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BISHOP ARMOUR MOURNED AT WANGARATTA

"UNDEMANDING" SERVICE, SAYS BISHOP OF BALLARAT

FROM OUR OWN CORRESPONDENT

Wangaratta, January 28

The bishop had a love and understanding for humanity and a compassion which brought him very close to the love of Christ, said the Bishop of Ballarat, the Right Reverend W. A. Hardie, here on January 22.

He was delivering the panegyric at the funeral service in Holy Trinity Cathedral for the Bishop of Wangaratta, the Right Reverend T. M. Armour.

It was in this cathedral that Bishop Armour was enthroned nearly twenty years ago. Now it was filled with 500 people, including the Archbishop of Melbourne and other bishops.

The bishop had died in his sleep early on Sunday morning. After evening on Monday the Archdeacons of Wangaratta, the Venerable P. H. Dicker, the Registrar of the Diocese, churchwardens of the cathedral went to Bishop's Lodge and brought the body of the bishop in procession to the cathedral.

They came along Bishop's Walk through the Cloisters, which the bishop walked daily to the cathedral. The cathedral congregation gathered in the Cloister to receive their bishop for the last time.

A watch was kept throughout the night by the men of the cathedral parish.

The body of the bishop was placed before the high altar flanked with four tall mortuary candlesticks.

Four men stood guard throughout the night until Mattins were said at 6.30 a.m. on Tuesday.

A lowly funeral cathedral joined in the Requiem Eucharist celebrated by the Archdeacon of Wangaratta at 7 a.m.

Requiem were celebrated in all parish churches, and large congregations were reported to have been present.

The casket bore the stole, mitre and episcopal ring and pectoral

cross of the bishop, and Mrs Armour's wreath of pink and white carnations.

At the Burial Office the cathedral was packed with church-people who had come many miles from the outposts of the diocese to pay tribute to a bishop and man whom they loved and respected.

The cathedral bell tolled at 12 noon when the procession of honorary readers, students, clergy, the registrar, the advocate, the Chancellor of the Diocese, the precentor, the Archdeacon of Wangaratta, the Bishops of St Annand, Riverina, and the Coadjutor Bishop of Melbourne, the Right Reverend G. T. Sambell, the Bishop of Ballarat, attended by their chaplains, followed by the Metropolitan, the Archbishop of Melbourne, escorted by the Administrator of the Diocese, Archdeacon W. J. Chesterfield, assembled.

FAVOURITE HYMNS

The sentences were read while the procession entered the cathedral's temporary West Door. When all had reached their places Psalm 21 was sung.

A lesson was read by the Right Reverend G. T. Sambell, followed by the singing of Psalm 139.

The lesson from Revelation 7:9 was read by the Bishop of

Riverina, followed by the singing of the hymn "Praise to the Father".

The third lesson was read by the Bishop of St Annand from Revelation 21:1, followed by the singing of the hymn "Lead Kindly Light".

The hymns chosen, were some of the bishop's favourites. (Continued on page 12)

HOME FOR AN ABORIGINAL FAMILY BUILT AT DUBBO

A.C.C. SERVICE

Seventy-five young people from Australian Churches have spent their summer holidays building a home for an Aboriginal family.

They did so at an ecumenical work camp at Dubbo, arranged by the N.S.W. Christian Youth Council.

The young people attending came from N.S.W., Queensland and Victoria. Between December 28 and January 12 they built a seven-room timber house in Young Street, Dubbo, for an Aboriginal family comprising mother, father and five children.

The work camp was the fourth staged in N.S.W. Previous camps have been held at Coffs Harbour, Kempsey and Clonmore. Leaders voted this recent

camp one of the most successful conducted, not only because of the excellent opportunity for service given to those participating, but also because of the keen interest and acceptance of the scheme shown by the townspeople.

About forty boys and thirty-five girls attended the camp, living in two Anglican hostels at Dubbo and working on the home site, about two miles away, from 7 a.m. to 4 p.m. each day.

Because of the extreme heat during the day, the workers were on the site at 4.30 a.m. on the morning on which the roof was erected. Experience had indicated that the galvanised iron would be too hot to handle once the sun rose.

Members of the Methodist Youth Fellowship at Dubbo had dug the foundations for the home prior to the arrival of the campers, the biggest group of whom were from the Sydney area.

Both boys and girls worked on the home's construction.

The Aboriginal Welfare Board provided the £1,000 for materials and officers of the board at Dubbo took a keen interest in the project.

