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NEXT "LAMBETH" PROBABLY HELD ELSEWHERE

DR RAMSEY AT FINAL PRESS CONFERENCE

FROM ANTHONY HOWES

London, August 30

The normal quiet of the large library in Lambeth Palace was certainly not to be felt on the morning of Monday, August 26, when the Archbishop of Canterbury, Dr Michael Ramsey, held the final Press conference of the 1968 Lambeth Conference.

Shortly after 11 a.m. His Grace entered, accompanied by the Episcopal Secretary of the Anglican Communion, Bishop Dean of Cariboo, and the Press Secretary, and the conference began with "some thoughts" from the Archbishop.

His Grace thanked the Press for their interest in the month-long conference of Anglican Bishops and, with a cheery smile and eyes twinkling beneath those grey, bushy eyebrows, said, "Of course, you and I are in the same business really — the dissemination of truth."

The Archbishop was sure that the 1968 Lambeth Conference did not operate from an ivory tower.

This was not possible when the conference opened with "the bombshell" of the Pope's encyclical on birth control and closed with the bombshell of the Russian invasion of Czechoslovakia.

Talking of the papal encyclical later, the Archbishop said this had revealed that differences between the Anglican communion and Rome were real and deep.

He was understood, but, also, the reason within the Roman Catholic Church had been the situation there lent itself to development — existing lines of research being eager for new ones.

The Anglican Communion also said that the real problem for Anglicans was that the encyclical showed a type of authority in Church government that was not acceptable.

The Anglican Consultative Body, composed of 50 delegates — priests, lay and bishops, would be an effective form of ensuring growth within the Anglican communion and was to be preferred to "a form of world Anglican government", the Archbishop said.

TWO ROLES

It would be up to him, His Grace continued, to arrange episcopal meetings which would include bishops from outside the Anglican communion.

In defining the role of the Anglican Church in the future, the Archbishop said, "I am in the 'Anglican solidarity in Christendom'."

He continued by saying that the Church had two roles to play — being Anglican communally while at the same time being inter-communal with other Christian denominations.

He stressed the importance of involvement with other Christians and referring to world problems such as war, race and want, the

ELECTORAL SYNOD FOR SUVA

The Electoral Synod of the Diocese of Polynesia will be held in Suva on September 19 and 20. The Archbishop of New Zealand has appointed the Bishop of Polynesia, the Right Reverend F. E. Sutton, as his commissary to preside over the synod which will submit three names to the Bishops of the Province from whom the next Bishop may be chosen.

The present Bishop, the Right Reverend J. C. V. Neill, announced his resignation early this month so that he might enter a Religious Order.

He will leave Polynesia towards the end of the year.

The Archbishop said that the Lambeth Conference realised that "talking is not enough if it is translated into action".

His Grace was pleased that the conference brought to prayer and contemplation, and said that the report "Renewal in Faith" would provide a reassurance about Christian faith, with deep understanding.

During questions from the floor Dr Ramsey was asked if there was probably any Lambeth Conference.

He replied, "Very likely indeed, but probably in another part of the world."

AGAINST TITLES

A question concerning women in the priesthood brought this statement from His Grace, "There is no overwhelming theological reason against it."

The Archbishop, in reply to a question at the end of the Press conference, said that he was against titles for bishops and preferred "Good morning, Your Grace" to "Good morning, Your Grace."

The Archbishop of Canterbury said that it was not up to him to say if the 1968 Lambeth Conference had been a success or not, but this was something that the churches and the public must decide in the coming years.

The reports of the conference "The Official Report" and the

A NEW LOOK GIVEN TO CATHEDRAL SANCTUARY

FROM OUR OWN CORRESPONDENT

Rockhampton, September 2

After nearly two years teaching, in the parish magazine, in the weekly newsletter, in Lenten sermon courses and in seminars and discussion groups, S. Paul's Cathedral parish in Rockhampton has accepted the principles that lie behind the liturgical reforms which have been given expression in the English Series II service.

From Ash Wednesday this year the parish will begin with a makeshift altar in the archaic Victorian surround of the nineteenth century sanctuary.

After four months of this, a questionnaire was circulated to parishioners and the result of this was 95 per cent of the communicants asked that the new service be continued, and 85 per cent, asked that the setting of the service be rationalised.

In the collection of this meant that the heavy road screen had to be removed. The altar arrangement placed in the centre of the apse where the original high altar had

popular report "Faith Alert" will be published by S.P.C.K. on September 25.

AUSTRALIAN BISHOPS — RATHER "A SILENT LOT" AT LAMBETH

FROM OUR EPISCOPAL CORRESPONDENT

London, August 30

The restoration of autocratic control by the Russian invasion of Prague — was the backdrop for the last week.

