

WORLDWIDE

The Independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust, incorporating the Church Standard

FEWER MISSIONARIES AND DECLINING GIVING

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 Colquhoun, when introducing his report to the Board at its meeting last week at Stanmore. "The Church must restore the priority of mission."

The Board met 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.
- Approved 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 emphasis in ability to assist dioceses within Australia.
- Asked Standing Committee of General Committee to urge upon all clergy, laity and church organisations to study the Uppala reports on Revenue in Missions and Development and to respond positively to the contents of action suggested in the reports.
- Decided to ask the Australian College 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, in the past two years, despite contributions 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 are ready to feed the hungry, heal 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 Warragatta: 'We care for people because we care for other people. We are in the secular world because Christ is in it.'"

"MAN, NOT GOD"

Canon G. A. Lupton (Toowoomba): "This needs to be said to the Church in Australia. People do not see God as man rather than as God."

The Primate said he felt there was a danger of people being concerned with humanitarian things rather than putting spiritual needs into relief.

The Board appointed Pastor Frank Roberts, 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 motor, and a white and Aboriginal Australia has visited New Zealand and the U.S.A.

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

joined his father, the late Pastor Frank 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 new needs of the people following the decision of General Committee to provide assistance to dioceses within Australia where the Bishop, or other missionary situation exists through the limited 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. 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

Augusta, Georgia, November 1. — 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 nation is being urged to permit "a communicant in good standing" acceptable to local parishes to assist in the administration of the eucharist 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 Canadian 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

Frederia, November 1. — An open letter has been sent by 12 leading Protestant and Anglican clergymen to the South African Prime Minister, Mr. B. J. Vorster, notifying him they are not intimidated by threats to their anti-apartheid stand.

The clergymen said they were reacting to the Prime Minister's recent statement criticising "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 drop its name to become converted from its ideology of apartheid," the letter said.

A former signatory was Archbishop R. Selby Taylor, Bishop R. Burnett, the Reverend John Davies and Dr. Elie Strauszberg.



The Reverend Samson Aitawa, ordained deacon at Levuka on October 27, men with his two adopted daughters Yawana and Vavacava. Yawana has spent this year with the Sisters of the Community of the Sacred Name at St. Christopher's House, ordering her vocation to the religious life.

ORDINATION AT LEVUKA

FROM A CORRESPONDENT

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 Vankalova and Assistant Bishop in the diocese, the Right Reverend Fine T. Halapua, ordained to the diaconate, Samson Aitawa Make.

Father Make is the first person of Solomon Island descent to be ordained in the diocese, and this was the first ordination of Polynesia for more than 25 years as staff 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 Waituku and at St. James' School, Levuka, before his retirement three years ago.

He will continue to live at the new settlement of Wainaloka and serve his people there 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.

This was followed by a Fijian feast in the specially designed shelter on the playground of St. 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, now Rector at Longnash, preached at First Evening.

The celebrations began with a concert by the Caulfield City Choir on St. Agnes' Day, and was followed by a week of social functions, including a men's dinner, a cabaret dance, and children's fancy dress frolic.

A former signatory was Archbishop R. Selby Taylor, Bishop R. Burnett, the Reverend John Davies and Dr. Elie Strauszberg.

GENERAL SYNOD MEETING

A report of the meeting of the Standing Committee of General Synod held in 90th year of the Anglican Church in Australia. The Anglican next week as it was restricted in time for this week's edition.

