. E. Richards, who is now an Auxiliary Bishop of the Diocese of Perth.

Most Reverend George Appleton, Archbishop of Perth, presided at the service and instituted the new rector.

The Moderator of the Presbytery, the Reverend J. A. Murray, presided at the service and gave the Charge to the rector and congregation on behalf of the Presbyterian Church.

In September, 1965, the Anglican and Presbyterian congregations entered into a covenant to worship and work together.

The mission service in the Presbyterian Church and the Anglican priest: ministers to both congregations.

ORGAN AND SONG

RECITAL FOR BALWYN

FROM OUR OWN CORRESPONDENT

Melbourne, June 19

At S. Barnabas' Church, 86 Balwyn Road, Balwyn, Victoria, on Sunday, June 25, at 3 p.m., a recital of organ music and song will be given by the organist, Mr. Hugh Rivers and Mr. Robert Cropley, bass.

Mr. Rivers, who was born in London, began his Church musical career at a choir boy at St. Matthew's Anglican Church, and studied the organ under L. F. O'Connor at St. Mary and St. John's, Oxford, and on the organ of the Queen's College, Oxford.

He held appointments in the United Kingdom at Lancing College Chapel—H.M.S. King Alfred Wood Presbyterian Church and briefly at St. Alban the Martyr, High Holborn.

Since coming to Australia his appointments have included Augustine, Christ Church, Hawthorn; St. Hilary's, Kew, and now S. Barnabas, Balwyn.

There will be three groups of organ music in the programme including two of the songs sung by Mr. Cropley, works by Herbert Howells, Ralph Vaughan Williams, Handel and Bach are included, and programmes with notes on the items being performed will be supplied to all who are present.

VICAR RETURNS FOR WEDDING

FROM OUR OWN CORRESPONDENT

Melbourne, June 19

After absence of almost sixteen years, a former Vicar of Holy Trinity Church, Macleod, returned here on Saturday afternoon, June 19, in order to conduct a wedding.

He is the Reverend A. W. Singleton, now Vicar of St. Jude's, Alburyton.

The bride was Miss Elizabeth Dugan, youngest daughter of Mr and Mrs L. G. Dugan, of Alburyton.

Myrmion and she was married to Mr. Robert Lawson Muir, of Myrmion.

Mr. Robert Lawson Muir, who was chosen for the occasion, at the tiny Christ Church, Myrmion, is a lovely stone church with seating capacity. The Vicar, the Reverend P. Adkins, assisted.

The bride's mother of honour, her sister, Mrs. K. Bingham, was herself a bride of Christ Church, only seven weeks ago.

Holy Trinity is a lovely stone church, and looked its best with the floral decorations, and ribbons on each pew.

"ROBBIE" RETIRES AFTER FORTY-FIVE YEARS

FROM OUR OWN CORRESPONDENT

Perth, June 19
One of the "grand old men" of the Church in Western Australia, Mr. Alfred A. Robertson, has relinquished his last official post in the diocese.

Known affectionately as "Robbie" throughout the West, he has been active in Church work in Western Australia for forty-five years.

In a letter to the Chapter of S. George's Cathedral, Perth, Mr. Robertson has announced that he will seek re-election to the Chapter at the Diocesan Synod in August.

He has been a lay canon of the cathedral for the past four years.

Mr. Robertson recalls that he has served under five Bishops, and is the last surviving Church officer in any office of the diocese who was originally ordained by the late Archbishop Lyle.

Robbie's letter concluded with the comment:

There have been many periods of anxiety and difficulty but I am happy to know that I am vacating office at a time when there is the good judgment and overwhelming real enthusiasm of the present Dean, the cathedral has now, I consider, reached the greatest period in its history.

Mr. A. A. Robertson.

BOOK REVIEWS

CLARENDON "ACTS"

THE NEW CLARENDON BIBLE. The Acts. R. P. C. Hanson. Oxford University Press, Pp. 40, 30s.

THIS is the second volume to be published in the New Testament set of the New Clarendon Bible; of the Old Testament part, only one has yet appeared.

C. K. Barrett's commentary on the Pastoral Epistles had been published in the New English Bible; but for the Acts and for the rest of the series the General Editor has wisely selected the use of the Revised Standard Version, which is much more satisfactory for the commentator, as appears frequently in Professor Hanson's notes in this book.

The general layout is like that of the old Clarendon Bible, except that now the text and notes are printed on the same page. Illustrations, mostly photographic, are again included: in this book seventeen of them, and a map as an endpaper.

General comments are dealt with in an introduction of fifty-six pages, more than half of which concern the date and authorship of the book.

The section on the theology of the book is rather short, but perhaps more could not have been attempted in a small commentary without alienating the whole scale of the treatment.

In the commentary itself, the analysis of the sections is clearly presented, and the verse-numbers which the notes refer to are in the margin, which helps quickly to find the text printed above the notes.

There could be nothing but praise for the format and typography, except that in one place the whole line of the text on one page has been transposed with one in the middle of the text.

The readers envisaged for the Clarendon Bible seem on the whole to be boys near the end of their school days and young undergraduates.

Professor Hanson may have been right in providing them with a great deal of detailed discussion depending on the author.

A PROPHET FOR CHILDREN

ISAIAH. David Brown. Macmillan, 31s.6.

THIS account of the prophet Isaiah is beautifully written in language that children from 10 to 10 years of age can understand.

It is linked with the Church's teachings and the birth of Christ, and is excellent both for reading aloud and for the older child to read himself.

The book is attractively illustrated in colour, is based on the Revised Standard Version and is one of the Hosanna series translated from the French.

It would be difficult to find a better introduction to Christianity, for young or old, seen through the life of an Old Testament prophet.

—J.S.

REVIEW HAS TRIBUTE TO ITS FOUNDER

S. MARK'S REVIEW, MAY, 1967.

IT is fitting that the first number of S. Mark's Review after the passing of its founder should contain a tribute to him by his successor in the see of Canberra and Goulburn.

In the substance of the address given at Bishop Burgmann's funeral.

