

## REV. LITURGY NOT BE USED IN ADELAIDE BISHOP POINTS TO LACK OF VITAL DOCTRINE

"I have no intention of giving permission for the use of 'A Modern Liturgy' in the Diocese of Adelaide," writes the Bishop of Adelaide, the Right Reverend T. Reed, in this month's issue of the "Adelaide Church Guardian", published on May 3.

The Bishop considers this form of service contravenes "the principles of doctrine and worship contained in the Book of Common Prayer, the Form and Manner of Making, Ordaining and Consecrating Bishops, Priests and Deacons, and in the Thirty-Nine Articles of Religion".

Dr Reed refers to the content of "A Modern Liturgy", both in support and condemnation of it, which began in "The Australian" of March 23.

He also says that he has obtained competent advice before making his decision.

He adds one further reason, viz: "It is the exclusion from Prayer of Oblation, which comes after the second Lord's Prayer in the Communion Service in the Book of Common Prayer."

"By omitting this prayer the ground is cut from under the feet of the Archbishops of Canterbury and York in their reply to the Bull (Apostolic Curia) of His Holiness Pope Paul VI concerning Anglican Orders.

In their learned and solemn reply to the encyclical Letter of June 29, 1977 the Archbishops lay great stress upon the fact that the Church of England truly teaches the doctrine of the Eucharistic Sacrifice — a doctrine which 'A Modern Liturgy' contains no obvious trace of.

The Bishop says, "I consider 'A Modern Liturgy' to be just what its compilers claim it to be, viz, an attempt to compile a form of service for the Holy Communion based upon a fresh study of biblical and other early Christian evidence concerning the meaning and use of the Lord's Supper."

"It is interesting as an example of the form of service which one school of thought in the Church of England in Australia would be prepared to use for the Lord's Supper, but in most definitely not a form of service which would find acceptance by every other school of thought."

**ONE SIDE ONLY**  
"It brings down the scales of doctrine to a nicely poised level. The Order for the Administration of the Holy Communion in the Book of Common Prayer, definitely on the side of a free interpretation, the Real Presence of our Lord Jesus Christ, that Sacrament."

"The Service of Holy Communion, which we all know and love, has, for over three hundred years, been a bond of unity within the Anglican Communion, and has been accepted as the standard of the Lord's Supper in the Church of England in Australia."

"It would be fraught with grave danger to substitute for it a form of service, created, at least *de novo* by a small group

of men, which presents a new concept of an ancient rite, in a form very different from that to which the Anglican Church in Australia has become universally accustomed.

"It is confirmed that in revising the Book of Common Prayer, the Australian Church should proceed with great prudence and caution, bearing in mind the liturgical changes which we have inherited after just two generations of unbridled and unauthorized personal, local and regional experimentation."

"In the Constitution of the Church of England in Australia, which came into force five years ago, provision is made, it is true, for controlled experiment, but all within a definite and limited area, and under the supervision of the Bishop of the Diocese."

Upon the Bishops is laid the responsibility of controlling these experiments in Divine Worship.

**SECTION 4**  
"This responsibility I regard as a solemn trust placed upon me by the Australian Church, and I view with deep concern any proposal for revision, or for experiment, which have a tendency to divide the Anglican Church in Australia."

"A Modern Liturgy' shows signs of becoming a bone of contention, and for this reason alone it should be viewed with suspicion and handled with caution.

"I repeat, therefore, that I do not intend to permit its use, under Section 4 of the Constitution of the Church of England in Australia, in the Diocese of Adelaide."

"It seems necessary also to mention that despite what has been intimated recently in some quarters, the General Synod did not, possibly because it could not, authorized the services attached to the proposed Holy Communion, it set up, but merely commended them to the attention of the Australian Church."

"The Bishops alone can give

permission for any deviations from the Book of Common Prayer, and they can only do so in accordance with Section 4 of the Constitution.

"Bishops cannot authorize departures from the Book of Common Prayer merely at their own will and pleasure, any more than they can give dispensations other than those specifically mentioned in the Canons or allowed by ecclesiastical law."

"In the Constitution if we all kept these facts clearly in mind.

"There is enough confusion of thought and confusion of action in the Australian Church at present, without any being added by the negligent misdirection of the Bishop of Adelaide in the Constitution."

## DR RAMSEY WORSHIPS IN BEC, ROUEN AND PARIS

ANGLICAN NEWS SERVICE

The Archbishop of Canterbury, Dr Michael Ramsey, attended three Anglican services in Paris on April 23 — at the American Pro-Cathedral, at St. George's, and at the British Embassy Church.

It was the last full day of his ecumenical pilgrimage which began at Rome, the Norman Abbey which provided three of his predecessors (see elsewhere in this issue).

On April 22 he went from Notre Dame to the Elysee Palaces to call on General de Gaulle.

"We spoke of all questions which were of interest to all Christians," he said afterwards. "I had met General de Gaulle at Sir Winston Churchill's funeral last Friday was my first real conversation with him since the war. It was a great privilege for me."