NOTICE TO READERS

1. Despite a steady increase in circulation, "The Anglican" finds itself in an increasingly serious financial position. The main cause is the outrageous cost and inefficiency of the Australian postal service.
2. Postal charges have been increased. Our production and distribution costs have now risen by more than \$5,000 per annum.
3. There have been FIVE strikes in the Post Office or the N.S.W. Railways this year which has resulted in the loss of most of our bulk sales in parishes. EACH of these strikes has incurred us in a direct loss of more than \$1,000.
4. Only 0.1 per cent of mail is now delivered throughout Australia on Saturday morning. In an effort to ensure that both individual subscribers and parish bulk agents receive supplies before Saturday, we are re-arranging our printing schedule. Details will be given next week.
5. Meanwhile, readers and bulk agents who do not receive copies before the week-end are asked (a) to inform us and (b) to complain direct to the Postmaster-General, Parliament House, Canberra, A.C.T.
6. In the long run, only increased circulation will solve our difficulties. The present trend is most encouraging, but even if it continues at the present rate, it will not printing schedule. Details will be given next week.
7. Meanwhile, we would accumulate a loss of the order of \$15,000 during the period from January, 1968.
8. The Church of England Information Trust, as proprietor of "The Anglican", is not prepared to incur a loss of this nature. Some detailed facts and figures will be printed next week before our readers, whose help and co-operation we shall ask to enable us to continue publication.

THE GENEALOGY OF CHRIST . . . 40

TEN THOUSAND ANCHORS

By MICHAEL J. LAURENCE

The Temple took seven and a half years to build. The foundation had to be very deep to take the great weight of the superstructure.

Joseph Perry in his book, "Palestine," tells us that great arches which once formed the immensely strong foundations upon which the Temple was built have been discovered, and the Reverend Jesse Lyman Hurlbut in his book called "The Story of the Bible" has written a clear and concise description of the Temple itself.

He says, "The great work of Solomon's reign was the building of the house of God, which was called 'The Temple.'"

"This stood on Mount Moriah,

on the east of Mount Zion, and it covered the whole mountain."

"The Temple was copied after the Tabernacle, except that it was much larger and was a house of stone and cedar instead of of gold and silver and precious stones and cedar. It had one court around it, where the priests only could enter, but the Temple had two courts both open to the sky, with walls of stone and cedar, and on the walls double rows of cedar pillars and a roof above the pillars, so that people could walk around the court upon the walls protected from the sun."

"The court in front was for the people, for all the men of Israel could enter it, but no people of foreign race. This was called the Fore Court."

"Beyond the Fore Court was the Court of the Priests where only the priests were allowed to walk."

"At the east gate of this court stood the great altar of burnt offerings, built of rough, unshaped stones, for no cut stones were used in the altar."

"GREAT ALTAR
"This altar stood on the rock which has been the threshing floor of Araunah, where David saw the Angel of the Lord standing. This incident was related in Article 34 of this series."

"That built upon the altar, in the Court of the Priests, stood a great tank of water, so large that it was called a sea."

"It was made of brass and stood on the backs of twelve sculptured pillars. In this water was taken for washing the offerings."

"The priests stood the Holy House, or the Holy of Holies, of marble and cedar. Its front was a high tower, called the porch. In this were rooms for the high priest and his sons."

TABERNAKLE

"Back of the porch was the Holy Place. This was a long room in which stood the table for the twelve loaves of the bread and golden altar of incense."

"In the Holy Place, of the Tabernacle stood the golden lampstand."

"We are not sure," he says, "whether it was in the Temple; for either in place of the lampstand, or perhaps in addition to it, Solomon placed ten lamps of gold."

"Between the Holy Place and the Holy of Holies the priests placed the table of showbread. This was a box or chest of gold, in which were kept the two stone tablets of the Ten Commandments."

"This Ark of the Covenant was all that stood in the Holy of Holies. At Atonement, when the high priest came and he only one day in the year, the great Day of Atonement, when the scapegoat was sent away."

"Outside of the Temple building were rooms for the priests. There were on the outer wall of the house, on the east and two sides, but not in front, three stories high, and were entered from the outside only."

"Hiram or Huram-Abi, who was responsible for all the mechanical work of the Temple, made no hollow pillars of brass, beautifully decorated which were placed at the entrance of the porch."

"Among the furnishings were on the porch the golden table, which was kept burning all day, and a twelve-sided altar of cedar wood. This needed very

long beams to strengthen and carry it."

"All the walls were enclosed in cedar wood and both the roof and the walls were covered with sculptured plates of gold. The whole Temple shone so much that it dazzled the eyes of the beholder."