Bishop Clements spoke as one who was greatly indebted to the Bishop. His words are no more catalogue of the Bishop's ministry and achievements, but rather a warm-hearted appraisal of his life and work.

The Editor is not afraid to stick his neck out. He is a Viet Nam, and recommends a book on the subject by a Buddhist monk, who believes all Christians have a duty to read.

A splendid article on "The Effect of Inflation on the Church" is contributed by Mr. T. St. John, Registrar of the Diocese of Brisbane.

Acts from the accusation of having been an inaccurate and misleading history.

But some readers will certainly feel that too much space has been taken in doing this.

One or two other features of the book may be mentioned: Professor Hanson takes a very poor view of the "Western" text in Acts, and is apt to refer to its originator simply as "the interpolator". He gives his grounds for this view, and your reviewer does not wish to disagree with it.

Some other points about Acts are also treated extremely well: these include the so-called "We" passages, and S. Stephen's speech in chapter XVII.

As this book will be found to be, as it was probably designed to be, just about what is wanted by a young student near the end of his school days who wishes to do a historical piece to attribute to Acts, and how he is to think of its author as a thinker and a writer both in himself and in his relation to other books in the New Testament.

—A.S.

SPIRITUAL PROGRESS

TEN PATHS TO PEACE AND POWER. Webb Garrison. Abingdon Press, Pp. 128, 4s. 6d.

ET no prospective reader is let "put off" by the title. These ten paths are really the spiritual success. For there is no way to inner development.

The articles — for that is what the chapters are — have been written by a writer both as a man of letters and a writer both as a man of letters.

So many people who might ordinarily be expected to be completely satisfied with their spiritual life, or minister, have written to him, a stranger, about the deepest experiences of life.

He enunciates in his preface the three principles which underlie his approach: the providential power and care of a purposeful Creator; eager concentration upon spiritual disciplines tends to drive out the demons of worry, fear, tension and physical pain; and the corrective to much modern counselling, composed of non-directive, listening elements: the corrective of "spiritual prescriptions".

Possibly his best chapter is that entitled "Verbalism". He spells out the need to use words to create, release and direct pent-up forces in life.

His conclusion is that inflation has "both good and ill effects on the Church". Incidentally, the article will explain why Mr. St. John is held in such awe in Canberra.

The Reverend Mac Thomas, Chaplain of the University of Melbourne, writes in the proposal of the Joint Commission and what might be the Anglican attitude to them.

His discussion centres round the Ministry of the Sacraments. As far as Anglicans are concerned he contends that "among the various ministries of the Church, the Ministry is the most important and the nature of the Ministry is long overdue".

Review of four important books conclude an issue which would have rejected Bishop Burgmann's heart. Plain speaking, constructive criticism, all in a spirit of Christian love.

—C.M.G.

COLLECTOR'S ITEM

AUSTRALIAN ABORIGINAL PORTRAITS. Charles P. Mountford. Melbourne University Press, Pp. 98, 12s.

A HAPPY people, devoid of a cares as of comfort, their children enjoying a life more conducive to a well-adjusted social development than their white masters, the subject of this wholly delightful and informative book.

The author and photographer has spent many years living with the Aborigine people in remote areas of Australia. His book is a most helpful.

HISTORY COMES ALIVE

STORIES OF AUSTRALIA. Gordon Connell. Macmillan University Press, Pp. 212, 12s. 6d.

These episodes from Australian history, with their careful selection of contemporary extracts, will prove an invaluable adjunct to the text book for a class of 13-14 year olds.

Mr Connell's fresh approach helps to make the story of Australia alive, as well as giving the pupils a taste for using source material.

He covers the period from Phillip's landing in 1788 to Federation in 1901.

This book is highly recommended for the school library and the secondary school teacher of Australian history.

Your reviewer tried it out on a father-son class with almost perfect results.

—J.S.

has thirty-nine camera studies with notes on the characters of children, and a life more conducive to a well-adjusted social development than their white masters, the subject of this wholly delightful and informative book.

The child studies are among the most attractive while "The Artist" "The Medicine Man" "The Philosopher", "The Rain" and "The Sun" demonstrate the pattern of the people's life.

Their civilization, unspoiled and primitive, is nevertheless a civilization. One is shown how an unthinking imposition of Western culture on these ancient peoples can prove most harmful.

Elaborate ceremonies for initiation to manhood and for burial demonstrate their spiritual traditions, and so often hastily brushed aside by the European. Happiness and sorrow come from simple things yet established standards of behaviour set the pattern of the emotion.

There is a drama running through these portraits that only the most insensitive will fail to appreciate.

This book is required reading for all who would know more about the Aborigine people, and a start is taken in every school library.

—J.S.

THE NEW GUINEA MARTYRS' BOOK

On September 23 this year, the Church commemorates the twenty-fifth anniversary of the death of eleven faithful Anglicans — nine missionaries and two indigenous saint members of the Diocese of New Guinea — who have become known (and those of our countrymen who also died) as the New Guinea Martyrs.

The events of August, 1942 during the Japanese advance into New Guinea led to the deaths of four priests, two nuns, two teachers, a builder and two laymen.

The Reverend E. Carr Rowland's account of these events was first published in 1964, under the title "Faithful unto Death".

It has now been reprinted by the Australian Board of Missions for the twenty-fifth anniversary.

"Faithful unto Death" is available from State offices of A.B.M., from the Anglican Missionary Council of Western Australia, and from the Overseas Department of the Diocese of Tasmania, price 30 cents.

REVIEW WIDENS ITS REVIEW SCOPE AND PURPOSE

COLLOQUIUM: The Australian and New Zealand Theological Review (formerly the New Zealand Theological Review). Volume 2, Number 1, May, 1967. Price 10s. 6d.

THE New Zealand Theological Review has a title and, as its subtitle indicates, a widened scope and purpose.

In the words of the editor, "a closer relationship and a deeper communion between the theologians of Australia and New Zealand can only be of mutual benefit". It continues to be "ecumenical".