It so happened that while the workers of the world were discovering that they had much more to lose besides their chains their Lambeth Lordships were debating unity.

A straightforward motion on inter-communion which did little more than give permission to carry out what has been the practice in Australia for generations, namely that in order to meet special pastoral needs, under the direction of the bishop, Christians baptised in the name of the Trinity and qualified to receive Communion in their own churches, would be allowed to do so in Anglican churches, had five votes registered against it.

Two from P.E.C.U.S.A.'s "Berean Bell" plus the votes of Adelaide, Ballarat and North Queensland.

A much wider motion permitting Anglicans to receive Com-

munion in other churches resulted in two of the best speeches of the conference.

Both the Bishop of Exeter and the Archbishop of Wales spoke against the motion, but the conference voted overwhelmingly in the affirmative.

It was interesting to see how the vote cut across all degrees of churchmanship.

The sight of the Anglo-Catholic leader, the Bishop of Willesden, walking in the Noes lobby with His Grace of Sydney was a sight to remember.

My crystal ball tells me that more than one Synod Charge to be delivered in Australia in the next few months will contain such phrases as "We must remember that Lambeth has legislative authority in the Church of England and although it may give a lead, it is not a doctrine, and is not bound to follow it, especially if we believe it is wrong."

Two men leads that Lambeth has given are going to be not followed in Australia.

My crystal ball—which is usually brought into use as the bishops move to the division lobbies—is quite clear that England will deal with the legal implications arising from Lambeth's final decision on the 39 Articles long before Australia does it.

OUTSTANDING MEN

Who were the outstanding men at Lambeth? First and foremost the Archbishop of Canterbury himself.

He is not the best chairman in the world, but no one could deny that in Arthur Michael Ramsey, Lambeth had a great and loving father-in-God.

I have already mentioned his way of reconciliation and mediation before the conference began: eyes of all men to us to pray for about 20 minutes.

Simply but profoundly: letting the Bible speak to us; this prayer time was never just a pious but creative, God-given time for the world and distracted thought it is, a his world. God has not abdicated, God speaks. All these human conflicts and these

There was no doubt that he wanted us to get down to business and what that business should be.

He intervened during the debate on Inter-communion and I have no doubt that what he said helped produce the 5 to 1 vote in favour of the motions.

He obviously wanted us to get face to face with the 39 Articles issue as well.

If it is true that the Church in England has shown a surprising new tendency to get cracking on the real issues, then much of it is in favour of the motions.

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WOMEN CAN BE DEACONS

ANGELIC NEWS SERVICE

London, August 30

The Lambeth Conference recommended on August 22 that women who are made deaconesses should be declared to be within the diaconate of the Anglican Church.

The voting figures were 221 bishops in favour; 183 opposed it, and 19 abstained from voting.

The conference session, "The Renewal of the Church in Ministry", put forward a resolution that "in principle there are no conclusive theological reasons for withholding the priesthood from women."

This was not voted upon; instead the Bishops passed an amendment by the Bishop of Gloucester, the Right Reverend Basil Gray, which affirmed:

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MESSAGE OF LAMBETH

At the end of our Conference we thank God for the renewal of fellowship and vision which he has given us as we have worked and prayed together.

Our work has been set against the grim background of events in Viet Nam, West Africa and Czechoslovakia, and mounting protest against social injustices.

The following formal "message" was issued last Saturday by the Lambeth Conference.

It is addressed "From the Bishops at Lambeth to the clergy and the laity of the Anglican Communion."

It is a world which will no longer accept want and poverty. It is a world in which the accepted institutions and traditional ways of thought are increasingly questioned. Even in the realm of theology the familiar teaching through which ordinary Christians learnt their faith is being re-examined and in part rejected by some theologians.

Faith: To those bewildered by all this we say — God reigns. He is the creator of all that is, he is at work throughout his creation, God sustains the world and distracted thought it is, a his world. God has not abdicated, God speaks. All these human conflicts and these

The faith of the Church that God reigns and loves and speaks is sustained and renewed through the prayers of her members. Her life is in Christ, and her life is lived in the presence of Christ, we live in and with Christ. We call all Christians to fresh efforts to deepen their prayer-life, to search for those forms of prayer which most deeply root them in their own situation, and to develop that talent for stillness in the presence of God which all possess in some degree.

It is in the presence of the Lord's example. The Lord

(Continued on page 11)



The sanctuary of St. Paul's Cathedral, Rockhampton, re-modelled and re-arranged, to enable the liturgy of the English Series II service to be celebrated there. (See story on page 2.)