"The outside walls were of polished stones and were protected to the upper part of the Temple by stone steps built in the thickness of the walls."

"There was no large door on the east and the entrances in the lower half took the shape of very small doors."

"The Temple both inside and out was lined with cedar boards kept clean together with thick clay. It divided into two parts: (a) the inner house, and (b) the sanctuary, connected by a doorway which had cedar doors of Solomon, placed ten lamps of gold. Before these doors hung beautiful and costly veils of blue, purple and scarlet."

"CHERUBIM
"For the sanctuary or 'the most secret place' as Josephus calls it, there were two cherubim of solid gold to shelter the Ark of the Covenant with outstretched wings."

"Nobody," says Josephus, "can tell or even conjecture what was the shape of these cherubim."

"Solomon ordered that the floor of the Temple should be overlaid with gold plates and had doors adorned with gold plates which were also gilded."

"Curtain could be drawn over these doors, but there was no curtain over the porch of the Temple."

"Hiram or Huram-Abi, who was responsible for all the mechanical work of the Temple, made no hollow pillars of brass, beautifully decorated which were placed at the entrance of the porch."

"Among the furnishings were on the porch the golden table, which was kept burning all day, and a twelve-sided altar of cedar wood. This needed very

well as fifty thousand smaller vessels."

"The high priest was provided with costly robes and there were ten thousand garments of fine linen made with purple gold for the lesser priests."

"There were 24 cubes of fine linen made for the singers in the Temple services who were supplied with various varieties of musical instruments."

"When the Temple was completed, Solomon had the valleys round it filled with earth so that they were almost as high as the top of the mountain on which the Temple was built."

"Finally, when all was finished and the ark of the Covenant had been placed in the Holy of Holies and many sacrifices had been offered before it, and when the priests had gone out, a thick cloud descended and filled the Temple as a sign of God's abiding Presence."

"During the service of dedication, Solomon knelt and offered the Temple to God in prayer and his prayer being ended he disappeared to the people telling them never to be afraid of promises, then having blessed them, he offered many sacrifices to God."

"Josephus says that when Solomon was offering the sacrifices he 'he most and earnestly declared that God had with pleasure accepted of it, that he had sacrificed to Him, for there came a fire coming out of the air, and rushed with a blast upon the altar, in the sight of all, and caught hold of and consumed the sacrifices.'"

"When the people saw this manifestation of the presence of their God, they thought it a sign of His abiding in the Temple and all fell down and worshipped Him, whereupon Solomon said that he had sacrificed to Him, for there came a fire coming out of the air, and rushed with a blast upon the altar, in the sight of all, and caught hold of and consumed the sacrifices."

"When the people saw this manifestation of the presence of their God, they thought it a sign of His abiding in the Temple and all fell down and worshipped Him, whereupon Solomon said that he had sacrificed to Him, for there came a fire coming out of the air, and rushed with a blast upon the altar, in the sight of all, and caught hold of and consumed the sacrifices."

"When the people saw this manifestation of the presence of their God, they thought it a sign of His abiding in the Temple and all fell down and worshipped Him, whereupon Solomon said that he had sacrificed to Him, for there came a fire coming out of the air, and rushed with a blast upon the altar, in the sight of all, and caught hold of and consumed the sacrifices."

AID RISES

ECUMENICAL PRESS SERVICE

London, November 1

Responding to a call for aid to give more generously to compensate for financial devaluation, residents of Great Britain gave £100,000 more than the previous year's total to Christian Aid, the relief agency of the British Council of Churches.

The record total of £1,000,000 was received for the financial year ending September 30, 1968.

The Christian Aid's new director, Alan Brad, and Reverend Alan Brad, said that this year we are working with all our supporters and workers that we need an extra £200,000 simply to compensate for devaluation of the pound.

"As the figures show, they rose to the occasion."