The campers were assisted on the job by two Aboriginal boys studying in Sydney and a group of relatives of the family who will occupy the home.

GROUP TALKS

Built on a brick base, the home comprises kitchen, laundry, lounge, breakfast-room, three bedrooms and a patio. Painting was completed inside and outside, paths laid, front and side fence constructed and some shrubs planted.

The work was completed one day ahead of schedule.

Campers included members of the Anglican, Presbyterian, Methodist and Congregational Churches and the Salvation Army. Each day, began with a period of devotion and a short service was conducted each evening.

In the little spare time at their disposal, campers also participated in discussion groups dealing with Aboriginal problems, learned of the work of the Bush Brotherhood, visited an Aboriginal reserve and heard speakers on various aspects of Aboriginal development.

All meals were prepared by the girl campers, the mid-day meal being served in the dining hall and breakfast and evening meal in a general dining hall.



The procession leaves Holy Trinity Cathedral, Wangaratta, after the services for the late the Right Reverend T. M. Armour. Following the coffin are the Venerable P. H. Dicker, the Venerable W. J. Chesterfield, and the Archbishop of Melbourne, the Most Reverend F. Woods.

R.A.A.F. PRINCIPAL CHAPLAIN

FROM OUR OWN CORRESPONDENT

Melbourne, January 28

The appointment has been announced of the Reverend David Beyer as Principal Chaplain (Church of England) for the R.A.A.F. in succession to Canon E. F. Cooper, who has retired on account of ill health.

Chaplain Beyer is the best known of all R.A.A.F. chaplains, and has been in the service since the middle of 1940, when he was appointed to Laverton as one of the first war-time chaplains.

After service in Australia, where the R.A.A.F. expanded and contingents went overseas, he was appointed to an overseas unit and spent the greater part of the war in England. He was with the invasion forces in Europe when the war was ended.

After the termination of hostilities, Padre Beyer remained with the Interim Air Force, and then the new permanent R.A.A.F. He was with the Occupation Forces in Japan and served in the Korean War. Since his return to Australia, he has been at Point Cook.

With this new appointment, his R.A.A.F. rank will be Air Commodore.

Ordained deacon in 1932, Padre Beyer served in the Diocese of Gippsland until his appointment to the R.A.A.F. He was in charge successively of Dromedary and Morwell.

A keen sportsman, in earlier days he played cricket and football, and at Morwell was captain-coach of the local (real Australian rules) football team in the Central Gippsland League. During the war, he captained R.A.A.F. cricket teams in England.

The new Principal Chaplain was made M.B.E. in 1951. He is married with a married daughter. Mrs Beyer has been prominent in the M.U. in the Diocese of Melbourne, with a special interest in the activities of the Y.M.C.

UNIVERSITY LECTURE

ANGLICAN NEWS SERVICE

London, January 28

The Archbishop of Canterbury, Dr A. M. Ramsey, is to speak on "Christianity and the Supernatural" when he delivers the Ebbel Lecture at the University of London Senate House on March 5.



Laymen of Holy Trinity Cathedral parish keeping watch as the body of the late Bishop of Wangaratta lies in state in the chancel of the cathedral before the funeral.

CATHEDRALS IN UGANDA

TWO TO BE DEDICATED

ECUMENICAL PRESS SERVICE
 Geneva, January 28
 Two new Anglican cathedrals will be dedicated within a matter of one month in Uganda this year.

This would be remarkably early in the world, and is especially so in newly-independent Uganda, which became the youngest self-governing province of the Anglican communion in April 1962.

The cathedrals are at Mbale and at Soroti in the north-east of Uganda which both give their names to new dioceses in 1963.

The cathedral at Mbale, a circular building of unusual design suggested by a huge fan palm, will be dedicated to St. Andrew, the patron saint of the present Mbale parish church. It cost £220,000 to build so far, and the Bishop of Mbale, the Right Reverend Lucian Usher-Wilson, hopes it will be free of debt for the dedication service on February 16.

POOR AREA

Money is still being raised by the Christians of Telo and Koro districts—one of the poorest areas of Uganda—to build the Cathedral of St. Peter in Soroti which will be dedicated by the Bishop of Soroti, the Right Reverend Stephen Tompkins, on January 25.

More than £4,000 was given before work on the cathedral started, and when an appeal for a further £2,500 was launched one of the first offers was a gift of £100 from a local man.