"On Thursday he spoke on 'The Transfiguration in scripture and in art' at the headquarters, and quoted liberally from the Latin and Greek, others of the



Susan Storer and Sue Burgess, pupils at the Newcastle Church of England Grammar School for Girls, enjoy having Bishop Leonard Aulford from Melbourne as their teacher for a brief period during the Bishop's visit to Newcastle last month.

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ANGLICAN NEWS SERVICE

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Church to demonstrate that the Transfiguration showed the power of Christ to change the whole range of human circumstances. At the present time Christians are faced by vast areas of human life where secularism and non-religious humanism prevails," he said.

### TRANSFIGURATION

"Tainted by the doctrine of the Transfiguration, we shall regard those areas merely as alien countries."

Rather shall we search within them for the presence of God to whom the world belongs, and believe that they contain broken fragments of truth which may be united and transformed."

Mr Hauptmann, the Rector of St. George's, Paris, said:

"When it happens, it will be a joy to transform the ecumenical situation."

The next step, the Archbishop said, would then be serious dialogues between theologians on fundamental differences ("there is a great deal of common ground"), and "new handling of the problem of mixed marriages."

The Vatican's recent modification of its position on the question was "not the last word," he said.

## HOMAGE TO S. JOAN

### DR RAMSEY AT ROUEN

Paris, May 1

AMERICAN NEWS SERVICE  
The Archbishop of Canterbury, Dr Michael Ramsey, on April 21 placed a wreath on the tablet of gold mosaic marking the spot in the Place du Vieux Marche, Rouen, where Joan of Arc was burnt at the stake.

Cardinal Martin, Archbishop of Rouen, who is also secretary to Cardinal Baly, Secretariat for Christian Unity, welcomed Dr Ramsey at the great doors of Rouen Cathedral, led him up the aisle and stood with him before the high altar for a moment of silent prayer.

"We are here as Christians," the Cardinal declared, "separated Christians, but united by common faith in the Gospel of Jesus Christ."

The brief ecumenical service, in the course of which both Archbishops read the same text of S. John, each in his mother tongue, was followed by a reception in the eighteenth century Salle des Evêques of the Archbishop's office.

During the reception, Dr Ramsey said he always remembers how we meet here and how we gather for the unity of all Christians that must come."

## PROTEST WINDOW

FROM OUR OWN CORRESPONDENT

Melbourne, May 1  
The execution of Ronald Ryan, a young man sentenced to death for murder, led to controversy and various protests at the time; and in many quarters, it was felt that the Premier of Victoria, Sir Henry Bolte, as head of the government must carry out his law.

One protest has been permanently enshrined in a stained glass window in the Church of St. James the Great, East St. Kilda. The window was dedicated in February, and the artist, Dr Miloslav Zizka, from Czechoslovakia, etched a Latin inscription across the bottom.

Instead of the month of dedication being named, it is described as "the beginning of the month when scandalous actions were named, that is, the month when the Latin inscription Ryan suffer capital punishment".

It is the Latin inscription which is about a quarter of an inch high.

The window itself is 10 ft by 6 ft, and is an abstract design featuring an Epiphany, with Mary, Jesus in the midst of the Wise Men.

With the public memory as short as it is, and the rapidity with which controversies become dated, it will be interesting to know what future generations make of the inscription.

## DR RAMSEY IN FRANCE

"Months of planning which involved a fascinating web of detail of who should wear what and say what where, culminated triumphantly in the visit of the Archbishop of Canterbury, Dr Michael Ramsey, to Paris on Thursday, April 20, 1967. The Archbishop's visit, encouraged and family dominated by the Archbishop of Canterbury, Dr Barry Marshall's account of the Archbishop of Canterbury's visit to Paris, which will appear in next week's issue.



## INTER-DENOMINATIONAL CHURCH IS DEDICATED

### A STEP TOWARDS UNITY

On Sunday, April 23, a great step toward church unity was taken when the inter-denominational church of S. Paul at Talbigo, in the Snowy Mountains was dedicated by representatives of the Anglican, Roman Catholic and Presbyterian Churches.

S. Paul was built in the township by the Snowy Mountains Authority as an alternative to the usual funding and building of separate churches by each denomination.

An administrative committee comprising clerical representatives and laymen from each church supervised the initial planning of the project and the meetings were held to reach agreement on interior fittings and appointments for the church which would be suitable for all denominations.

The completed church has a seating capacity of 200. It is built from cement brick in an attractive modern design and features copper roof, spire, gutters and downpipes.

Wide plate-glass windows at the front and rear of the church give a delightful view of the valley of the Tumut River and surrounding mountains.

Local pink granite has been used extensively in construction of the foundations, bases, steps and altar.

The total cost of the church is estimated at \$100,000. Members of the churches who participated in the dedication ceremony were, the Anglican Bishop of the Diocese of Canberra and Goulburn, the Right Reverend K. J. Clements, the Roman Catholic Archbishop of Canberra and Goulburn, the Most Reverend E. M. O'Brien, and the Clerk of Assembly of the Presbyterian Church in New South Wales, the Reverend C.M.E. Dwyer.