Though first published by the Faculty of the (Anglican) College of St. John the Evangelist, Auckland, four of the articles in this number are by Presbyterians, one by a Methodist and only one, "The Diaconate for Women", by E. Glenys Wainwright, Head Deaconess of the Diocese of Auckland, is undoubtedly by an Anglican.

The most significant article is the review of the Resurrection in which T. E. Pollard, Professor of New Testament at Knox College, Dunedin, takes up again and enlarges upon the theme of his recent controversial article on the subject.

Reform of Theology and the Supernatural, the Reverend R. J. Blake makes a contribution to the continuing debate on the New Theology.

The Role of the Priest in the Bible, and the

"The Presbyterian Eldership Yesterday and Today", both by members of the Faculty of Knox College, Dunedin, are contributions to the current discussions on Church Unity.

Deaconess Lewis has no reason to be shy about appearing in this distinguished male company. Her article on the ministry of deaconesses and the needs the cities ought to be re-read for our General Synod committees dealing with the question.

She makes the very good point that it is the diaconate for men which has been the most serious of the church's ministry and primitive form and that if there were a life-long ministry of (male) deacons, it should not find it difficult as we do to accept consecration as part of the Church's ministry.

Richard Thompson and Moko Couch, the latter the Pastor of a Methodist Maori Church, continue and complete the study of the integration of Maoris in the Urban Churches which they began in the last number of the Review.

An number of book reviews make up another splendid number of the Review.

—A.W.H.

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DOES IT MAKE ANY DIFFERENCE?

By VAUGHAN HINTON, A.C.C. STAFF WRITER

I've heard it said a hundred times, in one form or another: "You can have a mission, but I don't suppose it will make any difference."

Since I came to work for the Australian Council of Churches in 1963 I've faced more pessimistic audiences than I previously imagined existed.

One reason for their pessimism is the belief that they cannot do anything significant to alter India's hunger or Viet Nam's suffering or some African's poverty.

Some think the money they give hasn't hope of getting where it is needed. Some think it will be squandered on useless or ineffectual operations. But a great majority think simply that nothing they can do will make any difference.

The credibility gap. During the last year, U.S. writers have been speaking about the credibility gap surrounding the President's administration. But compared to the credibility gap surrounding aid organisations, President Johnson's problem seems minuscule.

For years, the Inter-Church

Aid Division of the A.C.C. has been aware of the problem and has been trying to do something about it.

Here is what happens. Everyone associated with aid is aware of the fact that the situation of human need throughout the world is deteriorating all the time. There are more hungry today than there were yesterday.

There are more poor. There are more homeless. The aid organisations, governments and international bodies including the U.N., are failing to keep pace with the needs of the people of the developing countries.

TOO BIG

It is desperately important that everyone should know this. It is imperative that we who are members of Christ's Church should know the conditions of our neighbours.

The problem is too big. But as soon as people recognise this, when, in comes a great eagerness. The problem's too big. The numbers of people involved are too large. What can one person expect to do? It is any use trying?

And, of course, the situation is likely to get worse. There is every reason to believe that in the years ahead, we are going to have more and more reason for feeling this impression.

Whether we are justified in feeling like this is another matter altogether. I accept John F. Kennedy's assessment: "Never before has man had such capacity to control his own environment—to thirst and hunger—to conquer poverty and disease—to banish illiteracy and massive human misery. We have the power to make this the best generation of mankind yet. We make it the last."

I believe that the solutions are possible to much of the human need in today's world. That what is lacking is not only know-how, but the will to see things change.

Breaking through. This is where Force Ten comes into the picture. How to break through the credibility gap? How to indicate that, for a relatively rich people, real recognition of the problem demands a realistic response?

The answer is: from the A.C.C.'s Inter-Church Aid Division. Essentially, Force Ten is a group of Australians committed to doing their part to meet growing needs through their own giving and their efforts to influence others.

Members undertake to give a minimum of \$2 monthly from February to November each year—at least \$20 annually. Each month they receive detailed information on the project they are to support. The project changes from month to month, but members are given progress reports at later stages.

FORCE TEN

In other words, there is a Force Ten project each month and all money received for Force Ten goes to help to do the project. Each project is designed to meet some aspect of human need.

Faced honestly, we are trying to do something about it. We are honest. If a project fails we will explain why. At the same time we will show what impact a project has beyond its immediate aim of getting a well dig or training a medical worker. We will try to show that something can be done—and it is being done.

Of course, members have to trust Force Ten. They do not know in advance of their com-

mitment what projects will be put forward. Indeed, some projects are dropped from current emergencies.

But each month's project bulletin also contains information on current events and thinking in the whole field of development aid, plus news of what other Force Ten members are doing.

Membership is open to both individuals and groups.

CRYING NEED

And what about the name? Well, the phrase Force Ten is used by weathermen to denote a force of full gale strength. We use it because our Force Ten is intended as no gentle zephyr of change. Where the crying needs of men are concerned, Force Ten is intended to be a gale.

Perhaps it will help more people to know just how much difference their actions can mean in meeting human needs.

For further information about Force Ten contact the Inter-Church Aid office in your capital city or write Force Ten, Australian Inter-Church Aid, 511 Kent Street, Sydney, N.S.W.

PHILIPPE MAURY

DIES

ECUMENICAL PRESS SERVICE, Geneva, June 19

Mr Philippe Maury, secretary of the Department of Information of the World Council of Churches died in Lyons, France, on June 6. He was 50.

A member of the Reformed Church of France, he served as the general secretary of the World Student Christian Federation from 1949 to 1961 and since was W.C.C. Information Officer.

During the war he took part in the French Resistance movement and co-operated with Roman Catholics in the liberation of the famous "Cahiers de Témoignage Chrétien".

He was a member of "Evangelical and Politics" which accepted W.C.C. official recognition. Dr Eugene Carson Blake, said:

"The loss of Philippe Maury will be deeply felt by the whole of the Christian community. A young man in years but a veteran of ecumenical relationships not only in Europe but throughout the world, he cannot be easily replaced."

NOW READY!

REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It will be available shortly, after binding.

Orders for this complete book should be placed NOW.

