

THE ANGLICAN

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FEWER MISSIONARIES AND DECLINING

A.B.M. MEETING CONSIDERS MANY FRUSTRATIONS

"There is a drastic lack of offers for missionary service and a downward trend in financial contributions," said the Chairman of the Australian Board of Missions, Canon Frank Coldrake, when introducing his report to the Board at its meeting last week at Stanmore. "The Church must restore the priority of mission."

The Board acted decisively to meet the frustration due to its many problems — an anticipated deficit for this year of \$20,000, a shortage of offers for missionary service, and a lack of funds to meet requests from missionary dioceses.

At its meeting last week, the Board:

- Cut back on home base expenditure.
- Appointed from among 17 applicants for the position as A.B.M. Representative in Aboriginal Affairs Pastor Frank Roberts, a Churches of Christ minister from Lismore, N.S.W.
- Adopted a "Local Anglican Mission Programme" by way of meeting its new responsibility to assist dioceses within Australia.
- Asked Standing Committee of General Committees to urge upon all clergy, laity and church organisations to study the Uppala reports on Religion in Mission and Development and to respond positively to the concerns of action suggested in the report.
- Decided to ask the Australian Council of Theology to bring the examination in Christian Missions up-to-date.
- Referring to the growth of appeals for help for humanitarian work at home and overseas, to which the church has contributed a major part, the Chairman of the Board said: "Someone must soon convince the Australian Church that no one else will accept responsibility for preaching the Gospel however many people may be ready to hear the sick and educate the illiterate."

The task of preaching the Gospel is increasing just as the task of caring for suffering bodies is increasing.

"The number of those who have turned from the Church to a life of good works is increasing. The number of church members concerned with preaching the Gospel is apparently decreasing."

The Bishop of Warrumbungle: "We care for people because we are Christ in other people. We are the secular world because Christ is in it."

"CAN, NOT GOD?"

Canon G. A. Lupton (Toowoomba): "This needs to be said to the Church in Australia. People are seeing Jesus as man rather than as God."

The Primate said he felt there was a danger of people being concerned with humanitarian needs and putting spiritual needs into eclipse.

The Board appointed Pastor Fred Chubb, a Churches of Christ minister from Lismore, N.S.W., as A.B.M. Representative in Aboriginal Affairs.

Pastor Roberts, a full-blooded Aboriginal, will take up his new post in January, 1969.

He has travelled in all States of Australia in a white and Aboriginal. Australia has visited New Zealand and the U.S.A.

After theological training he was minister of two United Churches of Christ and later

joined his father, the late Pastor Fred Roberts, of the Northern Rivers District of N.S.W.

Pastor Roberts' task will be to assist the Aborigines, the community and the Church, in promoting the advancement of Aborigines and to foster the mutual acceptance of Aboriginal and European peoples.

The Chairman of A.B.M. said: "Pastor Roberts has a deep understanding of the needs and feelings of Aborigines in their present situation. We are sure that he will give the Board much assistance in serving the Aboriginal people."

NEW NEEDS

The Chairman recognised the need for a new understanding of the decision of General Council of the Anglican Communion for assistance to dioceses within Australia where the situation exists through the impact of local resources.

The Bishop of North Queensland said: "Much has been done in the past two years, despite our inability to do more, various achievements stand to the credit of the Board. This is the beginning of national concern for national responsibility."

The Chairman said the Australian Church should be asked

for new money to meet these needs. "If we ask the Australian Church explicitly for money for these works it is possible that new money will be forthcoming."

"Once we appeal to the Church we ought to be doing this on the basis of a long continuing programme."

(Continued on page 8)

CANADIAN WOMEN MAY NOW ADMINISTER AT COMMUNION

ECUMENICAL PRESS SERVICE

The Bishop of the Anglican Church of Canada last week decided to allow women to administer both the bread and wine at Holy Communion.

Meeting in executive session here, the bishops agreed that the bishops of the Anglican Church in the U.S. permit "a communicant in good standing" acceptable to the congregation to assist in the administration of the *pastor and/or chalice* for a specified period of time.

Action was also taken by the Anglicans removing restrictions on deacons which previously limited them to assisting with the administration of the chalice. They were given the right to administer both bread and wine.

In joint sessions with the House of Bishops of the Episcopal Church in the U.S. the Anglicans formed the Anglican Council of North America to plan common strategy in areas ranging from urban renewal to church unity.

The Anglican Church in British West Indies will vote in 1969 on whether to join the council.

In its constitution the council is described as "giving expression to the existing unity of the church and ministering to the wider unity to which the whole Church is committed."

It would seek to prevent overlapping in such areas as radio, television work, church schools, and missions.

CLERGYMEN NOT INTIMIDATED

ECUMENICAL PRESS SERVICE

Pretoria, November 6

After a hard day has been sent by 12 leading Protestant and Anglican clergymen to the South African Prime Minister, Mr. B. J. Vorster, notifying him that they are not intimidated by threats against their anti-apartheid stand.

The clergymen said they were reacting to the Prime Minister's recent statement criticizing "certain members of the clergy who use sermons for preaching politics."

In their open letter the clergymen said: "We are deeply disturbed by your remark, not on account of ourselves or from fear as to what may happen to messengers of Christ, but because the head of our government has spoken in this manner."

The highest service the Church can at present render the government in our country is to urge it in all seriousness to convert from its ideology of apartheid," the letter said.

A former signatory was Archbishop R. Selby Taylor, Bishop R. B. Burnett, the Reverend John Davies and Dr. Ellen Straßberger.



The Reverend Sandison Antewe Make, ordained deacon at Levuka on October 27, seen with his two adopted daughters Yavama and Vavameva. Yavama has spent this year with the Sisters of the Community of the Sacred Name at S. Christopher's House, ordering her vocation to the religious life.

ORDINATION AT LEVUKA

FROM A CORRESPONDENT

Levuka, November 1
On the Feast of Christ the King, October 27, history has been made in the Church of the Holy Redeemer, Levuka, Diocese of Polynesia when the Suffragan Bishop of Melanesia and Assistant Bishop in the diocese, the Right Reverend Fine T. Halapua, ordained to the diaconate, Sandison Antewe Make.

Father Make is the first person of Melanesian descent to be ordained in the diocese, and this was the first ordination to be held in the Church of the Holy Redeemer, Levuka.

He worked on the staff of the Diocese of Polynesia for more than 25 years as a school teacher at Waluku and at S. James' School, Levuka, before his retirement three years ago.

He will continue to live at the new settlement of Wainaku and serve his people in an honorary capacity.

After the service at the church, which was packed to capacity, a traditional Fijian welcome was extended to Bishop Halapua on his first visit to Levuka since his consecration, and this was followed by a Fijian feast at the specially erected shelter on the playground of S. James' school.

GLENHUTLY CONSECRATION

FROM OUR OWN CORRESPONDENT

Melbourne, November 3

As part of the eightieth anniversary celebrations of St. Agnes' Church, Glenhuthly, the completed church was consecrated by the Right Reverend F. R. Arnott on Sunday afternoon, November 3.

The service was followed by a social gathering, and reunion of former parishioners in the hall, and then a former member of St. Agnes', the Reverend Norman McDonald, preached at St. Paul's, Elmore.

The new Rectory began with a concert by the Caulfield City Choir on All Saints' Day, and was followed by a week of social functions, including a matinee, a cabaret, and a children's fancy dress frolic.