Recent clergy from each denomination also participated in the dedication service.

The service was broadcast through amplifiers to a crowd of about 800 people of all denominations gathered outside the church which was filled to capacity.

**GREAT ADVANCES**  
After the service of dedication Archbishop O'Brien, Bishop Clements and Mr Dwyer spoke to clergy and congregations outside the roof of the church.

The Archbishop praised the work of the Authority in the area, particularly the great part played by Sir William Hudson, the Commissioner of the Snowy Mountains Scheme.

He said that Sir William Hudson and the Snowy Authority had not only done a great work for the nation but also for society and that all were grateful for it.

Bishop Clements spoke of the great advances made toward church unity in the last twenty years and closed the new church as an example of a new atmosphere of fellowship among the denominations.

Bishop Clements said that he had learned only that afternoon that Sir William Hudson was

**LIGHTHOUSE DESIGN**  
IN NEW CHAPEL

FROM OUR OWN CORRESPONDENT  
Brisbane, May 1  
The new chapel for the Missions to Seamen, Brisbane, will have a lighthouse incorporated in its design instead of a bell tower.

Mr R. Proctor, son of the late Mrs. Amy Proctor, founder of the mission, has given a large sum of money towards the design as a memorial to his mother.

to relinquish his post as Commissioner of the Snowy Mountains and he expressed the gratitude of all the people for what he had achieved during the last eighteen years.

Mr Dwyer said that he was the convener of the Presbyterian Federal Committee on Christian Unity and that the occasion was a landmark towards that goal.

He trusted that the commandment of Christ to give unto each other what you love another would be lived out and that day after day God would give more of His riches because of what they had done that day.

In a responding, Sir William Hudson said that he hoped it was a good omen for the people of Talbigo, that they would live in peace and fellowship together and that people in other parts would be led to live in peace as those at Talbigo.

Sir Thomas Mow, played by Mr Frank Sykes, an English teacher at the South Grange High School and the young King Henry, played by the Reverend H. N. J. Edwards, in a scene from "A Man for All Seasons", to be presented in Christ Church Cathedral, Grange, as part of the Cathedral Festival, to be held from May 5.

## "GOD THE FATHER" SEMINAR FOR THE TASMANIAN C.E.M.S.

FROM OUR OWN CORRESPONDENT

The Church of England Men's Society in Tasmania will break new ground this month at Ulverstone on the northwest coast when the State Council held its annual meeting.

In other years the council, which is representative of the men of the diocese, has had only formal business on the agenda.

But when delegates from the north, south and northwest gather at Holy Trinity, Ulverstone, 2 p.m. on Saturday, May 13, they will have more than formalities to prepare their attention.

The first hour will be devoted to the reading of the annual statement, due for the year ending in December, and the date and venue of the State annual general meeting.

There will be an afternoon tea break, and at 3.30 p.m. the council meeting will take on its usual look.

For the next hour there will be a seminar in which the leaders of four Church denominations will take part.

## GRAFTON CLERGY WIVES IN CONFERENCE

FROM A CORRESPONDENT

Grafton, May 1  
The first clergy wives' conference ever held in the Grafton diocese took place at the Diocesan Centre here on April 13.

It was attended by 23 women, representing the 19 parishes of Port Macquarie, Central Macleay, Bowralville, Coffe Harbour, Grafton, Gungahlin, Wedgeholme, Balmuccia, Casino, Kyogle, Lismore, Ericks-Canton, Dunoos, Byron Bay, Mullumbidgee, Bangalow, Marvillambah, Kingsford, and Tweed Heads.

Mrs M. Arthur was chairman for the conference, and for the closing programme invited the members to Bishopholme for a "Sing-along" and an appeal evening on the Wednesday.

Mrs R. W. Bowie introduced the topic "The Role of the Clergy wife" with a very comprehensive address, stressing the individuality of each wife and the different qualities to share.

The role of mother and good house-maker was something not to be overlooked in the busy round of duties involving rectory life.

Under the chairmanship of the Reverend H. D. Ikin, Rector of Holy Trinity, Ulverstone, three Devonport churchmen will speak for 20 minutes about "God the Father".

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**QUESTION TIME**  
There will be a question time, and at 5 p.m. there will be Evening in Holy Trinity Church.

Last month the State lay president of the C.E.M.S., Mr J. G. D. McNeill, of Deloraine, spent a few days in Hobart, when efforts were made to revive the southern executive of the society.

It has not functioned for nearly 18 months since the



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## NEW SCHOOL BLOCK

In order to cope with increased enrolments at S. Michael's School, East St Kilda, the Sisters of the Church have commenced building and extension programme.

A classroom block to cost an estimated \$24,000 is now being erected, and the foundation stone was laid on Sunday afternoon, April 23, St George's Day.

The stone was set by Sister Scholastica, the school's principal.

