

CHURCH STANDARD

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ABM MEETING TAKES UP TORONTO CHALLENGE NEED FOR EDUCATION AT THE PARISH LEVEL STRESSED

FROM OUR A.B.M. CORRESPONDENT

The Australian Board of Missions at its meeting in Sydney last week considered the implications for the Australian Church of the Toronto document on Mutual Responsibility and Interdependence.

It resolved to suggest to the Primate that Standing Committee of General Synod be asked to accept full responsibility for planning and carrying out the response of the Australian Church.

The board felt that the missionary agencies should not be asked to act for the whole church in this regard.

The Archbishop of Brisbane, the Most Reverend Philip Strong, presided in the absence of the Primate who has left for England to attend the meeting of metropolitan and archbishops at Canterbury.

The Archbishop of Melbourne had also left to attend this meeting in England.

The board expressed the view that the missionary agencies of A.B.M., C.M.S. and the Anglican Missionary Council could not handle the challenge and in fact the whole Church in this way matter.

The board agreed to advise the Standing Committee of General Synod that it is prepared to undertake and carry out its share of the total commitment throughout the Australian Church for education in the Mission of the Church which it expects. Stalling the General Synod to initiate.

The Bishop of North Queensland, the Right Reverend Ian Shevill, laid before the board an outline of the missionary agencies of the total resources and needs of the Church in Australia and the board resolved to recommend to the Primate that it consider the Mission of the Church in Australia needs and the survey resources to be the survey necessity.

It further resolved that the appointment of a regional office was also necessary.

The board had before it a list of the needs of the Church in the South Pacific which had been received from Bishop Stephen Bayne.

The Missionary Commission on the previous day had arranged these needs in two of mission.

It was decided to advise the Primate that the projects listed in the first list totalling approximately £40,000 are an inescapable responsibility of the Australian Church and that the projects in the second list, totalling approximately £48,000 are, "a responsibility which is desirable the Australian Church accept where possible".

NEW DEMANDS

In addition to the Toronto document and the list of needs of the Church in the South Pacific, the treasurer reminded the board of the continuing need that the Church in Australia must meet.

Mr Gregory said, "It is imperative that the rate of contributions from the Church in Australia must be challenged to accept its responsibility to meet its needs."

The long dark shadow of the survey laid over the board's discussions. The survey has made it clear that the climate of the Church in the Australian Church in relation to missions is one of healthy ill-informedness and parochial-mindedness.

Mr Val Brown, Director of C.I.B.E. asked "Where is the motivation to come from to meet the needs of the mission? How are we to motivate the great mass of the Australian people?"

The Bishop of Adelaide, the Right Reverend T. J. Reed, said, "The most important thing we have to do is not going to people in the mission of the Church."

"Unless the preparatory educational work at the parish level is done, we are not going to succeed in any large scale missionary appeal."

The Bishop of North Queensland expressed for an expert survey to be made of the needs of the Australian Church.

The Archbishop of Perth, the Most Reverend G. Appleton, said, "We can surely find a way of proceeding" and I agree with the Bishop of North Queensland that a strong case has been made out for an investigation of the total situation in Australia."

The archbishop presided over the convention with the Archbishop of Melbourne who had said, "We must consider of the Church's knowledge gained by the 1963 Survey."

NEW GUINEA

During the board meeting the chairman, Canon F. W. Coalbridge, handed to the Archbishop of Queensland a cheque for £1,000, which was presented to the Australian Church by the New Guinea Mission since its establishment 70 years ago to £1,000,000.

At the opening of the session on Wednesday morning the exercise of the board as an exercise in prayer read the total list of missionaries in the area of the board's concern. Each and all were commended to the guidance and comfort of God.

At an informal buffet luncheon in the House of the Epiphany dining room on Wednesday a welcome was extended to new members of staff — to the Honorary Secretary, the Reverend A. J. Bagnall, and Mrs Bagnall; to the Principal of the House of the Epiphany, Mr Philip MacFarlane; to the chaplain of the House of the Epiphany, the Reverend John Helle, and the matron, Mrs Moya Helle.

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SYDNEY CHURCH ACCEPTS SCHEME FOR DEVELOPMENT

A £3 million multi-storeyed tower building is to be built on the north side of the historic S. Philip's Church, Sydney, immediately south of the Sydney Harbour Bridge. Annual revenue from the project is expected to amount to at least £25,000.

The S. Philip's parish council is to stand will be leased for a term of 99 years.

Immediately after World War II the parish sold for a profit £21,000 the old rectory building "Geopline", situated little over a hundred yards away at the corner of Margaret and York Streets. Of the proceeds, some £19,000 went to Moore Theological College and the balance to the parish. The site is now valued at many times the amount for which it changed hands.