The dedication of the cathedral will mark the moving of the centre of the Diocese of Soroti from Ngora, the first mission station in the area which was opened in 1926, to the larger town of the district, an important administrative and commercial centre.

TAIZÉ BROTHERS' CO-OPERATIVE

ECUMENICAL PRESS SERVICE
 Geneva, January 28

Brothers of the community of Taizé, France, and five monks of the Cistercian order in the nearby area of the Burgundy countryside, have pooled their land, stock and farming equipment to form a regional co-operative.

This new experiment by the brothers of the French Protestant monastic community dedicated to the restoration of Christian unity, involves giving up their own farm and thus enables them to resource an external source of wealth which was feared might be a stumbling block to some persons.

In the co-operative the profits will be equally divided, regardless of the initial contribution, with the Taizé community being treated as one of the six households.

The co-operative is the second such experiment by the community in the ten years ago when brotherhood created a dairy co-operative which now involves 1,200 farms and has been a great financial boon to participants.

CONSERVATION IN MONTREAL

ECUMENICAL PRESS SERVICE
 Geneva, January 28

A Roman Catholic priest presided the consecration of the new Anglican House in Montreal, Canada this month.

Mgr H. J. Doran, Rector of St. Patrick's Church, represented the Right Reverend Cardinal Legger, Archbishop of Montreal, at the consecration of the Right Reverend R. K. McGuire.

Anglican sources said there had been some cases in the past when Roman Catholic priests had been invited to give the consecration but had declined to do so.

They may have never heard of a Roman Catholic clergyman actually attending the ceremony.

INFORMAL TALKS

U.S.A. JOINT STATEMENT

ECUMENICAL PRESS SERVICE
 Geneva, January 28

Two informal conferences were held during the past week in the offices of the Assemblies of God, largest of the U.S. Pentecostal denominations, and the Protestant Episcopal Church in the U.S.A., to learn from each other about Christian faith and mission.

The joint statement issued this week stated that the conversations were not aimed at arriving at doctrinal agreement between the two Churches nor negotiating any ecumenical arrangement.

Much of the conversations centred around the work and ministry of the Holy Spirit in the Church today.

"They emerged a deep sense of Christian understanding and mutual trust," the statement said. "We found ourselves a fellowship open to the leading of the Holy Spirit to a degree which we had hardly dared to expect," it continued.

"The Episcopalians testified to their sense of the work of the Holy Spirit in apostolic ministry and sacraments. The Pentecostals testified to their experience of baptism with the Holy Spirit, accompanied by speaking with tongues as the initial physical evidence," the statement said.

Other similarities and differences of understanding of Scriptures, on conversion, baptism, and Holy Communion were discussed.

UNDERSTANDING

However, agreement was neither sought nor arrived at, but both groups "found deeper understanding of God's saving work in the Church as they listened to each other's testimony," the statement said.

The Protestant Episcopal Church is one of the larger religious bodies in the U.S. with 3,591,000 members. The Church has approximately 7,000 congregations with some 850,000 Sunday school pupils.

The Assemblies of God has 8,273 churches in the U.S. with a membership of 314,000. However, the organization's Sunday school enrolment is 972,000.

Stronger in many areas overseas than in the U.S., the Pentecostal Church has 450 member churches in 73 countries of the world serving 11,922 churches and reaching points "not yet conceivable."

UNITED TALKS TWO SECRET

ECUMENICAL PRESS SERVICE
 Geneva, January 28

An editorial in the influential ecumenical weekly, *The Christian Century*, published in Chicago, has called for more united talks between the two Churches union negotiators.

"Why are talks as to the nature of the discussions as particularly in obscurity, particularly in their early stages," an editorial in the January 1 issue asked.

"When Church leaders engage in discussions and negotiations about Church union, all the members of the Churches concerned have a right to know what is being said on both sides of the issue," the editorial declared.

"The Christian Century" said that the Press is not admitted to meetings of the Churches' negotiators and that a decision has already been made or is being made.

By the same token, the editorial stated, denominational public relations officers are not given sufficient information to keep the public informed.

The result, according to the editorial, is that the public is deprived of the highly educational experience of listening to and judging arguments offered in the crucial early stages.

FREEDOM IN ISRAEL

GOVERNMENT APOLOGY

ECUMENICAL PRESS SERVICE
 Geneva, January 28

The Israeli Government has announced it has no plan at present to curb the proselytizing activities of Christian missionary groups in the country.