UNITY DISCUSSED AT SYDNEY SYMPOSIUM

SENIOR SCHOOL PUPILS HOLD "OPEN FORUM"

FROM OUR OWN CORRESPONDENT

A three-day Ecumenical Symposium was held from August 25 to 27 at St. Leo's Roman Catholic College, Wahroonga, Sydney, to examine the current efforts towards Christian unity and to promote a greater understanding between Christians.

The symposium was organised by the Laymen Club, the student body of St. Leo's College.

It was attended by some 80 delegates, drawn mainly from the senior years of North Shore high schools.

Amongst the speakers were the Reverend Peter Jennie, who spoke on "The Spirit of Ecumenism"; Fr. Julius Miller, speaking on "Prospects for Christian Unity"; and the Reverend Ted Noffke, who discussed "The Young Revolt".

A highlight of the symposium was the Open Forum held on the afternoon of August 27.

The panel comprised Dr. H. Harkaway (Jewish), Mr. Barbara Thiering (Anglican), Mr. Vaughan Hinton (Presbyterian) and Fr. B. Bauman (Roman Catholic).

The Open Forum was presided by "Report from Uppsala", by Mr. Vaughan Hinton.

Most of the questions concerned the steps taken towards Christian unity at Uppsala, and the problems discussed there.

Dr. Harkaway said that he saw much scope for co-operation between Christians and Jews on a spiritual plane, provided that the religious renunciation of Judaism.

He said that passages such as John 8:44 had been used throughout the ages to justify mass persecution of the Jews against Judaism, leading to the Nazi persecution of 1942-45.

Mrs Thiering emphasised that people matter before principles. She said that the nature of man's reaction to other denominations and sects was to isolate, and advocated more meetings between Christians.

MIX MOODS
Just as Christ had dined with publicans and sinners to lead them to him, Christians would learn by mixing more.

Mrs Thiering told The Anglican that the bureaucracy of the Church had been a big obstacle to understanding between Christians.

She said that each denomination's hierarchy would have to make much greater sacrifices in the interests of unity than would ordinary members of the Church.

Fr. Bauman said that the Roman Church was most anxious to take the lead in unity.

He said that agreement had already been reached between the Roman Catholic Church and the Anglican churches on the basis of the Bible, and on Baptism.

ORDINATION FOR HONIARA
The Bishop of Melanesia, the Right Reverend John H. G. Holmes, will ordain three deacons to the priesthood in St. Barnabas Cathedral, Honiara, on October 20.

Rev. Davis, S.S.F., who has been working for many years with the Franchises in New Guinea, He is a Solomon Islander.

Fr. Fugni who was working in Auki after his training at Solva and He is very interested in youth work and will be going to help in a training centre in that part of the diocese.

Archdeacon H. Reynolds will conduct the ordination service and preach at the service.



He said that he looked forward to further progress.

He told The ANGLICAN that the Pope must be accepted by the Protestant and Reformed churches as the head of the Church, before unity could be achieved.

He also said that the hierarchy was of basic importance to the Church, and denied that it imposed momentum towards unity in any way.

DR RUDGE FOR INDIA

FROM OUR OWN CORRESPONDENT

The Reverend P. F. Rudge, a church management consultant in Canberra, will be going to India later this month for a three-months assignment with the National Christian Council of India.

The council is the senior body in the country, and oversees the work of many churches, missionary bodies, and religious organisations.

Dr Rudge will be concerned with the development and distribution of Christian literature, with particular reference to staffing and financial matters.

Dr Rudge is being sent by the National Christian Council of India to assist in the development of Christian literature and publishing in India.

Dr Rudge will spend the first part of his visit at the council headquarters in Nagpur and will then visit other parts of the country.

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der the chairmanship of the Earl of Catherina and Goulburn, Dr Rudge has completed the final corrections to the book "Ministry and Management" will be published by Tavistock Publications Limited in London. Recently he completed the first draft of the book.

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mean that Dr Rudge will have to relinquish for the time being his position with the Order of St. John of Jerusalem, the Australian Institute of Urban Studies, and the Canberra College of Advanced Education; he has been working with these bodies while awaiting opportunities to develop with the Church.

Since returning to the Diocese of Canberra and Goulburn, Dr Rudge has completed surveys in the Diocese of Tasmania (following the disastrous fire there, needing church re-organisation), and the Diocese of Grafton.

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R.S.C.M. SUMMER SCHOOL

FROM OUR OWN CORRESPONDENT

Brisbane, September 2
The Royal School of Church Music summer school will be the first time it held in Brisbane from January 6 to 13, 1969.

It will be held at Cronwell College, University of Queensland, St. Lucia.

The Organist and Choirmaster of St. James' Church, King Street, Sydney, Mr. Walter Sutcliffe, will be the director.