The Sydney City Council has approved in principle the plans for re-developing the S. Philip's site.

In addition to the multi-storey office block, these plans envisage demolition of the present rectory, which stands next to the church, and building a new rectory



The Bishop of North Queensland, the Right Reverend Ian Shevill (right), is here seen during the setting of the foundation stone of the new S. Andrew's Church at Clancy on Easter Monday. Clancy has been the centre of the Brotherhood of S. Barnabas since its inception. (See p. 9).

H.M.S. GENERAL SECRETARY

The Reverend N. J. Keen has been appointed General Secretary of the Home Mission Society in the Diocese of Sydney in succession to Archbishop R. G. Fillingham.

This was announced last week by the chairman of the council, the Right Reverend M. L. Lounsbury.

The Home Mission Society provides extensive assistance for clergy, and other parochial workers, especially in new housing areas and in inner-city suburbs.

It helps to maintain chaplains who work in connection with the Courts of the Children's Court and the gaols.

It is responsible for the conduct of the Charleston Boys' Homes for boys committed by the Courts the Carramar Maternity Hostel for single girls; the Chesham parish nursing home and parish nursing service; and the Family Service Centre.

There are 180 full time workers in connection with these enterprises.

Mr Keen was ordained in 1955. He served a curacy at St. Oswald's, Haverfield, and then was incensed tenets at Holy Trinity, Concord, where he was Rector of Pittwater until 1962 when he became Assistant General Secretary of the Home Mission Society.

He will take up his new duties on May 1.

"SYNODS NOT MUCH GOOD": FIRST BISHOP OF GOULBURN'S VIEWS

FROM OUR OWN CORRESPONDENT

At the opening session of the Canberra and Goulburn diocesan synods held here last week, the bishop, the Right Reverend K. J. Clements, quoted words of the first bishop, Mesac Thomas, on synods.

Last week's synod was arranged so as to coincide exactly with the one hundred anniversary, to the day, of Bishop Thomas' arrival in Goulburn.

Bishop Clements said our first bishop was no lover of synods.

He thought of them as "an interruption to my more important diocesan work, for they consume a vast amount of time and strength, and with the exception of the pleasure they give in the meeting, our friends, which we always enjoy, they are not calculated to do much good."

Bishop Clements said he suspected that the same view was held by many of his successors, as well as most of the clergy and laity, had from time to time been inclined to sympathise with these sentiments.

But they had, he hoped, at least granted that synods are, in any necessary evil. For despite the fact that the Church ordered in next week's issue of THE ANGLICAN.

By the Bishop of Riverina, the Right Reverend H. G. Robinson.

He urged patience in current moves for Christian amalgamation, stressing that there was ample scope for the teaching of the Gospel under existing conditions.

He referred to the steady expansion of the past century in the Canberra and Goulburn dioceses, and said that in the century the wonder child of amalgamation, with hargraving and like-wise, would come the Church.

CENTENARY SERMON

As did not want our Anglican heritage to be sold for a "mess of ecclesiastical potage", Bishop Robinson said he was well aware that such comments these days were not very popular, but he urged care and patience in all these matters. (The full text of his sermon will be printed in next week's issue of THE ANGLICAN.)

The special centenary dinner was given at the Canberra and Goulburn diocesan synods.

Goulburn, April 13

K. J. Clements, quoted words of the first bishop, Mesac Thomas, on synods.

attended by the 300 clergy and 100 delegates of synod. Bishop Clements presided.

Guests included the Roman Catholic Archbishop of Canberra and Goulburn, Archbishop O'Brien, and his coadjutor, Bishop Cullinane; also representatives of the Methodist Church, Salvation Army, Ministers' Fraternal, and Goulburn City Council.

Bishop Clements appealed to all present if any knew of the whereabouts of Bishop Mesac Thomas' original buggy which he had left on his visitations.

It was made in such a way that it could be dismantled to get across streams and rivers.

He had heard it had finally finished up in some undertaker's yard, but had then been lost sight of.

The Mayor of Goulburn, Alderman E. J. McDermott, observed that the undertakers generally "did not keep things very long". It was somewhat doubtful if the odd buggy would ever be found.

with a new hall and parish office, on the south side of the site. The sandstone of which the present rectory is built is expected to be used for the new one.

It is probable that the present parish hall will be "recreated" elsewhere in the Diocese of Sydney. Built of Hawkesbury sandstone, it is of pleasing proportions and some architectural merit, and would be eminently suitable for use as a church.

A Sydney correspondent writes

S. Philip's has been the subject of much gossip and speculation since the death of its last incumbent, the Venerable T. C. Hammond, in November, 1961.