At the same time it issued an official apology to the Finnish Government for the recent attack by Israeli students against the Finnish Shalhevethy Lutheran mission school in Jerusalem. The Israeli Government apologized "aggressive" proselytizing efforts.

The apology expressed the Israeli Government's regrets for the actions of "irresponsible elements."

Some circles in Israel have maintained that leaders of the mission school have attempted to attract children from the poor districts of Jerusalem by giving them food, clothes and money and by forcing their school fees.

DENIAL

The Reverend Risto Santala, head of the school, has issued a statement stating that the school had never distributed these commodities among the poor, precisely because of his concern that such actions would be misinterpreted as proselytizing.

He said the mission had never baptized a child without express authorization of both parents and the local church, and that the child be old enough to understand the meaning of baptism.

A spokesman for the Ministry of Education said it was true that "certain personalities" were thought to exert pressure on the government to stop the activities of Christian missions, but that no such action is contemplated.

Observers note that such action would be strongly opposed, particularly by the Foreign Ministry, in view of Israel's international obligations to preserve religious status quo in religious matters.

AFRICAN BISHOPS

ANGELICAN NEWS SERVICE
 London, January 28

The Most Reverend Zanbier and Dares-Salam, the Right Reverend W. S. Baker, has announced the appointment of three assistant bishops for the diocese.

Two of them will be the first African bishops to be appointed in that part of the Church supported by the Universities' Mission to Central Africa.

They are the Venerable John Sepuku, Archbishop of Magalga, who will live in Dares-Salam, and the Venerable Yohande Lukindo, Archbishop of Korogwe, who will live in the Tanganyika.

The third assistant bishop will be the Reverend J. Russell, an English priest, who will be based on Zanzibar.

The three bishops-designate will be consecrated in March.

CLOSER CONTACTS IN GHANA

ECUMENICAL PRESS SERVICE
 Geneva, January 28

The President of Ghana, Dr. Kwame Nkrumah, has told Ghanaian Church leaders that he was attracted to the contacts between Church and government leaders as a means to better understanding.

He was speaking at a dinner this month at his official residence attended by a number of churchmen including the Bishop of Accra, the Right Reverend R. R. Rosevear, who was deported for three months last year because of his criticism of the government.

President Nkrumah also paid tribute to the important role played by the Churches in the social life of the nation.

THE VATICAN COUNCIL

OBSERVER'S STATEMENT

ECUMENICAL PRESS SERVICE
 Geneva, January 28

A Protestant delegate observer to the Second Vatican Council in Rome, City, U.S.A., that the observers had been taken into the deliberations of the council to such an extent that they were "almost unanimous" in their views.

Dr. James H. Nichols, of Princeton, N.J., Theological Seminary, a Protestant observer at the council, made the first statement to the press with Roman Catholic Bishop Robert L. Tracy, of Baton Rouge, La., sponsored by the State University of Iowa's Council on Lectures and Visions.

Dr. Nichols said the non-Roman Catholic observers at the council were "treated with courtesy that could not have been surpassed" and were informed of the council's decisions to go before the council and then asked to comment on them.

He said his most striking impression of the council was "the mutual respect and spiritual discipline" of the observers assigned to brief the observers.

"I hadn't realized that anything like this existed," he said. "I thought the Roman Catholic Church was a very closed, complacent and sectarian body that had nothing to learn from anyone else."

Dr. Nichols added: "In two months, I know that this is no longer accurate, that the council is a very open, clear, and honest body, that this is no longer accurate, that the council is a very open, clear, and honest body."

"I don't think any major problem is in any sense solved. Nevertheless, the whole atmosphere is so different that, as Cardinal Bevilacqua, it is a 'real miracle'."

CHURCH UNITY IN ENGLAND

ANGELICAN NEWS SERVICE
 London, January 28

Recommendations after talks on inter-Church unity between the Church of England and the Methodists, which have been spread over the past six and a half years, are to be given in an official report towards the end of next month.

In presenting their proposals to the two Churches so early in 1963 the joint committee of theologians have kept well ahead of their timetable.

After a meeting of the committee in Oxford in March, it was stated that three further meetings were being arranged for 1962 in the hope that a decision would be practicable to present proposals to the two Churches in 1963.

