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CHURCH UNION REPORT PROPOSES CREATION OF BISHOPS CONCORDAT WITH SOUTH INDIA

The Joint Commission on Church Union for the Presbyterian, Methodist and Congregational Churches has issued a scholarly and imaginative report on "The Church — Its Nature, Function and Ordering."

With this is proposed "Basis of Union" for a united Church to be known as the "United Church in Australia."

The most unexpected part of the report incorporates proposals concerning the creation of bishops and a Concordat with the Church of South India.

The report says that such a step "should hasten and not delay unity with the Church of England in Australia."

The most controversial section is that entitled "Episcopacy Beyond the Congregation," which deals with the creation of bishops. Seven members of the joint commission of 21 have signed a "Reservation" in which they state that the office of bishop should not be considered until after the three Churches have united.

They are four Methodists and three Presbyterians. The seven Congregationalists have signed the report without reservation.

Those who have signed the Reservation statement believe that the introduction of episcopacy into the discussions may delay the union of the Churches. However, a careful reading of the report shows that episcopacy has not been proposed as an end in itself, but as a means to make union with the Churches of Asia easier nor yet as a means to make union with the Churches of Australia easier.

Rather the report accepts evidence and from Church tradition.

Like articles of presbytery who are as in *corpore* guardians of the apostolic tradition.

EARLY CHURCH

In the Early Church, the report says, "the bishop emerged as the figure around whom the unity of the Church was to be maintained, and in the preservation of this wholeness in those centuries of early expansion, the office of a bishop played a notable and leading part."

Although there was then no dominant theory of ministerial order, "the Early Church, rent by schisms and heresies, rallied round the figure of a bishop to arrest the process of deterioration."

The bishop became the authoritative witness to the apostolic kerygma and the visible focal point witness to the unity of the Church in time and space."

REFORMERS

The Reformers, although believing that there was only one order of ministers of the Word and Sacraments, nevertheless in some cases, for example Calvin, thought highly of the bishop of the Early Church.

They rejected the monarchical episcopacy but not the constitutional episcopacy. Calvin was willing to admit bishops for the sake of a good order."

In Scotland, the report states, Knox insisted reformed bishops were called "superintendents."

A section, sub-titled "Episcopacy in the Congregation," deals with the orders of presbyter and deacon.

● Presbyters: "At the point of union, all those who have been ordained to the ministry of the Word and Sacraments of the

several uniting Churches, according to the discipline observed therein before union, and are in good standing in their Churches, should be acknowledged as Presbyters in the United Church, and should be recognised as having power to ordain and to provide for the orderly succession of this ministry in the Church.

The report states: "The Biblical word presbyter is to be preferred to the more general word Minister, to emphasize that all participate in the ministry of the Church, but that within this one ministry there are differences of office."

The ordination of all presbyters in the United Church "shall be with prayer and the Laying on of Hands of a bishop and of at least three presbyters."

TWO SYSTEMS TO BE USED

In the assigning of presbyters to congregations it is recommended that both the Call system and the appointment system (used in the Methodist Church) should be used to meet different needs.

● The Congregation: "Certain powers of initiative and discipline, certain responsibilities for service and evangelism, belong to the congregation as a whole."

The report notes that different traditions, for example the Parish and People Movement in the Church of England, are in this

generation re-discovering the importance of local congregations in the family of God."

● Deacons: The New Testament speaks of deacons. In the same way the Reformed Churches have "elders" associated with the presbyters in the discipline and pastoral care of the congregation.

They have mostly been concerned with the "Church's ministry of service to the world — the care of the poor, the sick and others in need."

The report states the position of the deacon thus: "We believe that the important insight represented by the Reformed office of ordained elders is that it takes into the very heart of the congregation representative layly who are involved in the vocation of the world, and symbolises also the reaching out to the ministry of the Church into the secular occupations of everyday life."

DEACONS

"The time of union provides an opportunity for a creative interpretation and broadening of the office of deacon in the ministry, so that members of the laity can be admitted to the diaconate. The ordination of deacons implies a limited but genuine participation in the one order of the ministry of the Word and Sacraments, and therefore in preaching and teaching, liturgical and sacramental life, pastoral care and discipline."

Election of deacons should be

by communicant members of the congregation.

"Elders in the Presbyterian Church at the time of union should be recognised as Presbyters in the United Church as deacons and ordained lay elders. Accredited Local Preachers in the Methodist Church should be recognised as deacons and remain so for life. Deacons in the Congregational Churches should be recognised in the United Church, and shall remain so for life or for the term for which they were appointed. Deaconesses in the United Churches at the time of union also should be recognised as deacons in the United Church and remain so for life."

Deacons are to be ordained by a bishop and presbyter.

● Episcopacy: Beyond the growing awareness that human association recognises the local community that has led the United Churches to the idea of organs that transcend the local congregation.

(Continued on page 3)

TWO ORDINATIONS IN MELANESIA

The Bishop of Melanesia, the Right Reverend Sir John Hall, has recently visited New Zealand and ordained a priest, the Reverend Richard Hoge, on the Feast of the Annunciation on the island of Aoba.

