

WORLD

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THE CONGRESS MESSAGE TO BE READ IN CHURCHES SECTION ON DISCRIMINATION INSERTED AFTER PROTEST

FROM OUR OWN CORRESPONDENT

Toronto, Canada, August 30

The 1963 Anglican Congress at Toronto, Canada, has approved this message to the Anglican communion, to be read in all churches, with the approval of the bishop. The message deals with the Church's mission to the world, the importance of listening to God, unity with other Churches, racial and other discrimination and the importance of the laity.

The message was approved by the congress on its final day, August 23, after delegates had made several alterations to the original draft. The main alteration was the addition of a section on discrimination after some African delegates had protested over its omission.

The delegates said the separated peoples of South Africa were waiting for the message from the congress condemning apartheid. If no such condemnation were included in the official message read in churches, the people would be bewildered and mystified.

After listening to speeches on the subject by three of the African delegates, the congress unanimously approved the inclusion of a paragraph on racial and other discrimination.

The message is:

"The Church has lives to itself will die by the sword which the Archbishop of Canterbury gave us during the congress, we have taken it to heart. For God has moved us by His Holy Spirit to think very hard about our vocation as Christians. Our souls may think we are a '1'. God has called us to be a '1'. God has called us to be a '1'. God has called us to be a '1'.

"We are determined to learn how to serve our neighbours outside our church walls and our fellow men and women of other nations and continents.

"We thank God that the riches and talents of one church may meet the needs of another.

"All receive from God; all are called to give to others. We can no longer think of some churches doing all the giving and some doing all the receiving. We pray that our congregations may learn to give and to receive men and women, with true and sensitive Christian love.

PLAN WELCOMED

"We are sure that our communion must find new ways to support those provinces and peoples that are in urgent need of spiritual or material. Some of our churches struggle to survive; others face grave economic problems. We can meet their needs. Some of our churches struggle to survive; others face grave economic problems. We can meet their needs. Some of our churches struggle to survive; others face grave economic problems. We can meet their needs.

"We have welcomed for us by our church leaders and the mutual respect and interdependence in the Body of Christ.

"God has called us to be a listening Church. We have learned again at Toronto that Anglicans, like all people, have no monopoly of God's Truth. We must all listen more carefully to what He says to us. He speaks through the Bible, through prayer and through the witness of others.

His servants in other Churches, through men of other faiths or through those involved in this world's affairs, neither or not they recognize Him.

"God has called us to be one Church. Anglicans cannot live in isolation from other Christians, even if they are not members of our dioceses are now preparing to work with other Churches. In this new life we shall seek to work with them and our fellowships. And we intend to work far more closely with our fellow Christians of other communion, both at home and throughout the world.

and peace. They want to know how it applies to their everyday work and leisure, so that they can live in Christ.

(Continued on page 12)

CONGRESS HEARS RESULTS FROM DISCUSSION GROUPS

FROM OUR OWN CORRESPONDENT

Toronto, August 23

Discrimination, morals, population and hunger were among the subjects of recommendations by discussion groups at the Anglican Congress which ended here today.

The congress received the record resolutions but approved only the first one when a decision was made not to submit the remainder to the full congress for approval.

The Archbishop of Canterbury, the Most Reverend Michael Ramsey, interrupted proceedings to say that as the congress was not a legislative body, it could not pass resolutions on from discussion groups.

The Bishop of Armidale, the Right Reverend J. S. Moyes, said the congress consisted of a representative gathering of bishops, priests and laymen, and resolutions which it carried would carry great moral weight. The importance of the participation of laymen had been stressed in the Lambeth Conference.

Bishop Moyes asked the archbishop who had made the decision that no resolutions should be passed by the congress.

Archbishop Ramsey replied

that the decision was the feeling of the majority of delegates. He then moved that the recommendations of the discussion groups be received and printed with the congress report. His motion was seconded by Bishop Moyes and carried by the congress.

The recommendation approved by the congress dealt with "Bible and Vocation."