**WORTHINGTON HALL NAMED**  
FROM A CORRESPONDENT  
Perth, May 1  
The Archbishop of Perth, the Most Reverend G. Appleton, on April 26 named the dining hall at Parkerville Children's Home after the former secretary of the Parkerville Association, Mr J. H. Worthington.

Mr Worthington, a former company secretary of Westerners, did a great deal of voluntary work for the homes over a period of thirty-five years.

He was responsible for putting Parkerville on a firm business footing during the time that the Sisters of the Church were still in charge of the children there.

He became their "executive officer" to whom all matters of business and finance were referred, and he was the link between the Anglican men and the Sisters.

**MISS DOROTHEA TOMKINS TO RETIRE AFTER THIRTY YEARS IN NEW GUINEA**  
FROM A SPECIAL CORRESPONDENT

Port Moresby, May 1  
A woman missionary who spent two weeks tramping across the rugged Owen Stanley mountains of Papua to escape the advancing Japanese in 1942 is leaving the Territory after almost 30 years of service.

She is Miss Dorothea Tomkins who was born in Brisbane and is now going back there to retire.

"Dot" as she is known to everyone on the Mission, has for the last two years been acting as occupational therapist at Embi T. hospital, near Popondetta.

During that time she has successfully encouraged her patients to revive their handicrafts which were dying out and has set up a small showroom at the hospital where the goods are displayed for sale.

Dot has in the past been twice, but after each good return to Papua to continue her work. She has seen the growth of a dozen or so stations and was at Wase-

## REFERENDUM ON ABORIGINES

The Bishop of Adelaide, the Right Reverend T. J. Reed, has asked churchgoers in his diocese to vote "Yes" to the second question on the referendum paper on May 27. This is the one which concerns the aborigine people.

Writing in this month's "Adelaide Church Guardian", the Bishop says: "If the vote is 'Yes' it will enable the Aborigine brothers and sisters in each faith, in each State, and also to legislate on their behalf to provide, amongst other things, funds for their well-being, which could include education, housing, and rehabilitation."

"I am sure you will agree with me that there should be no section of our community which is treated less well than any other, and for whom the community as a whole has less concern for its welfare — especially the original inhabitants of this continent."

## YOUTH CENTRE FOR BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, May 1  
The Ecumenical Youth Centre Committee is planning a place where young people can come in their leisure time.

Members of the committee include Anglicans, Presbyterians, Methodists, representatives of the Y.W.C.A. and Y.M.C.A. of the Evangelical Church, the Y.C.W. and the Temperance League Youth Department are members of the committee.

The centre, in the heart of the city, will be a multi-purpose room for general purpose area, a coffee lounge, a recreation room, a tractor for being sought to manage the centre, which is expected to open in summer.

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Reluctantly, Dot obeyed in the company of a small party (which included a baby) she walked to the mountains to Port Moresby.

Then she experienced the worst moment of her career: "Facing the Bishop and explaining why I was on an expedition and leaving Papua at such a critical time."

But it was some consolation to her that, after two years "exile" in Australia, she became one of the first missionaries to return to Papua.

Dot grew to love the people of Papua and to feel very much at home there. "I never for one moment doubted that I wanted to do this work," she says.







## MOTHER INDIA

**BEVERLY NICHOLS** was taken to task for writing a book on "Mother India" after a short visit to that sub-continent.

The Bishop of Carpentaria, writing for a fortnight to places in India where he had worked for twelve years and twenty-five years ago could well be leader of the tremendous problems facing State and Church leaders in India today.

Problems indeed are manifold. Political strife and rivalry do not help a country fast with starving millions in India, and there is an obvious need for a united front to lift the country out of its economic depression.

In Calcutta, the Bishop was the guest of the Most Reverend Lakshana De Mel, the gifted Metropolitan of India, Ceylon and of a Burma which is only permitted to visit "in frames" for a period of 24 hours.

The Church is proceeding steadily towards union with other Christian bodies in North India. In his former Parish of S. James, Bishop Mathews was the guest and preacher in the large church with its lofty twin spires.

### CALCUTTA

The Reverend John Banerji, his former C.C., is the present moderator of the Anglican Council of India Christians.

Anglo-Indians in India have left the country and many of them have settled happily in Australia or England.

Leaving Calcutta for Ranchi he needs the discipline of a microphone and the microphone of a Richard Dimbleby.

Thousands of pedestrians, bullock carts, rickshaws, sacred cows, trams, taxis, bicycles and motorbikes, lorries, buses, trucks, honk and crawl across the Howrah Bridge and the approaches to the station.

Travelling far alongside the taxi until one is selected to be the luggage carrier, and the others go on.

The station itself is a complete confusion. People are shouting, arguing, gesticulating, pushing, in all directions.

Sellers of food, drinks and fruit call their wares. The coolie leads the way to the platform which is thronged with passengers and their friends. Some men are lying prone on the platform, fast asleep.

At last the reserved compartment is found and the Bishop goes as a Monomote from America as a travelling companion.

