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PRICE: TEN CENTS (1/-)

The archdeacon will be consecrated on Easter Tuesday, March 28.

The service will be what is known as an "Open Communion", that is, communicant members of all denominations are welcome to attend and demonstrate this unity by partaking of the sacrament of the Holy Communion.



Archdeacon H. G. S. Reebie

Kuching Diocese	\$380
Jesseltown	230
Polynesia	420
New Guinea	520
We invite support at the same	
Free Fund	\$5,000
Building Fund	8,000

By way of augmenting the help given by Anglicans in the Diocese of Sydney and elsewhere to the Diocese of Tasmania, where the work of the ongoing ministry has been severely hit by the recent bushfires, we invite readers to send money either directly to the Bishop, the Right Reverend R. E. Davies, or through us.

However, we give the Building Fund Appeal the lowest priority in the series, on the ground that the other needs are even more pressing.

Previous received	316.00
Anon	50.00
J. Pettigrew	3.40
W. S. Carter	2.00
F. G. Simmonds	2.00
"Widow's mite"	1.00
Anon, Tasmania	1.00
D. R. Steele	100.00
M. O. Grew	4.00
L. Atkins	20.00
B. J. Hodges	18.00
Anon, Sydney	7.00
H.T.R.	8.00

TOTAL: \$532.40

He expects to administer the new Province from Papua for the rest of this year, but next year he will probably be based in Brisbane, to build up the society in Australia.

The date and place of the consecration will be announced shortly.

ity of worship over the years serves as a reminder that we are part of the one family of Christ and the very fact that we can still use the same foundation in Word and Sacrament shows that



FROM A SPECIAL CORRESPONDENT

The deputy chairman was the Right Reverend Joost de Blank, Canon of Westminster and Archbishop of Capetown.

Charles Stokes, who was a reporter and feature writer in the Sydney Bureau of *The Australian* before going to London in April 1965.

The Chamber was used by those engaged on the Authorised Version of the Bible in 1611, the Revised Version of 1885, and on the New English Bible (New

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CENTRAL AUSTRALIAN BISHOPS BISHOP KERLE REPORTS TO SYNOD

Methods of raising diocesan finances, possible changes in diocesan boundaries, the raising of a new State or a proposed formula for fixing stipends, the introduction of in-service courses for clergy and a new programme of evangelism were some of the topics discussed by the Bishop of Armidale, the Right Reverend R. C. Kerle, in his Charge to Synod on February 19.

An emergency budget was introduced in October, 1966 to cut costs to absolute minimum and due to drought losses suffered by farmers and graziers, he said.

Parishes were given the opportunity to indicate whether they could accept their quota or assessment, but only a few asked for a reduction.

Despite the worst conditions for primary industry since 1900, sufficient income was received by way of assessment to meet missionary and diocesan obligations.

Of 20 parishes which met their assessment in full, 9 overpaid and four reduced their arrears. The Bishop discussed possible new methods of raising diocesan finance.

At present this was worked on the basis of assessment, a principle which, on the whole was an efficient system. There were, however, some glaring anomalies which consequent disaffection.

A system which could overcome the irritations caused by assessments was the "voluntary pledge".

This system had worked well in England and Ireland. It had the advantage that parishes felt they were contributing to their own future without dues.

A third possibility was a system of both voluntary and compulsory methods.

There were certain expenses essential to the good government of the diocese which must be paid.

They included the Bishop's salary and travelling expenses, Registry salaries and costs, Synod charges, etc.

Other charges, which could be regarded as voluntary included the contributions and ecclesiastical grants.

CAPITAL FUND

The Bishop pointed out the need for a Capital Fund to provide finance for major diocesan needs.

Some of these were: ministries for chaplains working among Aborigines; a University Chaplain and chaplains for hospitals, schools and institutions; subsidies to small parishes to meet costs and to provide essential academic and scholarship for clergy who showed exceptional academic ability.