Other lecturers will be the Reverend Philip Newell, Rector of St. Lucia; Mr. John Barrett of St. Paul's, Canberra; Mr. Ian McGee of St. Andrew's, St. Brisbane; and Mr. Ian Bridge of Christ Church, St. Lucia.

The Reverend Arthur Grimshaw, Rector-elect of Fortitude Valley, will also be assisting with the choir.

The guest speakers will include the Reverend Stephen Freshwater, Dr. John Mainstone and Mr. Colin Brown.

Representatives of other denominations, including Anglican, Catholic, will be actively participating in the course.

The secretary is Mr. Ian Bridge, P.O. Box 600, South Brisbane 4101.

DRAMA DIRECTOR IN THE U.S.A.

The Drama Director of St. George's Cathedral, Perth, Mr. Anthony Howes, has been studying broadcasting techniques in Holland and England.

His main purpose in going overseas was to attend the Christian Television and Broadcasting Convention in Oslo.

He leaves for New York and Washington on September 7 for more study.

While in Washington he will stay with the Dean, the Very Reverend Fr. Francis Sayre.

He will give a poetry and drama recital in Washington for Mr. Howes is expected to return to Perth at the end of September.

C.M.S. FEDERAL BUDGET REDUCED

The Church Missionary Society Federal Council at its annual meeting last month adopted a reduced budget for the twelve months commencing in July this year.

Despite this provision was made for sending out nineteen new missionaries to many different parts of the world.

The cause in the September, the Reverend E. D. Cameron, said: "The immediate opportunities before the society, especially in Asia, and the rapidly changing climate in these countries combined with the time for action is now and not in five years time."

He said that C.M.S. decided to reduce the budget because of reduced missionary giving throughout Australia.

Economies had been introduced in the administration budget at home.

The cost of maintaining missions overseas had increased because of the high cost of living in the world where C.M.S. had missionaries, and for food, clothing and daily needs had risen.

MAN APPALS
Mr Cameron said it was difficult to pin-point the reasons for the decline in giving; however, it was obvious that the many appeals for food and famine relief were a challenge to Christian concern.

G.F.S. DOLL EXHIBITION

FROM A CORRESPONDENT

Melbourne, September 2
Dolls and more dolls filled the soft toys: 1100 of them crowded the G.F.S. Hall, Spring Street, Melbourne, on August 16 and 17 for the Doll and Soft Toy Exhibition organised by the society.

Dolls from a quarter of an inch to over three feet tall, an array of bride dolls that made the Juniors gape, over a hundred in national costumes, ten dolls, baby dolls and the old-fashioned peg dolls composed with gowns, cloths and weird animals in felt, wool and material.

One attraction was for those owned by the entrant and the other those dressed or made by the competitor.

WINNERS

Certificates decorated with a small doll were given to individual winners and permanent winners and permanent winners with the highest number of points on each age group.

The branch from Church of the Ascension, Macleod, won the national costume doll, the high, the Intermediate section, the full length doll, the North Footscray, the Open section.

Girls streamed into the hall, full of admiration for the exhibits and acclaimed it one of the best events yet held.

ALL W.A. CHURCHES CALL FOR PRAYER

FROM OUR OWN CORRESPONDENT

Perth, August 25
Leaders of the Church in Western Australia responded to the news of the invasion of Czechoslovakia by calling on the people of this State to pray for peace on Sunday.

In calling for peace the leader said: "In this time of fear and uncertainty, we call on you to pray to the Father of all who is the God of Peace, that he might cast down the walls of pride and bring about peace which is the work of justice."

ALL SIGNS
A unique feature of the letter was that it was signed by two bishops, a Roman Catholic Archbishop, an Archbishop of the Greek Orthodox Church, a Bishop of the Protestant denominations and the Society of Friends.

The Jewish Rabbi was unable to be contacted before the letter was published but has since associated himself with its contents.

COPTIC PRIEST FOR AUSTRALIA
The head of the Coptic Church in Cairo, Egypt, has appointed Father Mina Lahib as Coptic priest for the Coptic community in Australia.

The first ordination on which a Coptic priest has been specially ordained for service outside Egypt.

Father Mina, who is married and has three sons, is expected to arrive in Australia this year.

A CENTURY OF WORK AT ROSARIO

S BARTHOLOMEW'S Church, Rosario, Argentina, one of the oldest Anglican churches in South America, is at present facing a new challenge for its future work.

Its rector is an Australian, the Reverend R. Upton, originally from S. Paul's, Chatswood, Sydney, who has worked in the Diocese of Tasmania, in England, and as a Mission to Seamen Chaplain in Europe and South America.

While services are still held in the Spanish language each Sunday, Mr. Upton sees the need to turn to Spanish work and services.