The following revised Forms of Service have now been printed, and are being distributed. Further orders will be handled strictly in order of receipt.

MORNING PRAYER (8 pages): 6 cents each
EVENING PRAYER (8 pages): 6 cents each
HOLY COMMUNION (12 pages): 9 cents each
A MODERN LITURGY (20 pages): 15 cents ea.

Postage (minimum 5 cents) or freight is payable on all orders.

The following have been printed and are being despatched in strict order of priority of orders:

Baptism of Infants	8	6c
The Marriage Service	12	9c
Burial of the Dead	12	9c
Baptism of Infants (New Service)	8	6c

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In addition, permission in writing must be obtained from Oxford and Cambridge University Presses, and from Thomas Nelson Ltd., to reproduce the relevant extracts from the New English Bible, New Testament and the Revised Standard Version, respectively, used by permission in the appendices to the Report of the Commission.

Many of the stocks of this work have already sold out. Further stocks are on order from England, expected July. Advance orders should be placed now with—

A LITURGY FOR AFRICA

Our limited stocks of this work have already sold out. Further stocks are on order from England, expected July. Advance orders should be placed now with—

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

Price: 16 cents (plus postage, 4 cents)

RECTORY TO BE BUILT IN NEW TOWN

FROM A CORRESPONDENT

Bunbury, June 19

The Venerable F. Hart set the stone for a new rectory at Jeramungup on June 9 during a service conducted by the Bishop of Bunbury, the Right Reverend R. C. Hawkins, in the presence of 200 people.

The bishop outlined the needs of the new Mission District, much of which was the old work of the late the Reverend Peter Brecken-Coward.

He also thanked the Archdeacon of Albany, Archdeacon Hart, for all his work in the district, the past twelve months and the Reverend Gary Howells, in taking the services in the area while there was no priest in the rectory.

RESIDENT PRIEST

Following the service a delightful afternoon tea was provided by the parishioners of the district. This was followed by the annual meeting of parishioners which was held in the C.W.A. rooms. At this meeting churchwardens, a vestry and representatives for synod were elected.

The bishop assured the parishioners a resident priest would be appointed for the district as soon as the rectory is completed. This was the first time since 1945.

W.C.C. MAKES ITS WIDEST APPEAL

ECUMENICAL PRESS SERVICE, Geneva, June 19

The World Council of Churches has appealed for an initial \$2,000,000 to aid war victims throughout the Near East and to restart compassionate work among the distressed and all nationalities and religions in every country affected by the conflict.

The appeal is being sent out to member churches in all parts of the world, including those in Eastern Europe. It is the most widely circulated emergency appeal that the World Council of Churches has ever made.

The Division of Inter-Church Aid, Refugee, and World Service, Geneva, is also investigating what channels are available for supplying material aid supplies and for programmes of rehabilitation and reconstruction in war-torn areas.

An appeal for help for victims of the war has also been made by the Roman Catholic organization International Caritas with appeal to the World Council of Churches is maintaining liaison.

The aim is to promote the collaboration of all Christian communities in programmes to care for war victims of all kinds.

GRAVE SITUATION REPORTED IN U.S.A. THEOLOGICAL TRAINING

ANGLICAN PRESS SERVICE

New York, June 19

A major study of theological education in the Episcopal Church has brought to light "a grave situation that demands immediate action," the president of Harvard University, Dr. N. M. Pusey, said in Chicago on May 10.

The eighteen-month study, conducted by the Episcopal Church Foundation, was conducted by a committee of theologians, educators, executives and professional men under the chairmanship of Dr. Pusey.

The report showed that a third of the clergy in the Episcopal Church had not had a complete seminary education, with only sixty per cent receiving degrees from both college or university and one of the eleven accredited seminaries of the Church.

"It is an age when a college education is normal," Dr. Pusey said, "more than one-eighth of the ministers have never received a college degree. One-third of the seminarians are under 100 communicants and ministers receive a median salary of about \$5,000. In other words, half receive less than that amount—not enough to attract capable young men."

Dr. Pusey reported that a six-year trend has been toward a surplus of 1,500 seminarians and new clergy who "are begin-

ning to wonder if they will have to perform 'made work' which may not provide enough salary to feed a family."

One of the young clergymen interviewed said their training had been too remote from the present world, that they were unprepared to practice their profession and that they needed help in interpreting the Gospel to the modern age.

Teaching methods in the seminaries are often outdated and the faculty, field education must be current thought.

"TOO DATED"

"Also," Dr. Pusey said, "the young ministers want to be where the action is, but often that is where the Church is not." "Studies are traditional, not 'too dated,' and are weak in field education and the education of the laity. Field education must be expanded."

To try their effectiveness, the students should move out of protected church situations and have experience in the world of business and industry, and also in jails, hospitals and slums."

Dr. Pusey's report dealt chiefly with the problems uncovered by the study. He said the committee would make its final recommendations in a report to deal with the problems in the near future.

Financing will be a major problem. In seeking to improve the quality of the Church's educational system, Dr. Pusey observed.

He noted that the cost of theological education in the Episcopal Church is inadequate even half of what is paid by government schools, these funds are not available to the Church.

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The Episcopal Church Foundation, which financed the study from a special fund, is an organization of laymen dedicated to supporting the spiritual and educational work of the Church. It is a director of the foundation.

U.S. CONVENTION TO FACE SOME MAJOR ISSUES

ANGLICAN NEWS SERVICE

Among the major issues to confront deputies at the General Convention of the Episcopal Church in the U.S.A. to be held in Seattle from September 17 to 27 will be the revision of church structures, ecumenical relations and Prayer Book revision.

The structures of the Episcopal Church, the General Convention, the office of the Presiding Bishop, the Executive Council, the Province and the dioceses have received attention from a number of commissions.

As has already been reported, the Mutual Responsibility Commission has been working on far-reaching structural changes to propose to Convention.

The Joint Commission on Structure of the General Convention and Provinces has, likewise, made a number of recommendations in this area.