Extension to the cathedral would soon be necessary, he said, to provide seating for the expanding congregation.

Tentative plans may be put before the Synod at its meeting in 1968.

"The completion of the cathedral would be a fitting and worthy means of celebrating the centenary of the Diocese of Armidale and Armidale."

The Bishop advocated increasing the number of parishes from 20 to "a minimum of 50" since the small diocesan unit allowed for closer personal contact between the Bishop and his people.

Between Bishop, clergy and people. This involved a redistribution of diocesan boundaries.

Modern transport enabled a Bishop without an assistant to exercise pastoral oversight over a larger area than was possible in the horse and buggy days when the original boundaries were laid down.

"I think the Anglican Church in this Province must modernise its organisation and give serious thought to the boundaries of all its dioceses", he said.

The Bishop went on to discuss the population trend toward centralisation and the problems of ministering to diminishing populations over great distances in country areas.

He urged everyone to give careful thought and study to the case for a new State. He stressed that only a programme of progressive decentralisation could solve the problem.

R.S.C.M. DIRECTOR ON TOUR

In Sydney, Dr Gerald Knight, Director of R.S.C.M., spoke to clergy and wardens at St. Andrew's Cathedral Chapter House on "The role of music in worship".

The address was part of a series of talks being given by Dr Knight during his present tour of Australia.

Dr Knight spoke of the need for both choral and congregational singing in services.

"I think congregational music is very important," he said. "The church must not neglect it, or because we choose to, but because we have to."

This is the Church's under, orders. This is the Mission. The Risen Christ has called us to be "in, for, and with" him, to "preach", to make disciples, and this is enough for us.

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A new basis for fixing stipends of clergy within the diocese was to be presented to Synod for decision.

The new formula was designed to bring stipends in line with rising costs of living and with stipends in other dioceses.

Two important principles included in the new formula were: 1. A basic stipend shall be fixed for a married man to be paid by the parish. 2. Allowances shall be added to a basic stipend to be paid by the diocese through assessments.

Any clergy had left the diocese to pursue the educational opportunities available in the diocese.

COURSES

In order to meet this need the diocese would this year introduce a series of courses under the title "In-service Training for Clergy".

The course included instruction in Baptismal discipline, pastoral care, and religious instruction in schools.

The Bishop's report ended with a proposal to institute a programme of evangelism based on these meetings, group discussion and group activities throughout the diocese.

Dr Knight said that he wanted to see the church as a living organism, not a dead structure, or because we choose to, but because we have to.

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Bishop L. Alfurai and Mrs Alfurai being welcomed at Griffith Airport by Archbishop V. E. Twigg

BISHOP IN IRAN WILL VISIT ALL STATES

The Bishop in Iran, the Right Reverend Hassan Dehghani-Tafti is, at the invitation of the Church Missionary Society, visiting this country from March 1 to April 12.

He is in Western Australia from March 1 to 6, and will visit each State as follows:

South Australia, March 6 to 10; Victoria, March 13 to 25; New South Wales, March 25 to April 5; Queensland, April 5 to 12.

The Bishop, Tafti, the son of a Muslim bookmaker, was a Christian when he was born in the village of Tafti from which the latter part of his name is derived.

His mother died when he was five years old and through the persuasion of a missionary, his

father permitted him to have a Christian education.

He attended the Stuart Theological College, Iqbalah, and then obtained his B.A. degree at Tehran University. He did his theological training at Cambridge University and in 1949 was ordained deacon at St. Luke's Church, London.

In 1952, Bishop Tafti married Margaret, the youngest daughter of W. J. Thompson. They have four children, the last being the daughter.

He was consecrated Bishop in Iran in 1960.

Bishop Tafti made a deep impression on all who heard and met him and all were glad of the opportunity in sharing in the vision of the wider Church and the work of other members of our family in the Pacific.