The church signatories are Sunday for the thanksgiving services, Canon C. N. Thomas, row of S. Peter's, Box Hill, and the Reverend A. Laity, a former

GENERAL SYND

MEETING

A report of the meeting of the Standing Committee of General Synod held in Sydney on November 1-2, 1968. The Anglican news week as it was, with the time for this week's edition.

THE ANGLICAN

Incorporating the Churchman

THURSDAY NOVEMBER 7 1968

NATIONAL HONOUR AT STAKE

Australians could much longer avoid a painful moral decision. Several months ago, the Primate's Commission on Communications made the point that this country would be morally bound to do everything in its power to protect the Saigon regime and its supporters from the consequences of a victory by the N.L.F. Few people took much notice of that warning then. It has now become immediately relevant.

Whether or not we approve of Mr NGUYEN VAN THIEU, Mr NGUYEN CAO KY, their adherents and policies, is immaterial. This journal, and a substantial section of the people of Australia, has never wavered in denouncing them and all their works. Our Federal Government, however, with the acquiescence of probably a majority of Australians, has supported these men, sustained them, built them up. Australian soldiers have fought and died in their cause, right or wrong. We are under an inescapable moral obligation to these men. If the Government now rats on them, then the loudest shout of protest is going to appear in these columns.

We say this because we believe ardently in the principles of parliamentary democracy. Democratic government means duties first, privileges second. We have maintained consistently that the Government has been wrong over Viet Nam. But the Government has enjoyed the support of the majority of Australians. The time is near when we shall have to pay the price for our national error. A part of that price — but only the first, small instalment — is that we must accept, with our U.S. accomplices, responsibility for the personal safety of THIEU, KY and their followers.

The actual price, and how it is to be paid, are matters for the Government. The first concern of decent Australians is the principle that you do not rat on your mates, even your criminal mates when the game is up. That the game is up is evident. Having lost it, our Government must ensure that we do not incur anything like NGUYEN CAO KY's bitter reproach that the U.S.A. "is a true and dirty colonial power.... We can trust the Americans no longer. They are just a band of crooks." To avoid that reproach is going to cost us a great deal indeed.

Wogs, Bogs, Logs and Dogs

Everyone concerned with mass media of communication has been expressing horror at last week's outburst by the President of the R.S.L., Sir WILLIAM YEO. All he did was to describe members of the British Commonwealth as "a polyglot lot of wogs, bogs, logs and dogs," and later add "Strike me pink, they're the bloody butchers." The National President, Sir ARTHUR LEE, and the Victorian President, Sir WILLIAM HALL, immediately dissociated themselves and the R.S.L. as a whole from Sir WILLIAM YEO. Sir WILLIAM HALL complained that his colleague's statement had "damaged the whole image of the R.S.L."

The R.S.L. has little in the way of an image to be damaged. All YEO has done is to say openly and in Anglo-Saxon what the majority of R.S.L. members in N.S.W. must surely believe anyway — otherwise they would not have gone on electing him President year after year for two decades.

Naturally, sensible people — especially sensible Christians — will reject the YEO philosophy; but let us remember there are many who are not let us remember, including many Christians. Not a few among us, though found almost exclusively among adherents of one school of theological thought, frankly approve of the YEO attitude and deeds. After talking together with all the social and political crooks that follow. These are the people, even within the Church, who have remained silent at the mindless authoritarianism which saw the R.S.L. National Congress as a whole demand the expulsion of university students who demonstrated against Australia's present foreign policy. Who can be blamed for entertaining doubts about an organization so dead in the soul, while ostentatiously disowning Sir WILLIAM YEO?

A Nasty Strike

False reasons are given even for this latest strike by postal workers. The truth is that the men's leadership decided weeks ago to precipitate another strike before Christmas. The nominal excuse for going on strike was that they had at least some justification for their actions. Not this time! Underlying the sheer blood-mindlessness of the union leadership are nasty streaks of anti-feminism, intolerance and downright irresponsibility which cannot in our view be tolerated.

CHURCH AND STATE

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

—Dr Geoffrey Fisher

Bushfighters Risk Lives and Jobs

As there is as much a recent calamity in many parts of Australia that it is astounding to find that some of our bushfighters voluntarily as members of bush brigades in New South Wales last week exposed themselves to more than the risks of burns, injuries or even death (Three men died when suddenly enveloped in flames while battling with a fire in the Lower Blue Mountains).

Bushfire volunteers also run the risk of dismissal from their regular jobs or of pay if they continue to put the community service of fire-fighting ahead of their own bread-winning. And some of these threats are reported to have come only from private employers but also from government departments and the fire brigades organisation.

State Minister said he would be very disappointed if employers did not take a sympathetic and understanding view and make up the pay of men who have risked their necks through firefighting. The tenor of the comment suggests that there is no legal obligation for that to be done.

It is hard to understand that there should be some regulation about dismissal of men from their own jobs to fight bushfires. There should also be devised an agreement between Commonwealth and State consultation an agreement between government through which firefighters can be recompensed — for time lost — for the risk they take.

The whole approach to bushfire and forest fires has been made bedevilled by short-term thinking. The usual type of reaction is to blame the governments of the Commonwealth and the affected State to provide the money to pay the firefighters. But while there is a duty on all governments to protect life and property, it is obvious that the risk of widespread forest fires should not be eliminated. So thinking in the highest governmental level should surely be directed to establishing a permanent fund for the comprehensive purpose of meeting emergency situations, including payment of compensation both to those who suffer loss and to those who give their time and energies to confining the dangers.

R.S.L. Should Not Be Run As Political Party

The Returned Soldiers' League of Australia has been running more on the lines of an organisation than that of a political party, demanding compensation for the services of its members.

RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk.)

SUNDAY, NOVEMBER 10: 8 a.m. A.E.T.—Brisbane, Maitland and Newcastle; 9 a.m. A.E.T.—Brisbane, Maitland and Newcastle; 10 a.m. A.E.T.—Brisbane, Maitland and Newcastle; 11 a.m. A.E.T.—Brisbane, Maitland and Newcastle; 12 noon A.E.T.—Brisbane, Maitland and Newcastle; 1 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 2 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 3 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 4 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 5 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 6 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 7 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 8 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 9 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 10 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 11 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 12 noon A.E.T.—Brisbane, Maitland and Newcastle; 1 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 2 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 3 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 4 p.m. A.E.T.—Brisbane, Maitland and Newcastle; 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BOOK REVIEWS

SOCIALIST PRIESTS

FOR CHRIST AND THE PEOPLE, edited by Maurice R. Rothen, S.P.C.K. Pp. 171 and \$12.50.

THIS book carries the subtitle 'Studies of four Socialist Priests and Prophecy in the Church of England between 1870 and 1920'. The four chosen are: Thomas Harnack (1876-1930), Stewart Hearn (1892-1924), Charles Marson (1859-1924), and Conrad Noel (1859-1930).

These four, in spite of obvious differences, make a good group for a book, for several reasons: all four are rather extreme, all are anti-establishment men who were treated more or less as outsiders in their own time, the last three at least enjoyed saying shocking things to shake people up, and all four based their message on a theology related to that of F. D. Maurice.

Among them, only Harnack was a major theologian in his own right, but all four wrote and spoke as theologians.