A congregation for too big to just miss the ordination, accepted a commission to buy in Sydney, the wedding ring for the happy couple. The jewellers informed him that it was the smallest size of ring they could remember ever being asked to supply.

Leonard Lolo was born on Rapa, and is expected to remain in the diocese until he is ordained at Lolowai under Archdeacon Ten.

He then taught in the catechetical school and worked as a district catechist. He will serve under the Reverend Oscar Toa at North Rapa, and is expected to remain a deacon.

INDUSTRIAL SUNDAY

FROM A CORRESPONDENT

Melbourne, April 15
Industrial Sunday will be observed on May 5. On that day churchmen throughout Victoria will give God thanks for and seek His blessing on Trade and Industry.

The Inter-Church Trade and Industry Mission, which has made arrangements for the day, seeks the prayers of all Churches that all sections of our industrial community may be given a new faith in their tasks in terms of community service rather than of profit and pay only; that Christians might learn to work out the implications of their faith in the light of the skills and techniques of modern life; and that men might remember to preserve the dignity of human relationships in this complex world of machines.

INFORMATION TRUST

Three further applications for Life Membership, thirty for Ordinary Membership and five for Associate Membership, together with direct gifts totalling £80, brought the Church of England Information Trust faithful Appeal to a total of £327 this week.

There are two ways to help the Appeal—

● By making outright gifts or bequests.

● By becoming a member of the Trust.

Membership is open to all members of the Church of England in Australia. There are four classes of membership—

● Life Membership (£50). This covers a Life Subscription to THE ANGLICAN, and entitles members to a discount of 15 per cent on all publications by THE ANGLICAN.

● Life Associate Membership (£10). This entitles members to the special discount of 15 per cent on Trust publications for life, and all other benefits of membership by subscription to THE ANGLICAN.

● Ordinary Membership (£210 p.a.). This includes an annual subscription to THE ANGLICAN, book discounts and all other benefits of membership and is payable annually in advance.

● Associate Membership (£10 p.a.) does not include subscription to THE ANGLICAN, but entitles members to book discounts and all other privileges of the Trust.

The main object of the present appeal is to raise a capital sum of £100,000 to enable the Trust to: ● to lend and other literature, ● to establish scholarships and bursaries for studentships, ● to assist finance the setting up of a Primate's Secretariat.

The two prelates and the two deacons who were ordained in the Diocese of Melanesia last month. Top (left to right): The Reverend Oscar Toa and the Reverend Richard Hoge. Bottom (left to right): The Reverend George Arthur and the Reverend Leonard Lolo (deacons).

—A.R.M. pictures.

CHURCH UNION REPORT

(Continued from page 1)

All three uniting Churches have such organs in presbyteries, conferences and diocesan assemblies.

"The composite episcopate (oversight of those bodies has been supplemented in some measure by the informal episcopate of the clerk, moderator or chairman."

There has been in recent decades in all three of the negotiating Churches "a marked move towards a stronger and more permanent expression of this personal episcopate at these levels and the 'separated chairman' in Methodist, commissioners and superintendents in Presbyterianism and moderators in Congregationalism."

The basic requirements for the appropriate form this personal episcopate should take are set out in the "ancient office of the bishop" suggested.

It is stressed that the acceptance of episcopacy must be such as will recognize "our past ministries as true ministries of Christ."

[There are several other definitions which qualify the mission of the episcopate. The first (Ps. 48 vs 13) should be read in full for a proper understanding of these.]

● **Concordat with the Church of South India:** The method suggested for introducing an episcopal form of ministry in the Uniting Church is to unite with the Church of South India.

The bishops of the Uniting Church would then be acknowledged more widely in would otherwise be the case as true bishops in the Church of South India. The report states that the Australian Churches are being brought into closer relationship with the Churches of India.

"We shall never see them, and ourselves, if we separate. It is the only of a Uniting Church, which will be altogether 'Western' in form as well as origin..."

"As far as conscience and common sense allow, we should identify ourselves with all God's people from Pentecost to the Parousia, and we should seek every means which conscience and common sense allow for identifying our unity with all living men of other ages."

"But we must also do all within our power to open up the way to a new movement."

GOVERNOR AT OWN PARISH CHURCH

FROM OUR OWN CORRESPONDENT

McBourne, April 8
His own parish church of Christ Church, South Yarra, was the scene of the final church service attended by the retiring Governor of Victoria, Sir Dallas Brooks, and Lady Brooks, on the eve of their departure for England.

This was at 11 a.m. on Sunday, April 7. The last visit of the late-legal couple to the cathedral had been on the previous Sunday morning.

Sir Dallas Brooks has been Governor of Victoria for almost fourteen years, and during that period has been a regular churchgoer at Christ Church, whose vicar, the Reverend S. S. Matthews has been a welcome visitor to Government House.