One of the oldest parish churches in Australia, it enjoys an outstanding Evangelical tradition. The population of the parish has shrunk steadily during this century, like that of the other two famous Sydney city churches, Christ Church, St. Laurence and St. James' King Street. Unlike the other two, S. Philip's has not maintained anything but a very small congregation.

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The Assistant Bishop of Melbourne, the Right Reverend Leonard Mulford, receiving ceremonial kava at the Kava ceremony at Wailuka, Melanesian Settlement near Suva, Fiji, Diocese of Polynesia, Easter Monday. This was an historic occasion as the first Solomon Islanders to land in Fiji came virtually as slaves "blackbirds". (See also page 8 and page 12).

THE ANGLICAN CHURCH AND NATURAL HANDICAPPED CHILDREN

Incorporating the Church's stance
THURSDAY APRIL 16 1964

GOD'S HANDICAPPED CHILDREN

There is a hint of superiority in the very most of us as the adjective "medieval" is used in conversation. When we refer to a contemporary social system or nation as "medieval," we mean that it is at least unenlightened and inefficient. Usually, the word "medieval" carries an intimation of a lack of concern for humanity as well. We regard ourselves as more enlightened in every way than our medieval forbears, especially in the fields of education, medicine, public welfare generally.

In truth, however, Australian society today is in at least one of its aspects cruel, devoid of compassion and charity, wickedly unjust and grossly barbarous, and exceedingly stupid — by comparison with any of those European or Oriental medieval societies to which it regards itself as so superior. That aspect concerns our attitudes and actions towards physically and mentally handicapped children.

The village idiot of medieval literature, like him who was lame, lived in something like Paradise, when his life is compared with that of Australia's handicapped child today. The medieval village community might have been poor by our standards. Food might usually have been scarce, and the winters in the northern winter. Hours of work might have been long, productivity low. But at least there existed in each of these communities some kind of community feeling and of social consciousness. The medieval village was, and strong, in the smallest and poorest of them, to embrace, to cover and to care for the handicapped. The mentally and physically afflicted were in and of the whole community, and the medieval village's sense of responsibility and compassion was so strong that its members with even arranged outside were regarded as in an especial sense under the direct protection of God.

It is estimated that there are in Australia today upwards of a hundred thousand children and young people under the age of twenty who are physically or mentally handicapped, in one way and another, to such an extent that they cannot be trained or educated through the normal public or private school systems. Their children are physically and partially-sighted, brain injured, retarded, paraplegics and several other categories. There is good reason to suspect that the estimate of one hundred thousand is too low, and that the number of blind and young people in need of specialised education and training is nearer one hundred and fifty thousand.

The general public has no sense of the true number of children involved, or the best way to help them, or what this help might mean in terms of equipment, buildings, training of special teachers and finance generally. All this information is available in the Commonwealth Office of Education and the several State Departments of Education. We state as a fact that every Minister for Education in Australia for at least twenty years past, and every Minister for Education, with his predecessor, as Ministerial head of the Commonwealth Office of Education, has had the facts brought to his attention at one time or another.

There may be some excuse for the chief of which is selfish stupidity — for the ignorance and inactivity of the general public. There is no excuse whatever, by any Christian criterion, for the inactivity of these several Ministers of the Crown. There are men who, knowing the facts, could have said and done much. Instead, for reasons which we regret to say strike us as contemptibly ignorant, they have done nothing. You can swing enough votes to win an election by offering five millions for science laboratories, or an increase in child endowment but you do not get any votes by spending public money on the treatment of physically handicapped children even to "medieval" standards.

Only such exceptions as the superb work of Dr G. E. Phillips have palliated the sombre story of Departmental indifference in Australia. Only the heroic efforts of parents immediately concerned have even started to bring the facts to the consciousness of the general public. What would dismay the least enlightened medieval serf, however, is the way in which the organised Churches have done nothing. Apart from some fine work by the Roman Catholic Church, which informed Rome, the Churches today do nothing to tackle the problem, just what does any other denomination do? Who has ever heard of any Anglican synod even discussing this matter? It is hateful to ask what it must be and how it must be, but there are no bigger collections, or increased pledges, in the Church today doing what she did in medieval times. This is not to suggest at all that we Anglicans should accept responsibility for the plight of these physically handicapped children. Like the schools and hospitals which the Church pioneered in the West, this job is so big that only the whole community can tackle it, ask what on earth the Church has done to try to solve that community effort? Is not that, at least, our duty?

Or have we become the Australian neo-Tory Party at Prayer and forgotten Our Saviour's words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?"

"Everything which touches the life of the nation is the concern of the Christian."

— Dr Geoffrey Fisher

Choosing Vest Dean

Three Deans of Sydney in the past 17 years and yet only two have been chosen by the laity. This is the uneven pattern of the Anglican Church, that Bishop A. W. Goodwin, who has been Dean of St. Andrew's since 1938, returned to England in July, 1963.