As the commission report states "Indeed, it has become increasingly clear that one cannot consider the structure of the General Convention or Provinces, making suggestions for their improvement, apart from the total structure of the Church."

REPRESENTATION

Among other recommendations, the commission has proposed the size of the House of Deputies, with the number of deputies from a diocese depending on the number of communicants.

The formula proposed would have the added advantage of reducing the size of the House from the present 675 to 425 thus saving the cost of convention and, hopefully, increasing its vitality.

Such a reduction would also make it easier to hold more frequent sessions. The commission has also proposed that the House of Deputies be elected by the people, rather than by the bishops, as is now the case.

Within the House of Bishops each member would have one vote on all matters concerning doctrine, discipline and worship, but in all other matters votes would be by jurisdiction, with each jurisdiction having one vote.

It has recommended that all domestic jurisdictions be considered dioceses, and that overseas jurisdictions be nominated missionary dioceses.

Such missionary dioceses would, according to strategy recommendations of the Overseas Department and overseas bishops, in due time become associated dioceses and then, ultimately, be part of an autocephalous Church of the British Commonwealth.

A permanent staff person for convention sites, arrangements, etc. was also recommended.

DIOCESSES

As a result of action taken at the General Convention of 1962, a study looking toward a more realistic alignment of dioceses, with a view to safeguarding the essential pastoral functions of the diocese as well as to more effectively appraising social regional interests and centres was undertaken by a Special Committee of the Executive Council on Dioceses. The committee with the aid of the Council's General Division of Research and Field Study.

Out of this study comes a series of criteria for a viable diocese which the Convention will be asked to adopt and recommend for use within the Episcopal Church.

The committee will also examine the concept of the metropolitan council.

Such a council would provide a way in which several jurisdictions

urban areas which crosses diocesan lines.

The Joint Commission on Ecumenical Relations has asked the General Convention to commend the document, Principles of Church Union, and to make it a subject of study in each diocese.

The commission will also ask Convention to authorize participation in the drafting of a plan of union to be submitted to the General Convention.

Finally, the commission has asked that it be established as a standing commission of the Convention.

The Standing Liturgical Commission has proposed to General Convention that it be appointed as the agency to revise the Book of Common Prayer, and it has given an allowance for consultants and for a coordinator.

It has also asked that Convention authorize the trial use of the Liturgy of the Word's Supper for three years and continue the trial use of the calendar and the collects, Epistles and Gospels for three years and, finally, that amendments based on reports received.

During a period of trial use provision is made for adequate reporting and evaluation.

JERUSALEM BIBLE

The commission has also asked that the Convention authorize the use of the Jerusalem Bible for Morning and Evening Prayer and the trial use of any of the translations of the Bible for Morning and Evening Prayer for the Epistle and Gospel.

Finally, the commission is asking for sufficient authority and budget to carry out a needed translation of the Prayer Book into simple English.

The Joint Commission on the Church in Human Affairs will bring before the General Convention a series of resolutions concerning the Ministry under-

standing of human sexuality.

It is asking Convention to affirm that sex is of the nature of life and good, and to state that the civil law is not the proper repository for the Church's teaching in this area.

Finally, in view of the increasing gap between the population and available food supply, the commission has asked Convention to support efforts of population control in the United States and elsewhere and to make available to food-short nations, substantial quantities of food through international pool.

AMENDMENTS

The sixty-second General Convention must act upon several constitutional amendments which were proposed at the last General Convention.

These include an alternate designation of the Church, "The Episcopal Church" in the United States and elsewhere, and to make available to food-short nations, substantial quantities of food through international pool.

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VATICAN VIEW ON HOLY PLACES

ANGLICAN NEWS SERVICE

Rome, June 19

A Vatican spokesman on June 19 indirectly suggested that the Holy See would like to see Jerusalem and other holy places in the Middle East made into international enclaves.

At a Press conference Mgr. Faustino Vassallo said the proposal to make an "international enclave of Jerusalem" contained in a United Nations resolution approved by the General Assembly in November, 1947, is "in consonance with the requests of the Holy See."

During the Middle East fighting the Pope asked that Jerusalem be declared "an open and inviolable city."

Mgr. Vassallo said that the request presupposed a state of war. He added:

"An internationalization of holy places would ensure a stable situation of peace and imply a state of affairs in which no circumstance of peace or war and regardless of the religious or other discriminations of any kind, access to the holy places."

BISHOP TO RETIRE

ANGLICAN NEWS SERVICE

Toronto, June 19

The Bishop of Yukon, Canada, the Right Reverend Henry Marsh, is to retire this year because of ill-health. He is 69.

GUIDES GIVEN ON UNITED NATIONS, RACIAL STRIFE, WAR, AND POVERTY

ECUMENICAL PRESS SERVICE

Theologians and churchmen attending the international Terris Convention here drew up ten statements which were presented to the full assembly of 320 political, economic and intellectual leaders.

All of the statements were accepted by a "considerable majority" of the delegates present and some were accepted by a "large majority."

Father Paul Varghese, associate general secretary of the World Council of Churches, said: "A. Lucal, S.J., United Nations research scholar from Columbia University, drafted a paper on 'Structures for a Pluralistic Society'."

The paper on "Peace and Racism" was given by Bishop C. E. Crowther of Kimberley, South Africa.

While hailing the United Nations and its related agencies, the paper said, it also asked that the United Nations should not allow decisions affecting the whole of mankind to be left in the hands of the powerful few. "It must give the organization sufficient authority and power to settle disputes among nations, enforce its decisions, and provide mechanisms for peaceful change."

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MOTIONS INCLUDE CALL FOR WOMEN DELEGATES

ANGLICAN NEWS SERVICE

New York, June 19

Some 130 memorials have already been received by the secretary of the General Convention of the Episcopal Church in the U.S.A. and will be transmitted to it when it meets from September 17 to 27 in Seattle.

These memorials range in content from several issues of grace petitions, to communion discipline, to the revision of the translation of the Nicene Creed proposed in the New Liturgy of the Word's Supper.

The largest number of memorials on one subject is 18, calling for the inclusion of women at General Convention.