It stated: "Discussions in several groups stressed the importance of the recovery by all Anglicans of the habit of careful and regular study of the Bible."

"Such personal and corporate study is an indispensable source of that guidance of the Holy Spirit without which the Christian cannot be brought to an understanding of his or her vocation."

"As St. Paul points out, the Mission of the Body of Christ cannot go forward without the fulfilment of his particular mission by every member."

Other recommendations from the groups were as follows:

1. That the problem of limitation of population be considered on the broadest economic and governmental levels.

2. That the valuable contribution in food and services already made towards the relief of hunger by the U.N. organizations, by many nations and by Churches, should be maintained and increased as a matter of urgency.

3. That the problem of limitation of population be considered on the broadest economic and governmental levels.

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OTHER FAITHS

Other Religions: The fact that Christians are called to a deeper and more sympathetic understanding of the other religions with which Christians co-exist, does not diminish Christian responsibility for maintaining an effective witness towards them.

Discrimination: Many of the groups gave lengthy consideration to racial and other forms of discrimination.

They affirmed their conviction that all Christians must associate themselves with the unequivocal condemnation of these practices, expressed by St. Paul and endorsed by the Lambeth Conference, 1958, and Article 18 of the United Nations' Charter on Human Rights.

They voiced their deep concern and compassion for all who are victims of their deep colour or creed; they strongly supported the work of the various parts of the world, are witnessed.

(Continued on page 12)

"WIDER EPISCOPAL FELLOWSHIP"

FROM OUR OWN CORRESPONDENT

Toronto, August 30

The Archbishop of Canterbury, the Most Reverend Michael Ramsey, told the Anglican Congress on August 23, that a conference of the "Wider Episcopal Fellowship" would be held at Canterbury next year.

He said that under the guidance of the late Lambeth Conference he had issued invitations to a number of bishops from every part of the Anglican communion and from the Church of South India, the Mar Thoma Orthodox Church of India, the Philippines Independent Church, the Old Catholic Church, the two reformed Churches in Spain and Portugal and the Catholic Churches of Sweden and Finland.

"It is a feeling our way with others with whom we have full communion or are likely to have the full communion which is the essence of unity in Christ," he said.

Archbishop Ramsey said a lot had been said at the congress about the disappearance of the Anglican communion.

COMMON BAPTISM

"We don't intend it to disappear," he said. "The real point about that mildly controversial tension is that while we are aware of being members of the Anglican communion, our greater primary awareness is of being in common with others who have been baptised into the Body of Christ."

What must disappear is any separation, individual or group, which divides those who are baptised into the One, Holy, Catholic and Apostolic Church."

The archbishop said that earlier in the day he had been greeted by the Cardinal Archbishop of Toronto.

He had also received an invitation to nominate observers from the Anglican communion for the next session of the Faith and Order Commission in Rome.

Three observers would be a scholar from America, a bishop from England and an observer from Cyprus, together with a bishop from Africa.

WESTMINSTER CANON

AMERICAN NEWS SERVICE

London, August 29

Canon J. M. Warren, who retired as general secretary of the Church Mission Society in 1958, on August 31, preached in the morning at St. Mark's, London, the day on which he took his new appointment as residentary Canon of the Abbey.

VICTORIA'S FATHER OF THE YEAR

FROM OUR OWN CORRESPONDENT

Melbourne, September 2

One of Melbourne's best known clergy, the Reverend Neale Molloy, Warden of St. John's Homes for Boys and Girls, has been chosen by the Fathers' Day Council of Victoria, as Father of the Year for 1963.

He was honoured by a dinner on August 27 and presented with a ceremonial silver tray.

A father with three sons, one at the university and two at school, and a daughter, the Reverend N. G. Molloy's life has been the expression of his life's passion for "standing the kids upright."

Interest in children and young people has been a leading theme in the G.P.O. and for some years he has been chairman of the Victorian Executive of the society, until recently national chairman.

Selected to be in charge of the national Jubilee Camp in Sydney next January, the wider aspects of his work have been a concern of Mr. Molloy.

for lads who have been in the homes and now require accommodation while working.