A Spanish service was held on June 16, the first for several years, with 60 people present on a cold and wet morning.

S. Bartholomew's, "Iglesia Anglicana de San Bartolomé", celebrated its century this year on May 24.

Both the Anglican Bishop of Argentina and Eastern South America, the Right Reverend C. J. Tucker, and the Roman Catholic Archbishop of Rosario attended the thanksgiving service.

Bishop Tucker has no doubt that the next ten years will see the transforming of the Church of England in Argentina into the Argentine Anglican Church.

"A Church taking its birth from the earlier faith of the early Church, nurtured in a particular English way at Canterbury, becoming world-wide as Englishmen travelled and settled in many different lands, and finally taking on the stamp of some of the national characteristics of those countries."

"What an Argentine Anglican Church will exactly look like we don't know, though clearly its worship and witness will be carried on in several different languages: Matiao, Toba, English, Spanish, this last increasing no doubt as the others decline."

Rosario, a natural deep-water port, was selected by the Argentine Confederation last century as a terminal of a railway system to develop the interior of the country.

COLONISTS

Following the Treaty of Friendship, Commerce and Navigation of 1825, many British people settled at Rosario.

As many of these were Church of England people, the South American Missionary Society (established in the extreme south of the Argentine since 1835) made an offer of £200 per annum towards the stipend of a chaplain for Rosario.

On April 23, 1868, the offer was accepted, a room was rented and the next month the Reverend W. F. Coombe began work with a congregation of 18.

S. Bartholomew's continued to be subsidised by S.A.M.S. until 1893 when it became an independent chaplaincy.

In 1870 a corrugated iron church was purchased for £250 and used as a temporary place of worship.

The foundation stone for the present church was set on January 1875.

Its walls are of brick of English dimensions made in the Argentine Railway; the roof is of machine-brought-in to the Centing roof woodwork is of South American origin.

The nave was completed and dedicated on August 6, 1876.

The church was consecrated and the building consecrated by the first Bishop in Argentina, the Right Reverend W. H. Stirling, on S. Bartholomew's Day, August 24, 1876.

In the years following the building was beautified by stained glass windows, brasses and fittings in memory of chaplains and members of the congregation.

Memorials of two world wars include a porch, church hall, organ and a stained glass window.

DAY SCHOOL

The Reverend W. F. Coombe, the first chaplain, not only built the church but also established the Day School.

He was succeeded in 1878 by the Reverend F. N. Lett who not only ministered to immigrants of all nations but developed Rosario as a centre from which to minister to many other areas in the district.

Mr. Lett held the first Anglican service in Spanish at Rosario in 1879.

The Spanish work was afterwards developed considerably and two or three years later he reported a Spanish Church-forming service taken by Bishop Stirling, the church being filled to overflowing.

With his death in 1884, at the age of 42 from fever, the heroic pioneering period came to an end and that of the settled chaplain began.

The Reverend G. A. S. Adam, who succeeded Mr. Lett, faced another cholera epidemic but built a church hall and became a pioneer in German, Swedish and Norwegian from time to time.

In 1897 S. Bartholomew's Church became independent of the South American Missionary Society.

A great buzzer and other measures were taken to pay off the large church debt.

There was a Sunday school, the Reverend F. O. Spanton, spoke the first languages which was very valuable in developing the missionary side of the work.

There was a Sunday school of 200 children at Talieres (Central Argentine Railway Workshop) held in the afternoon, half in English and half in Spanish, of which he was in charge.

A Camp Chaplaincy was developed for out-lying centres by the Reverend T. Plant from 1899 to 1902: the total number of worshippers was 1,782 and the communicants 206.

The Women's Diocesan Association was founded by Bishop Every in 1910.

The chaplaincy work grew steadily under a number of chaplains: the Mission to Seamen at Rosario sprang from S. Bartholomew's where it was first housed in the church hall.

A Jubilee Thanksgiving of £10,000 to clear the church debt was made during the term of office of the Reverend A. W. Allen who succeeded in 1926.

The Reverend R. S. Lord took his place in 1935; a radio-electronic organ was purchased in 1938 to replace the one installed in 1919.

The arrival in 1945 of the present incumbent, the Reverend C. J. Tucker, brought a new era.

He was appointed canon in 1958 and became a vicar in 1964.

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years service, the longest of any Chaplain of S. Bartholomew's Church during the century of its existence.

The next appointment of a chaplain came from the Mission to Seamen: the Reverend R. P. Upton being appointed as Rector of S. Bartholomew's and Chaplain to the Mission to Seamen.

He was assisted on December 1967, by the Right Reverend C. J. Tucker, acting as Archdeacon J. Gould and Canon R. S. Lord.

Other church leaders were present: the Roman Catholic Archbishop, Barch. Meth. and German churches.

