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## ANGELICAN NEWS SERVICE

—Adelaide "Advertiser" picture







## MUCH FLOOD DAMAGE IN QUEENSLAND

### SEVERE SUFFERING NORTH OF TOWNSVILLE

FROM OUR OWN CORRESPONDENT

Townsville, March 27  
In the worst floods ever known in the history of North Queensland all the parishes north of Townsville have suffered severely.

The information that has come through to the Diocesan Office tells a story of devastation, damage and distress.

Many families have lost all their clothing, while buildings, houses, and furnishings, have suffered extensive damage.

Although the rains have eased and the waters are slowly receding the situation in many places is still desperate.

Communication has been hampered by interruption of telephone service and transport facilities by road, rail, and air have been cut off.

In Ingham the water is one foot below the floor of Holy Trinity Church, and the water under the rectory is three feet deep.

Worst hit is the parish hall which has been inundated by two feet of water, and mud deposits of sludge and mud resulting in severe damage to the building.

Outside in the street the only form of locomotion is a motor boat which travels to and fro on channels of water.

The rector, the Reverend D. A. Wellington, reports that many families are bereft of clothing and in urgent need of help.

In Emerald, the church and rectory have escaped serious damage but there again the parish hall suffered severely.

The heavy rains penetrated the slaking rock and the interior is filled with a surging mass of dirty water.

No estimate of the damage can be made until the hall can be cleaned out, but it is already apparent that it will run into many thousands of dollars.

Meanwhile there is the immediate task of finding homes for the many homeless who have been similarly devastated.

From Gonsfawake, comes word that the rectory is marooned by a lake which is only two inches from the floor of the house.

Happily, while the level of the water is close to the floor of the church, there is no water under the building.

Here the town itself has been isolated and drinking water cut off. Residents have had to rely on vessels of rain water.

At Tully, the church property fortunately escaped damage but it is feared that the comparatively new daughter church at Cardwell which is very near the coast may have been inundated and damaged extensively.

The parish church and rectory at Ingham have not been seriously affected, but in West Cairns the story is quite different.

Here, the new rectory completed only in January of this year has been invaded by three feet of water which has surged right through it.

All the doors of the house and cupboards within it have buckled; vinyl tiles on the floor have been lifted and curled up.

While the total damage cannot yet be ascertained, the observable damage has been estimated at more than seven hundred dollars.

This is a severe blow to the young parish of St. Margaret whose first rector, the Reverend W. Pearson, was inducted only in January.

The Reverend J. Payne, Youth Director of the Diocese, organized a team of young people who went to Ingham last week-end to help clear the waters mess out of the parish hall, and to assist families in similar trouble.

He also gathered clothing to meet the urgent needs of families who have lost everything.

The Administrative Committee, the Vicarage of St. Monica, has launched an appeal for large numbers of families to help by sending whatever

clothing they can to the Diocesan Office.

From there it will be promptly sent to the parishes for distribution to the very great number of people in need of it.

In order to cope with this, the diocese has opened a Flood Relief appeal. Donations will be gladly received, and sent to the Diocesan Registry, P.O. Box 119, Townsville.

## OUTBACK PARISH FOR A BONDI LIFESAVER

FROM A CORRESPONDENT

Townsville, March 27  
A young clergyman, who is a member of the North Bondi Surf Club in Sydney, has arrived here to commence working in the outback of New Queensland.

He is the Reverend W. Jobling, for many years a Bondi lifesaver, who three years ago was ordained a priest in St. Andrew's Cathedral, Sydney.

His parish, which he described as Outer Mount Isa, comprises 130,000 square miles of lonely country embracing the townships of Dalrymple, Camooweal, Urangandi and many station properties.

His work will also take him into parts of the Barkly Tableland.

In Townsville this month Mr. Jobling said he had always been interested in country work. "The Bush Church Aid Society is paying my stipend and providing me with a car. The parish of Mount Isa has made a residence available for my wife and myself," he said.

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The Reverend W. Jobling looks at a map in the Diocesan Registry, Townsville, which shows the vast territory he will cover as Priest-in-Charge, Outer Mount Isa.

in his parish would necessitate travelling for some members of the year.

In the past, members of the Bush Brotherhood of St. Barnabas at Cloonahy had visited the area about twice a year, on regular monthly church services, conducted by St. James' Church at Mount Isa, where he held a Canon's seat.