The service at Christ Church was a family celebration of Holy Communion, for Palm Sunday, presided by His Excellency and Lady Brooks formed part of a family group which were accompanied by their daughter, Mrs Robyn Byrne, with her husband and children.

When they arrived at the church they passed through a group of honoree formed by pupils from Merion Hall Primary School and Christ Church Grammar School.

At the conclusion of the service the Governor and Lady Brooks attended a small informal reception at the vicarage, where they had the opportunity to say good-bye to churchwardens and vestry and their wives and to meet together with other parishioners.

way forward, so that the unity and order of the Church here, which is Christ's power to draw all men from the isolation of their sin and to give them a new reconciled life in Christ."

Why, however, this viable link with one Asian Church, the report asks. "It is the prayer of those who sign this report that this may only be a beginning; for we see the form of unity expressed by the C.S.I. as having prophetic significance."

Through this Concordat, we hope, the Uniting Church will be responding to a God-given sign and a challenge to follow the pilgrim road to the widening unity-in-mission."

The report points out that in the C.S.I. the three traditions which the negotiating Churches represent have accepted episcopacy.

The C.S.I. form of episcopacy "has shed some of the less admirable characteristics of 'Western' thinking and has sought to give expression to a more prophetic and a more universal understanding of the function of the 'bishop-in-presbytery'."

The commission believes that the C.S.I. has been raised up to forward Church unity and that the Uniting Church, by joining with it, could open up the way to a new movement forward which could spread to other Churches in our region.

● **The Church of England in Australia:**

The face the question of whether in entering into a Concordat with the C.S.I. and in reporting our episcopate to her, we may be deluding such a union, by bringing another expression of episcopal ministry being alongside of, and even in opposition to, the existing episcopate of the Church of England in Australia.

ANGLICAN UNION

"It is essential that we should discover the way to the earliest possible union with the Anglican Church. The main factors which lead us to believe that the road we are taking is the right one are:

"(1) Even if union with the Church of England in Australia were possible now, we still believe that we should also take the step in relation to the C.S.I.

"(2) The Church of England in Australia could not provide, in the same way as the C.S.I., a unity across national and racial lines symbolising our unity in the mission of the Church within our region; and could not provide union with a Church in which all our traditions have already been brought together and which can share with us important lessons which God is teaching our people."

"(3) In the C.S.I., as we have noted, episcopacy has been re-

formed in the direction of 'bishop-in-presbytery'." We believe that episcopacy does need to be integrated with the corporate episcopate and the corporate presbytery of the whole Church and that the C.S.I. points the way in this direction.

"(b) We believe that this path of taking should have and not delay unity with the Church of England in Australia. It will serve as a sign that we are to be one with them, it will receive us, it will be an obstacle which lies in the way to union, and will call Anglicans to a decision concerning unity with a Church which will have departed from acceptance of the 'Lambeth Quadrilateral':

(i) The Canonical Scriptures of the Old and New Testaments;
(ii) The Apostles' and Nicene Creeds;

(iii) The two Dilectio Sacraments—Baptism and the Lord's Supper.

"The historic episcopate but which will also have reformed episcopacy in the direction we believe, be practically open to the way to coming unity."

PARISH PRIEST KEEPS AN HOUR'S VIGIL ON CROSS

FROM OUR OWN CORRESPONDENT

Perth, April 10
"The police said they would prosecute me, if I did not get down; I had completed my vigil, otherwise I would have stayed on the cross," said the Rector of the Church of The Ascension, Midland, the Reverend Peter Hodge, this week.

Mr Hodge, who has been at Midland for three years, had found that year by year, the people of Midland displayed an indifference and growing antipathy to religious posters about God Friday and pictures of the resurrection which he displayed to passers-by.

"This frustrated, he considered what more he could do to arrest their attention."

He was led to believe that the sight of a man on a cross might be more compelling to the unconcerned than a poster or a picture, however artistically executed they might be.

He decided, further, that he would not ask churchwardens or vestrymen to do anything he himself would be timid about doing, but that he would do it himself.

Beneath the cross, near a set of carpenter's tools, he had the following words clearly written in large letters on a poster:

"-This is not a stunt. It is a simple but solemn reminder that next Friday is the annual commemoration of the death of Christ."

"This most ardent person on this tree is keeping vigil for just

last month an agreement was signed between the Diocese of Sydney and the Grove Memorial Park, Rouse Hill, under which an exclusive Church of England site— to be known as The Garden of Prayer— will be established in the memorial park. Bishop R. C. Kerle and Mr W. McHenry, Sales Director of Pine Grove Memorial Park, Bishop Kerle, Archbishop H. G. S. Begbie, Archbishop of Cumberland and Registrar of the Diocese of Sydney, and Mr W. C. Gale, Trustee of the Church of England Property Trust, Diocese of Sydney, signed the agreement on behalf of the Church.

CHILDREN'S CHOIR

FROM OUR OWN CORRESPONDENT

The Children's Choir, St. Theodore's Church, Warfle Park, had a devotional service on the evening of the Monday in Holy Week.