The next Sunday a Centenary Appeal has been launched not just to maintain the work but to extend the Mission of the Church of God in Rosario.

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SOME BOOK BARGAINS

THE ANGLICAN Book Department offers the following, many of which are now obtainable in the bookshops.

A LAYMAN LOOKS AT THE CHURCH, by Sir Kenneth Grubb. This famous paperback by the President of the C.M.S. and Chairman of the House of Laity in the Church Assembly has been out of print for over a year. We have been fortunate in obtaining a few copies. Sir Kenneth speaks with complete frankness from a unique vantage point.
Price: 50.85 (including postage).

OUTLINES FOR YOUNG ANGLICANS, by R. Minton Taylor. Here is an impartial, well-written account of the History of the Church of England, how we got the Book of Common Prayer, and sections on how to pray and the meanings of "Catholic" and "Protestant" in the Anglican tradition. The author has accomplished the extraordinary feat of writing in a way that transcends churchmanship, giving this little work the widest appeal.
Price: 30.35 (postage included). (Less 20% to members of the Church of England Information Trust.)

THE COMMUNIST WAY OF LIFE—AND THE CHRISTIAN'S ANSWER, by John S. Moyes. This is the second edition of the well-known booklet by Bishop Moyes, first published in 1952. It is regarded as one of the most direct and simple treatments of the subject ever printed.
Price: 50.25 (including postage). (Less 20% to members of the Church of England Information Trust.)

PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962, complete with Reports, Resolutions and CANONS.
Price: £1.50 (postage included).

CHURCH OF SOUTH INDIA: BOOK OF COMMON WORSHIP.
Price: £1.50 (postage included).

VOTING IN DEMOCRACIES, by Enid Lakeman and J. D. Lambert. (Slightly shop-soiled dust jackets. Ordinary retail price £3.90.)
Price: £1.00 (postage included).

NEW TESTAMENT LETTERS, by J. W. C. Wand. (Slightly shop-soiled jackets.) (Ordinary retail price \$2.00.)
Price: \$1.00 (postage included).

NEW TECHNIQUES FOR CHURCH FUND RAISING, by O. A. Pendleton. A few copies only of this standard work. (Slightly shop-soiled jackets. Ordinary price \$6.00.)
Price: \$3.00 (postage included).

LIFE AND LETTERS OF WILLIAM TEMPLE, Archbishop of Canterbury, by F. A. Iremonger.
Price: £1.20 (postage included).

A CENTENARY HISTORY OF MOORE COLLEGE, by Marcus L. Loane.
Price: £1.00 (postage included).

WISDEN'S CRICKETER'S ALMANACK, 1968, 105th Edition. A few copies only.
Price: \$3.95 (postage 25c).

S. Bartholomew's Church, Rosario.

Reverend F. V. Coves once more gave the church the advantage of a chaplain equally fluent in both Spanish and English.

He formed a Young People's Fellowship which brought the young members of the congregation and their friends together in a way that had not been seen for years.

The Women's Diocesan Association took on a new lease of life and became a source of spiritual and material assistance to the church.

The nationalisation of the railways and the Port of Rosario resulted in the migration of a large section of the British community to Buenos Aires and Europe.

This has a serious effect on Anglican activities in 1957 that there was no chaplain for either S. Bartholomew's or the Missions to Seamen.

A meeting held to consider the situation decided that those two Anglican entities should share a chaplain.

JOINT POST

In December, 1957, Mr. Coves accepted the joint post and resumed the periodic services which he held in Venado Tuerto, Córdoba and Los Cocos.

He was appointed canon in 1958 by Bishop Evans and carried out the joint ministry until 1966 when he found it necessary to resign from the chaplaincy of the Missions to Seamen.

He retired in 1967 after 22

BISHOP'S PALACE FOR COMMUNITY

ANGLIAN NEWS SERVICE
London, August 23

The complete restoration and redecoration of the thirteenth-century Bishop's Palace at Wells is now being undertaken by the Church Commissioners, and it is hoped that the work may be finished in the autumn when the room will be available for hiring.

The centre block of the Bishop's Palace, containing what might be termed the "state apartments", has long since been found unsuitable as living accommodation for the bishops, and a self-contained house for the bishop was made in the north wing of the Palace in 1956.

Since then the centre block, containing the undercroft, main staircase and hall, long gallery, large drawing room, and two smaller rooms, have remained empty.

RESTORED ROOMS

During recent years it has been used, so far as its limitations permitted, for functions of various kinds, but it has always been the wish of the present bishop Dr. Edward Henderson, that this part of the palace should be restored and be of service to the diocese and community at large. The restored rooms will, administered as a charitable trust.