The first two essays are the work of young writers, and the other two of veterans in this kind of study; all of them are thoroughly well done, and as accurate and well documented.

Of Harnack and Marson no published life exists; of Hearn only F. G. Bailey's biography which is defective on the theological side; of Noel only a bibliography, which is the product of his falling years and is often inaccurate.

THE studies are genuinely about the four men, not just about the various movements they were concerned with, so that there is not too much overlap with such well-known books as 'The Moral Reformers' by J. H. Hearn (1947) or with Stephen May's (1967) 'The Churches and the Labour Movement'.

At the same time, the emphasis is consistently on the thought and principles of the four men, rather than on the factual details of their lives; and this tends to show the men clearly as realists, even more than the other kind of treatise.

It is possible to wish the book could have begun with the work of J. M. Ludlow (1921-1931), which would have given it a link with F. D. Maurice, but the editor would find no fault in defending his choice of four.

SERENITY

THE VINTAGE YEARS, Margery Brewster. Abingdon Press. Pp. 223.

"Utterly and completely delightful"—how seldom can any reviewer say that! But it can be said after reading this delightful book by a septuagenarian who has prepared herself for old age and for death.

Brought up in Germany, she emigrated to the States in 1927. Following upon the death of her husband, she has increasingly given herself to writing books for young children and young people. Here, she reflects serenely upon incidents in her life, and of recent travels in Greece and Japan.

Take her chapter, "Let go and accept." Abandon covetousness, the frantic clinging to status, to success and habits, to house and home and possessions.

Out of her experience of travel, she writes, "It is good to rest, to enjoy time and realize how much one can lose and how much surrender voluntarily without being the poorer for it."

It took many years and many experiences before I grasped that love must not bind. Binding is fettering, and love dies from chains more easily than from anything else."

There has been for me a bedside book; its charming dignity, its peaceful restraint and its philosophy make it admirable as such.

It is in its quiet assurance it will add warmth to those for whom the vintage years have been long and who trustfully commit themselves to the Lord of all good life.

—A.V.M.

MUSEUM PIECE?

ALCHEMY, by J. H. Holroyde, Penguin.

I rather suspect that the author of this book was also the author of a book on chemistry which I had to study over thirty years ago. The book is a museum piece, bringing the same limp prose and the same wide knowledge to the same old subject.

People may think that Alchemy is a dead subject, but a casual glance at the daily papers and the women's magazines will find it in the constant stream of dealing with the stars and giving prophecies of the future. The only difference between the two is that the nostrums discussed in the days of the past are now called the nostrums discussed in the days of the future.

I found it an interesting study of the development of what we now call the scientific method.

We may think that the old search for the philosopher's stone was misguided but it did uncover incidentally a great deal of information about the nature of matter and the behaviour of atoms.

—A.S. —J.T.

THE LAND OF A WARM-HEARTED PEOPLE

JORDAN AND THE HOLY LAND, Ross Randall, Faber. Pp. 240, 35s.

THIS book had to be written. It is a warm book, about an area of the world which has been the theatre of centuries in a way that is almost unique. It is a book of history, of biblical traditions, and of constant struggle against the vagaries of Nature.

With so much Israeli propaganda in the secular press, and so much popular opinion in Jordan, this is a real corrective.

Mrs Randall is an English journalist who has travelled widely and who has developed a deep understanding of the land, its people, and its history.

There is much more than a travel book here. It turns out to be a book of history, of biblical traditions, and of constant struggle against the vagaries of Nature. It is a book of history, of biblical traditions, and of constant struggle against the vagaries of Nature.

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—A.S.

A VEL SET IN A SEMINARY

THREE CHEERS FOR THE PARACLETE, Thomas Kenney, Anon and Robert. Pp. 165, 10s.

THE religious novel has been a staple of the English literature, as a mirror of the times and the institutions of religion. The asexual low-life was written in the Black Protestantism by Phelps and other religious writers of the early twenties.

But now, since just before the last war, English readers are experiencing a lush flow of the fiction of religion and religious people.

Moreover, the daring explorations of Greene and Murdoch have made into the fields of religious experience (not to forget such gems as Marshall's "Father Malcolmy's Miracle") a rather lively literary potential, yet hardly tapped.

Hence within a distinct Australian literature emerging powerfully in the work of Thomas Kenney's fourth novel is significant in itself.

Kenney has used the novel to the advantage of the number of legitimate purposes. He projects his own deep knowledge of the life of a religious man, his fiction, and like Zola, studies their behaviour.

He creates a sharp satire of the "orthodoxies" professed in closed minds. With the Reverend Doctor James Maitland, his mouthpiece, he levels strong criticism upon the complacency of Roman Catholic religious structure in Australia, though he is flexible to certain weaknesses in his main character, to offer his own views.

Maitland, twenty-nine, and young in priest's orders, is a man of fresh faith and honest approach to all matters. He is a man of fresh faith and honest approach to all matters.

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—J.S.

SACCHARINE RELIGION

IT IS TODAY, by Thomas Kenney, Anon and Robert. Pp. 165, 10s.

It is difficult to see the advantage of this kind of writing, as when life is moving fast, and man faces big issues, surely the reader will pray hard, and think big, and see far.

As a moral theologian, Maitland is a man of fresh faith and honest approach to all matters. He is a man of fresh faith and honest approach to all matters. He is a man of fresh faith and honest approach to all matters.

Among his share of understanding human mistakes, Maitland's worst is the publication of a thesis about episcopal imprimatur.

CLEVER iron runs right through the story, it culminates in the temporary suspension of Maitland from priestly duties.

"Three Cheers for the Paraclete" is a warm and feasible novel, rendering a pretty faithful interpretation of some cultural and churchly attitudes.

True, there is a kind of foginess which leaves some of the dialogue a little ambiguous. This may in part be due to the author's concern of the expression which occasionally becomes too conscious, like too much wine in the wine.

One wonders whether Egan's confession is too pious an effort, or if the episcopal tribunal, if enough material to justify Sir Grace's decision, but are simply matters of choice and convenience.

While this novel will appeal to a limited reading public, it is a highly readable piece of writing, having the quality of pulling the matter of ecclesiastical authority into focus.

Its sensitivity is a mark of the author's clear involvement, but it is not so much a study of the imposition of ready-made dogma.

Readers of Kenney's novel will enjoy his original style and his sense of humour.

They will realise the value of the genre of religious fiction, and they will look forward to further novels from this writer.

—A.M.C.

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TWENTY-FIVE YEARS OF VISITING THE SICK

By WARWICK OLSON

A NURSE who trudged the streets of Redfern, Surry Hills and East Sydney 25 years ago visiting sick old people in squalid homes, often cooking their meals while she spooned them down, is about to retire after 11 years as supervising matron of seven nursing homes, which have been established as a direct outcome of her strenuous pioneering work.

The matron is Sister Mildred Symons, who initiated the Church of England's Chesham Nursing Home on November 1, 1942, became matron of the first Chesham home, opened at Summer Hill, in 1952; and, with the setting up of other similar homes, has been supervising matron since 1957.

A thanksgiving service for 25 years of Chesham nursing work among aged sick people in the Diocese of Sydney was held in St. Andrew's Cathedral last Friday evening, November 1, when Archbishop Malone preached and commissioned Sister Eileen Armstrong, matron of the Chesham home at Eastwood for eight months, to succeed Sister Symons, who will retire on January 31 next.