The very impressive and reverent portrayal was the sequence of five events of Holy Week with scripture readings from the New English Bible and appropriate hymns for each day of Holy Week.

Readings were also taken by the children, with the exception of the Easter lesson, read by the vicar from the chancel step.

After the account of Easter Even, the church was in darkness for the collects of Good Friday and Easter Eve, and then the lights came on for the service of the Holy Communion during which the altar candles were lit and procession of bread and wine was made its way forward to the altar.

The children were trained by Mrs. Bailey, who has been in the organist and Miss Geraldine Hammond, a grand-daughter of the late Archbishop Hammond, of Sydney.

the public footpath, but in the church grounds within the fence.

If in consequence of what he was doing people gathered on the footpath, it was the duty of the police to keep the people moving, as happens at shop windows or at cinema hearings and other such means of attracting the attention of people.

The police do not on such occasions threaten or threaten with prosecution and order it to be removed, but they may order or compel a theatre manager to remove cinema posters.

Mr Hodge is to be commended for displaying the courage of a man who has been favourably commended on many quarters.

REACTIONS

The reaction of the passers-by was interesting, he said. All of them read the message, some laughed and joked about it, others were serious, looked at him and went their way thinking about it, he hoped.

Just as the hour was up, the police intervened by threatening to prosecute him if he did not get down, because he was obstructing traffic.

Mr Hodge said that had the police come before the hour had elapsed, he would have returned to church. He was not on

CHURCH ARMY LEADER FOR OVERSEAS TOUR

The Federal Secretary of the Church Army, the Reverend A. W. Bailey, and Mrs. Bailey, will leave Sydney on April 23 for a round-the-world air tour, during which they will visit Church Army work in many countries.

Their first call will be at Nairobi where the newly formed autonomous society of the Church Army in Kenya Africa is training African men and women Church Army officers.

During a four-day visit Captain Baines will preach at the African congregation of 1,000 people.

Captain and Mrs Bailey will arrive in England in time for the annual Church Army conference in London during the first week of May.

He is scheduled to speak at conference sessions and undertake a programme of preaching throughout England.

One of the main purposes of his visit is to consult with the leaders of the English society and strengthen the bonds between the English and Australian societies.

After two months in England he and Mrs Bailey will fly to New York where they will meet the messes of the Church Army in U.S.A. for two weeks.

This will be followed by a visit to Canada as the guests of the Canadian Church Army and while there Captain Bailey will attend the Anglican Conference in Toronto, as Eastern delegate of the Diocese of Grafton-Elgin.

Immediately after the congress the federal secretary and his wife will continue their round-the-world flight for a three-day

RAYMOND TERRACE APPOINTMENT

FROM OUR OWN CORRESPONDENT

Newcastle, April 15.

The Right Reverend J. A. G. Houston, announced last Saturday that the Parish of Raymond Terrace, vacant by the sudden death of the Reverend D. G. Livingstone, last November, has been filled by the appointment of a priest from the Diocese of Rockhampton, in Queensland.

The Reverend Alan Scores, who has been for the past five years in charge of one of the largest parishes in Queensland, the Parish of Winton. He will be in charge of about one hundred and fifty miles apart.

He will take up his duties in Raymond Terrace about the middle of June.

A new picture of St. Andrew's Church, Brighton, Diocese of Melbourne, showing the new building in comparison with the old. The port of the old nave in the foreground is used as a chapel. The architects are Louis Williams and Partners.

WELCOME TO THE PEOPLES OF DANENONG

By A.C.C. STAFF WRITER VAUGHAN HINTON

DANENONG today is a busy growing community of 25,000 at the end of the electric rail line about 45 miles by train south-west of Melbourne.

Ten to fifteen years ago it was a quiet, rural town in which you could drive cattle down the main street any time of the day. While it has not completely lost its country atmosphere, the busy supermarkets, 10-pin bowling clubs, car-packed streets and modern shops now mark it as a suburb of a city. Into this community of commuters, factory workers and retired couples have come, in the last three years, fifty-one families from distant parts of the world.

Some of them came dressed in clothing little better than ragged families of seven, eight or even ten; children pale and sickly; adults skeleton thin, carrying pathetic bundles in which were wrapped all their worldly goods.

Altogether there have been 225 of these newcomers at Danenong since March, 1960. A hundred and fifty-two of them were refugees and needy who spoke little if any English, who did not understand the difference between a penny and a pound.

SPONSORS

They came to Danenong and all but a handful are still there — because the members of a Christian congregation cared enough about those in need to want to do something about it now themselves.

It started when the Men's Society of the Danenong Methodist Church decided to form an immigration committee and sponsor a family in the "Bring out a Briton" Campaign in March, 1960.

It was during World Refugee Year and the committee's thoughts were turned to Australia. Within six months they had made contact with the Resettlement Department of the Australian Council of Churches in Melbourne and had embarked, not without misgivings on the introduction of their first refugee family into the city.