At the Centenary Thanksgiving service at S. Bartholomew's, Rosario, on May 24, 1968: The Bishop in Argentina and Eastern South America, the Right Reverend C. J. Tucker (centre); the Roman Catholic Archbishop of Rosario (third from left); the Rector of S. Bartholomew's, the Reverend R. P. Upton (third from right); and the Archdeacon of the River Plate, the Venerable J. Gould (second from right).

15,000 PEOPLE AT WHITE CHURCH CELEBRATION HEAD TOWARDS END OF LAMBETH

ANGLICAN NEWS SERVICE

London, August 30

Sixty pairs of Bishops gave Communion to 15,000 churchpeople at the grand open air celebration of the Lambeth Conference held at the White City Stadium, London, on Monday evening, August 19.

The service, held in connection with the Lambeth Conference, was offered in "Thanksgiving for the Progress of the Gospel".

An altar, covered by a simple canopy, was placed in the centre of the green.

The people occupied the whole of the area facing it.

Blocks of choirboys from many London parishes sat in the seats behind.

The first procession consisted of the consultants, the observers from other churches, and the Bishops of the Anglican communion in red chimeres with their deacons wearing red stoles.

Then came the Eucharistic procession: the Bishop in fran, the Right Reverend Hassan Dehqani-Tafti, preacher; the Right Reverend Chiu Ban Li, epistoler, and the Bishop of Zululand, the Right Reverend Alpharaz Zulu, gospel-ter.

The celebrants were next: The Bishops of Dumedin, Tokyo, Nagasaki and Taiwan, the Archbishop of Uganda, the Presiding Bishop of the U.S.A., and the Archbishop, the Archbishop of Jerusalem, the Most Reverend Campbell Maclean, who, alone, was in cope and mitre.

The opening hymn, "O Worship the King", was then sung by the huge congregation.

SERIES I

The service was taken from Series I.

The epistoler and gospel-ter read the letters and the Bishop in fran for the sermon.

Eight different Bishops took part in the Intercession and Prayer for the Church.

The collection was taken up to be given to Christian Aid.

The Bishop administered the Sacrament to the communicants at the foot of the stairs.

They received standing while hymns, including "Bread of the

world in mercy broken", were sung.

Two of the hymns were sung to tunes from the Church in China: there were no Chinese Bishops present but the Christians in that country were not forgotten.

As the Bishops moved back to the altar the band played, "Deck thyself my soul in gladness".

The Archbishop in Jerusalem said it was the Christian's duty to make disciples of all nations.

In his sermon the Bishop in fran said it was the Christian's duty to make disciples of all nations.

Many leaders in the history of the world, he said, had had the same vision but their empires had not lasted.

DISUNITY

It was comparatively easy to understand large armies but the Christian way was much harder.

It was extremely difficult to make selfish men unselfish and to change loves rebels into

To-day the Church's greatest weakness was its disunity. This disunity was seen not only in the Church but in the presentation of the Gospel.

It was the difference between men in cope and mitre and men in white to interpret the Gospel for the world.

"We certainly have the duty to sit tightly in their family corners and oppose any kind of change."

Social problems also divided the Church: the rich and the poor, and the frightening increase of the world population.

"What is the answer to say to all this? Things may have changed and times may have changed but our message is still the same old, old story."

He was never intended to solve the problems of mankind but to cure his self-will, thereby abolishing the problems.

"We certainly have the duty to try and find the best ways of ex-

plaining the Christian message to the world so that it may be understood."

"But we must beware lest the goal generated by the sun of our apostolic mission should cause the water of life to evaporate completely, leaving us with desolate deserts to wander in!"

"While we must continually be on the look-out for new methods, and be ready to engage in self-criticism, let us realise that all methods, provided we are sincere, can be used by God."

"Whether the methods are traditional or modern, institutional or free-lance, ecclesiastical or so-called secular, God can and does speak through all."

"What is needed is a simple faith in God, believing that after all it is his universe, his Church and his calling."

"What he wants from us is as much of our loyalty as it is in our power to give, and then for us to go and make disciples of all nations."

The Archbishop of the Church depends on our obedience to this command."

NEW MEMBERS MEET IN A.W.C.C. WORKING GROUP

ECUMENICAL PRESS SERVICE

The presence of a woman and of a Roman Catholic priest at the Working Committee of the W.C.C. Faith and Order Commission made the annual meeting held at Sigtuna, Sweden, from July 21 to 24 more diversified than ever before.

The woman, Miss Christian Howard (Church of England), and the priest, Don James Munro, O.S.B. (Rome), were among the new members of the Working Committee chosen from the 135 commissioners.