Newcastle Church of England Grammar School for Girls

Under the auspices of the Diocese of Newcastle, Primary and Secondary Education, Anglican schools are recommended to School Certificate, Higher School Certificate, and to the University of Newcastle.

For information for A.M.T., Newcastle, write to the principal, Anglican schools, 100, Newcastle, N.S.W. For general or examination subjects, write to the principal, Anglican schools, 100, Newcastle, N.S.W. For general or examination subjects, write to the principal, Anglican schools, 100, Newcastle, N.S.W.

Apply to the Acting Headmistress, Newcastle Grammar School for Girls, 100, Newcastle, N.S.W.

A Secondary and Finishing Canteen in Newcastle, N.S.W. This will be open to girls who have passed the School Certificate.

TARA Church of England Girls' School PARAMATTA

A city school in a country setting for 100-120 girls, offering a full range of subjects for School Certificate, Higher School Certificate, and to the University of Newcastle. For prospectus on application to the Headmistress.

Mrs H. W. G. Claxton, B.A., M.A., C.E. (Ret.), 100, Newcastle, N.S.W.

MERIDEN SCHOOL FOR GIRLS BOARDING AND DAY SCHOOL

Boarding to High School Certificate and Matriculation. For further information, apply to the Headmistress.

Miss Sheila M. Morton, B.Sc.

S. CATHERINE'S WAVERLEY

Situated 5 miles from Sydney, overlooking the sea and in extensive bushland.

Ideal boarding conditions for country girls. Modern additions to buildings and new furniture. Invitations to Leaving Certificate.

For illustrated prospectus on application to the Headmistress.

Miss D. F. Patterson, B.Sc.

COMMUNITY OF THE SISTERS OF THE CHURCH

MELBOURNE: S. Maria's College, 500, St. Albans, N.S.W. SYDNEY: St. Mary's Catholic School, 100, St. Mary's, N.S.W. PERTH: St. Mary's Catholic School, 100, St. Mary's, N.S.W.

For information, apply to the Sisters of the Church, 100, St. Mary's, N.S.W.

NOVITATE: St. Mary's Catholic School, 100, St. Mary's, N.S.W. For information, apply to the Sisters of the Church, 100, St. Mary's, N.S.W.

For information, apply to the Sisters of the Church, 100, St. Mary's, N.S.W.

For information, apply to the Sisters of the Church, 100, St. Mary's, N.S.W.

For information, apply to the Sisters of the Church, 100, St. Mary's, N.S.W.

For information, apply to the Sisters of the Church, 100, St. Mary's, N.S.W.

For information, apply to the Sisters of the Church, 100, St. Mary's, N.S.W.

For information, apply to the Sisters of the Church, 100, St. Mary's, N.S.W.

For information, apply to the Sisters of the Church, 100, St. Mary's, N.S.W.

For information, apply to the Sisters of the Church, 100, St. Mary's, N.S.W.

For information, apply to the Sisters of the Church, 100, St. Mary's, N.S.W.

TAMWORTH

Church of England Girls' School

BOARDS AND DAY PUPILS

On the sunny North-West Slopes, Splendid playing fields, overlooking the town.

Prep School Kindergarten to Higher School Certificate, with special opportunities for Physical Training and Sport. Excellent health and scholastic records. Airy dormitories and classrooms, music block, new Science block.

All inquiries to the Headmistress.

Miss F. H. Steer, B.A., Tamworth, 666-2545.

THE NEW ENGLAND GIRLS' SCHOOL

Amidale, N.S.W.

A Church of England Boarding School for Girls

aged 11 to 18 years

Grade 6 to Form 6

Girls are prepared for the Wyndham School Certificate and Higher School Certificate, and also for Matriculation and University Scholarships. There is a sound scholastic record.

A special commercial course is also provided in Form 5. Good sporting, music, art, dramatic and library facilities. Modern and well equipped classrooms. New Science Block and new dormitories.

Apply to the Headmistress,

Miss H. L. Howard, M.A., Cantab., Dip. Ed.