The first dean, the Very Reverend W. M. Cooper, was in office for 44 years—from 1858 until 1902. The post was vacant for 10 years until the Very Reverend A. E. Thompson was installed in 1912 and served for 24 years until 1936. Again the post was vacant for just 10 years. The Very Reverend Stuart Barton Babbage became the third dean in 1947, and, as an outspoken commentator on public affairs, he is probably the recent dean best remembered in city outside the Church. He believed the Church should get right on with the modern world and swing an occasional punch. Dean Babbage left for Melbourne in 1956, to become Dean of Melbourne and is now in the United States. He was succeeded as Dean of Sydney by the Very Reverend Eric Pitt Rivers, who took office in 1958 and was elected to the post in England, who took office in 1962, when he became Archbishop of Wollongong.

Bishop Hudson, six consecrated in England in 1960 to become dean of Sydney, was the first bishop. It was generally understood that he would become Dean of Sydney, but he was elected to the post of Dean of Wollongong. The dean of the diocese and that of the status of a dean in the Anglican Church. But, after acting as dean during Dean Pitt Rivers' absence, he was elected to the post of Dean of Sydney in October, 1963. He is now acting as a coadjutor bishop.

It is believed, however, that the new appointment will restore the post of Dean of Sydney to its former status, and that it will be given to a young man, with a strong administrative and intellectual gifts somewhat of the order of former Dean Babbage.

It was disclosed in the last session of the Sydney synod that the cathedral is in such financial difficulties that even economies in lighting and cleaning arrangements have had to be introduced.

The synod agreed at that time also to relieve the cathedral from the payment of the assessments levied on other parishes and from the financial responsibility of the diocese. Before the synod's previous identification with it seems clear, that the cathedral is in a very poor financial position, and it needs the leadership of an able administrator.

In any case, the population growth of Sydney, particularly in the new housing areas, would appear to demand the full-time energies of the cathedral bishops to take some of the burden off the other parishes. In the case of the Very Reverend A. E. Thompson, who frequently acts as administrator of the diocese of the decision to send him to Melbourne in 1963, the year for the metropolitan of the Anglican community to meet every two years, Archbishop George in England this month to attend the first of these conferences.

It is in making these comments I am rushing in through angels and others far to tread. The cathedral is in a very poor financial position, and it needs the leadership of an able administrator. The dean of the diocese and that of the status of a dean in the Anglican Church.

A Lead in Parish Centres

Two parishes in the Diocese of Canberra and Goulburn, the Anglican Diocese of Canberra and Goulburn, have shown bold enterprise in the use of their own resources in designing offices and meeting-rooms near their old-fashioned churches. The parishes are St. Andrew's, which has introduced the new design, and St. John's, which has introduced the new design.

These parish centres have been erected by St. Andrew's, Bishop of Canberra and Goulburn, and St. John's, which has introduced the new design. The parishes are St. Andrew's, which has introduced the new design, and St. John's, which has introduced the new design.

RELIGIOUS BROADCASTS

(Services which are conducted by Anglicans are marked with an asterisk)

SUNDAY, APRIL 19:
8:00 a.m. St. Andrew's, Sydney.
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HOLY LAND PILGRIMAGE

FROM A CORRESPONDENT

Thirty-six pilgrims, a very large proportion of them Anglicans, under the leadership of the Bishop of St Arnaud, the Right Reverend A. E. Winter, embarked on a pilgrimage to the Holy Land by the s.s. "Canberra" on February 25.

At Colombo the bishop was able to renew his friendship with Archbishop Arambuge de Soysa, one of the Anglican over-seers appointed by the Archbishop of Canterbury for the Vatican Council. He had been much impressed by the ecumenical outlook and friendly manner of Pope Paul, and looked forward to the next meetings.

The real pilgrimage may be said to have begun when the group disembarked at Alexandria on March 13 on route for Jerusalem. The pilgrims, the Coptic Church built over the traditional site of the dwelling of the Holy Family when in Egypt.

Trying to Jerusalem after receiving the Holy Communion at All Saints Cathedral, Cairo, they landed in pouring rain at the airport, and were then taken to the Capitol Hotel just by St. George's Cathedral.

On their first day they were shown the extensive excavations at Jericho, which is about the place where hundreds of Arab refugees are housed, most of them with no very hopeful future in front of them.

Then on to the Dead Sea which was a lovely sight in a late afternoon spring, and a glimpse was obtained of the caves where the Dead Sea Scrolls were discovered.

VIA DOLOROSA

The first morning, fittingly enough, the group of pilgrims walked the Via Dolorosa, halting at the various Stations of the Cross, where appropriate Scripture readings and prayers were given. Here a book issued from our own St. George's Cathedral was most useful.