Orphaned as a boy, he has been a member of the family welfare advisory council, the Chamberlain Elderly Citizens' Project, and the Lions Club.

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and he is secretary of the Church of England Social Services Secretariat, acting president of the Children's Welfare Council of Victoria, and chairman of the 1963 Child Welfare Week.

He is also a member of the Family Welfare Advisory Council, the Chamberlain Elderly Citizens' Project, and the Lions Club.

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ROMAN PRAYERS FOR CONGRESS

FROM OUR OWN CORRESPONDENT

Toronto, August 23
A letter from the Roman Catholic Coadjutor Archbishop of Toronto, calling for prayers for the Anglican Congress, was read in all Roman Catholic churches and chapels in the Archdiocese on Sunday, August 18.

The letter said that during the pontificate of Pope Pius XII and John XXIII, the Church had become increasingly aware of its brotherhood in Christ with all baptized Christians in the world.

This spiritual brotherhood involves an obligation of sympathetic understanding and love manifested in prayer and action.

Above all, it called on church members to seek after that unity of mind and heart for which our Father, Brother, Jesus prayed so earnestly.

GRATITUDE

The letter said the congress would undoubtedly have a profound influence on the ecumenical movement, which has already done so much to create a deeper spirit of understanding among Christians.

"With this in mind, I ask your prayers for the Anglican Congress now in session at the Holy Spirit may guide their deliberations towards the unity of Christians, in charity and faith."

Anglicans throughout the world, together with other Christian Churches, offered prayers for the success of the Ecumenical Council in Rome. We now have an opportunity to manifest our gratitude by our prayers on their behalf.

CHURCH FROM STAMPS

ECUMENICAL PRESS SERVICE

Geneva, September 2
A sale of stamps yielded 430,000 Swiss francs towards a new church to be built in Zurich, near Coppet, by the Swiss Protestants. The stamps were collected by several philatelists. The church, which is to be consecrated, on September 8, is 13,000 francs.

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THE CELTIC SAINTS

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HIGH IDEALS MAINTAINED

By MICHAEL J. LAURENCE

AFTER the synod ended, the various delegates went home including Bishop Aylmer and his secretary, who was an interpreter. Chad accepted the king's verdict, although it conflicted with his own opinion. He was a man of high ideals and with great heaviness of heart he went to his home in the West.

Before he left Northumbria, the bishop went to the king and asked him that if that time the Abbot of Melrose, might be his successor. Bishop of Lindisfarne, then he could look after the care of the monks who chose to remain.

The king respected Bishop Chad's dignity and admired his "sanctified common sense" and willingly accepted his request, and Eata became the new Abbot of Melrose.

Eata had been one of St. Aidan's original twelve pupils. He had been taught when he first became Bishop of Lindisfarne, and he had left Eborac rather than to be disloyal to the traditions in which he had been brought up, but after the synod Chad had asked him to accept the new ruling, although he could not do it himself.

When Bishop Chad had been trained at Lindisfarne and he kept the Roman Easter, he was the only one of the Church in South Ireland was appointed the new bishop. Chad's successor was St. Cuthbert, but he did not live long after he had consecrated his successor. The Abbot Eata was then appointed to succeed him.

When Bishop Colum had left Lindisfarne, he had been among those who refused to accept the Roman Easter. He was one of the monks who were about to be banished from the island. He was one of the monks who were about to be banished from the island.

After his departure, he took some of the bones of St. Aidan to the new place he had left at Lindisfarne with instructions that they be enshrined in the sacristy of the church over which he had had command.

WHITE HEIFER

After spending some time at Iona, Bishop Colum went to a small island called the Isle of the White Heifer off the coast of Ireland and founded a monastery there composed of both English and Scottish (including Irish) monks.

They were well until the summer, when the Scots, instead of the English, came to the island to gather in the harvest, deciding to go "walk-about," visiting all the islands in the area.

They did not return until the autumn, when the English monks were annoyed at the English monks who were allowed to share in the harvest they had not helped to garner.