Hard work has agreed with Sister Symons. She has had only three days sick leave in 25 years of Chesham service.

After five years as a nurse with the Bush Church Aid Society in South Australia she returned to Sydney in 1941 to look after her mother, who had had a stroke. Her mother died soon afterwards. Sister Symons, a triple-certified nurse, called on Sister S. A. Plumb, organising secretary of the Australian Nurses' Christian League, to see whether thought had been given to nursing care for pensioners in the city.

It was an opportune call. She was told that a small group of Anglican clergy felt there was need for such work on the lines already being done by the Roman Catholic Brown Sisters of the Home Mission Society of the Church of England had in mind as the ideal the appointment of trained nurses who were also deaconesses of the Church and thus would be equipped to meet both the physical and spiritual needs of the patients.

So on November 1, 1942, Sister Symons, working alone, became the first Anglican parish nurse for a trial period of six months at 44 weeks.

Her area of work was the parishes of St. Michael's and St. David's, Surry Hills; St. Paul's, Redfern; and St. Peter's, East Sydney.

BUTTON DAYS

The clergy in those parishes who were the ones who realised most keenly the need for nursing care for sick and helpless aged people, often living alone, direct-urgent cases.

Walking or using public transport, out in all weathers, and sometimes going for months at a day off (as some patients needed Saturday and Sunday visits), Sister Symons came to realise that much more was needed if adequate help was to be given.

This need was impressed particularly when she had to spend long nights with very sick patients. "I began a policy of 'tag, nag, nag' for a nursing home to be established to which patients required constant attention would be sent."

The Home Mission Society did not need persuading of the need, but it felt that the provision of funds for such a purpose at that stage would bankrupt it.

They held button days and organised functions to raise funds.

I recall one devoted bedridden, long-suffering woman who sold buttons for 18 years. She kept a supply of them beside her hospital bed."



Sister Mildred Symons.

Sister Symons's six months' appointment was renewed, another Mrs. Jean Ross, a clergyman's wife, joined her after two years and after five years Sister Symons got a motor-car because of a rare flat foot.

"I told the Diocesan Registrar, Archdeacon S. M. Johnston, that the work had become so heavy that I would have to give it up if I could not get a car," said Sister Symons.

"There had been a particularly difficult time with a bus and tram strike for seven days. I wouldn't dare run up a taxi fare in those days."

"The archdeacon told me to come back when I had a driving licence. I got one in five lessons and went back to him, saying, 'Here's the licence, now I want something to drive.'"

But in the end Sister Symons solved her own problem.

A small insurance policy which came due gave her the deposit, and she went to Crown Street hospital to work in the evenings to pay off the rest of the debt.

The Chesham nursing service did not get its first car until seven years later.

An appeal launched by the Home Mission Society, backed by women's auxiliaries, resulted in land being purchased in Redfern, in the centre of the nursing work, as the site for the first Chesham home.

But after several years only £2,000 had been raised toward 1952. It is still the same, and the estimated cost of the home had risen in the meantime from £11,000 to £22,000.

"The cost was going up faster than our funds," said Sister Symons. "And we realised that if we didn't start with an old place we would never have a home."

A suitable house was found in Prospect, and it was all ready for the first Christmas, where the first home was opened in 1952. It is still the focal point of Chesham activity.

Three adjoining properties were acquired. They were all demolished to make way for the provision of a first modern home on the site last March.

Today there are seven Chesham homes, giving Christian care to 250 patients. Here are the details: Summer Hill, 41; Eastwood, 33; Beecroft, 36; Chateau, 25; Woonona, 40; Westmead, 34.

Enthusiastic committees are working for the establishment of five

more. One will be in the south-eastern suburbs; one at Brookvale will serve Mooman, Manly and Warringah; one at Kirrawee will serve the Sutherland shire; another is planned in the Hunter's Hill-Goldfields-Drummond area; and a fifth at Nowra.

MOST NEEDY

Although it is estimated that only about one needy case in a hundred can be accommodated in a Chesham home there is no waiting list as such.

"A doctor's certificate is necessary to show that a patient is chronically sick," explained Sister Symons.

"We give any vacant bed to the case we consider to be most needy."

A social worker interviews relatives or friends and visits the patient's home if necessary to enable a decision to be made.

"Even some clergy have the wrong idea, such as one who recently inquired: How high

ecclesiastically do I have to go to get someone in?"

In each Chesham home there is a short-term bed so that a patient may be taken in for a few weeks or, for instance, when relatives need a rest from looking after them.

The Beecroft home, opened in 1958, has a special provision of 18 rehabilitation beds.

Their purpose is to enable a patient who has had a stroke or who has fractured a limb to return home after about three or six months of rehabilitation care.

All patients are encouraged to leave their beds in the daytime, although in the case of the Summer Hill home, for instance, all but seven of 40 have to be helped to dress and undress and some have also to be helped at meal-times.

Occupational therapy is also encouraged. Making plastic bags is a popular hobby.

One 92-year-old patient spoke proudly about her rug crocheting she has done recently for her bedroom.

The bedrooms, incidentally, accommodate from one to four patients. Drawn curtains give privacy when required.

Shelves near the beds enable family pictures to be displayed—just one of numerous homely touches which take away any "institutional" atmosphere.

Talking to these old people at random, one soon confirms what is already evident to the most casual visitor—that they are being cared for with the utmost loving kindness—what would otherwise be desperately lonely days.

A public address system facilitates church services (the dining-room can be quickly converted for that purpose).

Visitors can come at any time any day. "Regimentation" is a word which travellers find in a hotel.

And, in case you are wondering about that name "Chesham": it is a small village near Jerusalem to which travellers fled for safety from robbers or wild beasts.

It is mentioned in Joshua, chapter 15, verse 10. One concordance gives its meaning as "fortress"; another as "a place of safety and security."

Certainly for 250 chronically old people it is a sanctuary, a place of safety and security.

Sister Symons, who was set apart as a deaconess by Archbishop Howard Mumford in 1946 and was awarded the M.B.E. in 1963, embodies the Christian spirit of Chesham.

KEY ELEMENTS SEEN IN DIALOGUE AND SERVICE

ECUMENICAL PRESS SERVICE.

Geneva, October 25

If there is a crisis in the ecumenical movement at the moment, it is due in large part to the fact that while almost all the churches accept the crucial importance of evangelism, they are unable to put it into practice. Thus the whole evangelistic basis of the ecumenical movement is threatened.

These remarks by Professor Nikos Nissiotis, director of the Graduate School of Ecumenical Studies and an associate general secretary of the W.C.C., served to introduce the theme of the seventeenth session of the school.

"Traditional theologies are unable to provide the framework for a satisfactory consensus that meets with the approval of all church traditions."

The churches seem more divided by their different concepts of evangelism and their different evangelistic practices than by their confessional disagreements," Professor Nissiotis maintained.

On the other hand, it is not only confessional and doctrinal differences that cause the di-

vision in evangelism, he said. The disagreement on the nature of the evangelism itself across all the confessions.

Evangelism, according to the W.C.C., "is not only the simple and direct announcement of the kerygma of salvation, but it is first and foremost the presence, service and witness of Christians through their involvement in the transformation of the world."

He advocated "an honest and frank dialogue" with non-Christians. "Dialogue and service are the new points of contact with the non-Christian world."