The people of Narrandera had the opportunity of hearing and meeting Bishop Leonard on Tuesday night, and the Bishop and Mrs Alfurai returned to Sydney by air on Wednesday.

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BISHOP ALFURAI IN RIVERINA

FROM OUR CORRESPONDENT
Griffith, February 27

The Right Reverend Leonard Alfurai, Assistant Bishop of Melansea, and Mrs Alfurai, visited the Diocese of Riverina this month as part of their Australian tour.

They arrived in Griffith on February 19 and were met at the airport by the archbishop.

The Bishop spoke to a gathering of parishioners on Saturday night and celebrated the Holy Communion and preached in St. Albert's on Sunday, and also preached at St. George's, Yenda.

After an interview on MTN 9 at 5 p.m. he was driven to Leeton, where he preached to a crowded church.

On Monday morning, the Bishop spoke to the clergy of the rural deanery of the Riverbidge, at which half the total number of diocesan clergy were present; clergy from other rural deaneries attended.

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IMAGINATIVE CONCERT

A concert of music of different Christian traditions will be held in St. James' Church, Sydney, on Friday, March 10, at 8 p.m.

The concert has been arranged by the Committee of the Week of Prayer for Christian Unity.

The programme includes a wide range of church music, ranging from Gregorian Chant to modern songs about practical Christian living.

Performers include the Russian Male Choir of Sydney, St. Mary's Cathedral Choir and the Sydney University Musical Society Graduate Choir.

The concert includes 35 priests, lay men and women from the Anglican, Methodist and Presbyterian churches of the Province of Victoria, who met four times a year at the invitation of the Archbishop.

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S. MICHAEL'S TERM BEGINS

FROM A SPECIAL CORRESPONDENT

This year will be an important one in the life of the Sacred Mission at Graciers, S.A.

There is a record number of students now in residence, 54 of them, and there are indications that there will be an increase in the number of novices taking their vows to the religious life.

Fr. Mark Hayes and Fr. Thomas Brown have both returned from the Perth priory to join the staff of St. Michael's House, and Fr. Anthony Smith has recently returned from Turfburg in England.

The total number in the house,

land. One is testing his vocation to the life, and the other is commencing training for Holy Orders.

A second term of interest is that of the new kitchen and refectory which is nearing completion, and the building should be in use in about six weeks.

The Bishop of Adelaide, the Right Reverend T. R. Reed, will dedicate the building on Saturday, March 11, and the refectory will not only be used for meals, but also for visitors and house plays.

Among the new men in residence are two from New Zealand. One is testing his vocation to the life, and the other is commencing training for Holy Orders.

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BOOK REVIEWS

IDEALIST AT THE A.B.C.

DICK BOYER, AN AUSTRALIAN HUMANIST, G. C. Bower, A.N.A. Press, Pp. 296, \$16.

There are few of them left today—the men who, like Dick Boyer, were not technologically trained. They were steeped in the Humanities. They knew not a little about History, Philosophy, the Classics. They knew a great deal about people—and they cared about people. They knew the affairs of this country until the present decade. Dead in the W. M. Hughes, Barton, Batty, Curtin, Menzies, are good examples. Educated men. Truly liberal men. They are now being replaced by the specialists in the several branches of the Natural Sciences, by the switched accountants and lawyers. Even the so-called historians and philosophers who have taken their places tend to be specialists in people who know more and more about less and less.

Everyone nowadays wants to be an "expert." Dick Boyer's strength and greatness sprang from the fact that he was never anxious to be anything of the kind. Apart from a few like Dr. L. Durling and Mr. Norman Cowper there are not many like him today—a time when we need such people as greatly as ever we did.

Boyer was brought up as a child near Tarro, where his old man was the Methodist minister—of the old school. In many ways it was the same old—childhood as Burg's, Barefooted. Hot classrooms with the distinctive smell of little boys and girls. Catching rabbits. The Bush. Just outside high school work is get by and keep out of trouble. No fluff in those days; but you played your own piano or mouth organ, made your own fun and went to the Saturday night hop when you grew a bit older.