The first meeting of the representatives of the two Churches was held at Lambeth Palace on June 28, 1961, when the late Dr. Bell, who was the Bishop of Chichester, led the Anglican delegation and Dr. Harold Roberts, Principal of Richmond College, Surrey, led the Methodist delegation of Oxford, Dr. Carpenter, later succeeded Dr. Bell.

All meetings have been private and, apart from formal statements, little information has been given about the talks.

The leaders have also discussed their course deliberately to avoid what they consider would have been unhelpful discussion.

PARISH AND PEOPLE SECRETARY

ANGELICAN NEWS SERVICE
 London, January 28

The Reverend Trevor Beeson, Vicar of St. Giles' Stockport, has been appointed general secretary of the Parish and People Movement.

He succeeds the Reverend Kenneth Packard, secretary since 1950.

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THE CHURCH IN THE PACIFIC

BY THE BISHOP IN POLYNESIA, THE RIGHT REVEREND J. C. VOCKLER

FROM the earliest days of the Christian faith in Australia and New Zealand, there has been evident a sense of missionary concern for the indigenous peoples of the Pacific.

This interest led to the missionary endeavours of the Maoris of New Zealand and when, in 1850, the Bishop of Australia and the Bishop of New Zealand met to discuss their problems, one of the results of that meeting was the formation of the Australian Board of Missions.

Later the New Zealand Anglican Board of Missions was founded to co-ordinate the work of the missionary dioceses and societies of the Church of the Province of New Zealand.

From these early beginnings have come the four missionary dioceses of the Pacific—Caribbean and New Guinea, Polynesia and Melanesia—and the Church in Australia and New Zealand are now primarily responsible, although all these dioceses, as indeed the whole of the Church in Australia and New Zealand, owe a great debt of gratitude to the support of the S.P.G. and S.P.C.K., a support which is continuing and which their aid the work could not have been done. But much remains to be done.

There are great opportunities and challenges in the work of the Pacific. It is a highly problematic area, one which must be met to these challenges and seize these opportunities that are being realised. The work of the continuing and urgent work of all who work in this area is to persuade the "heathen" to "greater things" of sacrifice in manpower and resources so that we may have the opportunities.

The record of the Church's work among the Maoris in New Zealand is marked by progress in many directions. Just recently there was held the first all-New Zealand Maori Church Meeting (All Aotearoa Maori Church Meeting) at which more than 5,000 people were present under the leadership of the Archbishop of New Zealand.

The present Bishop of Aotearoa, the second Maori Bishop responsible for the oversight of the Church's work amongst the Maori people. The first of these bishops preached in Westminster Abbey in 1948.

The Maori people are looking forward eagerly now to increased educational opportunities since the foundation of the Maori Education Fund. It is of great importance that the Maori people be trained to play their part in every level of New Zealand's life and the Church is conservatively estimated that one person in every seven will be a Maori.

THE MAORIS

The drift to the cities and to unskilled occupations was one of the dangers to the Maori people. It is increased by the fact that 7,000 Maori children are born each year before they are qualified for any useful avocation. There are 140,000 Maoris in New Zealand at the time of writing.

The Church of the Province has four schools, in which Maori children predominate—St. Stephen and Queen Victoria Schools in the Diocese of Auckland, and Te Aute and Hukarua in Waipua diocese.

Most of the Maori population is centred in the Diocese of Waipua, which has the greatest number of Maori priests. The much smaller number of Maoris in the South Island is being requested a full-time Maori priest.

The spiritual care of these noble people, 60 per cent of whom are under 21 years of age, as one of the tasks which the Church in New Zealand is doing its best to undertake.

It is a far cry from New Zealand to the two missionary Dioceses of Melanesia and Polynesia which are integral parts of the Church of the Province of New Zealand.

This is the third article in the series of background material on the region of which will be held at Toronto, Canada, next August.

placed on the bishops by vast distances.

Polynesia, with its 11,500,000 square miles, is the largest diocese in our communion, whilst Melanesia, with only 10,000 square miles, involves its bishops in considerable travel. The problems of administration are greatly increased by this.

The work of governments created by another problem with its concomitant worry of diversity of cultural areas. In Polynesia, Fiji and the Gilbert and Ellice Islands, are crown colonies, Tonga is an independent country, Western Samoa is a newly independent country in the British Commonwealth, Tahiti is a French possession, scattered islands in the South are New Zealand territories, and the middle is American Samoa, which is part of the Diocese of Honolulu.