They decided he must do something to stop such an appropriate and lovely island around for another small island which might establish a second monastery.

He had to go considerable distance to find a place where he could buy a small tract of land and found a nobleman who owned the island of Mayo.

The owner was willing to sell the island for a monastery provided that the monks who came to live there would give for the land. When Bishop Colum heard of this, he decided he would like to have the island.

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They had observed so long until they had been told that the man was abbot and decided to change to the ways of the West of the Western Church and so they went to the West.

In North Ireland, the Celtic Church was still in the Western customs about A.D. 680 after the death of St. Columba. St. Columba, who had visited Wearmouth, in England, and been persecuted by the different customs.

St. Columba had left Lindisfarne there were few buildings there apart from the church, for the monks had no property except cattle.

The Celtic Church was so free from the sin of avarice that it was not interested in the wealth which authority commanded that they should have to accept either lands or gifts for the building of new monasteries.

Any money given them was given to the poor. The rich people, even the king who would be attended by only five or six attendants, visited Lindisfarne to see the monks who were the Word of God read, and always left immediately afterwards.

If, for instance, one stayed for a meal, he was given exactly what he needed that prepared for the monks.

GREAT RESPECT

The sole concern of the Celtic clergy was to serve God. They did not wish to be men; to teach the faith, not to ponder to mark degrees, and when a monk was so free from the religious habit was held in high regard and whenever a monk or priest visited anyone, he was given the greatest respect and listened to attentively for he was a servant of the Most High God.

When people met any of the Celtic clergy, they were given the greatest respect and listened to attentively for he was a servant of the Most High God.

NEW VILLAGES PROJECTS NEED MUCH MORE HELP

FROM OUR OWN CORRESPONDENT

The New Villages mission project in this diocese has been doing excellent work and serving its purpose in the various areas by showing results, but unfortunately they are very short of both funds and manpower.

For more financial help the project has been successful in raising money for the New Villages are to progress. The New Villages are to progress. The New Villages are to progress.

There is also a shortage of manpower. The project has been successful in raising money for the New Villages are to progress. The New Villages are to progress.

Commencing the work done by the project has been successful in raising money for the New Villages are to progress. The New Villages are to progress.

More publicity is to be given about the New Villages and the work done in these areas to people outside this diocese to keep them informed about the work and the tasks ahead.

There is a lot of scope for missionary work among the people of the New Villages. Here lie wide opportunities for real Christian charity and service.

This is a challenge to those Christians who feel a call to genuine and useful Christian service. They must live by the faith, if not Christianity, become "dead."

At the moment local personnel are not forthcoming—and the work of the New Villages in these areas, the diocese faces a task which is both financial and workers.

APPEAL

Meanwhile, the New Village workers who have come to the end and the New Village workers who have come to the end and the New Village workers who have come to the end.

The Sunday School and the Junior New Villages now flourish in the Keweenaw Missionary District and have close links with the Keweenaw Missionary District in Kaula Lumpur. The parish has undertaken generous support of the Keweenaw Missionary District.

The Keweenaw Missionary District is now an integral part of St. Peter's, in Kuala Lumpur, Singapore. The Keweenaw Missionary District is now an integral part of St. Peter's, in Kuala Lumpur, Singapore.

The parish of the New Village has not been able to do this very long. The parish of the New Village has not been able to do this very long.

By an appeal by the government for income tax purposes in Hong Kong amounting to nearly £100.

St. Andrew's, too, are helping. St. Andrew's, too, are helping.

POPE'S APPEAL FOR UNITY WITH THE ORTHODOX

ANGLICAN NEWS SERVICE

London, August 26

The Pope took the opportunity of his visit to the Basilican monastery at Grottaferata, near Rome, on August 18, to make a powerful and expected appeal for unity between the Roman Catholic and Eastern Orthodox Churches.

"Let the barriers fall which separate us," the Pope said.