One of the lovely churches visited the same morning was the Crusader Church of St. Anne by the pool of Bethesda.

The Church of the Holy Sepulchre was undergoing extensive repairs, as it was damaged in the recent troubles, as was the Dome of the Rock, and incidentally our own St. George's Cathedral, where the pulpit was destroyed by a trench mortar.

But the Holy Sepulchre has long received much attention, and this is at last being given.

The Arab world has contributed a vast sum to the repair and renovation of the Dome of the Rock; it is a lovely building, and though it now resembles to the nose of a workman, I recall it as a prayerful place with an atmosphere all its own.

This "Rock" is, of course, the "threshing floor of Abimelech the Jebusite" which David purchased and it is where Abraham is reported to have offered sacrifice.

By permission of the Orthodox Patriarch, obtained through

Archbishop MacInnes, the leader of the pilgrimage, the Bishop of St. Arnaud had the privilege of celebrating the Holy Communion at the Church of the Holy Sepulchre on March 19.

This was in the Chapel of St. Abraham, just above the traditional site of Calvary. He was accompanied by the pilgrims, the number that was able to fit into the small chapel. Two days earlier he had the same privilege at St. George's Cathedral.

The Archbishop in Jerusalem, who knows the country there, his father was bishop there more than 30 years ago came to address the pilgrims at the Cap-

itol Hotel and gave an interesting and factual account of the different elements in the tense situation existing there between Jordan and Israel, in both of which places his work lies.

The pilgrims were well received in both Israel and Jordan, and were impressed particularly on the great care and attention given by John Attieh of Simon Tours, whose work as courier was excellent.

On their last night in Jordan, the pilgrims went into the olive grove under the light of the moon looking over the city as the Disciples would have done centuries ago.

S.P.C.K. SUNDAY, APRIL 19

THE Archbishop of York said recently: "Within the next few years we shall be able to teach 350 million adults to read for the first time. What a thrilling programme!"

"I have no doubt that the Communists have laid their plan to do this 350 million part an opportunity to read for the first time. What a thrilling programme!"

"What is the Christian Church doing about this? Are you in this battle?"

People would like to be in this battle, but do not know what to do. Next Sunday, the Third Sunday after Easter, April 19, we are to have the opportunity of helping.

The 265-year-old Society for Promoting Christian Knowledge, popularly known as S.P.C.K., is making its annual appeal throughout Australia on that day.

It is our agent in the field of literature in native languages throughout the world.

As the quotation shows, an enormous number of people in South-East Asia, are reading for the first time, so the demand for literature has increased enormously and the Church does not just stand by and let the position go by default.

Christian literature must be there for people to read as well as that supplied by other organisations.

S.P.C.K. is also developing the use of all the modern methods of communication in order to spread the Christian faith—newspapers, radio, T.V.

As an example, the society has been helping a newspaper in Uganda called the "New Daily" which is published by the native Anglican Church there.

It comments from the Christian standpoint on current affairs of all kinds, as well as providing

devotional articles, news of the Church, and other subjects of interest to African people.

The demands that are made on S.P.C.K. have increased by leaps and bounds, so our support

of the society must increase accordingly.

Support of membership of S.P.C.K. may be obtained from the Australian Secretary, the Reverend C. N. Thomas, St. Agnes' Vicarage, Glen Huntly, Melbourne.

At the reception at Watlins Mission Settlement, Diocese of Polynesia, to the Bishop of Melanesia and Bishop Leonard Alfred on Easter Monday, Left: Bishop Leonard, Interpreter, the Reverend Kallipana (Tonga), the Bishop of Melanesia, the Bishop of Polynesia, the Bishop of the main-island. (See story, page 1.)

UNITED SERVICE TO OPEN HOSPITAL CHAPEL

FROM A CORRESPONDENT

Melbourne, April 13
The Royal Park Psychiatric Hospital will be the scene of an unusual service of dedication on May 10, when an interdenominational chapel will be officially opened by secular and religious authorities.

The secular ceremony will be performed by the Minister for Health, the Honorable R. W. Mack, and the Chairman

of the Mental Hygiene Authority, Dr. E. Cunningham Da. This will be followed immediately by the blessing of specific furnishings and ornaments to be used by various denominations.

One of the unusual features of the chapel is its revolving sanctuary which provides for the use of different religious traditions.

The short perspective blessings will be performed jointly by local hospital chaplains and their senior church representatives. The music will be provided by the University Church Singsong.

This service, deliberately planned for the Week of Prayer for Christian Unity in the churches will include combined use of a prayer for unity approved by church authorities.

The architect, Mr. Brian Dowling, will read the occasional scripture.