The purpose of mission is "not only to convert or proselytize people from the error of another religion to the Church; it is to struggle, together with the non-Christian, about truth as God has revealed it," according to Professor Nissiotis.

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LETTERS TO THE EDITOR (Continued from page 5)

LAMBETH AND WAR

TO THE EDITOR OF THE ANGLICAN STAR:—I am sure most Christians know anything of war. I agree with Mr. Reilick, as did the Lambeth Conference that war is "incompatible with the teaching and example of Jesus Christ". But when he goes on to say (if I read him right) that the ministrations of the Church should be denied to those who are involved in the service of war (October 10). Our Lord did not say to the Centurion, "Go and break your sword, and then I will listen to you."

The trouble is that many people as sincere in their faith as Mr. Reilick, are at times faced with a situation where the choice appears to be not between right and wrong, but between two evils. What, in his opinion, should we have done in 1939?

Before trying to answer this, we must remember that all of us who were old enough must bear some share, large or small, of the responsibility for the events and policies that led to the rise of Hitler. As far as we can judge, Nazism was wholly evil. Opposition to it led us no further evils. Again as far as we can judge, submission as we can judge, submission as we have led to other evils. Such a situation is inconceivable and we actually experienced. Such a situation is inconceivable and we actually experienced.

It seems to me that we must not so much a sin in itself as the consequences of certain human sins, pride, envy, selfishness, prejudice, greed and so on. From these few if any of us are entirely free, and they cause not only war but oppression, persecution, ostracism, and most forms of friction between classes, religious groups, races, communities, etc., as well as individual conflict from their own faults.

Overcome them and war will disappear, but that may be said to abolish war while leaving the hard hearts of men unchanged is like dreaming.

Our Lord would not take up the sword to save himself, but to let others use it for him, but He did take up a whip to scourge the temple.

The saints blime in "Let Meables" saved the world from the police and, in so doing, but saved a soul for his Master.

One feels that, if he had done nine times, and each have been let down by the one he tried to help, he would have done exactly the same on the tenth. But what, one wonders, would he have done if he had come on the convict throttling his sister?

In direct opposition to this attitude of that some pacifists will not even break out, say "I will have nothing to do with war." The Allied and other liberties for which others were giving their lives, including the liberty to revile them as warmongers.

Not all pacifists, of course, are like this. You do remember that the Allied forces at the end of Hitler's war Germany had collapsed in ruins, laid in order, no soldiers could take over there was no war, yet they drove their trucks, their cars, their tanks, unarmed, hoping to save a few lives, but knowing that plenty of them they went to help would be sorely tempted to commit any crime to get their hands on the precious stores they carried. I do not think they would have excluded any starving, sick, or wounded person from their ministrations because he was a uniform.

We can only pray to God that He will increase the number of this type of pacifist as He diminishes the other type, so that at last we may learn to live together without war.

Yours sincerely,
J. CAMERON.
Toowomba, Qld.

JEWS, TURKS AND INFIDELS

TO THE EDITOR OF THE ANGLICAN STAR:—I have just read the line of J. D. Mowatt's argument (Oct. 10) that we should not persecute to pray for a special reward. Well, what do we do then when we pray for the Bantu of South Africa, say, or the Bos of Nigeria?

Then he accuses me of conducting a "heresy hunt". I am not conducting a heresy hunt. Either Islam is heretical with respect to Christian beliefs or it is not.

I do not see the necessity of "heresy hunting" in the ethical conviction into our country. In fact in a book called "The Problem of the People" written about the problem of people in the world, it is said that the Power has some stringent views about immigration, not least about the Jews.

The purpose of the Collect on Good Friday, is that it collects together those who only believe in God as an entity and not three persons in one as Christians believe, and also in the accomplished saving work of Our Lord Jesus Christ. These are not Christian Realities. They suggest we are making Christianity "the optimum of the people's" and that does not have a Pagan Australia doesn't matter one jot, and

BISHOP HAND IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Adelaide, October 31. Melbourne, October 31. The Bishop of Adelaide and a team of young men directing cars to parking places made for a very large crowd of people to fill the streets of Adelaide on Thursday evening, October 31.

It was the first time since All Saints' Day, the patronal festival of the parish, and a happy choice for the visit by the Bishop of New Guinea, the Reverend W. H. G. Hand, who shared a rally arranged by the A.B.M.

Ray Leaders and clergy robed to form a first procession, and in the front pews, while officiating clergy followed the choir and took their places in the chancel or sanctuary.

The service was fully choral, and the hymn of All Saints, the Reverend W. H. G. Hand, was sung.

Lessons were read by Mr. K. Reynolds, Director of the Anglican Centre, and Mr. Lionel John Paterson, from Papua.

The anthem was "Tell it unto among the Heathen" (Travers), and the Reverend K. Goodson sang the hymn, "The Lord is God of Hosts."

After the hymn for the offering, there was a procession of the choir, and the singing of "For all the Saints."

After the service, the congregation moved over to fill the parish hall, where the Bishop presided at a rally at which the Bishop of New Guinea was the speaker.

He described the proclamation of the gospel, the raising up of the cross of Christ, and the important thing being done in New Guinea, and the special emphasis of the mission at the present time in the training of indigenous people.

Tourism is all very well, but people are human beings, not machines. New Guinea needs politicians who will stand for the law of Christ. They must be able to make their sound like an enlightened man.

It is obvious that Miss Watt doesn't like the idea of women as priests. It is entitled "The real evidence of a good woman is that she is a mother." It is obvious that Miss Watt doesn't like the idea of women as priests. It is entitled "The real evidence of a good woman is that she is a mother."

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WOMEN'S PLACE

TO THE EDITOR OF THE ANGLICAN STAR:—Following her recent letter under this heading, I wonder if Miss D. Watt would let me see more about:

1. The role which women are constitutionally, psychologically, emotionally and spiritually fitted to play.

2. Why the Church has the "stand" behind the "decline" in the role of women.

3. Her evidence for saying that "the Church is a male-dominated institution."

4. Her reasoning in blaming women "for the decline of the Church."

5. Any evidence that "behind every violent young person there is a woman who has failed to teach the dignity of self-control."

6. Any suggestion or opinion of a religious or other evidence to support her statement that "the Church is a male-dominated institution."

7. Her evidence for saying that "the Church is a male-dominated institution."

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A.B.M. MEETING

(Continued from page 1)

The Board decided to adopt a 15-point programme to be known as the "Local Anglican Mission Programme".

Under this programme the Board will:

1. Seek people with vocations to serve in missionary situations.

2. Support primarily the pastoral ministry of the clergy.

3. Invite Diocesan Bishops to their needs.

4. Decide on the priority of needs.

5. Arrange competition for church funds by collaboration with existing agencies.

6. Develop and publicise its programme in collaboration with the British Brotherhood and the Bush Church Aid Society, making use as far as possible of common literature, joint publicity and co-operation in deputations.

The Board was deeply concerned about the almost total lack of response to calls for missionary service.

There is something seriously wrong with the Anglican Church and with its clergy, said the Chairman.

"Despite our appeals to all clergy and widespread publicity in the Press of the need for chaplains to work in the armed forces, the Aborigines and for single priests to serve in the field, the Anglican Church, the Board has received no enquiries."

The Board expressed its concern that Mission is not pressed as a subject in the Anglican curriculum.