Mr. Jobling, before his ordination, attended the Moore College and later St. Paul's College at the University of Sydney.

### S. JOHN PASSION

FROM OUR OWN CORRESPONDENT

Adelaide, March 27  
The most ambitious performance of a major work to be given in St. Peter's Cathedral, Adelaide, was Bach's Passion according to St. John which was heard on the Wednesday before Easter.

The Passion was performed by the University Bach Choir with members of the cathedral choir taking part in the chorales, assisted by an orchestra of violins, violas, cellos, flutes, oboes and the cor anglais.

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After being ordained he was appointed assistant priest at St. Anne's Church, Stratfield, and for the last six months was Acting Rector there.

In his appointment to Outer Mount Isa for three years, this could be extended to five or six years.

The programme "The Heart of Matter", which traces the life and thought of Teilhard de Chardin, will now be shown in these places on Sunday, April 9, at 9:05 p.m.

It will, as previously announced, be shown also in the cinema on April 9, and in Townsville on April 2.

Teilhard de Chardin was a palaeontologist with an international reputation.

He has completed sixteen years as rector of this parish and has been Archdeacon of Macquarie since 1951.

Mr. L. A. Payne, Rector of Warden and Town Clerk of Macquarie was chairman of the meeting and spoke feelingly of his personal friendship with the archdeacon and of his association with the rector in the work of the parish over the past five years.

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### "THE HEART OF THE MATTER"

The A.B.C. apologises to viewers for the inconvenience caused by their showing the wrong programme in N.S.W., Victoria, South Australia and the A.C.T. on Sunday, March 12.

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## FACT AND FANCY

According to a woman writer in the current issue of "Parson and Parish", the publication of the Parochial Clergy Association, too often when churches seek a new incumbent they expect the strength of an eagle, the grace of a swan, the gentleness of a dove, the friendliness of a sparrow, and the night hours of an owl. Then when they catch the bird they expect him to "live on the food of a canary"—from "The Times", London.

Growing informality in dress has been marked on the Church of England since the late 19th century—very few Bishop's gaiters and a slackness about the clerical collar. Now one Sydney parish paper urges women to wear hats to church, giving St. Paul as the reason. What does others think?

The morning was bright and warm. The annual ordination services had just concluded. The Bishop, resplendent in cope and mitre, was sitting in the newly ordained, their relatives and friends in front of the main door of the cathedral. Little "Miss Four-year-old" was entranced. Suddenly she caught sight of the Bishop just a few feet away. She stared at him, wonder and her little feet danced as she turned to her mother. Look! "Mummy, look!" she exclaimed, "he's got his party hat on!"

"What people are not up on, they are usually down on," the Bishop of Southern Virginia.

The news that a donkey went to church yesterday on Easter Week might be regarded as a small compensation for the donkey's expulsion from the Palm Sunday hymn, "All glory, to thee, O Christ, be ascribed." The hymn, as translated by J. M. Neale, was Latin and Greek, and the donkey was there.

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### THREE TOPICAL FILMS

Three television films made locally for national screening in 1967 are given a special vital importance to the modern Church.

Titled "The Emerging Parish Ministry" "The Church and Mental Health" "Church and Politics" they explore a variety of issues setting, parishes, hospitals and clinics, and invade cathedral and conference offices to find the key men in each field, gauge their attitudes about the future of the Church, its possible contribution in a twentieth century to mental health, and its proper role in politics.

The Christian Television Association (Victorian Branch) will be handling bookings. The address: 405 Collins Street, Melbourne.

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## RETREAT HOUSE HAS NEW MANAGEMENT

JEAN ASHTON

IF we could be in chanting the Gloria it would have been a fitting start to our retreat.

The retreat is held every year at Retreat House, Belair, in the diocese of Adelaide, but this year was unique.

Sister Patricia was in the hall to greet us—the Community of the Holy Name was in charge. I understood the immense significance of this fact and why the "old hands" were so moved by it; you must know a little of the House's history.

Retreat House is situated less than 20 minutes' drive from Adelaide, in the Mount Lofty ranges. It was purchased 27 years ago through the efforts of the late Reverend A. S. Webb, his wife and others.

Convinced that retreats were important they wanted someone to hold them. But funds were never adequate, the right type of staff hard to get, harder still to keep.