The Bishop in Polynesia carries out his duties for the Diocese of Honolulu, whilst the Bishop for the Diocese of the Pacific (of nuclear form), the Bishop for the Diocese of the Pacific (of island form). The diocese also includes the islands of the Pacific Ocean, and Pitcairn Island.

The Diocese of Melanesia has a population of 1,500,000. The Solomon Islands are French and the New Hebrides are a British and French condominium.

Until World War II, these islands were largely unexplored and were of no much value. Now, with the rapid social and cultural change they are beset by many problems.

In Fiji there are conflicts between the native Fijians and the larger Indian population, the Indians. In many places there are movements for and talk of independence.

MELANESIA

So the people face the demands of the modern age and yet, but inevitable change to a money economy, the old communal system is being broken down or is becoming hardened against change.

Everywhere there is a demand for education which is beyond the resources of the area to meet. The increase of health services has brought with it a high rate of reproduction have. Even the Pacific its own population explosion, and now more than 50 per cent of its own population is under 21 years of age.

In all areas the transfer of responsibility to indigenous churches is the greatest challenge and the Church in the training of indigenous leaders, both clerical and lay.

In Melanesia, the older dioceses, watched by the blood of Bishop Patterson and other martyrs, has shown a new vitality. The work of whom are expatriate priests and laymen, and several of whom are canonically ordained in the Diocese.

It has ten episcopate priests and laymen, and several of whom are canonically ordained in the Diocese. It is hoped that there will be at least one Melanesian in each of its assistant bishop.

There are 49 expatriate lay workers, and more than 800 Melanesian catechists. A notable achievement of the Melanesian Brotherhood—an order of lay evangelists, pioneering work in health, agriculture, and education.

Twenty of these brothers are at work in the highlands of the neighbouring Diocese of New Guinea.

Polynesia is not so fortunately situated. It grew, almost like a weed, out of the work of the pioneer priest, Floyd, who was sent in 1870 by Bishop Perry, of Melbourne, to minister to ex-patriates.

By comity agreements we have Indians from most of the indigenous churches in the Diocese in Fiji, for whom we have special responsibility.

The Diocese of the Pacific was founded in 1908 and when the second bishop came in 1923 he found only two priests. The work was vast.

Bishop Kenworthy's stirring work in the face of much opposition, the Diocese has firmly established our place in the world and made possible advances in the future.

The Cathedral of the Holy Trinity, in Suva, has been built and stands as an eloquent testimony of our unflinching task. The Diocese has twelve priests, of whom two are indigenous, but in St. John's Hospital, Suva, the Diocese has established in 1958, there are eight men in training and the promise of an increasing supply in the future.

There are three expatriate teachers and about fifteen indigenous teachers, one English, one Indian, one Fijian.

Throughout the Diocese of Polynesia there are isolated islands, these are cut off for years from the outside world and the Ministry of the Word. The cost of extensive travel is almost prohibitive and it is almost impossible to do this work.

In Melanesia, where the diocese is a somewhat more homogeneous area, extensive medical work is carried on. The Diocese of Polynesia has supplied some of its Tongan girls, trained as nurses, to work in the Diocese.

The traditional customs of the Polynesians and Melanesians raise acute social and moral problems for the Church. These problems, however, will be solved when indigenous people bring their own culture under the judgement of the Gospel. No solution imposed from without will ever have lasting benefit.

CATHOLIC DESIGN MAY BE SIMPLIFIED

ANGLOAN NEWS SERVICE

London, January 28

The future of Sir Giles Gilbert Scott's unfinished Liverpool Cathedral is now in the balance. Alternative plans for the west end are being considered.

The main issue is whether the cathedral design of 1942 is followed, building at its present scale, or to accept a less ambitious and not so expensive design which is claimed could be finished by 1979.

THE INDONESIAN BIBLE SOCIETY

ECUMENICAL PRESS SERVICE

Geneva, January 28

The Indonesian Bible Society has taken over responsibility for bible society work in the western part of New Guinea, formerly administered by the Netherlands Government.

It is the result of decision taken by the boards of both societies.

held in Western Samoa in 1961, and with the proposals for a central federation of the colleges or colleges, there is a quickening of ecumenical thought.

It is essential that the ethos of Anglicanism should play its part in all this, but this will not happen without a very considerable strengthening of resources in manpower and finance. It is not possible to see the avenue of work for the whole communion. The next task to fill the void is to see that the work on the spot believe there is an urgent need to have a far not understood "at home."