"It was a family from Yugoslavia and the very sight of them on arrival made us cry with shame, that there could be people so desperately in need of help. Food, clothing, medical attention, friendship! You name it. They needed it," says Mr Arthur Williams, a Danenong cattle dealer and secretary of the congregation's immigration committee.

"Once we'd helped one family we found we couldn't stop, because we didn't want to. In addition to British migrants 73 in three years — we've had 100 Anglo-Dutch, French, Polish, Hungarian and now White Russians."

And now White Russians! The last year they have over 1,000 White Russians have been expelled from mainland China where they have lived since the 1917 revolution in Russia. That is why White Russians make up the big proportion of the people helped by the Danenong committee since last July.

WELCOME

What does the committee do for these people? The first contact usually comes through a phone call from the Resettlement Department in Melbourne — a ship carrying refugees from Europe or Asia is arriving soon — and Danenong help to look after it as it arrives.

With a yes answer the committee swings into active work in rented accommodation and furniture, the latter usually obtained through an appeal to the church or local newspaper.

On the day of arrival the kitchen of the new home is stocked with food and a meal prepared for the newcomers.

If the arrival is by ship, a group goes down to the dock,

Last year the World Council of Churches resettled more people in Australia than in any other country. Indeed, the 6,500 people who arrived here during those 12 months represented 70 per cent of the refugees and needy people resettled throughout the world by the W.C.C. In bringing these people to Australia, the W.C.C. sets on behalf of and uses resources provided by member Churches in all parts of the world. The numbers of the Australian Churches in this operation is comparatively small — but the role they can play in it, if they face their responsibilities, is very large. This is the opportunity of the many congregations which recognize the very great needs of newcomers to this land — and take action to help them. It is told the hope that might prove an example to others.

"Although these things are rare and meets it. Once the family has been settled in their new home the committee sets about looking after the men and women and young girls. The children are enrolled at school."

"The things are important, especially the job, it's friendship they need most of all," says Mr Williams. "The Russians. None of us can speak a word of their language, but we make sure that somebody speaks to them at least once a week until we're sure they are happily settled in."

"The things are usually frightened — of us, especially the children. The faces of five little children peered, round eyed and suspicious over the paling fence as we stepped up to the yard of what had formerly been a working place. The children are called as Mr and Mrs Williams jumped out and walked towards the back door.

In the house was living a White Russian family who had arrived in Australia only a few days before. Inside the young children were peering to be seen but two teenage daughters, one of them a year or so past their age, indicated to the visitors that they were in the sparsely furnished house.

Mr Williams tried a few words from his recently acquired, 10 word Russian vocabulary — Hello, good day. The girls laughed and retreated to the kitchen to call their mother. She entered. Her cheeks are glowing all round. Everyone smiled. The girls giggled.

Five minutes later Mr and Mrs Williams were on their way to the house where a simple visit such as this would give the refugees a family contact and a point of contact, of friendship in a huge, strange and, for them, potentially lonely land. When that family arrived factory jobs had been found for the father and 18-year-old son. The boy, shy and very thin, brother and sister had been asked to work late the night he started the job. His father went home at dusk but by the time his wife had a night and he realised that he could not find his way home.

FRIENDSHIP

He had been in Australia only a few days and spoke a word of English. For hours, while his error, he realised the boy was driven around London by the factory foreman looking for the home. His fear had expressed itself in tears long before his arrival.

"Like all the other new families, his mother and father, brother and sister desperately needed the friendship and assurance which he has to receive. "After a while they turn to us when they want help," says Mrs Williams. By "us" she meant the members of the church. His fear had independent in most ways, but they were sure they're quite ready to do when someone gets sick, how to handle their money, how to pay bills and bring his mail."

The congregation whose members have so deeply involved themselves in this work numbers about 300 communicants, and the help we have been able to give these people has had its effect on every organisation in the church. It has inspired the Danenong Methodist Church, the Reverend H. B. Freeman. "There is hardly a person who

has not been called upon to help in some way at some time or other. And most important of all, we've learnt the joy that comes from helping others and we learn in the most practical way to be a Church in the World. Even our Sunday school children know what we mean when we talk of the Church serving in the world."

"We aren't proud of what we are doing. We're just happy that we can help others who are in need. Williams. "We have learnt to go forward in faith and we've been able to do things we thought impossible. For instance, we don't try to have everything completely settled before a new family arrives. If we did, I don't think we'd ever get round to helping a single person. We never look for employment until the family here is well established — something suitable before too long."

WHITE RUSSIANS

The committee has promised to help three more Russian families who are on their way to Australia at the present time.

What is the motive behind this remarkable operation? It is

ANGLICAN OF THE WEEK

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— Melbourne "Sun" picture

Our Anglican of the Week is a young New Zealander who, for fourteen years, has been very much involved in developing the Melbourne Parish of St. Silas' North Balaclava.

She is Mrs Noel Smith who is now leaving the parish to live in Canberra.

Her business training, before marriage, with the Institution of Engineers in Sydney served her well in secretary of the full membership campaign, under Major-General Hollister, for the new 165,000 church; as first woman member of the vestry; and in various fund-raising activities.