Year after year the committee struggled to keep the house and grounds more untidy. There were no modern conveniences, and no funds to provide them.

Then in November, 1964 two strongly worded letters appeared in the Adelaide "Church Gazette". The writers were passionately concerned about the state of the House and grounds. How could any but the totally dedicated, both writers inferred, spend over two days in a house so uncomfortable and in a garden so neglected?

A spite of letters followed these two, all in the same vein. Eventually the writers held a meeting. They prayed together, they discussed what should be done and the immediate outcome was the revival of an association known as Friends of Retreat House. A Quiet Day was arranged, new members joined, money was raised.

The Friends faced a formidable, complicated task. So much was needed. They seemed able to do so little. Inside the house alone dozens of new beds were crying need, the bathrooms were in shocking disrepair, every wall of the 70 odd rooms needed painting.

The kitchen and dining rooms were shabby, old fashioned, hard to keep clean. The outside hard to bore thinking of, the army of men would be needed to clean up the grounds and gullies of paint to freshen the exterior of the great building.

But none of these needs was the greatest of all. There was something infinitely more important than paint and beds and filling. Retreat House was crying out for continuity of management of the right kind. What the Friends prayed and longed for was a religious order at the helm.

Meanwhile, as they had done for years, those who cared gave voluntarily of time and strength and help. A skeleton staff cope with one week-end conference after another.

Then in December, 1965 the diocese assumed control of Retreat House and in due course the Bishop of Adelaide, the Right Reverend T. T. Reid, invited the Community of the Holy Name to take over the management.

What would sincerely dared hope for it happened—or almost happened. Would the invitation be accepted?

With so much work under way in Australia and New Guinea, would it be possible to undertake one thing more? The bush wireless hummed. One heard this, another that.

But one morning my telephone rang, and an excellent voice said: "They've accepted! They're coming. I didn't need to ask them, they were. It isn't public yet," the voice went on, "but it's true!"

The programme began and ended in "heaven". Had it begun and ended "down here" I think it would have been accepted as the work of a madman.

Apart from one minor slip in a background noise disc—noticeable only to "professional" ears—and the mispronunciation of "Omega," I had only one criticism.

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Part of the Retreat House, Belair, South Australia, with a section of the dining-room at the rear.

## VIET NAM REFUGEE AID STRESSED TO CHURCHES

A.C.C. SERVICE

The need for Australian churches to continue support for refugee service teams in Viet Nam is stressed in a letter being circulated to all A.C.C. member churches.

The letter, from the Secretary of the A.C.C. Division of Inter-Church Aid, Refugee and World Service, the Reverend Harry L. Perkins, draws attention to the number of appeals for Viet Nam relief now being planned.

Inter-Church Aid will continue to seek support for its refugee service in Viet Nam, but is planning no major appeal for this, it says.

Mr Perkins visited South Viet Nam last last year.

The letter says:

To say there are 500,000 refugees in South Viet Nam is to be conservative. Some official estimates put the number as high as 1,000,000.

"In some provinces, nine out of 10 people have been uprooted from their homes. The temporary refugee camps are filled with helpless people, particularly women, children and aged. Some have fled to the camps to escape the fighting, but the conditions in the camps themselves are indescribable. Food is scarce, medical assistance mostly non-existent, there is no work, no schools, no community activities."

"Most of the refugees are peasants. Divorced from their land and small village industries they are incapable of becoming self-sufficient. Conditions in most camps are acknowledged to be worse than have existed in any war-torn country in our time."

"In spite of large-scale relief programmes by many international agencies, the aid and services being provided to refugees are totally inadequate. To the combatsants of both sides they are merely a nuisance."

Mr Perkins says that, acting through the Viet Nam relief agency of the East Asia Christian Conference, Australian Inter-Church Aid has provided material to establish various small village industries and has sent needed medical supplies.

more relevant. But let's have some more of this kind of radio—please.

Divine Service came from that stately Church of All Saints, Parramatta. What a contrast to last Sunday's on ZCH! Here we had a service that was calm and clear and enthusiastic.

If the parish's voices weren't ideal, at least they ring clearly and lively. Every word of singing came through the microphone. The standards was excellent by any chanting. If you don't like Williamson's "Procession of Palms," you must still admire the choir's gameness and ultimate success in bringing it off quite creditably.