MODERN ARTISTS' OLD TESTAMENT

ANGLICAN NEWS SERVICE

London, August 23

A fascinating exhibition of the "Oxford Illustrated Old Testament" by 22 distinguished contemporary British artists is now on view in the Diploma Gallery of the Royal Academy of Arts, London.

No attempt has been made to give a consistent style to the illustrations; that of the artists, among whom are Cori Radford, Edward Rawden, John Bratby, Edward Ardizzone and Carol Walker, is left to their own choice. The pictures should, of course, be studied with the Biblical passages which they illustrate.

The result is an impressive variety of pictures ranging from the earliest of Alistair Grant's Francis Haydon to the scenic splendours of Alistair Grant's pictures (particularly for Judges) and the dramatic portrayals of Carol Walker (such as the falling of Jericho).

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BISHOP TO TAKE NEGRO STUDENT

ANGLICAN NEWS SERVICE

New York, August 23

The Bishop of Long Island, the Right Reverend J. G. Sherman, and Mrs. Sherman, are taking a southern Negro high school student into their Cathedral home next month.

It is part of the Student Transfer Education Programme of the National Council of Churches.

Bishop Sherman says they have decided to do this because "it was one thing we could do in relation to the Negro people in the U.S. that we could be constructive and, and, we hope, helpful."

The student will attend the district high school of the upper-middle-class, predominantly white community.

The local school board had for three years refused to allow students of Negro race to attend their schools.

It has, however, changed its position since the New York Supreme Court ordered that school boards to accept such students.

COMBINED CLASS FOR DEAF CHILDREN

ANGLICAN NEWS SERVICE

London, August 23

The Episcopal Church of St. Clement, El Paso, and the Roman Catholic Diocese of El Paso have combined efforts to hold a Sunday school class for children who are hard of hearing or deaf.

The children are being taught by two experienced teachers in the sign language and how to help their deaf children more.

Evening classes are also held for adults who are learning the sign language and how to help their deaf children more.

KEW CHURCHES CONFERENCE

FROM A CORRESPONDENT

Melbourne, August 23

"This meeting achieved far more than we hoped for," said the Reverend Douglas Dargaville at the conclusion of the Churches Conference held in five sessions over the week-end of August 9 to 11.

The conference, which was arranged by the Kew Inter-Church Council, represented a team from the Victorian Council of Churches consisting of Dr. C. J. Wright and Mr. Dargaville.

It was designed with maximum audience participation in mind, and much of the time was spent in small groups discussing issues raised.

Seven churches participated: Anglican, Methodist, Presbyterian, Roman Catholic, Baptist, Salvation Army and Congregational.

The meeting began on the Friday night with an analysis of statistical information collected on the community in general and the churches in particular.

Commenting on the figures, a sociologist, Mr. N. Blake, Monash University, said that they indicated certain trends in the structure of Church membership. If followed through the Churches had arranged the conference as a pilot project to conduct a possible church local settings.

Observations from three other inter-church councils had attended and had indicated interests.

Commenting on the wide range of subjects discussed, Dargaville said that a remarkable degree of unanimity had grown, and that they had overcome many of the barriers which had stood in the way of their work.

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RELIGIOUS DISTRIBUTION IN CANBERRA

FROM OUR OWN CORRESPONDENT

Canberra, August 26

In a bulletin issued by the National Capital Development on the growth generally in Canberra, some interesting figures are given under the heading of religion.

The table below (it stated) sets out the present religious distribution of religious in Canberra, and the estimated distribution at the 250,000 population level estimated for 1980.

The figures also show a comparison with the average for the last time level estimated for 1980.

The bulletin added that this table showed that the predominance of religion in Roman Catholic.

The distribution of other religions also shows, as before, some significant variations from the major metropolitan centres.

YOUNG GROUP COUNCIL

Under a population heading, the table showed the increase in percentage had been most significant over recent years in the 15-19 years of age group.

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Religion	1954	1960	1965	1970	1975	1980
Roman Catholic and Catholic	25.2	27.1	28.0	28.2	28.4	28.6
Church of England	25.2	25.2	25.2	25.2	25.2	25.2
Methodist	10.8	10.8	10.8	10.8	10.8	10.8
Presbyterian	10.8	10.8	10.8	10.8	10.8	10.8
Unaffiliated	10.8	10.8	10.8	10.8	10.8	10.8
Other	10.8	10.8	10.8	10.8	10.8	10.8

In 1954 this group numbered

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In 1954 this group numbered

BY THE REVEREND N. M. CLOUT

uits

This image shows a blank, aged, light brown page, likely an endpaper or flyleaf of a book. The paper has a textured, slightly mottled appearance with some creases and discoloration, characteristic of old paper. The left edge of the page is bound, and the overall color is a warm, yellowish-brown.