Australia. There never was anything like it. Any time. Any place. Then the family moved to the city. That meant Newcastle. Suddenly, Boyer realised he'd better grow up, do a bit of work at school. And so the University. What a eye-opener! Awful new names like Francis Anderson, Arnold Wood and the rest. Not men you would forget, those! Then, after graduating, the Methodist ministry—in training with chaplains like Sammy McKibbin, Doug, Rayward and my father, Alf James. One day one jumped from the Dress Circle at the old Lyceum into the aisle, edged on by Boyer and his mates, "to prove it could be done".

High spirited, those young fellows. But high minded, too, with high purpose. Strait-laced in a lot of ways by today's standards. But never, sumoless, less. The fact is, they had standards. Christ's standards.

Boyer never gave up trying to attain his ideal standards. He was a Methodist minister for a bit at Canberra, a small settlement in those days, "way out in the bush, when all the civilised people still lived in Melbourne. Then the war came, and he did what so many of his young ministers in the Methodist ministry did—he wangled himself into the A.I.F. by way of the Y.M.C.A. The usual story thereafter. Middle East. France, wounded, a touch on gas. All pretty bloody fun, looking back on it, and yet...

And yet? Maybe not altogether bloody futile. There were the joyous moments on leave in Cairo and Paris. And you really got to know about men when you had to live with them. Men people. Men people. Men people. That was it: Boyer had seen men at their best and their worst. Their nobility and their meanness. This was stark reality. And they were all children of God.

Dick Boyer reacted rather like Keith. They both had something to hold on to, which saved them from cynicism and complete disillusionment in the face of the fickle, wanton wickedness that individuals were capable of. By a different path, perhaps, but for the same reason, they both did much the same thing.

Boyer, after a bellyful of the

peril, squallid dirt of the city centre, to whom he returned from the trenches, beat it up to the Bush, to Queensland, in fact, near Charleville. He collected a young woman of character, set up his own married, her equal in her own, married, her equal up home under canvas, and started with cattle to try to beat the prickly pear. It was tough, pretty tough. What with the local dingoes and the financial and political mess in the cities. But they survived, and raised a family, and made the place pay.

LONG, hard years. Only the tough survived. Dick Boyer's tough. So was Lady Boyer, as it is now. It was worth it, of course. It enlarged your sympathies—that was the more important benefit. Also, it put you in a position of financial independence, in a position where once you're soundly established you can take a breath, look round and see what sort of a contribution you can make to the country of your birth.

Dick Boyer made his contribution first through the graziers' organisation. Then he looked further afield, and saw his native land in her world context. We didn't have any "expert" diplomats in those days. E.A. consisted of old man Peterson, young Alan Watt and a cat, more or less. With a few blokes like Boyer, ranked, amateurs, who would be roped in from time to time to make up Australia's numbers at some international conference or other—or even the League of Nations. Just like S. M. Bruce, who first represented Australia at the League, just after the Kaiser's War, because he was more or less on the spot at the right time.

There hadn't been a lot of time even for reading, while Boyer was slowly building up his property, "Durella". But there is always time to think, in the Bush. To contemplate. He was always a great contemplator.

One of his mates was Ian Christie Ross, the polite, the unbelieveably brilliant, rarest of phenomena: the scientist who was an educated man. The pair of them made an impression at the Lapstone Conference organised by the Australian Institute of International Affairs in 1929. They then toured around the U.S.A., amateur diplomats—commercial-attachés. They missed nothing, learned a lot. So did some Americans.

Then World War II. Boyer was pretty well known by this

time. No Labour man—or any other kind of Party man—either—was appointed one of the members of the Australian Broadcasting Commission. He had a full war, what with his property, the multifarious committees, the negotiations with the politicians, and his wartime trips to represent Australia at the second I.P.R. Conference in Montreal, the next at Hot Springs, the Commonwealth Relations Conference in London at the end of the War, and so on.