TOYS FOR XMAS

the greatest name in EDUCATIONAL EQUIPMENT

Choose from our extensive range of primary and secondary equipment including—

PAINTING EASELS (with accessories) CHALKBOARDS (with accessories) NUMBER RODS LOGICAL BUILDING BLOCKS

This is your opportunity to ASSIST YOUR CHILDREN WITH TOYS THAT TEACH AND are used by children at school.

A complete range of Child Experience material is also available!

Visit our Showroom or ring for further information.

UNIQUE SHOP
126 Beaconsfield Rd., N.S.W., M.55. 648 3444
89 Petre St., Canberra. 45554
139 Boundary Rd., Nth. Melbourne. 30 1381
SHOWROOMS IN ALL STATES

LECTURES FOR GRADUATE SCHOOL

ECUMENICAL PRESS SERVICE

Geneva, October 25

at Bossey, near Geneva, the Right Reverend John Robinson, and the French Marxist, Roger Garaudy, to lecture there during the winter session, 1968-1969.

The seventeenth session of the school was officially opened on October 15 in the presence of representatives from the universities and churches in the Geneva area and from the World Council of Churches, the Lutheran World Federation, and other International Christian organizations.

The theme of the session is "Evangelism." In a short week, the speakers will address the Reverend Philip Potter, director of the World Council of Churches, Mission and Evangelism, described this as the theme par excellence of the ecumenical movement.

Professor Jacques Couvreur welcomed the students on behalf of Geneva University, stressing the importance of the subject.

Participants from the U.S.A., Greece, Czechoslovakia and Finland; five Roman Catholics from Brazil, the U.S., France and Holland; Anglicans from South Africa, the U.S., France and England; as well as Methodists, Presbyterians, Lutherans and others from Asia, Africa, Europe and America.

WOMEN IN FAVOUR OF ORDINATION

ANGELICAN NEWS SERVICE
London, November 1
The annual conference of the National Council of Women meets at Bournemouth last month passed a resolution in favour of women's ordination by a vote of 207 to 21.

The resolution urged "those religious bodies or denominations which do not as yet ordain women to their ministry on the grounds as men to consider for training and ordination those women who feel called to exercise the functions of a priest or minister."

its ecumenical tradition and its close connection with the Ecumenical Institute.

Professor J. H. W. Beckett, director of the institute, extended a particularly cordial welcome to Professor Robinson, director of the Ecumenical Institute of the Roman Catholic Church in Geneva, whom he will be on the staff as a "prior." He is the first Roman Catholic to work on the staff of the whole term.

This year more than 30 students are expected to attend members of every Christian confession and tradition.

CONSECRATION FOR SWAZILAND

ANGELICAN NEWS SERVICE
London, November 1
Canon Anthony Hunter will be consecrated Bishop of Swaziland on November 17 to be Bishop of Swaziland.

He will be consecrated by the Archbishop of Cape Town during the Provincial Synod.

The Suffragan Bishop-elect of Johannesburg, the Reverend J. S. Carr, will be consecrated at the same time.

The Archbishop will embrace the new Bishop-elect, and S. Michael's, Manzini, on November 20.

The Bishop-elect is at present Vicar of Huddersfield.

jects of evangelism, and on "The Christian faith and absolute ideologies"; they will then be discussed in small groups.

In addition, the students will receive information about the history of the ecumenical movement and its present concerns.

Dr. Robinson is the general secretary of the W.C.C., will give a series of lectures at the beginning of the session on "The history of the ecumenical movement."

Towards the end of the session Dr. Eugene Carson Blake, W.C.C. general secretary, will give a paper on "Current problems faced by the W.C.C. after Uppsala."

CONSECRATION FOR SWAZILAND

ANGELICAN NEWS SERVICE
London, November 1
Canon Anthony Hunter will be consecrated Bishop of Swaziland on November 17 to be Bishop of Swaziland.

He will be consecrated by the Archbishop of Cape Town during the Provincial Synod.

The Suffragan Bishop-elect of Johannesburg, the Reverend J. S. Carr, will be consecrated at the same time.