He is one of a team of three volunteers going to Bihar to assist in the distribution of food and milk to at least some of the famine victims.

### RANCHI

After a night's journey, Ranchi is reached. The Bishop was the guest of the Right Reverend Dulry Hans, the first Indian Aboriginal Bishop of Chota Nagpur, a man of personality and greatly loved and respected by his people.

On arrival at the Cathedral gates there was an archway of green with a printed sign of "Welcome."

The Bishop gates the three of the senior ladies came forward for a ceremonial washing of hands in fragrant oil.

Representatives of various groups sang psalms around the visiting Bishop's neck.

A drummer led the way and two lines of graceful singing girls danced as the two Bishops followed. The Australian Archbishop John Cable slowly followed to the cathedral doors.

Archdeacon Cable has been in Chota Nagpur diocese for thirty years and is a tower of strength to it.

The Cathedral was packed. Bishop Hans and Archdeacon Cable made speeches of welcome. The Bishop translated while the visitor spoke of the Australian Aboriginals and the Torres Strait Islanders of Carpentaria.

After the singing of hymns,

The Bishop of Carpentaria, the Right Reverend S. J. Mathews, has just returned from India where he served for twelve years. He is on three-months leave from his diocese and is visiting Singapore before going on to the U.S.A.

A film loaned by the Northern Territory Administration, depicting the progress of Australia Aboriginals, was shown.

On the following day Bishop Mathews was shown a photograph of the progress made in the district.

There is a new large hospital and training centre for medical students and nurses, and a University College had recently been opened.

The greatest change in what was being purely a rural area was the construction of enormous steel works and factories built by the Soviet Russian and Czech governments, and staffed by these nationals.

Large housing blocks have been erected for the thousands of workers.

This development poses a problem for the Bishop as he has to obtain land, build churches and supply staff for their families.

Modernisation has meant that many acres of land have been alienated from the produc-

tion of rice. This may account for so much extent for the shortage of food.

Bishop Hans is wanting a priest-agriculturalist to assist Christian villages in better methods of crop growing.

Bishop Mathews spent two days at the school which he had served as Principal for four years before being succeeded by a Christian with the Royal Air Force during the second World War.

He was received by the Principal, who was his head teacher, and by the head teacher, who was his senior prefect.

The staff and boys joined in the welcome, and there were more garlands and speeches.

Considerable progress has been made, especially in the science block.

### NON-CHRISTIANS

Before Indian Independence the school students were nearly all Christians but, with the influx of Anglo-Indians, this has changed, and about sixty per cent today are non-Christians. It is the same at the Girl's School.

"Doubt has been expressed as to the wisdom of including Church schools for the education of non-Christians, but the Director of them is eagerly sought by Indian parents who value their children's education.

Many of the members of Church schools now occupy important positions in the country.

## THE RIGHT TO SPEAK ON WORLD AFFAIRS UPHELD

ECUMENICAL PRESS SERVICE

The churches' right and duty to be involved in international affairs was strongly defended by 60 Church leaders who attended a World Council of Churches consultation here last month.

However, the group decided that the churches are not required to maintain a running commentary on the international news, and that the church is not thereby a political church, and there are times to keep silent.

The group also contained in the report dealing with the theological bases of the churches' involvement in world issues. Other major areas covered were internationalism for future work in this field, and the organisation and structure for dealing with these issues.

The consultation was called specifically to review the work of the W.C.C.'s Commission of the Churches on International Affairs (C.C.I.A.), a body which was organised in 1946 and became an agency of the W.C.C. at the council's constituting assembly at Amsterdam in 1948.

Proposals based on the findings of the consultation will be submitted for action to the W.C.C. Central Committee when they meet in London next month. "The primary criterion for action should speak," said the group working on theology, "derives from the concern of the Church for man in the light of the Gospel."

"Especially when nobody else speaks in such situations the Church should be heard; when, again, the truth is known but not respected, men will not hear it, the Church has the duty to declare it."

Further, it was said, those in the Church who are "charged with representative utterance are bound by their representative status. God's will is the situation even though they may not be a majority view of church members."

It may be times have a duty to speak in warning or counsel to one or more member of the church.

It is not necessary to define explicitly "theological situation" and "action," the group said. "The Christian character of a statement consists not in a sermon form or in its garment of biblical quotations, but

in the nature of the truth to which it is uttered."

The report said the churches must not be afraid to speak on the issues on which they are called to speak, and to "have the courage to risk judgement (they) must make plain that what they are saying is a human one, subject to the limitation and the uncertainties of human hope also illuminated by the Holy Spirit. Nor must we seek to evade action on this account."

The chairman of the group on the theological bases of the churches' involvement was the Honourable Z. K. Matthews, Ambassador of Botswana to the United Nations.

The group charged with making recommendations on major issues and priorities for future work proposed three categories of issues for representation to the United Nations, governments and other appropriate bodies: issues for study; and issues for discussion.