Another quite satisfying broadcast. I brought a friend Mr. Pidgeon caught the spirit of adventure. He played some folk songs about Easter and Lent he found "on the back of a tape." Williamson's "Psalm here" I think Mr. Pidgeon that you can record "on the back of a tape" and still know they're. However, bravo, Mr. Pidgeon! You might even have some non-Metropolitan missionaries on your programme and live up to the title of your show!

"CHURCH NEWS" friend Harry Howard had a British Methodist as a guest on his tentative show. He doesn't know how to present a pre-recorded interview. A better than usual programme though.

"Church News" came up with its usual howlers. Dear Vernon Turner-Bishop Burgess was not in retirement from 1960. And the *Anglican Review* is not now called "The Mark's Review." How about checking your facts next time? And why do you persist in giving so much time to the Church of your own self at the expense of the Churches

that pay you to report the news!

"The Council Speaks" featured Bernard Williams' reflections on other people's glass houses. That attitude of watching government and other civic authorities with Pharisaical eyes that long to find some other who is worse than they had a service that was calm and sure the Council of Churches that! Hardly a very enlightening programme.

"Lycium Platform" was again very badly broadcast. The singing was atrocious enough—the choir belting through some mournful Maudsley. Add to that a microphone that was too far away, and what a mess!

MORE SINFUL. Alan Walker was trying to prove that 1965 was a more sinful year than 1960. So? And he made some sweeping claims about the results of a spiritual revival. If it ever hit Australia, Prove it! Pure sensationalism and showmanship. He's been swotting up the techniques of Jehovah's Witnesses, Christadelphians, Herbert W. Armstrong and the S.D.A.

The poor old "Bibleman" session became three devotional addresses from Alan Scott, Bert Armstrong and Len Wainwright. The New Bibleman for Darwin. When the programme started with sound effects of bombing I thought we would hear something really special. Was I disappointed?

"Challenge" on A.B.C.T.V. provided "The Vow". This was a B.C.C. production with actor Richard Todd visiting Oberamunster for the 1960 Paster

A very good documentary on a little town and its people. One wonders just how "religious" this epic was, though. With a bond-keeper being a bit of an opportunist at some interesting comments. But he—just a cold flat ramp around the town and the "religious" traveltogue—

—AGNOSTICS.

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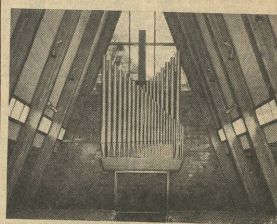
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When Dr J. J. Bray, Q.C., was appointed Chief Justice of the Supreme Court of South Australia in succession to Sir M. B. Napier, whose resignation took effect on March 28, one of the first to congratulate him was the Attorney-General of South Australia, the Hon. T. A. Munstan, Q.C. Both the Chief Justice and the Attorney-General are old boys of St. Peter's College, Adelaide.

—Adelaide "Advertiser" photo.







# SENIOR BIBLE STUDENT

WHAT ARE WE TO BELIEVE

BY WINIFRED M. MERRETT

STUDY NO. XVI:

I feel sorry for all these people.

March 3-7

Jesus is here speaking of the many multitudes, sold hungry as well as physically hungry. Charles D. Broad takes seriously the findings of modern science, and raises the question whether such research affords evidence for the survival of the mind beyond the death of the body.

He doubts whether the evidence "proves" anything, but he does, he decides, suggest the persistence of some element in mental life after death, while not itself a mind, would retain some traces of the experience belonging to the mind it once helped to constitute.

He is prepared to subscribe to the "possibility" of survival, and gives us as his opinion that "any religious view of the world at least demands that some men at least should survive bodily death."

Another writer who interests himself in the findings of physical research is H. P. Crisp. He regards it as an "indispensable fact" that such research in telepathy and clairvoyance do show the relation between mind and matter, but it shows there are evidences apart from those provided by the senses, thus removing the chief obstacle raised against a "glimpse belief," that there is a complete absence of any evidence capable of scientific investigation.

Psychical research may provide acceptable evidence for survival beyond death, and there may be survival in some form less than immortality. Some physical objection to belief in the future life disappears if evidence is produced that souls can endure after dissolution of the body.