Following this concern seems to be proposals for changing the structure of General Convention (twice). These call for such changes as proportional representation, biennial conventions, shorter conventions and the payment of deputies' expenses.

These concerns have also been received which concerned themselves with liturgies.

One diocese has proposed the use of revised Anglican liturgy; another, the use of the translation of the Nicene Creed proposed in the New Liturgy of the Word's Supper.

Liturgy itself is not approved for trial use.

Several memorials call for permission for lay administration of the chalice and several have been received which support or

take issue with the report of the Joint Commission on Ecumenical Relations on the subject of Church Union.

Clergy deployment, the development of a self-supporting priesthood, the role of suffragan bishops, and the Clergy Pension Plan are subjects of several memorials, as was the participation of other ministers in Episcopal services.

Two church offerings also received attention. There have been some more than one memorial asking that the Church and Race Fund be included in the general church budget and two on the Church School Missionary Offering.

Memorials were also received on the subject of abortion law reforms and on alcoholism.

In the ecumenical arena, the question of the Church and Society and will consider the issues and problems facing a world of rapid social and technical change, attempting to apply the Christian faith to these dilemmas.

The theme of the conference "Christians in the Social and Technical Revolutions: Strategies for Action."

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"FOOD FOR THOUGHT"

ECUMENICAL PRESS SERVICE

Geneva, June 19

A young Argentine housewife gets help in writing books for children in the Argentine, India, and reading stories written by a fellow countryman; a collection of Christian poems by a Ugandan is published in his language; another Ugandan is being trained in bookselling and a Tanzanian in editorial work.

Writing centres are assisted in Pakistan and India. Ground has been broken for Japan's new Central Distribution Centre for Christian literature; books are now sold through an agency in Iran and Beirut.

These are some of the results of the "Food for Thought" campaign of churches around the world now entering its third year.

This campaign is a combined effort of literature societies and other agencies on all continents. Each year for several days it examines the work of the Committee of the Christian Literature Fund. This year's meeting was held at Puidoux, near Lausanne, Switzerland.

The Fund Committee, composed of Anglicans, Protestant and Orthodox representatives from 16 countries, has asked for 31 projects from Africa, Asia and Latin America. Grants and allocations of about \$500,000 were approved.

As a result of their actions, the following projects will be possible:

● A co-operative Christian literature development in Ethiopia.

● Purchase of two electronic composing machines for a church printing house in Kenya.

● New books in Indonesian and some local languages.

● A development officer for new Commission de Literatura Evangelica for Mexico and the Caribbean.

● A bookshop in the steel town of Durgam, India.

● A centre for producing books in Bangladesh.

● Training of writers and bookellers in Rwanda.

The development plans of the churches sent to the committee have so far made it possible to grant or allocate funds to 46 projects, totalling more than a million dollars.

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AUSTRALIAN MUSIC EXAMINATIONS BOARD

Closing Date for Entries — Metropolitan Candidates
WEDNESDAY, 28th JUNE

Teachers and candidates are reminded that the final date for receiving entries from Metropolitan Candidates for the Grade 1 and Associate Diploma examinations (in September) November Series is as shown above.

CANDIDATES PRESENTING A.M.E.B. EXAMINATIONS
AS ALTERNATIVES FOR SCHOOL EXAMINATIONS

Candidates presenting A.M.E.B. examinations as alternative subjects for the School or Higher School Certificates should be advised that the final date for receiving entries from the Grade 1 and Associate Diploma examinations (in September) November Series is as shown above.

Details of these candidates to the Department of Education.

S. H. HENRY,
Registrar.

GOOD OUT OF EVIL

By MARK BRAHAM

DURING the darkening days that preceded the outbreak of violence in the Middle East I chanced upon an old book which I noted from the tones of the story on the flyleaf has been awarded to my late father as a prize for "good comradeship" by a Dr Charles Singer of the annual prizegiving of the South London Jewish School in 1909.

The book contains selected lectures and addresses which have been given by the late Sir Ernest Simon Singer, whose name is to-day associated with the standard Anglo-Jewish Orthodox prayer book still in use throughout the English-speaking world of Jewry.

I read with growing interest Singer's paper on "The Messianic Idea in Judaism" which he had read to the Jews' College Library Society in London on May 22, 1897, and quoted:

"In that day there shall be a highway out of Egypt and Assyria, and the Egyptians shall worship with the Assyrians. In that day shall Israel be a third with Egypt and Assyria, even a blessing in the midst of the land; from the Lord of hosts shall be, saying, Blessed be Egypt, and Assyria, the work of My hands, and Israel Mine Inheritance." (Isaiah xix:23-25)

"It required no little courage on the part of men to prophesy in this strain, as next to speaking unpleasant things to people about themselves, there is nothing that so much irritates them as speaking pleasant things of their enemies. But these men were not hunters after popularity; they were seekers after truth; and the writer depicted the spring of truth they found and opened to the world, the better they liked it."

CATALYST

For the eleven million Jews outside Israel the outbreak of war in the Middle East came as a catalyst.

In today's open society of the West the vast majority of Jews stand unshakably on what the late Chief Rabbi Hertz was wont to call the "moving staircase" of Judaism, a slow-motion escalator, it is true, but inexorable in its passage from Jewish separatism achieved through observance to Jewish ritual and complete assimilation.

Some Jews stand higher on the escalator, others lower, but with the exception of a tiny dedicated and determined minority all Jews are involved in a day to day compromise with Jewish Law and are moving naturally, albeit unwillingly, towards complete assimilation and loss of identity.

Suddenly the rumbling on Sinai was heard again, and the pogroms were filled, the emergency laws were into action, and the assimilating Jew was thrown back among his people for the first time, perhaps, since the stench of the gas chambers of Auschwitz first assailed the nostrils of an unbelieving world.

CONCERN FOR JEWS

For the Jew of European extraction, with his background of Hitler, Europe and his intuitive distrust of the Gentile he is hesitant and compelling, he has learned during the recent crisis that some Gentiles actually cared what happens to Jews.