The Bishop of Adelaide said that the Anglican College of Theology should be the centre of the Anglican curriculum of books on Christian Missions was out of date.

The Chairman said: "The lack of response to calls for missionary service must be attributed to the lack of study in the theological colleges."

The Board is deeply impressed by answers given by free evangelists in the field of Bishops of Carpentaria, New Guinea and Melanesia.

The Bishop of Carpentaria spoke of the growing importance of the Church in Papua New Guinea for the Church to seek more and more to be servant to the community.

At the end of 1968 St. Paul's College of Arts and Sciences in Sydney is to open its doors to the Anglican community.

The Bishop of New Guinea spoke of the responsibility of the Church to train leaders for every department of life.

Technical education, which must be the training of the laity, must be a first priority. Lay training institutes are to be set up at various centres.

Plans are being considered for a united college in Port Moresby on the line of the Anglican College at Suva, to provide an ecumenical tertiary institution to develop co-operation with the University of Papua New Guinea.

Newton College would continue as a preliminary training centre.

The Bishop underlined the urgent need for expanding the number of teachers at both secondary and primary level.

The Bishop of Melanesia said three aims governed their work: that the clergy should be self-supporting, self-sustaining and self-renewing.

He outlined five projects to which the diocese has committed itself in connection with the ceremony in 1971 of the martyrdom of Bishop John Coleridge Patteson.

Completion of the Cathedral in the Diocese of the Humber.

The youth host, in Honiara.

The opening of Selwyn College for boys and girls in 1970.

Transfer of St. Peter's College from Suva to Guadalcanal and the establishment of a centre of theological training for clergy.

The setting up of leadership training centres on different islands to reach church and society at village level.

The Board adopted a reduced budget for 1969 which would look for an income of \$25,000 from the dioceses, as against \$45,000 in 1968.

The Treasurer, Mr. O. S. Dixon, in presenting the budget, said it was an ominous sign that the dioceses exist to serve the missionary dioceses must next year reduce its grants to those dioceses, but the finance committee sees no hope of increasing revenue but rather a downward trend.

The Treasurer reported that in the past year the Board had received no present tenses in diocesan funds for this year of \$20,000.

It was reported that the A.B.M. "Review" had been given a new look; that the new children's missionary magazine "My World" had been launched.

The Board also received a letter from the Board of the A.B.M. "Review" for this year of \$20,000.

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SINGAPORE STORY

at the
PITT STREET CONGREGATIONAL CHURCH

FRIDAY, NOVEMBER 22, 1968 at 7.45 p.m.

REPORT OF THE ASIA-SOUTH PACIFIC CONGRESS ON EVANGELISM

Evangelicals of all churches are invited to come hear the story.

Opportunity for questions.

Chairman: R. A. J. Dan

Sponsors: The Evangelical Alliance and the Evangelical Fellowship

An opportunity for full time Christian Service exists for a man to be N.S.W. OFFICE MANAGER. Administration and accounting experience essential. This is an important and demanding position with a wide area of responsibility.

CLOSING DATE FOR APPLICATIONS, NOVEMBER 22, 1968.

APPLY IN WRITING to the General Secretary, Scripture Union, 239 Elizabeth Street, Sydney. Mark envelope "Confidential".

OBITUARY

CANON HORACE HAMPDEN HOBART

We record with regret the death at Springwood, N.S.W., on September 29 of Canon Horace Hampden Hobart.

He was ordained Deacon (1911) and priest (1913) for the Diocese of Newcastle, where he served for the whole of his active ministry.

Canon Hampden Hobart was born in 1884 and was married in 1914 to Mary, who died in 1950. He was a member of the Anglican Diocese of Newcastle Cathedral in 1950, and was a member of the Diocese of Sydney and later to Canberra.

THE FIRST GREEK ORTHODOX CHURCH IN AUSTRALIA

BY JAMES CALANIS

ON Sunday, September 29, the Greek Orthodox Community of New South Wales celebrated the anniversary of the establishment as a charity brotherhood and the building of its first Greek Orthodox church in Australia.

Although the story of Greek migration to our country goes back to the middle of last century, when few seafarers they found their way to Australia, it was fifty years later that they managed to build their own church.

As their numbers at that time were few, they called in the few Lebanese Orthodox people who lived in Sydney to help them.

To build this first church called for many sacrifices, and much effort.

For can say that without the help of the Orthodox Libanes (then known as and called Syriac) the establishment of a Greek Orthodox Church in Australia would have been delayed for at least another ten years.

The co-operation between the two races brought to completion the creation of the first church.

It was about the end of last century that members of the Eastern Orthodox Church of Greece and Lebanon, in the two great cities of the Commonwealth—Sydney and Melbourne—began to present themselves in the form of a solid body.

These people were firmly attached to the Faith of their Fathers.

FIRST PRIEST

It was a time when none of the Orthodox centres could have imagined that behind the mountains over the seas were to be found some souls professing the Orthodox faith. What failed to be done by the Church was being done by the initiative of individuals.

A Greek Orthodox archimandrite from the Greek Island of Samos named Domestikos Baccalariou, arrived in Melbourne and then came to Sydney in 1896. Although this priest was not ordained, yet no ecclesiastical authorities had seen him.

As soon as the Orthodox people saw this priest with his long hair, long hair, his patriarchal beard and his biretta they flocked to him.

As the Australian people at the time, the figure of a Greek priest with his raiments and peculiar hat, strolling the streets of our two big cities was an exciting incident.

This priest succeeded in the midst of many obstacles and financial difficulties to gather around him the two Orthodox peoples in forming the Greek Church in Sydney.

The foundation of this first Greek church in Australia and New South Wales was set at the corner of Bourke and Ridge Streets, Sydney Hills, N.S.W. on May 29, 1898 by the then Consul for Greece, Mr. M. V. Maniatis, who was of Italian lineage, and Mr. Dionisios Giannakopoulos who was then president of the brotherhood.

"OYSTER KING"

The property was a donation from Mr. John Conn, also known at the time as the "Oyster King", and whose son, James Conn, the engineer and inventor, is the founder of Dexton Steel, Sydney.

The establishment of this church much assistance and encouragement was given by the then Mayor of Sydney, Mr. John Street, the Reverend W. L. Carr-Smith.

A philhellene and Greek scholar, Mr. Carr-Smith was before the arrival of Father Baccalariou, assisting the Greek and Lebanese to the best of his ability.

It was in the old building of St. Paul's Hall that the first service of the Greek Orthodox Church was performed in Australia.

Amongst the first trustees of the brotherhood were two Lebanese, Mr. R. Malouf, later of

Macksville, N.S.W., and Mr. A. B. Aboud, in whose honor a street in Kensington is named. For service to the community of the Municipality of Randwick.

Father Baccalariou stayed only two years, and by his departure the Greek and Lebanese Orthodox in Melbourne were left without a spiritual leader.

After much discussion it was decided to send a letter to the Patriarch of Jerusalem, Damascus, requesting His Beatitude to send over priests who knew both the Greek and Arabic languages.

The Patriarch sent Father Phocas to Sydney, and Father Castopoulou to Melbourne, by then the Holy Church of the Annunciation was in Melbourne.

Both were married, well educated and could give service in both languages; that they were able to help the masses. As well, who we must say had given to the masses morally and materially in the edification of the Church.