Roman Catholicism is making great strides, especially in educational work throughout the Pacific, and the triumph of the sects creates very serious problems. One of the greatest needs is for simple, straightforward literature to strengthen and educate the faithful, and for the help of trained workers in Christian education programmes.

SOCIAL PROBLEMS

The problem of long-term planning is heightened by the uncertain political future of many of the areas, and this is increased by the economic drift towards a more primitive system with all its advantages and disadvantages. The present stewardship of natural resources and without that economic growth is impossible.

The traditional customs of the Polynesians and Melanesians raise acute social and moral problems for the Church. These problems, however, will be solved when indigenous people bring their own culture under the judgement of the Gospel. No solution imposed from without will ever have lasting benefit.

A MARRIAGE GUIDANCE WORKSHOP

BY A CHRISTIANITY

THOSE who were privileged to participate in the second session, in the Marriage Guidance Workshop for Ministers in Sydney, will recall with great gratitude the hours spent in lectures, group discussion and role playing.

The ministers, drawn from the Anglican, Methodist and Baptist Churches, received valuable insights into the understanding of the kind of pastoral problem, which so often presents itself. This was a small way due to the qualified resource persons who, as the Director of the N.S.W. Marriage Guidance Council, made themselves readily available.

The talk given by the director on "How a pastor, in counselling, affects and tests a minister" was a most disturbing and enlightening experience, and resulted in some self-confrontation by those participating.

Role playing, in which the parts of counsellor and patient were taken by the ministers, provided a practical experience of our counselling ability. The subsequent analysis and discussion which followed, played back gave opportunity for the participants to see their own attitudes and attitudes, again helped greatly by the resource persons present.

DISCUSSION

A panel of three, two ministers and a psychiatrist, spoke on "Confession and Absolution as an adjunct to counselling." A lively discussion ensued, and those present were caused to think deeply on the theological and practical implications.

Two discussion groups handled separately the questions: "How

do you handle a marital conflict involving serious discord between a Roman Catholic and a member of your Church?" and "How do you handle a divorced person's request for a church wedding?" Each group reported to a plenary session, in which the results were exchanged in thought and belief.

As the workshop drew to a close, time was spent in consideration of the practical implications of the application of insights and understanding gained.

It is the unanimous feeling of all participants that the hours spent in intensive mental concentration on some aspects of this vital subject were most rewarding.

As one who was most reluctant to take the time from busy parish life, I would say that the gain in becoming better equipped for the pastoral ministry for outwards any possible gain through time taken in this way. Let's have more of these workshops in pastoral counselling.

CHAPEL ON NEW ISRAELI LERN

ECUMENICAL PRESS SERVICE

Geneva, January 28

No objection will be raised by the Israeli Ministry of Religious Affairs to the establishment of a Christian chapel on board Israel's largest ocean liner, "Shalom" now under construction.

This was reported to Israel's Parliament by Dr Zerah Wahrhaftig, Minister for Religious Affairs, in rejecting a motion that the chapel be barred. The proposal had been made by a member of the leftist Mapam Party.

NEW MEXICO BIBLE HOUSE

ECUMENICAL PRESS SERVICE

Geneva, January 28

Exactly one year after the beginning of its construction, the new Bible House in Mexico City was opened on January 19.

The new building will accommodate both the Sociedade Biblica do Mexico and the American Bible Society, and the Igreja Evangelica do Brasil (Foreign Bible Society), and the Sociedade Biblica do Brasil (Latin America Service Centre).

HONG KONG ORPHANS HOUSE

ECUMENICAL PRESS SERVICE

Geneva, January 28

The first five Hong Kong orphans for adoption in New Zealand have arrived in the country, and are awaiting adoption.

The National Council of Churches in New Zealand, the Anglican and the Roman Catholic Church, are co-operating in the adoption of the children.

The children, who are aged between 1 and 4, are being adopted by a family in New Zealand.

After the ordination of the Reverend I. Barlow and the Reverend C. Patterson to the priesthood at Port Augusta, Diocese of Willochra, on St. Thomas' Day. (Left to right: Mr. N. Newman, Mr. J. Devenport, the Reverend D. A. Richards-Paul, G. H. Fehrmaster, E. E. Robinson, E. C. J. Winter, the Bishop of Willochra, the Reverend R. L. Loxley, C. Patterson, K. Hoffman, L. D. R. Jupp, N. S. Japes, G. S. Thorne and L. S. Davis.