In an impromptu address delivered with great sincerity in his public appearances, he went on to say:

"Let us explain the points of doctrine which are not common to us but are still subjects of controversy; let us seek to remove the causes of our estrangement and agreed; let us seek to draw to us in an articulate hierarchical unity."

"We wish neither to absorb nor to be absorbed," he concluded, "but rather flowering of oriental Churches, the one tree of the unity of Christ."

He prayed that "even if not our times, at the least the immediate future will witness our unity re-established among those who are still authentically Christian."

The Pope was addressing the monks of the Byzantine Rite, who follow the Byzantine Rite in communion with Rome, and although he spoke in high terms of the Eastern groups, such as this one, he did not doubt that it was to the Orthodox that his strong appeal was addressed.

He spoke of his sense of the unity of the Church and was expressed with the greatest sincerity, he said, when he had spoken in high terms of the Eastern groups, such as this one, he did not doubt that it was to the Orthodox that his strong appeal was addressed.

The Pope spoke of the Eastern groups, such as this one, he did not doubt that it was to the Orthodox that his strong appeal was addressed.

Celtic clergy on the roads, they would hurry forward, bowing their heads, so eager were they to be able to visit the rock of God and, always left immediately afterwards.

On Sundays, the people flocked to the parish churches to hear the Word of God and receive teaching upon it.

When a monk was so free from the religious habit was held in high regard and whenever a monk or priest visited anyone, he was given the greatest respect and listened to attentively for he was a servant of the Most High God.

The synod of Whitby was no means the end of the Celtic Church in Lindisfarne. Bishop Colum left behind him the seeds of his best men: St. Chad and St. Cuthbert, to maintain its high ideals.

These are certainly encouraging. It is hoped more contributions will come in; while at the same time the problem of getting more workers is not being forgotten.

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FROM A CORRESPONDENT

Melbourne, September 2

FROM OUR OWN CORRESPONDENT

Perth, August 26

The concluding recital on Sunday afternoon, October 20, will include the Magnificat, a work of twelve movements, lasting

BROCHURE

On the same afternoon the
Orchestral Suite No. 2 in B minor

There will be an organ recital of miscellaneous works by Leonard Fullard on October 16, at Christ Church choir will sing cantatas at Matins, on September 29 (God so loved the World) and Evensong on October 1.

The vicar, the Reverend Sydney T. Ball, has invited Mr Fildes to give the annual address

An eight-page brochure giving full details is available free by writing to the vicarage.

CHURCH ARMY MISSION
FROM A CORRESPONDENT
Cold, windy, shower

weather failed to dampen enthusiasm during the week's parochial mission conducted last month by Captain G. I. MacRobb, of the Church.

A feature of the mission was the afternoon Children's Hour.

Attendances at the children's meetings steadily mounted almost 100, and the attendance at Sunday school on the first

The week-night mission services saw a steady attendance equal to, or slightly in excess of

congregations, and it was noticeable that many of those who came to the first service of the mission came also to most

The missionary's addresses, giving a "layman's viewpoint"

the Christian faith, and its relevance to present-day conditions, were deeply appreciated and the nightly question-box was a testimony to the interest in spiritual matters on the part

During the week contact was made with young and old, and the youth tea, men's tea, and women's afternoon attract

On the final evening of the mission a number of persons accepted memorial cards and the

missioner and rector were kept busy speaking to those who had found the mission-week a challenging and helpful time.

**GREETINGS FROM
THE CONGRESS**
FROM OUR OWN CORRESPONDENT
Toronto, August 30
The Anglican Congress

August 23, decided to send its greetings to the President of the World Council of Churches, the Ecumenical Patriarch of the Orthodox Church in Constantinople.

The greetings include an assurance "that all who are furthering the cause of the union of Christendom are remembered and supported here in the ecumenical movement."

and missionary prayer of our Saviour 'that they all may be one . . . that the world may believe'."

This image shows a blank, aged, light brown page, likely an endpaper or flyleaf of a book. The paper has a textured, slightly mottled appearance with some minor discoloration and a dark horizontal line along the bottom edge, possibly indicating the binding or the edge of the page.