The Jew who witnessed with his own eyes the spontaneous offers of help from Christians, the utterly sincere and very genuine sympathy of Christian communities, can never again feel completely isolated in a hostile world. The consequences of this realisation are incalculable.

In the same paper Singer quotes the "old and beautiful" Jewish doctrine that "God never effects a vow without first providing a remedy."

And as Jews believe that the re-establishment of the State of Israel was a miraculous after-

math of the Nazi holocaust, so we can believe that the sudden violence of the recent war the consolation that if the Christian was ever confronted with the very real possibility of an Jewish massacre—and that in the Holy Land itself—and responded as a Christian, what is even more important is that the Jew has come to see his Christian fellow man—and that potentially hostile stranger, but as a friend whose heart beats for Israel and for whom Jerusalem is as much a spiritual home as for the Jew.

Singer quotes from Micah iv:

"But in the end of days it shall come to pass,

That the mountain of the Lord's house shall be established as at the top of the mountains. And it shall be exalted above the hills;

And peoples shall flow unto it. And many nations shall walk and say:

"Come ye, and let us go up to the mountain of the Lord,

And we will see His glory."

And it shall be that the Lord shall be one, and His name shall be called one.

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And it shall be that the Lord shall be one, and His name shall be called one.

And to the house of the God of Jacob;

And he will teach us His ways, and we will walk in His paths; . . .

Isaiah foretold the day when Egyptian and Assyrian would come into friendship with Israel, and he will witness this great day?

When the heat and dust of battle will settle, the capitals and kings departed, will the prophets again stride across the Holy Land?

U.N. SITE?

Jerusalem, focal point for Jew, Christian and Muslim could become the site for for international organisations working for world peace and the relief of poverty and disease.

Indeed, is not Jerusalem the only site for the United Nations?

If a stand is to be made against the inroads of a creeping militancy, the only site for the United Nations?

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workshop of blood and nation are the three that must be united in religion called now to stand united, working and worshipping together?

Israel, with its enormous capacity for producing technological could become an international centre for educating students from the under-developed countries of Africa and Asia; and the Arab countries, and only grasp Israel's outstretched hand of friendship will the Arabs could go there to study and return to their lands to make their deserts bloom, too.

If the Zionist Movement, with all its influence and power for good, would become an international intercommunal movement, moving one Jew, Christian and Muslim in the task of creating new bonds to unite the world's peoples I believe there would be such a response from the world to so exciting a project that petty differences and irrational hatreds would disappear overnight.

With the removal of Israel's fear of the Arab world the refugee problem could be settled; those who wished to return to Israel in peace could do so, the remainder would be compensated from Zionist funds contributed from all over the world.

It will happen, I hope it will not take another war.

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ADELAIDE OFFICER LEAVING FOR PERTH

FROM OUR OWN CORRESPONDENT

Adelaide, June 19

Mr Noel H. Massey, Chief Clerk in the Church Office of the Diocese of Adelaide, has resigned from that position in order to take up his new appointment as Assistant Secretary in the Church Office of the Diocese of Perth. His resignation will take effect on June 23.

Mr Massey has been on the staff of the Church Office in Adelaide since 1956, and has endeared himself to many by his friendliness and helpfulness. It is with real regret that the other members of the Church Office staff in Adelaide, as well as many of the clergy and laity will say good-bye to him and to Mr Massey.

Mr Massey has also been a valued member of the Church Office staff in a part-time capacity for the past few years. He has been the efficient secretary to the S Barnabas' Theological College Building Fund.

Mr Massey has acted as honorary secretary to a number of church committees, including the Adelaide Diocesan Library Committee, the S Barnabas' College Building Fund-On Committee and the Adult Education Committee of the Diocesan Board of Education.

Mr Massey has been active in parish life having been organist at St Aidan's Church, Payneham, for a number of years.

One of the special interests of Mr Massey in Adelaide has been the Church of England Boys' Society. On several occasions in recent years he has proved a popular and effective volunteer cook at B.B.S. camps in the Diocese of Adelaide.

Mr Massey comes from an Anglican family. His father, Mr J. H. Massey, was a well-known local businessman.

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U.S. BODY AGREES ON EUCHARIST

BAPTISM SEEN AS ENTRY FOR BOTH CHURCHES

ANGLICAN NEWS SERVICE

New York, June 19

The Joint Commission on Anglican-Roman Catholic Relations in the U.S.A., at its meeting held from May 24 to 26 in Milwaukee, said that the doctrine of the Eucharistic sacrifice is no longer a major obstacle to the reconciliation of the Anglican communion and the Roman Catholic Church.

The report of the Joint Commission stated that, after a careful study of the Documents of the Second Vatican Council, the Lambeth Conference Report of 1958, and 1949 Statement of Faith and Order of the Protestant Episcopal Church in the U.S.A. and other statements of the contemporary position of both churches, "it is clear to us that the findings of modern biblical, theological, and liturgical studies have transcended many of the polemic formulations of an earlier period."

"We believe that it is of utmost importance for the clergy and laity of our two churches to acknowledge their substantial identity in this area of Eucharistic doctrine, and to build upon it as they go forward in dialogue. Whatever doctrinal disagreements may remain between our churches, the understanding of the sacramental nature of the Eucharist is not among them."

The report then went on to sum up the consensus at which the joint commission had arrived. "The Church is the Body of Christ and is built up by the Word through the Eucharist. Baptism is the entrance into the Eucharistic community. In the Holy Eucharist Christians are united with Christ as the fulfilment and perfection of their baptismal union with Him."

"In the Lord's Supper we participate at the same time in Christ's death, resurrection, and ascension; the Christian community is thus transformed in grace and the pledge of future glory is given to us."

"Our communion with Christ in the Holy Eucharist is also communion with one another. Such union is achieved through the Holy Spirit."

"Christian people participating

in Christ's priesthood through baptism and confirmation are meant to be a living sacrifice to God."

"That sacrifice finds its fullest expression in the Eucharist, offering of the priesthood of the people of God."

"Such a sacramental offering of the whole people is made possible through the special action of the ministerial priest, who is empowered by his ordination to make present Christ's sacrifice for his people."