Professor Bolton is at his best in this first part of the book, covering five chapters. They paint Dick Boyer and the environment which shaped him. It is a most readable, continuous, coherent portrait.

The following chapters, forming the major part of the book, are not so clear-cut because they deal in the main with the Australian Broadcasting Commission and Boyer's role as Chairman. In the nature of things, it is impossible to write here only of Boyer. There is an enormous amount of highly relevant material about the political, newspaper proprietors, personalities within the A.B.C. and in public life, and about the revolutionary Australian society of the post-war period. The author has done a creditable job of not swamping the central character with the external matter.

Boyer, the practical idealist, the man himself, continues to shine through these later pages. They are unlikely to prove the last word, the definite account of the history of the A.B.C. in this time; but they are not intended to be so. But they give an excellent impression of Dick Boyer.

—A.F.J.

EVERYDAY PRAYERS

THE PRAYERS OF PETER MARSHALL, introduced by Catherine Marshall, Fontana Books, Pp. 168, 65 cents.

Many books of prayers are pious, platitudinous, even exotic. They do not express the feelings of those who want to use them, or the language to which they are accustomed.

None can say this of the prayers of the late Peter Marshall, whose prayers are now issued in paper back form.

They are frequently both concise in terms, and yet, in everyday reality, with much that is homespun in expression, these prayers have been of considerable help since they were first published ten years ago.

With the quiet famous prayers offered in the Senate, is a variety which speaks in the language of men and women, who, oppressed by cares, are anxious to sense the reality of God's presence, yet they do not know how to express their thoughts.

—A.V.M.

CATHEDRAL MUSIC RECORDING

The record, "Music for Matins and Evensong", consists of selected works taped at actual services in St. Paul's Cathedral, Melbourne.

The De Toun in G by Herbert Sumson and the Jubilate in E by Benjamin Britten are heard as they were performed for the first time in cathedral.

The other music on the record are the organ voluntary "Elegy", Chabrier Ball, Nunc Dimittis in G, C. V. Stanford; "If Ye Love Me", Tallis; "Justus Animus", G. V. Stanford; and the organ voluntary, Fantasia in C Minor, R. Bach.

The recording is available from the cathedral office or from the cathedral book shop at \$4.25 plus postage.

BOOK PRIZE OFFER

The Episcopal Book Club has announced that a prize of \$2,500 (U.S.) will be given for the best hitherto unpublished fiction or non-fiction length manuscript written by a member of any Church of the Anglican communion.

The book is to deal with current problems in a manner consistent with the faith of the historic Church, and be submitted by all Saints' Day, 1967.

The prize money has been provided by friends of "Operation Holy Word" stimulate and bring forth writing of both literary and theological excellence for the benefit of the whole Church and will be awarded in excess of the author's royalty paid by the publisher.

Non-fiction entries should be directed to the layman and should be practical.

Theory should be based on sound learning and experience and information should be completed. Some indication of what the ordinary reader can do about it.

In fiction the story is the thing, but entries should bear with sufficient directness to the Church sacrament to serve as example, good, or correction to the reader.

Neither parochial nor clerical life need figure in the story, but the reader should be able to find a personal application.

Detailed information about submitting a work and the judging of manuscripts may be requested by writing to the Episcopal Book Club, Hillspeak, Arkansas Springs, Arkansas 72352, U.S.A.

The E.B.C. was founded in 1923 to provide a work for a better understanding and greater appreciation of the Church of God in the thirty years of its operation has distributed more than 30,000 books to its members.

In 1960 the club acquired what now known as Hill Country, 2,600 acres of Ozark Mountain land, as a base for its other operations, which "Holy Word" is one.

The E.B.C. also publishes "The Anglican Digest" ("Operation Nuthin"), a 72-page newspaper quarterly that now goes to more than 150,000 addresses.

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