The foundation stone of the building was set in October, 1961, and was built by the combined donations of government and private citizens. Many of the furnishings were built by the staff and patients of the Ballarat Psychiatric Hospital.

This chapel is considered to be the first separate building designed for religious use in mental hospitals and is a symbol of the new attitude toward the mentally ill in the State of Victoria.

EDITOR HONOURED

FROM OUR OWN CORRESPONDENT

Melbourne, April 13
After almost eight years as Editor of the Melbourne Church of England "Messenger", Canon L. L. Nash relinquished that position as from the end of March.

A number of those concerned with the "Messenger" in various capacities accepted the invitation of the Archbishop of Melbourne and Mrs Woods to a late afternoon gathering to meet Canon and Dr Gwen Nash.

His Grace spoke briefly, expressing good wishes to the canon, and in view of the added leisure that giving up the editorship might mean, presented him with a book.

The new Editor of the "Messenger" is the Reverend John Wagsaff.

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HONEY

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The pilgrims with the Bishop of St Arnaud, the Right Reverend A. E. Winter, and Mrs Winter, photographed in Jerusalem last month.

DELTA AREA TASK FORCE

U.S.A. CHURCHES SEEK AID

ECUMENICAL PRESS SERVICE

Geneva, April 13 (The National Council of Churches in the U.S.A.) will send a task force of men and women into the Mississippi Delta area to fight what is termed "persistent" poverty and racial injustices.

Members of its General Board have continuously to concentrate aid in a fifteen-county area of Mississippi, where, because, in the area, "manic" funds in full display—chronic poverty and discrimination and destitution.

The programme will have an initial budget of 250,000 dollars to finance 15 field workers, director, and administration.

A portion of this will be sent to the United States. The remainder the council will carry through the Projects Liaison Committee, to its member Churches by the World Council of Churches.

RACIAL INJUSTICE

The listing would mark the first request for aid handled through the ecumenical body for a relief project in the United States.

The Delta Project was proposed to be headed by Dr. Fine, Charles Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.A., who stressed the parallel problems of poverty and racial discrimination.

Racial injustice is compounded by the vast economic gap between the affluent majority and the oppressed minority within the nation," said Dr. Carson Blake.

Dr. Carson also stressed the parallel problems of poverty and racial discrimination.

The Delta Project was proposed to be headed by Dr. Fine, Charles Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.A., who stressed the parallel problems of poverty and racial discrimination.

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CROSS SENT TO U.S.

COVENTRY SERVICE

ANGELICAN NEWS SERVICE

London, April 13 (The Coventry church cross, which was a famous symbol of international Christian reconciliation, was flown to the Coventry Cathedral for the first time since November, 1940.)

Three days before it was removed from its place in the ruins of the cathedral, the cross was destroyed by German bombs.

It was placed on the altar of reconciliation, the words, "Father forgive," engraved in the stone wall behind it.

Since then, countless pilgrims have worshipped before it.

On March 31, in a service of dedication, it was placed in a permanent place in the Coventry Cathedral.

The cross was flown to the United States where it will form part of the Protestant and Orthodox prayer at the New York World Fair.

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LATIN IN AFRICA

STUDY HELD AT KITWE

ECUMENICAL PRESS SERVICE

Geneva, April 13 (Forty delegates from East, Central and South Africa, met at a week-long study at Kitwe, Northern Rhodesia, to discuss actively involving the laity in the life and work of the Church.)

The consultation on lay training, held by the World Council of Churches and the World Alliance of Reformed Churches, was held at the Mt. Kenya Conference of Churches.

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PIGRIMAGE OF YOUTH

DANCING AT GUILDFORD

ANGELICAN NEWS SERVICE

The "block," successor to the "blake" as the teenagers' dance centre, was danced in the grounds of Guildford Cathedral on March 30, when 2,200 young people came to the cathedral for its third annual youth festival.

They started arriving in the early morning and brought with them their own musical players and guitars.

They sang and performed various dances to keep them warm in the icy wind that swept over St. Hilary where the cathedral is located. Some had walked long distances.

The Bishop of Guildford, the Right Reverend G. E. Keiringer, watched the dancing and talked to the pilgrims.

He spoke to about 30 young people from Godalming Anglican Church, who had walked 10 miles from Godalming during the day.

Groups from dozens of parishes came to the cathedral grounds and the picnic lunches. Periodically they jumped up and danced the "block."

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THREE MEN IN A TENSE THE CAMEL'S NECK

By GEOFFREY MURRAY, DICARUS INFORMATION OFFICER.

A FAR-OF spot of white against the immense urban landscape is all that you see of the three-man tent where you look down from a rocky hill and let your eyes range over the long valley which stretches to Ounk al Jamal, the Camel's Neck, a search in the wastelands south of Constantinople.