She has played in all the church drama groups' productions. Mother of three boys, she has served with energy and imagination on school committees for 10 years. She has also served, for a year, as a highly successful Children's Film Group with her wife, Mrs. Silas. In her new home at Redhill, Canberra, Mrs. Noel Smith's

a sincere Christian concern for other people's a concern for those in need, wherever and wherever they might be.

Of the 51 families who have been led into a new life at Danenong, only three attend the Methodist Church there. Few of the families helped have been Methodists. There have been Presbyterians, Russian Orthodox, Baptists, Swedish, Evangelical, Serbian Orthodox and Roman Catholic ministers or congregations.

Did the committee think more would become Methodists? The answer is a very prompt "No." A great many of the newcomers to Danenong are devout adherents of their own faiths. A change to Methodism as an act of gratitude is not the sort of reaction the Danenong Methodist minister or congregation

FITTING IN

Mr Williams warns that congregations helping migrants or refugees should not expect too much from those they assist.

"These are ordinary people with the same failings you find in any group in the community," he said. "The only difference is that these newcomers have to cope with their normal, every-day personal problems while facing the far greater problems of living in and becoming part of a new and strange city."

A testimony, to the success of the committee's work is seen to-day in the happiness of the families who have fitted into the life of Danenong and the degree to which they have fitted into the life of the community.

"Our efforts have been rewarding and fruitful, with new understandings and a strengthened faith," says Mr Freeman.

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NEW EDITION

THE CHURCH OF ENGLAND - A FELLOWSHIP

By Canon E. MONTZAMBERT

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hobbies — interior decoration, flower music and drama — will have full scope.

MISUNDERSTOOD

A delightful story is told by the Bishop of Falkland, the Right Reverend Roden Coote, about his recent visit to Johannesburg, South Africa, where the headmistress of the little English school told him that the Bishop was coming to see them on the following Tuesday.

At this news a little boy who had recently asked the headmistress if he could speak such English as church and school. "Bishop coming?" he asked. "Yes," said the headmistress. But the boy wanted to make assurance doubly sure, and asked again: "Bishop Bardot coming here?"

GAMBLING REVIEW

BISHOP ON DANGERS

ANGELICAN NEWS SERVICE
 London, April 13
 The Churches' Council on Gambling in its annual report published this month says that gambling is adopted as a fund-raising method for various causes because the public is generally found to be apathetic to a straight-forward appeal.

A minimum of gambling interest, wedded to the fact that money raised is for a good cause, is very persuasive, the Reverend G. E. Moody writes.

"The quality of our citizenship, a certain inability to understand what we want and to pay for it, has led to the growth of this method of money raising," he says.

"When we are concerned about our national morale, and our attitudes to death and to war, this might prove to be the area where gambling should be most seriously, not least seriously, considered."

Figures included in the report show that from the £16,273,390 raised in three days for the Irish Sweepstake last year, 3a, 8d. of every £1 went to the Royal Society, 10s. 4d. management fees and expenses, 1s. 3d. to the State, and 11s. 5d. in prizes.

The Council estimates that the turnover on gambling in 1962 was £83,000,000, not including the amount for gambling clubs, which was not possible to estimate.

MOTIVES

Although it is aware that people generally are seeking a more satisfying life, when it soon comes to gambling, it is not so many turn to gambling to understand, perhaps less than might be expected to conform, and do nothing to approve."

The review urges more research into the motives and effects of gambling.

Richard of Chester, the Right Reverend G. A. Ellison, Bishop of Exeter, is quoted for taking a curious "jelly and Hyde" attitude to gambling, in the annual general meeting of the Council in London.

At one time the B.C.C. undertook to publish gambling information. Now both services were giving active support to gambling by the way they devoted to the publication of fits and the odds.

A demand should be made that the agencies of mass communication should use their immense power to minimize rather than encourage gambling.

No one came to any great harm through gambling, but participation in a sweepstake or football pool, or possession of a premium bond, or indulgence in individual acts of indulgence in gambling, contribute to some thing deleterious to the proper spirit of society and the respect of its people.

Gambling brought with it the most destructive features that could be found in society: restrictions on the free States showed the close relationship between it and race, class, prostitution and traffic in liquor and drugs, and the fact that it happens in this country, the bishop said.

FIRST WOMAN TO WIN AWARD

ANGELICAN NEWS SERVICE
 London, April 1
 Mrs. J. Payne, of Brighton, Sussex, has become the first woman to win the Archbishop of Canterbury's Certificate of Proficiency in Church Music.

The first awards were made last year.

The examinations are conducted by the Incorporated Guild of Church Musicians.

They cover practical organ and piano training and organ accompaniment, the Prayer Book and the history of church music.

The aim of the award is to establish a standard qualification for organists and chorists of parishes which are not served by professional organists.