American R. B. Perry, who died in 1957, speaks thus about religion: "There is a ship on the sea. All men are embarked and which is launched upon the sea of existence, and all the all their painfully acquired treasures. Religion speaks for the perilous but honest voyage." "It declares that this communion of honest men is not otherwise indifferently interested, but in the great enterprise of replacing evil by good and good with better, so as to achieve the best possible. It is the mission of religion to proclaim this good purpose, and to hearten men in its pursuit."

A democratic society, Perry says, "will encourage such faith as Christianity as enriching the range of our values and possibilities." George Santayana, who died in 1952, was born in Spain and came to the United States as a child. He writes poetically, and becoming is not always clear, but his ideal is a life of reason which accepts science and religion as "the only reliable ways."

Knowledge, his view of life is materialistic and scientific, even the workings of the mind are seen in terms of physical "refined mechanism." Religion, according to Santayana, should be taken literally.

Yet he has no time for what he calls "a sour irritation" and finds much to love in the "splendid" of the Christian religion. Religious beliefs, and the wisdom which they contain, are not to be moved from the sphere of literal fact, and even of common sense, to that of poetry, where they rightly belong.

The whole phenomenon of religion is by human experience interpreted by human imagination and embodied in the "myths and fables" of religion, which enshrine the qualities of piety and spirituality, and we must, he says, honour both.

We have now come to a mid-point in our survey, and the picture at this stage is indeed a confused one. Old landmarks have been attacked and no new ones firmly established in their stead. We had best regard the situation as transitional, and push on.

# FINDING GOD . . . THROUGH SCIENCE

"Ye shall know the truth and the truth shall make you free."

John 8:32

Almost ten years ago man

launched the first step

in space. In the first week

of 1957, "Man" entered the

satellite was put into orbit

around the earth. It was named

"Sputnik." Man has entered the

space-age.

This was one of the greatest

events in human history. Apart

from the significance of the event

it points to one of the greatest

human miracles in history.

Russia in 1917 was still in the

Middle Ages, yet within two

generations these people had be-

come the most scientifically ad-

vanced nation in the mid-

twentieth century. This event

can be hailed as one of the most

important advances in physical

science.

NUCLEAR POWER

On the other hand, nearly

twenty years ago another

great advance in physical science

was made. The atomic bomb

is a real case in human history.

I refer of course to the dropping

of the atomic bomb on the

cities of Hiroshima and Nagas-

aki. This event has caused

hundreds of thousands of lives

has caused untold grief and

death. Women and children

are counted in the millions of

people who have been killed

or injured. This is a terrible

tragedy. It is a tragedy which

will be remembered for all

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But this is far from the truth.

The creative God is continually

doing new things. He is the

Teillard de Chardin so rightly

said, God is the energetic force

which is behind evolution, which

lies behind the continuous

creation of matter and of the

universe.

It is important to realise here

that for Teillard evolution is

not something to do with the

world of biology, but must

stretch right back to the creation

of atoms which make up our uni-

verse.

For Teillard everything that exists

is in a continuous state of

change.

There are considerable similari-

ties between the thought of

Teillard de Chardin and Henri

Bergson, although there are also

fundamental and important dif-

ferences.

Bergson you may remember

defined existence as "duration."

To exist is to change. To change

is to move, to mature, to go

on, creating oneself end-

less.

With the exception of God, who

has the thought of God as Berg-

son's "Eternity" (with certain

reservations), Teillard would

say that all things are in a

process of becoming. The work

of the physical scientist falls within the

scope of his definition. So-called

scientific law is in a continual

process of change. What is true

of law of science is in fact a

process of change. What is true

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This is the text of an address

given by the Rev. Fr. Peter

Lecturer in Physical Chem-

istry at the University of

Quebec, in the series of the

Levens-Lecture series of

lectures held in Montreal

Cathedral.

He who sees not God everywhere

we seek him truly nowhere,"

Teillard de Chardin says. "We

look with all of our eyes that

we can see the work of

God in the world, but with the

Platonic, "The heavens declare

the glory of God, and the

firmament sheweth his handi-

work."

Until the theologian puts it

down from about him the shackles

of European existentialism and the

depraved theology of certain

Protestant theologians, and takes

up once again the glorious of God

in creation and restores natural

theology to its proper place, he

will have nothing to say to the

physical scientist.

There must be a renewed pro-

clamation that God's creation is

all that is and is becoming.