### MAJOR ISSUES

Major issues in the first category included: protection of human rights, including those of refugees, migrants, and victims of poverty, hunger and disease; colonialism and neo-colonialism; racial and ethnic intolerance; and the positive promotion and making of peace.

Chief areas for study were listed as: strategies of economic and social development; changes in international law; and the ethics of the use of violence to secure economic, social and political change and the impact of the technological revolution on the pattern of world community.

In speaking of the need for dialogue, the working group recommended bringing together persons with contrasting knowledge of particular problems, such as "between" neighbouring states, and of various cultural, ideological, and theological implications.

It also suggested "active co-operation" on particular problems with the Roman Catholic Church "as far as it is practicable." Churches must be

## POPE GIVES A WARNING

ECUMENICAL PRESS SERVICE

Vatican City, May 1 Pope Paul has warned that "irreversible" thinking was spreading like an epidemic through the Roman Catholic world and threatening the true faith.

"He declared: 'Something very strange and new is happening, not only in profane, un-religious circles, but generally, but even in the Christian field, not excluding the Catholic camp and even by an inextinguishable 'spirit of dizziness', even among those who know and study the word of God.'

"Certainly it is fading about the objective truth and the human mind's ability to attain it. The meaning of the one and genuine faith is being altered."

The most radical aggressions are admitted against sacredness of truth, of our doctrine, always believed and professed by the Christian people.

"People are questioning any dogma they may dislike or that may require humble submission of the mind to be accepted."

and the professed name of the Christian name while arriving at the truth of every religious content."

The remarks, made to Italian bishops, are being spread up in the Catholic Church following the Vatican Council.

## The Hague, May 1

INTERNATIONAL AFFAIRS

ready to co-operate with men of good faith with those of 'no faith at all' it was stated.

The chairman of this group was Mr. Miller, a U.S. representative in the Christian Churches (Disciples of Christ).

The report set the third working party dealing with structure and membership of the W.C.C. Central Committee.

This group was chaired by Dr. Max Kuylenstierna of Brussels, Belgium, vice-president of the Action Committee for the United States of Europe.

## FLOCKMASTERS GIVE CROZIER

ANGLICAN NEWS SERVICE

London, May 1 The Bishop of Gloucester, the Right Reverend Bill Guy, was presented with a crozier, a gift from the flockmasters of the archdiocese.

The crozier, by Mrs Alan Richardson at a ceremony to be held at Cowley Manor, the diocesan conference house, tomorrow.

A chance remark made Mr Vincent Stevens, a shepherd, to Mrs Richardson, who suggested that it might be replaced by one more worthy.

She then proceeded to organise a collection for that purpose from all the sheep farmers in the archdiocese.

The new crozier is being made by the painter and woodcarver, Hugh Campden, the Gloucestershire gamebird silversmith, who is being assisted by his son, Mr Henry Hart, and his grandson, Mr David Hart.

It is in silver and mounted on an oak staff and is decorated with four engraved panels depicting a Cotswold sheep, a Gloucestershire sheep, a lion and a bishop's mitre.

Mrs Richardson is a flockmaster, and is the owner of the "Seven Springs" flock of four hundred Dorset Horn ewes.

## NOW READY!

# REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, is now to be reprinted in view of the heavy demand. It will be available during this month.

Orders for this complete book should be placed NOW.

The new form, A MODERN LITURGY, has now been printed. Distribution has started to those parishes which have placed orders with their Diocesan Registers.

Further orders will be dealt with in strict order of receipt.

Price: 15 cents per copy, plus postage or freight.

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Postage (minimum 5 cents) or freight is payable on all orders.

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## A LITURGY FOR AFRICA

Limited stocks of this work have now come to hand, and are available at 16 cents each plus postage (4c) from—

The Book Department,

THE ANGLICAN,

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Preference will be given to orders accompanied by cash, which saves us a great deal of time and labour on accounts.



## SENIOR BIBLE STUDENT

### WHAT DO WE BELIEVE?

By WINIFRED M. MERRITT  
A DOUBLE STANDARD:  
The double standard of the doctrine of Miss Maise leave no doubt (Mark 8: 34).

There existed in the days of the Christian Fathers, and for a time afterwards, a widespread, frustrating phenomenon of a double standard, a lower and a higher grade of Christian achievement and goal, revealed in the distinction between the religious and secular vocations. There were those who saw this distinction as one of degree only. The Christian life, they explained, is a life of progress passing through a series of stages, and the preparatory disciplines of the active life lead eventually into the life of pure contemplation at the "real" goal. Others held a view that the two lives differed not in degree but in kind.

By the grace of God, even the man "in the world" might attain salvation if he brought forth fruit to the full measure, though the highest rewards were reserved to him who had rejected the more excellent and more final state of contemplation of his own choosing. All were controlled by the ultimate, and they were content to live at a lower level, they had not lived the development possible to them.

The journey was a long one, and the immature Christian should not be frustrated by having to pass upon his lowly journey, but it did not prevent him from reaching in his heart step by step, not attempting the higher steps until he was able to reach them. The lower ones.