MARRIAGE REFORM

FR KLUENG'S VIEWS

ECUMENICAL PRESS SERVICE
 Geneva, April 15
 Fr Hans Klueg, the Roman Catholic theologian and consultant to the Second Vatican Council, said in Chicago this morning that the Roman Catholic Church should not be too hasty to join in Protestant churches as valid.

The Swiss-born priest, dean of the Catholic church in Geneva of the University of Tübingen, Germany, said in an interview here that he considered it "absolutely necessary to do something" to change the rules.

Revisions are especially needed in the U.S., England, and northern European nations where mixed marriages occur frequently.

He said he also favours change of the canon law requiring the Roman Catholic partner to work for conversion of the Protestant partner. Instead, he said, he supports the idea that Catholics must receive the Christian faith if they are to marry.

It is even more important, Fr Klueg said, that the Roman Catholic Church consider marriages performed in Protestant churches as valid.

"They are now considered invalid for the Catholic," he said, and that is a very odd and tragic situation for the people who are married.

Fr Klueg said it was "intolerable" that children of mixed marriages be considered "bastards" by the Church.

He said that the education of children of mixed marriages, which he felt was the conscience of the parents.

FAITH AND UNITY

ANGELICAN NEWS SERVICE
 London, April 8
 The Bishop of Exeter, the Right Reverend J. R. H. Moorhead, said in the official report of the Faith and Unity Conference in London, which will be held at the college of St. Mark and St. John, Chelsea, from July 15 to 19.

Also speaking on the same subject will be the Reverend Douglas Shaw, who is an observer at the council for the Church of Scotland, and Mr. H. Francis, who is an observer for the Roman Catholic hierarchy of Geneva from the council.

The conference will be "Specification and Unity: New Approaches," as well as a sequel to the Church Union conference on Faith and Unity in London, which was held in October last.

The aim is to increase mutual understanding between different Christian denominations and to discuss the Vatican Council conference will study another report published by the implications of the recently published report on the Anglican-Methodist conversations.

Two churches who will address delegates on this subject will be Canon Eric Kemp, Fellow of the Institute of Theology, Oxford, and the Reverend Norman Goldhawk, vicar of St. Andrew's, London.

Another speaker will be Dr. V. A. Demant, who will have as his title "Specification and the Daily Life."

BEST-SELLERS

ECUMENICAL PRESS SERVICE
 London, April 8
 The Bible and Marxist books are the best-sellers in Japan, according to a report published by the "Fishes," international Roman Catholic magazine, which has 270,000 copies and 1,000,000 Marxist publications were sold in 1962.

HELPELES ON INTER-CHURCH AID

ECUMENICAL PRESS SERVICE
 Geneva, April 15
 The religious situation on the island of Bali is one of three emergencies in Indonesia to which member Churches of the World Council of Churches are being invited to help in response to appeals for inter-church aid, refugees, and war services.

Dr Harry Haines, the World Council of Churches secretary in Singapore consulting with Church officials including those of the Indonesian churches, when a cable was received from Bali asking for aid to help with typhoid, dysentery, antibiotics, bandages and medicines.

These articles were purchased immediately at a cost of 10,000 dollars and sent by plane to the island.

Dr Haines and Church leaders made further enquiries and then called to Geneva. "Bali disaster is a very serious situation. It has ordered emergency drug and food relief for 100,000 people. Total probable rehabilitation will reach 500,000 dollars."

Inter-Church Aid secretaries around the world were at once alerted to the emergency and Dr Leslie E. Cooke, division director, and support has already been received from the United Kingdom, Britain, Australia, and the U.S.A.

Dr Haines said that reports from Bali show that the deaths of 1,500 people and 10,000 others, the government has declared a state of emergency and is providing staple food.

RICE SHIPPED

Earlier, the World Council had appealed for 15,000 dollars to help with the rice which has been ruined by floods. The rice has been bought in Thailand and shipped to Indonesia. So far, Churches in Britain and the U.S.A. have already subscribed 5,000 dollars for the rice.

The third emergency is one threatened in West Iran (Netherlands) where the U.N. mandate expires on May 1.

Some thousands of children from the Netherlands who live in school hostels at the coast are now to be moved to other parts after May 1.

This means that the hostels, directed by the Evangelical Church, will have to close, and the children must return to their homes in the interior, many days' journey away, with the possibility that they may never return to school.

The aid to be sent after May 1 will cut-off date so that the schools do not have to be closed. The local Churches propose to charter a ship and load it with relief supplies, including blankets and transported to the coast.

This operation will cost 50,000 dollars. In response to an appeal for help, the U.S.A., Germany, Britain, and Australia.

NEW APPROACH FOR SEAMEN

ANGELICAN NEWS SERVICE
 London, April 8
 A new approach to the ministry of the Missions to Seamen North America is being launched on April 4 when the Bishop of Manchester, the Right Reverend C. P. Bishop, will be in New York.

Another speaker will be Dr V. A. Demant, who will have as his title "Specification and the Daily Life."

ON HUMAN RIGHTS STATEMENT FROM C.C.I.A.