To this day some books and sacred vessels used in the churches in Sydney and Melbourne.



The Greek Orthodox Church of the Holy Trinity, Surry Hills, N.S.W.

REQUIEM IN SUVA

FROM OUR OWN CORRESPONDENT

Suva, November 1. The Venerable C. W. Whonahon-Aston preached at the Requiem Eucharist in the Holy Trinity Cathedral, Suva, on September 17 when the remains of the Right Reverend L. S. Kemphorne were re-interred in the sanctuary.

Bishop Kemphorne was Bishop in Polynesia from 1923 to 1930. The graveside service was associated with him for more than 30 years. His death was a great loss to the church and his quietness and confidence shall be your strength.

Who spoke of the patience and courage of the young Bishop who took over the diocese when there were only three members of the staff.

Finances were extremely low, the war had cut off funds from England and the diocese was in a dire financial straits. His presence further aggravated the situation.

When his foundations were laid, there was an amazing record of activity in the last ten years of his episcopate.

Churches, including the cathedral, were built and consecrated. St. John's Theological College was established and schools and vicarages were erected.

TOUGHNESS

There was a quickened interest in the diocese. The Rev. Canon Tonga's first deacon (now in Australia), and the first Tongan priest, were ordained. The Bishop was a vigorous and energetic man.

The Bishop was a vigorous and energetic man. He walked on pastoral visits over rugged moun-

tains beneath the picturesque signature of Father Davidson and are stamped with his patriarchal seal. He was a man of great faith and was the first Greek Orthodox bishop ever to be elected in Australia.

It was ten years after the death of the Holy Trinity Church here in Sydney that suddenly the Holy Church of the Trinity in Greece, in Athens, took interest in what was taking place here in Australia.

The Synod got in touch with the Ecumenical Patriarchate of Constantinople and in 1908 by Patriarchal Act the Greek Churches in Australia passed to the jurisdiction of that body in Athens.

Before that one can say that the Church here was independent of any ties to any authority. It was a time when the Church of that gentleness which was given to the Patriarch of Jerusalem who gave help when help was needed.

With the expulsion and partial destruction of the Greeks in Turkey in 1923, the Patriarchate of Constantinople was in a state of crisis.

They have helped to make the lot of the new migrant into our society lighter and have assisted them gradually to find their niche in their adopted country.

Many Australians may think otherwise, but for a newcomer to arrive in a strange land and immediately find friends to help him in his adjustment, it makes it easier for him to find peace in his new environment.

The Greek Orthodox people here in Australia go to the Anglican Church and its clergy, who are ordered, and still do, great service to the people in their adopted country.

Many Australians may think otherwise, but for a newcomer to arrive in a strange land and immediately find friends to help him in his adjustment, it makes it easier for him to find peace in his new environment.

The memory of the Reverend W. L. Carr-Smith of St. James' Church still lives in the minds of those who although very few are now left, who had the privilege of knowing the services of his valuable services.

No member of the Greek Orthodox Church in Australia has ever been a member of the Anglican Church. The bond which in this respect is a link with the historic Church of St. James.

ANGLICAN HELP

What had happened in Sydney with St. James' Hall, also occurred in the case of the Sisterhood of the Holy Name in Spring Street, Melbourne, the pre-Orthodox in Brisbane, and the Holy Trinity in Adelaide which were freely offered for the service of Orthodox Greek worship.

The names of people such as St. James' Hall, also occurred in the case of the Sisterhood of the Holy Name in Spring Street, Melbourne, the pre-Orthodox in Brisbane, and the Holy Trinity in Adelaide which were freely offered for the service of Orthodox Greek worship.

I do hope that the Greeks in Australia will continue to look after and maintain the Holy Trinity Church of St. James' Street to the best of their ability because now it is of historic significance and it is now part of our history.

of Constantinople lost its main source of income.

Then the Ecumenical Patriarchate resumed its rights and looked after the Greek Orthodox Churches in Australia, also in the Americas, Europe, Asia, Canada, Latin America.

On May 19, 1924, a treaty between Greece and Turkey was signed. "Gregorios VII" by the name of the Ecumenical Patriarchate of Constantinople, which is New Rome, and Ecumenical Patriarchate, to run the treaty, appointed a bishop to Australia, the Reverend Christopher Kinetis, D.D. (Oxford) as "Most Reverend Metropolitan of Australia, very honorable, and Esarch of all Oceania." Later the "New Zealand" was added to the title.

NEW MIGRANTS

Since then many have been the tribulations and differences between the Greek communities and its Metropolitan, but at all times the Greeks here in Australia have remained faithful to the Church of the Greek Orthodox, Catholic and Apostolic Church.

They have created many communities as their number grows, churches, schools, and in most of the cities of Australia. These communities have helped countless people.

They have become a bridge between Australia and the new migrants.

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NEW DAWN AT GURUPI

BY CLAUDETTE MARQUET, W.C.C. STAFF WRITER

A NEW day in community living with man and nature and medical help has dawned on the small farming settlement of Gurupi, some 200 miles south of Belém, in the Amazon basin of Rio de Janeiro.

A team of 12 volunteers from South America, Canada, Europe and the West Indies has arrived to serve the five-year-old Gurupi, for a period of 10 months under the auspices of the World Department of the Council of Churches and the Latin American Evangelical Youth.

Under a scheme in this Amazon region, 7,500 acres acquired from the regional government of Maranhão will be developed to demonstrate that decent and comfortable living conditions are possible.

The project also hopes to create possibilities to better the lot of the surplus north-eastern population and thus to serve as a symbol in the world-wide effort against hunger.

Literacy classes for eight neighbouring areas are under way, and programmes to meet the basic needs of a new community.

Over the past five years 50 families have settled at Gurupi; and the team of volunteers, drawn mostly from the developing nations of the world and each qualified in his own profession, have settled there to live and work.

NEW THINKING

The Reverend Archie Le Mone, an associate secretary of the Youth Department of the World Council of Churches, told me "it is my idea to have a team of the developing nations from developing nations to help in the Gurupi project is new to Church thinking."

The face of Gurupi is gradually changing and when the new

elementary school is completed will the irrigation and water reservoirs come into use the development of the new region will proliferate at a considerable pace.

The peasant holdings will have enough for their animals and a centre for repairing farm machinery.

So the ears of those in the overpopulated areas will gradually pick up this success story, which others will make but has become a new way of living with none of the drudgery of poverty and hunger.

THEOLOGY STUDENTS IN HUNGARY

ECUMENICAL PRESS SERVICE

Budapest, November 1. Twenty Yugoslav students of theology are among those who enrolled at Hungarian seminaries.

One, Karoly Andri, is spending his second year in the Reformed Theological Academy of Debrecen.

Samuel Gonzo, a first-year student, is at Budapest Theological Academy of the Reformed Church.

Enrolment figures for the Protestant seminaries in Hungary have been issued for the academic year 1968-69 as follows:

Budapest Theological Academy (Reformed Church) reported 69 enrolled, with 16 first-year students (12 men and four women).

Reformed Theological Academy in Debrecen has 54 students, with 12 first-year students.

Lutheran Theological Academy in Budapest has 28 students, with 12 first-year students.

Baptist Theological Seminary in Budapest enrolls 16, four being new.