One requirement, however, was inescapable. However low the minimum was placed, so that the least, be it appreciably below the world's standard, must be attained. The beginner had already advanced a little from his unconcerned state, and he must be stimulated in his new endeavour. Also, both for the sake of the highest, and the minimum set must always be maintained and the goal continually widening. The minimum must never be allowed to become the goal.

### DOUBLE STANDARD

The theory of the double standard came to grief on the rocks of the refusal to answer the question as to whether a Christian might attain the fullness of blessedness without entering an Order. Something, nevertheless, was attained—a place was found for the "worldling" in the membership of the Church, and the time was to come when there would be no more distinction between the faithful performance of a secular vocation placed to bear fruit as compared with the more spectacular ministries of the world. It was realised that to stay in the world was to be desired ardently to leave it might be the more heroic of the two courses.

Another great gain arising from the experience was that the double standard was that active service, the hallmark of the Christian in the world, was accepted as a necessary virtue of the Christian in the world. Technically, the double standard must be abandoned.

The double standard with which we are so familiar to-day of different kinds of Christians, found in the standard which is followed by which he lives in the world. Even some church-goers seem to have different standards for different days, and if the present trend continues, it is inevitable that we are reaching the situation that we have two standards at all, and all do just as we like.

Our contemporary behaviour pattern, with its over-broadening of life, are tending to part company with traditional Christian standards, and the challenge is thrown down at the Church's feet. Let us set as our goal the Image of Christ in the common life.

# PORT MORESBY LETTER

By CANON I. D. STUART

changes between members of the group and the Secretary for Law, Mr W. W. Watkins, a member of the Select Committee.

Mr Watkins was stung to retort, and he personally felt the Thirteen to be impertinent and disrespectful. He has since achieved in New Guinea.

He deplored their lack of appreciation of the historical occasion to the charges made against the Australian government.

This outburst was in turn strongly and widely criticised and Mr Watkins accused of trying to intimidate witnesses before the Select Committee. Certainly Mr Watkins unconsciously revealed exactly the kind of colonialist attitudes which the group finds so detestful.

Perhaps inspired by the example of the angry "Thirteen", two Australian members of the House of Assembly followed with an offer for their own asking for radical changes with an eye of special interest because they depart from the Westminster parliamentary tradition so common to the people.

Mr K. B. Holloway (Kainantu) and Mr A. Voutas (Kainantu), both ex-patriot officers and Australian students, and Mr G. W. Paton (New Guinea) and his people (Mr Paton is a local village and has adopted the local way of life) suggest that the House of Assembly should elect a president who would be both head of the House and the government.

The T.H.A.s also recommend a ministry chosen from members of the House and suggest that the House should elect a committee of nominating additional

members with special skills and ability.

Meanwhile Mr James Meangaram, New Guinea member for Ramu, PNG, has called for a letter sent to local government officials for the use of their own words in their localities. Mr Meangaram suggested party platform is hardly an ideological one. It stresses the need of such things as roads and bridges and increased wages and crop prices, but his list also to give the elected members of the House a stronger voice against the official Government members and the power to be able to say "No Sir" instead of "Yes Sir" as so often now heard.

### INDEPENDENCE

Incidentally, Mr Meangaram felt it necessary to explain in his letter that a political party is not one "at which you would not feel free to join."

All in all, it has been an interesting month, politically, and as present events are unfolding at last seems to be opening a new chapter.

There is no doubt that few of the Australian members of the next House of Assembly will be of the opinion that the people, both native and Australian, are frightened by the idea of independence because they believe that it automatically means the withdrawal of Australian aid. The departure of all expatriates from the country is that Mr Barnes' oft repeated assurance that New

Guinea will be given independence when the people ask for it.

People arriving at the airport to meet the Australian Ambassador to Australia last week were startled to find a number of demonstrators, complete with large banners, quietly lined up outside the terminal building.

The protesters were West Irian refugees who were given asylum here when the Dutch left West New Guinea and their demonstration was directed at the Indonesian Ambassador to Australia, General Koesniah, who arrived that morning from Sydney with the Administrator, Mr David Hay.

The demonstration was a peaceful one with the West Irianese content to make their point with their banners demanding independence for West New Guinea and with such statements as "To be joined to Indonesia is to be joined to hell" and "Stop murdering our people."

The leader of the group was the Ambassador to Australia, General Koesniah, who arrived that morning from Sydney with the Administrator, Mr David Hay.

The officers of the Police Special Branch, who were present on an unfavourable comment, were somewhat in a quandary when a spokesman later said that "normal" arrangements had been made. Mr Hay was obviously embarrassed when the demonstrators greeted him with a ruffled by the incident and commented later to reporters that

## B.C.C. CALLS FOR BAN ON NUCLEAR WEAPONS

ANGLICAN NEWS SERVICE

International control of nuclear weapons, and their ultimate abolition, is the long-term aim of a resolution approved by the British Council of Churches meeting at Hoddeson, Hertfordshire, on April 19.