ECUMENICAL PRESS SERVICE
 Geneva, April 15
 The Council of Churches on Human Rights has issued a draft declaration on the elimination of all forms of religious intolerance, prepared by the United Nations Human Rights Commission, which contains explicit reference to Article 18 of the Universal Declaration of Human Rights.

The World Council of Churches' agency stressed the importance of reference to the United Nations and related articles dealing with religious liberty in a statement submitted to the U.N. Commission in session here.

The U.N. Commission is preparing a draft declaration at the request of the U.N. General Assembly.

C.C.I.A. is one of the non-governmental organizations in consultative status to the Economic and Social Council, of which it is also a subsidiary body.

Now there are all "serious obstacles" to religious freedom, the statement says, and it is therefore of the utmost urgent need to redouble the efforts of all churches to do that which impedes the exercise of religious freedom in the world.

It adds that the W.C.C. has long been engaged in a program of religious freedom, and it is urgent need to redouble the efforts of all churches to do that which impedes the exercise of religious freedom in the world.

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INTOLERANCE

"We know that intolerance, although it is often not directly aimed at religious rights, tends to limit other rights, and to restrict them. In many communities are only too often restricted in their missionary activities," it says.

The statement says further that the draft declaration "recognise the international character of religious intolerance" because "religious intolerance" takes the form of measures preventing or restricting contact with those who, across national frontiers, adhere to the same faith and belong to the same community of believers."

"Such measures," it added, "constitute a serious infringement of religious freedom."

Last year's statement stressed the draft must reflect a concept of "religious intolerance" which is not synonymous with the observance of rites.

The statement stressed the draft must reflect a concept of "religious intolerance" which is not synonymous with the observance of rites.

ORTHODOX UNITY

ECUMENICAL PRESS SERVICE
 Geneva, April 1
 Disunity among Orthodox Churches is a major problem of Orthodoxy taking a part in the work of the World Council of Churches, theologian said in Denver, U.S.A., last month.

The Rev. and Rt. Rev. Dr. John S. Vladimir, professor of Church History at the University of St. Vladimir's Orthodox Theological Seminary in New York, said in a speech that the Second Vatican Council presents

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BELIEVING IN GOD, by M. L. Yates. This Lenten devotional booklet is immediate success when it first appeared in Australia last year. It was first published in the U.S.A. in 1949. The Australian edition, published by the Trust, contains a Preface by the Bishop in Polynesia, the Right Reverend J. C. Vockler.
 64 pp. Price: 8s. 6d. (Postage 5d.)

A NEW BIOGRAPHY —

THE LIFE AND LETTERS OF JOHN STEPHEN HARRIS, by M. C. C. C. This long-awaited biography was published on March 1. Bishop Hart achieved distinction as Dean of Melbourne and Bishop of Wangaratta. He played a leading role in the development of the Constitution of the Church in Australia. This biography by the Bishop of Rockhampton was specially commissioned by the Trust.
 182 pp. Price: 28s. 6d. (Postage 1s. 6d.)

PRICE REDUCTION —

THE CONTINUITY OF THE CHURCH OF ENGLAND, by Farnham E. Maynard. Every Anglican should have this scholarly, simply written account of the way that the Church of England preserved her continuity as part of the Catholic Church of Christ during the seventeenth century. It was first published in 1939, with a Foreword by the then Bishop of Ballarat, and was soon out of print. The second edition, with a Foreword by the late Archbishop C. C. Halse, who was then Bishop of Ballarat, was published in 1959. This second edition was printed by the Anglican Press Ltd., and was one of its first book productions. Originally priced at 15s. The cost of the book has now been reduced by a subsidy from the Trust which places it within the reach of all.
 270 pp. Price: 5s. 6d. (Postage 1s. 6d.)

THE CONSTITUTION —

THE CONSTITUTION OF THE CHURCH OF ENGLAND IN AUSTRALIA. How many Anglicans know the bare facts about the way our Church is governed? Every parish has a lay officer, and every interested layman should have his own copy of the Constitution.
 48 pp. Price: 2s. 6d. (Postage 5d.)

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PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962: OFFICIAL REPORT. This historic document, published by the Standing Committee of the General Synod, contains much more than an outline of the proceedings. It includes the text of all Canons passed at the Synod, the Standing Orders in full, and the Reports and Financial Statements of all the organs of the General Synod. Every clergyman and layman who is a church officer and synodist should have this official publication.
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THE CHURCH OF ENGLAND—A FELLOWSHIP, by Eric Montzambert. First published in Australia nearly ten years ago, this simple outline of Anglican faith and practice has now run through many editions, and its total sales have topped 70,000. Canon Montzambert is a former Canon Theologian at the Grace Cathedral, San Francisco.
 68 pp. Price: 3s. 6d. (Postage 5d.)

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THIS CHILD IS REGENERATE, by R. D. Dauton-Fear. "What difference can it make to an unconscious baby whether he is baptised or not?" This little four-page leaflet by the Archdeacon of Tamworth, N.S.W., gives the answer. Copies are available in bulk at 30s. 6d. per 100, including postage.

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