WHOLE LIFE

"The sacrifice of the Holy Eucharist is not just the sacrifice of the cross but the sacrifice of Christ's whole life of obedience to the Father which culminated in His death on the cross and His glorious resurrection. Every offering we have not first received from our Lord, and then offered to Christ at baptism. He offers us in Himself to the Father."

The next meeting of the Joint Commission, to be held in Jackson, Miss., from January 5 to 7, will consider the relationship of the ministerial priesthood to the priesthood of all God's people in the context of first, the Eucharist, and second, the world.

FIRST CONGRESS

ANGLICAN NEWS SERVICE

New York, June 19

The first international congress on Religion, Architecture and Design, to be held in London from August 27 to September 2, will consider the relationship of the interrelated disciplines of theology, sociology, urban planning and design, architecture and visual arts and will consider such questions as the relationship between these disciplines, the role of architecture and art in expressing the religious need of contemporary men, the future needs of the community of believers and architectural and artistic responses to these needs.

Our staff photographer, who is a member of the Australian and New Zealand Association of Bell-ringers, went to Victoria for the annual meeting over the Queen's Birthday week-end. On June 12 at St. Paul's, Bendigo, he shows us an inter-State team ringing at St. Paul's, Bendigo. Left to right: Bill Fletcher of St. Peter's Cathedral, Adelaide; Neville Davis of St. Peter's Cathedral, Adelaide; Stuart Baker of Canberra; Bill Watson of St. John's, New South Wales; and Tom Goodyear of St. Mary's Cathedral, Sydney.

MORLEY REPORT CALLS FOR RADICAL CHANGES

ECUMENICAL PRESS SERVICE

London, June 19

Radical changes in the system of deploying and paying Anglican clergymen are proposed in a report entitled "Partners in Ministry", published here on June 1. Abolition of both private patronage and the parson's freehold are suggested.

The 160-page document was produced by the Deployment and Payment Commission appointed in 1962 at the request of the Church Assembly. The Vicar of Leeds, Canon Vernon Morley, is the chairman.

The report makes the radical proposal that "all clergy on the strength of diocesan ministry commissions. The present system of patronage will, therefore, be superseded."

It suggests replacing the parson's freehold by two alternative forms of tenure—for a term of years with the possibility of renewal by mutual consent, or without a term of years but subject to review.

All endowment income, at present payable to incumbents as holders of particular benefices, would be paid into a central fund for the payment of stipends, according to the commission's proposal.

The effect of the proposals would be that in future the clergyman would derive his status and security not from the particular office that he held but

from being ordained and "on the strength" of a diocese.

A system is also suggested for "placing" newly-ordained men in parishes to secure a fair distribution throughout the country and to ensure that they receive the best possible training.

COMPETING SYSTEM

On the matter of private patronage, the commission states that as a means of appointing the clergy, it must, "work in usefulness and now constitutes a hindrance to the mission of the Church."

TRAINING

A.C.C. SERVICE

Australian Inter-Church Aid is seeking a personnel officer to work in Saigon with the refugee service teams operating in Viet Nam under Asian Christian Service.

Asian Christian Service is the service agency of the East Asia Christian Conference, a regional ecumenical body with Anglican, Protestant and Orthodox member churches in 16 Asian nations.

Service team members are recruited from throughout the Asian area and each team therefore includes nationals of different countries.

The teams provide medical care in refugee camps and undertake social welfare and rehabilitation projects. There are 1,000,000 refugees in South Viet Nam conditions under which teams operate are normally extremely difficult.

The personnel officer required could be either lay or ordained and would serve at least two years. Salary would be negotiated. It is expected he would be

"It is an evasive a competing system, with the paradoxical result that the conscientious parson, seeking the best for his parish, may be doing a disservice to the Church at large. This man perhaps could have better served elsewhere, to meet a greater need."

Diocesan ministry commissions would be responsible for appointing all the clergy, under the new plan, but it is suggested that the diocese must, "work in usefulness and now constitutes a hindrance to the mission of the Church."

PERSONNEL OFFICER NEEDED FOR SAIGON

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NAVY COURSE

FROM OUR OWN CORRESPONDENT

Perth, June 19

A character development course for 100 naval cadets took place at H.M.A.S. Leuwin, Fremantle, from June 1 to 6.

It was organised by the naval chaplains. The Anglican Chaplain is the Reverend Peter Bell. Captain Ronald Hobbs (Army) also assisted in the programme.

The visiting lecturers were Professor David Allbrook of the Department of Anatomy, University of Western Australia, and the Dean of Perth, the Very Reverend James Payne.

CLASSIFIED ADVERTISEMENTS

The ANGLICAN classified advertising rate is 5c (6d) per word, payable in advance. Minimum 50c (6d) per advertisement. A special rate of 2c (3d) per word is charged for "Positions Wanted" insertions. Minimum 2c (3d).

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BROCADE VESTMENTS \$3.00 per set. Home and Visit \$1.50 per set. Mrs. Burt, 34A Maitland Street, Sackville, N.S.W.

POSITIONS VACANT

STENOGRAPHER. The Information and Public Relations Office of the Anglican Church of Australia is seeking for a stenographer who is conversant with the English language and is competent to take dictation. The position involves office in the fast-moving and busy environment of the Anglican Church. Successful applicant will be required to operate a shorthand machine. The position is full-time. The salary is \$4,000 per annum. The position is at the Anglican Church of Australia, 100, Queen Street, Sydney.

BAN ON BISHOP

ANGLICAN NEWS SERVICE

Geneva, June 19

The Right Reverend C. E. Crowther, Bishop of Kimberley and Kuruman, has been told that he will be allowed to remain in South Africa after June 30. The Bishop is an American citizen.

MISSIONARIES LEAVE GUINEA

ECUMENICAL PRESS SERVICE

Paris, June 19

Thirty-eight Roman Catholic priests and nuns have arrived in Guinea, West Africa, having been deported by that republic which has announced the withdrawal of all church agencies.

THE ANGLICAN ORDER FORM

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