The recommendation came from their joint International Federation of Churches, and it is believed that Britain should strive for full consultation and planning for control within their alliance.

Pending such action, the international department recommended that they should strive for the restriction of the national possession of nuclear weapons to the United States, the Soviet Union, and China.

This suggestion caused comment from many quarters, not least from the British Army representative, who asked what Korea would say if the knew that the U.C.C. had quietly voted for China to retain nuclear weapons.

### CHINA QUERIED

An amendment, in the following terms, was agreed to: "Believing that Britain is a step towards international control and that the U.C.C. should strive for the restriction of the national possession of nuclear weapons to the United States, the Soviet Union, and China."

Mr Kenneth Johnstone, chairman of the international department, said that the criticism of why China was included, and why it was not to be included, was correct otherwise.

He said that France was concerned, he thought Britain had some responsibility for that, and that the U.C.C. should strive for our nuclear programme, but he believed that it was necessary to see the vanity, the utility, and non-necessity of nuclear weapons in the present situation.

They were content to leave it to the passage of time and persuasion. The council agreed without dissent to a resolution which recommended which said Britain should be prepared "if this

would secure a satisfactory non-proliferation agreement, and that the U.C.C. should strive for full consultation and planning for control within their alliance. Pending such action, the international department recommended that they should strive for the restriction of the national possession of nuclear weapons to the United States, the Soviet Union, and China.

## DR RAMSEY VISITS THE ABBEY OF BEC

ANGLICAN NEWS SERVICE

Paris, May 1. The Archbishop of Canterbury, Dr Michael Ramsey, made history when he landed at Le Touquet on April 20 at the start of a five-day visit to the Roman Catholic Church of France.

Not since William of Wulfstan visited the Abbey of Bec in the field of the Cloth of Gold in 1380, had an Archbishop of Canterbury been received in France in his official capacity.

The visit was made at the invitation of Dom Paul Grammont, abbot of Bec, in Bebec, Normandy, and from the Institut Catholique de Paris. Dr Ramsey was accompanied by Monsi-

The Archbishop also visited Rome, had talks with General de Gaulle, and M. de Gaulle, the Archbishop of Paris.

He also took part in an ecclesiastical service at Notre Dame, Paris, on the Feast of St. Anselm, one of the three Abbots of Bec who had been canonised of Canterbury.

His Britannic Majesty returned to Bec in 1948, after an absence of more than 150 years, when he was received in Paris in Franco-British ceremonial, and developed close links

with the Anglican community on the anniversary of St. Anselm's Day. Dr Ramsey celebrated special vesper for St. Anselm's Day in the Abbey of Bec, and said chapel, said prayers for Christian unity, and gave the blessing.

At the course of his address in St. Anselm and Christian unity, Dr Ramsey expressed his deep joy and privilege in being invited to the feast of the saint.

Recalling the declaration issued by himself and the Pope after their meeting in Rome last year, he added: "In the spirit of that declaration, I am glad to be greeted by Brother Lawrence and Father Abbot and monks of Bec."

Dr Ramsey expressed his greeting from Canterbury, and said: "May God help those who belong to the Anglican Church and the Anglican community to grow in unity, in practical brotherhood, and in theological understanding."

He concluded by saying: "In the way of unity in holiness and in truth."

the demonstrators were better dressed than they were" is largely meaningless, it has been caused to the Administration of West Irian, crossing the border into Papua and asking to be allowed to stay.

The Government is reluctant to allow the demonstrators to stay, obviously to avoid tensions with Indonesia, and most of the refugees are sent back.

However, if any can show that they return to face danger of persecution, they may be permitted to stay.

General Koesniah said in Port Moresby that he did not know the reason for the migration but would find out.

It is generally believed that economic stagnation in West Irian is prompting the border-hopping, those crossing hoping to find a better way of life in this country.

It is difficult to get to New Guinea by air from anywhere other than Australia.

In September, however, Qantas plan to begin through flights to and from Manila and Singapore, and a number of expected number of visitors are expected to rise.

More tourists are expected to visit Port Moresby.

**MORE TOURISTS**

In confirmation of a headline is building a new hotel with an international standard of accommodation for the new season.

Despite the present difficulties, the number of visitors and this year have increased. Dr Joseph M. O'Shea, Dean of the Chicago Ecumenical Institute, who conducted a study of the situation in the renewal of the Church in the West Indies.

More recently, the former Secretary of the Anglican Seminary in New York, Dr Henry Van Deusen, paid us a visit to look to the Anglican church meeting on the role of the church in the world.

Dr Van Deusen, an Episcopalian, spoke at a Bogdan and later visited Anglican stations in the Popondeta area.

Dr Van Deusen, who is also a member of the Anglican Church in Port Moresby, said that the church in the West Indies is a "buff and folded roof."

When the model of the building was shown, the participants were heard muttering about the "buff and folded roof."

Unfortunately, their misgivings were not shared by the builders who are erecting the roof. It was found that it just would not fit on the walls already constructed.

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