As the great contemporary

physicist, Richard Feynman

points out in his *Mustang*

Lectures, "The Characteristics

of Physical Law," science can

prove nothing, it can only postu-

late on the results of past ex-

periments.

The work of the scientist

brings him into the realm of

the Living God. Indeed, all

are brought into the plan

of the creative God, man and

woman collaborate with

God in the work of creation

which results some time later in

the birth of a child.

But of this we have a right

to think of the activity of God

unconsciously ascribe to God human

characteristics.

The scientist does not battle

with God for the secrets on

nature.

God could have given us the

secrets of nature in the begin-

ning. He did not do so. As

every teacher knows to tell

his pupils, "It is useless to

he will forget in time, but to

show him it is better but still

of lasting value."

It is only when the child dis-

covers for himself that he

masters the subject.

It is this which we must

remember for ourselves and

to make them understand what

our Lord meant when He said,

"We shall know the truth, and

the truth shall make you free."

There is something we must

remember for ourselves and

to make them understand what

our Lord meant when He said,

"We shall know the truth, and

the truth shall make you free."

There is something we must

remember for ourselves and

As Austin Farrer says in his

"Science of God," when God

creates in the physical univer-

He creates with physical eyes, in

the biological situation with bio-

logical eyes, and in the spiritual

He creates with spiritual eyes.

He is referred to Him as the

God of God - Yahweh - but

He is referred to Him as the

God of God - Yahweh - but

He is referred to Him as the







## DANCES EXPRESS THEME OF HYMNS

### NEW TREND IN SERVICES

FROM OUR OWN CORRESPONDENT

Melbourne, March 27

The Contemporary Dance Theatre of Melbourne will present an evening of devotional dance in S. Silas', North Balwyn, on Wednesday, March 29 at 8.15 p.m.

The programme will be introduced by the group's Artistic Director, Shirley McKelchin, who will talk on the relationship of dance and religion, and the place for devotional dance in church worship today.

The Contemporary Dance Theatre believes that the ancient art of the dance can translate the language of the spirit into the experience of man; that dance can communicate the deeper things of the heart and mind in a way that is both moving and meaningful.

#### HYMN OF JESUS

To show this fully, the group will present four different dance works, two of which have been specially choreographed for performance in church, and two which were originally prepared for the theatre, but have since been presented very successfully during church services.

The opening study will be the "Hymn of Jesus" danced to an Oratorio by the modern English composer Gustav Holt.

When "Hymn of Jesus" was first performed as an Oratorio in 1959 it came as a shock to those not prepared to accept such unfamiliar religious music.

Holt's conception of Christ includes the fierce unexpectedness of the Byzantine mystic; he meets the challenge of the words with the courage of an intensely imaginative artist.

#### CONTRAST

The Prelude is based on two placid hymns from the English Hymnal, moving from aloof tranquility to a triumphant outburst of praise. The fundamental idea is expressed in the words, "Ye who dance not, know not what we are knowing."

In presenting "The Hymn of Jesus" in choreographed form, the dancers wish to explore in movement the many ideas already expressed by the composer in both music and words. There is no "story line" in the dance progress (as does the Oratorio) in a poetic sequence.

The ballet is not to be "understood" in a literary sense; the movements evoke a "sympathetic recognition" of the emotions involved. The dancers' aim is to show how "The Hymn of Jesus" feels as well as how it sounds.

#### SYMBOLIC

A very contemporary work exploring in a symbolic manner the theme of man's loneliness and spiritual separation, is danced to the music of Bela Bartok.

This study is called "The Lonely World" and was presented at the National Methodist Memorial Church in Canberra last year, when the dancers were invited to Canberra as guests of the Church's Youth Group.

The programme will end with a simple suite of Negro spirituals expressing in dance both the suffering and joy with which these songs are concerned.



The Director-General of Education, Dr. H. S. Wyndham, examines the model of a molecule with science students after he officially opened the new Science Block at S.C.E.G.S. Redlands, Cremorne, on March 18 ("The Anglican", March 23).

#### ON ETHICS

The summer conference of the Anglican Pacific Fellowship will be held from Monday, August 12 to Saturday, August 19, at Clifton Theological College, Bristol.

The theme will be "Christian Ethics, Peace and War."

## HEADMISTRESS TO GO ON WORLD STUDY TOUR

Mrs Isabel Humphrey who has been headmistress of S.C.E.G.S., Redlands, Cremorne for nearly 22 years, will leave for a study tour of Canada, the United States of America and England early in April.