At first, as your eyes quarter the huge scene, bounded by a ring of jagged mountains, you suppose that this is a recent project by the United Nations, a side from which all life has departed, and you wonder how anyone should pitch a tent in so desolate a setting. The loneliness, you think, must be absolute.

But presently, as your eyes grow accustomed to the scale, you discern amid the monochrome a scattering of new buildings hugging the earth and blending with almost perfect camouflage into the scene. They are spaced widely apart, as though isolation were something to be prized, but when you count up those who you detect you begin to realise that in this wilderness some hundreds of families are living.

LOVELINESS

Even so, the chief impression that remains is one of exceptional loneliness. When you move down from the pass and make your way by the roughest of tracks across the red of what was once a salt water lake you find that the desolate houses you noticed from above are mostly rooted in the ground, their walls of mud-brick and their roofs of straw.

In the lee of these wrecked buildings, roughly patched shacks, mostly of canvas, have been constructed and are the homes of each family. The people here a few sheep. This is their sole support. The site has dried up and the water is now covered, with a thin carpet of coarse vegetation. It is too salty and arid to permit starchy crops to be raised.

The community spread out around the Camel's Neck is one of the poorest in the world and is struggling for existence in a harsh climate—stagnant in summer, and plagued in winter by a bitter, saline wind-swept.

It was to help these people in their battle for survival that three young Americans, perched their white tent at the foot of a hill near Ounk al Jamal in September, 1963. There they have lived through out the winter—now their tent was blown down—but before the spring they hope to have completed several houses, each with two bedrooms and a living-room, for nine families on the plain.

These young pioneers are Max Kiniger from Ohio, John Bleicher from Pennsylvania, and Little Miller from Indiana. They are members of a Mennonite tent at Henschel, Tountant, almost an hour's drive from the Camel's Neck, where the Christian Community for Service in Algeria (CCSA) is conducting a demonstration farm—a farm-school for 30 as well as medical, social and educational work.

BRICKMAKING

The local authorities called the tent the attention to the desperate state of the people at the Camel's Neck and asked if they help this distressing situation in any way. Max, Dan and Little volunteered to say that they could be done and disappeared with their tent into the mountains.

With the aid of a grant from the Lutheran World Service Division of World Service they were able to buy a brickmaking machine and other necessary materials, and with these they started a housing project in which they have worked side by side with the people in the neighbourhood.

The men take it in turns to work on the houses, watched by scores of others who travel many miles to follow the progress of the venture. In this way the whole community is being

the coding of independence to given out every winter.

One of the biggest battles that these teams are fighting is against the Dr. Jean Mettau, from the Netherlands, who has been in the area in all manner of sufferers in a mobile clinic drawn up in the desert. He is a Dutchman, a farm at El Homble, told me that he was a veterinarian examination he finds two or three times a day to every day.

Dr. Mettau is able to use the X-ray apparatus in the mobile clinic is equipped. This is a considerable achievement in diagnosing the immense variety of complaints which, in common with the members of the other medical teams, he is confronted with daily.

Economic distress in Algeria is widespread that in many places two-thirds of the people have no work and are unable to support them and their families. This has compelled the CCSA to undertake a huge amount of relief work.

Over 100,000 thousands of school children in Constantinople, Bats, and in the Algerian area of CCSA's main responsibility — are fed every day at 8 a.m.

Military supplied to multitudes of children, particularly in the provinces where mobile medical centres are working, and are manned by voluntary workers. Hundreds of tons of clothing, including layettes for babies, are

ONCE upon a time, as the Roman historian Livy tells us, there was a city called Cincinatus. A patrician of high rank, he was called upon to cultivate his fields a short distance from Rome.

There was an invasion, almost to the walls of Rome, and the people were despatched a deputation to Cincinatus to ask him to lead them to the help of the city.

Gathering some volunteers from a scratch army he ordered the invaders to retreat. Returning to Rome with the cheers of the multitude in his ears, he promptly laid down his power and retired once again to his fields to till the soil once more.

In considering questions of Church administration, I always return to Cincinatus. He had to cope with the same problem that the ministry of the Church has been faced with ever since.

This is true especially of the episcopate, which in the Anglican Church is overburdened and over-embarrassed with administrative tasks, and is thus unable to effect on its pastoral task.

This distortion of priorities is a basic problem, seen clearly in a parish priest, under the pressure of a parish priest, first moment that he is called upon to give money and material aid to the poor.

And just as these supporters in distant places sink their differences and become one in the common purpose to help a community to establish itself, so have all those Church bodies which are called upon to work together in any way. Max, Dan and Little are no exception.

This programme includes medical work undertaken by four teams of doctors and nurses who are called upon to serve where they extend their service by means of mobile clinics which travel from place to place. Bread for the World's campaign.