CHAPLAIN AND SUB-WARDEN OF ST. GEORGE'S UNIVERSITY COLLEGE

The Council of St. George's Anglican Men's College within the University of Western Australia, invites applications from qualified Priests in Holy Orders for a post concerned with the spiritual welfare of students and administrative and academic duties.

Applications should be made to the Warden, St. George's College, Crawley, 6009, Western Australia.

DEPUTATIONIST — ORGANISER

BRITISH & FOREIGN BIBLE SOCIETY
N.S.W. AUXILIARY

Applications are invited for the position of Male Deputationist for the year 1969-70.

The territory will include the Blue Mountains and the appointee will be required to live in Wagga.

A car and 1968, projector will be provided.

Apply in writing giving age, references and qualifications, denominational affiliation, Ministerial status desirable but not essential.

ENLISTING:

PRAYER & SHARE PARTNERS

for the

BILLY GRAHAM CRUSADE, VICTORIA

To receive all Crusade information and to support the Crusade, complete cut and post:

Director,
Billy Graham Crusade, Victoria,
120 Burke Street,
Melbourne, 2000

Please send me a copy of the latest Crusade Bulletin and register my name as a prayer/share partner.

NAME:

ADDRESS:

P.C.

TWO APPOINTED TO A.C.C. STAFF

THEOLOGIAN AND YOUTH SECRETARY

A.C.C. SERVICE

A Methodist minister and a Congregational layman have been appointed to the staff of the Australian Council of Churches as from next year.

The Reverend Harold D'Arcy Wood, aged 32 years, at present minister in Ballarat South Methodist Circuit in Victoria will be secretary of the Council's Division of Studies and Communication.

Mr. David C. Parker, aged 22 years, a group manager for Myer (Hobart) Ltd and president of the Congregational Youth Fellowship of Tasmania, will be the council's staff member for youth.

The appointments were announced by the Executive Committee of the A.C.C.

Dr Wood replaces the Reverend Rex Davis, who resigned the staff of the World Council of Churches Youth Department in September.

The A.C.C. has been without a youth secretary since 1965. Both men will work from the national office of the A.C.C. in Sydney. They bring to its full complement the A.C.C. executive staff to nine.

Dr Wood, who is married with two children, has the degrees of B.A. (Hons) (Melbourne), M.A. (Melbourne), B.D. (Hons) (Melbourne) with first-class honours in philosophy of Religion, and Doctor of Theology (transcendental) in the field of systematic theology.

Dr Wood's doctrinal work involved study of Roman Catholic, Orthodox and Protestant ecclesiology with particular reference to the doctrine of authority.

Among his tasks will be the responsibility for aspects of A.C.C. relations with the Roman Catholic Church.

Dr Wood has held academic positions in the Universities of Melbourne, Princeton and Minnesota.

Dr Wood is joint secretary of the Commission on Church and Society of the Methodist, Presbyterian and Congregational Churches, acting convener of the Methodist Church Union Committee and a committee member of the Australian Student Christian Movement. He attended the Montreal World Conference on Faith and Order.

Mr Parker is a son of the late Reverend B. Parker who was a Congregational (Hons) delegate on the A.C.C. He is a deacon of the church, a member of a Christian education committee and youth conference development committee.

With Myers he is president of the staff social club and a member

of the staff training committee. He is a Quaker and a member of the Young Men's and Women's Club and Rostrom Club in Hobart.

Dr Wood will be responsible for ecumenical youth work and, in particular, for the development of youth programmes for the Division of Inter-Church Aid.

Both men will join the A.C.C. staff in January before the 1969 annual meeting of the council.

MEANING OF EXISTENCE: DISCUSSION FOR SYDNEY

JOINT KIRCHENTAG TO BE HELD

ECUMENICAL PRESS SERVICE

Geneva, November 1

Protestants and Roman Catholics of Europe will hold joint "Kirchentag" or Church day in 1971.

This decision was made by the Central Committee of the German Catholics and the officers of the German Protestant Kirchentag at a meeting at Bad Godesberg on October 16.

Extensive plans call for a meeting in Frankfurt for several days beginning May 30. It will include a study conference, public events and an ecumenical worship service.

A statement issued at Bad Godesberg said the new plan would avoid the practice of alternating "Kirchentag" and "Katholikentag".

"It was unanimously felt that joint responsibility for people and for society calls for a meeting of the Christians of our country," the statement said.

MEANING OF EXISTENCE: DISCUSSION FOR SYDNEY

FROM A CORRESPONDENT

About 300 people from all walks of life are expected to meet in Sydney at the end of the month to discuss some of the most recent ideas about the meaning of human existence.

The symposium is being arranged by Australian Frontiers and is to be held in the lecture theatre of the University of Sydney, on Saturday, November 30, from 1.45 pm to 5.45 pm.

The lecturers will be Professor Charles Birch, Head of the School of Biological Sciences, University of Sydney, and Mr Peter Wertheim, Lecturer in Philosophy, University of Queensland.

The regional secretary of Australian Frontiers in Sydney, Mr Gordon Beatty, said, "Following our symposium on the scientist-theologian Richard de Charvillat in July when about 100 people were unable to gain admission, there was a strong interest in a further opportunity to come to grips with questions of meaning and purpose in living, and of faith and ideas."

"Professor Birch will examine the question of 'Purpose in the Universe'."

Mr Wertheim will look particularly at the question of man as a free and responsible being in deciding the future shape of our world.

He reminded his audience that the historian recorded that the people of England "became the people of a book and that book the Bible".

He said that there was tremendous interest throughout New Guinea in the Pidgin New Testament.

His background as a noted biologist he will consider such questions as creation as a continuing process, the basic traditional scientific and religious ideas which have been re-interpreted in some present-day thinking.

"Because of the wide impact of the 'new morality' he will also deal with the question of behaviour in a time when the old morality is fast disappearing and many to be no longer adequate."

Registration forms for the symposium are available at the office of Australian Frontiers, 26 O'Connell Street, Sydney.

PIDGIN ENGLISH BIBLE CAUSES WIDE INTEREST

FROM A CORRESPONDENT

The publication of 40,000 copies of the New Testament in Pidgin English will be a truly historic occasion for New Guinea, said the Commonwealth Secretary of State, James Payne, on October 28 at a luncheon for executives at Wesley Centre, Sydney.

Mr Payne said that the Bible Society believed that this particular translation of the New Testament would mean as much to the people of New Guinea as the Authorized Version of the Bible had meant to the people of England.

He reminded his audience that the historian recorded that the people of England "became the people of a book and that book the Bible".

He said that there was tremendous interest throughout New Guinea in the Pidgin New Testament.

His background as a noted biologist he will consider such questions as creation as a continuing process, the basic traditional scientific and religious ideas which have been re-interpreted in some present-day thinking.

"Because of the wide impact of the 'new morality' he will also deal with the question of behaviour in a time when the old morality is fast disappearing and many to be no longer adequate."

Registration forms for the symposium are available at the office of Australian Frontiers, 26 O'Connell Street, Sydney.

The publication of 40,000 copies of the New Testament in Pidgin English will be a truly historic occasion for New Guinea, said the Commonwealth Secretary of State, James Payne, on October 28 at a luncheon for executives at Wesley Centre, Sydney.

Mr Payne said that the Bible Society believed that this particular translation of the New Testament would mean as much to the people of New Guinea as the Authorized Version of the Bible had meant to the people of England.

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