The American itinerary has been arranged by Mr Timothy King, programme specialist for the International Education and Training Branch of the Division of Educational Personnel Training, attached to the Department of Health, Education and Welfare, Washington, D.C.

While in California, she will visit the California Association of Independent Schools as well as Stanford University.

Professor N. V. Scarfe from the Faculty of Education at the University of British Columbia will arrange Mrs Humphrey's study tours in Vancouver.

The emphasis will be a close study of the science curriculum and secondary science school programmes at the Institute of Technology, which has a number of openings (or girls) in the technical fields.

#### MONTREAL

Professor Scarfe has been invited to visit Australia in 1968. Mrs Humphrey will also visit the Royal Victoria College which is the women's college of McGill University, Montreal.

In America she will visit Harvard University, Boston and the New England Association of Colleges as well as famous Radcliffe College.

In Washington, she will be the guest of Miss Catherine Lee.

#### TRADITIONAL SERVICE

ANGELICAN NEWS SERVICE

London, March 27

The annual "Oranges and Lemons" Service at St. Clement's Danes in the Strand, London, the Church of the Royal Air Force, was held on Thursday, March 16, at 3 p.m.

It was conducted by the resident chaplain, the Reverend Leonard Ashton, and the preacher was the Ven. Canon G. P. Payton, Chaplain-in-Chief, R.A.F.

Members of the London County Association of Change Rings ring the tune of the rhyme on handbells.

Children from St. Clement's Danes Primary School in Dorset Lane attending the service were afterwards given oranges and lemons presented by a large plantation near R.A.F. Alton, Cyprus, which has supplied the fruit for the service for a number of years.

The "Oranges and Lemons" rhyme is symbolic of the ancient connections between the bells of the Wren church and the landing of fruit at the nearby Thames Street wharves.

## FRENCH CHURCHES MEET FOR STUDY

ECUMENICAL PRESS SERVICE

Paris, March 27

Officers of the four Lutheran and Reformed churches in France which are members of the W.C.C. met in Liedtrauburg on February 27-28.

Representatives of the French Protestant Federation also attended.

They studied common enterprises, theological and sociological questions and prospects for the future of the basis of a report presented by Church Inspector Griesler.

They rejoiced in the news that joint statements on Holy Scripture, baptism and Holy Communion are in the process of study and adoption by the four bodies.

In addition they asked that a competent theological commission prepare a fourth statement on the doctrine of the Church.

These four statements, together with a declaration of faith, a first draft of which was presented to the Assembly of the French Protestant Federation in Calmar last November, will constitute the basis of union for the four churches.

The next meeting will be held in June.

## GROUP MINISTRIES EXCHANGE IDEAS

ANGELICAN NEWS SERVICE

London, March 27

Over 50 members of town and country churches met at an exchange of ideas conference at Diocesan House, Lincoln, between April 10 and 13 under the chairmanship of the Archdeacon of Lincoln, the Ven. Canon A. S. W. Jones.

A Group Ministry is a team of clergy, often with laymen, and some times specialists, working in a particular neighbourhood.

The purpose of the conference was to exchange ideas, to discuss the experience of group ministry from each other's mistakes and successes and to test the effectiveness of the various ideas in the understanding and implementing of group ministry.

The speakers include the Bishop of Lynn, the Right Reverend W. S. Lloyd, the Right Reverend R. F. Taylor, of the North Lindsey Group of the Congregational Church and the Suffragan Bishop of Lincoln.

The Reverend P. H. L. Goodrich, of the South Ormsby Group, and the Reverend J. P. Milligan, leader of a group ministry in New Elham, in the diocese of Southwark.

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#### CAMP FOR GIRLS

FROM OUR OWN CORRESPONDENT

Melbourne, March 27

A camp for girls was arranged by the Princess Margaret and Theodora Deaconess House for the weekend, March 11-13, which included Monday's Labour Day holiday.

The Camp Leader was Deaconess Beatrice Weston, who spent many years as a missionary in India and Pakistan. About twenty girls attended, with an age range from 15 to the early twenties.

## THE ANGLICAN LENTEN APPEAL, 1967

The Hon. Treasurer,  
Church of England Information Trust,  
G.P.O. Box 7002, Sydney, N.S.W.

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