Every day, in many places there is the only medical treatment available in the area. Hospitals stand empty for want of money to pay for the transport of 800,000 to France since

it is expected that well over 50 million tons will have been lost to the country through erosion and chert, further increasing the Sahel's drought.

Labourers engaged in this work receive their wages in the form of food, the greatest of which comes from the U.S.A. The ration is sufficient to feed a family of five, and in this way about 175,000 people are benefiting.

Moreover, those engaged on the project are learning skills which will be of use in similar reforestation enterprises elsewhere in Algeria and are now planning.

It is necessary to speak of so many trees planted and of the millions more that are being raised in the nurseries so that something of the scale of the operation can be suggested.

CCSA's director, the Reverend Hans Aurbach, a Methodist minister, has been in Algeria for about a quarter of a century, told me.

"But it is not in statistical terms that we regard our work. We look upon it as a personal service, being to a people in every respect.

"We are trying to stand by the people in their need, as best we can, to surround them with difficulties, and to help them to overcome them, as measured by figures. But it is, as we believe, a personal project which will be the planting of trees, during the present session. Before the programme

Eccelestical "By D. W. MENZIES His answer was to return to his farm and till his soil. We must not be afraid to do this. We must not be afraid to do this. We must not be afraid to do this.

Here it is a matter of principle. In the increasing complexity of the world, specialists are necessary. In the Church we have specialists also in many fields, including administration.

Sometimes this means complete withdrawal from a parish ministry in a day. But need it mean permanent withdrawal from a parish ministry in a day.

But need it mean permanent withdrawal from a parish ministry in a day. But need it mean permanent withdrawal from a parish ministry in a day.

And to emphasise this is not denotation, but promotion, would it not be wise to do the same with our bishops?

Let us be perfectly honest: Our Anglican ideal of ecclesiastical preferment are tainted and worldly. One excellent way of changing them is to let our parish work the end and summit.

A regular return of bishops to an ordinary parish would benefit the Church.

It would automatically raise the stipend and morale of the parish priest who is often the poorest of himself as an inferior being.

And so, in my experience, though there are so many in articles and committees and in committees and meaningless social functions, and in committees and meaningless social functions, and in committees and meaningless social functions.

All this is no news to any thoughtful Anglican. The trouble is, what can be done about it? The answer is, to go back to our whole concept of what is the purpose of the ecclesiastical world.

Let us return to Cincinatus. Our problem is a problem of the same kind. Let us return to Cincinatus. Our problem is a problem of the same kind.

STUDENTS AT KHARTOUM

ECUMENICAL PRESS SERVICE The Roman Catholic news agency in the Congo reports that Christian students at the University of Khartoum are being asked to contribute heavy pressures to convert to Islam.

The agency said the government is offering financial advantages during their studies and in future careers if they convert to Islam.

The university was taken over by the Sudanese Government in the action was protested against by the Sudanese Government and the resignation of the dean of seven of the faculties.

THE CINCINATUS PRINCIPLE

By D. W. MENZIES

His answer was to return to his farm and till his soil. We must not be afraid to do this. We must not be afraid to do this. We must not be afraid to do this.

Here it is a matter of principle. In the increasing complexity of the world, specialists are necessary. In the Church we have specialists also in many fields, including administration.

Sometimes this means complete withdrawal from a parish ministry in a day. But need it mean permanent withdrawal from a parish ministry in a day.

But need it mean permanent withdrawal from a parish ministry in a day. But need it mean permanent withdrawal from a parish ministry in a day.

And to emphasise this is not denotation, but promotion, would it not be wise to do the same with our bishops?

Let us be perfectly honest: Our Anglican ideal of ecclesiastical preferment are tainted and worldly. One excellent way of changing them is to let our parish work the end and summit.

A regular return of bishops to an ordinary parish would benefit the Church.

It would automatically raise the stipend and morale of the parish priest who is often the poorest of himself as an inferior being.

And so, in my experience, though there are so many in articles and committees and in committees and meaningless social functions, and in committees and meaningless social functions, and in committees and meaningless social functions.

All this is no news to any thoughtful Anglican. The trouble is, what can be done about it? The answer is, to go back to our whole concept of what is the purpose of the ecclesiastical world.

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RICE TO INDONESIA

ECUMENICAL PRESS SERVICE GENEVA, March 25 — French Mennonites contributed funds to the Mennonite Relief Fund, a government of 40 tons of California pearl millet rice, costing \$160,000.

This is the second rice shipment to Indonesia in two months, where the price of rice has risen sharply. The Indonesian government has requested 250,000 tons of rice from the U.S. government to relieve the nation's critical food situation.

The government is not likely to supply such a large order, a committee news release said.

FAMOUS

There is no substance in this story.