The Archbishop will embrace the new Bishop-elect, and S. Michael's, Manzini, on November 20.

The Bishop-elect is at present Vicar of Huddersfield.

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 Service 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 Marcus Loane preached and commissioned Sister Eileen Armstrong, matron of the Chesham home at Eastwood for eight years, to succeed Sister Symons, who will retire on January 31 next.

Hard work has agreed with Sister Symons. She has had only one day's 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 1943 to care for her mother, who had had a stroke. Her mother died soon afterwards.

Sister Symons, a triple-certificated nurse, called on Sister S. A. Plumb, organising secretary of the Australian Nurses' Christian Fellowship, 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 men, Anglican clergy led by her, were need for such work on the lines already being done by the Roman Catholic Brown Sisters.

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 would be equipped to minister both the physical and spiritual needs of the patients.

So on November 1, 1943, Sister Symons, working alone, became the first Anglican parish nurse home for a trial period of six months at 44 w.

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

BUTTON DAYS

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

Walking or using public transport, out in all weathers, and sometimes going for months on a day off (as some of the 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 week nights with very sick patients. "I began a policy of 'tag, nag, mag' for a nursing home to be established in which patients would receive constant attention," she said.

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 of 700 male funds. They recalled one devoted bedridden Kingsford 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 sister, 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 race that failed.

She told the Diocesan Registrar, Archdeacon S. M. Johnstone, that if I could not get a car, I said Sister Symons.

"There had been a particularly difficult time with a bus and tram strike for seven days. I wouldn't have 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 £1,000 had been raised toward the cost of the home, 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 Road, Chesham. Here, where the first home was opened in 1952. This is still the focal point of Chesham activity.

Three adjoining properties were acquired, giving Christa one demolished to make way for the new building, which was opened on the site last March.

To-day there are seven Chesham homes, giving Christian care to 250 patients. Here are the deaconesses: Mrs. Harris Park 41; Eastwood 31; Beecroft 36; Chesham 25; Woomona 40; Westmead 34.

Enlarged committees are working for the establishment of five

more. One will be in the south-eastern suburbs; one at Brookvale will serve Moolman, Manly and Warringah; one at Kirrawee will serve the Sutherland three another is planned in the Hunters Hill-Gladstone-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

KEY ELEMENTS SEEN IN DIALOGUE AND SERVICE

ECUMENICAL PRESS SERVICE.

Geneva, October 25
Here 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., were made at the close of the seventeenth session of the World Council of Churches.

"Traditional theologies are unable to provide the framework for a renewed consensus in common," said Professor Nissiotis, "and radical theologies cannot reach 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-

videdness do I have to go to get someone 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 the patient.

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

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

All patients are encouraged to leave their beds in the daytimes, 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 some 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; it is only otherwise be desperately lonely days.

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

Visitors can come at any time any day. "Regimentation" is a very unfamiliar word in a Chesham home.

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 hope".

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 Mowll in 1946 and was awarded the M.B.E. in 1963, embodies the Christian spirit of Chesham.

SPECIAL OFFER!

the new
PERGAMON
WORLD
ATLAS

is available to
readers of
THE ANGLICAN
at the special
pre-publication price

of **\$40.00**
(carriage free)

As from December 15, this Atlas
will be generally on sale
at \$50.00 throughout Australia.

Orders for the volume at
pre-publication price will be received
ONLY UP TO DECEMBER 12.

Orders should be sent as promptly
as possible to—

THE BOOK DEPARTMENT
THE ANGLICAN
G.P.O. BOX 7002,
SYDNEY, N.S.W. 2001

Pre-publication orders will be filled
immediately on receipt

WITH THE INSTITUTION

BY THE REVEREND WILLIAM ARMSTRONG

JAN RAMSEY sees a renewal of theology and spirituality in familiar "models" and "con-disclosures".

Our Church structure is in a new way built on the "model" of thinking the human body (embryonic in Saint Paul's writing) reflected in the writing of Clement of Rome, with supplecity to the head, and being a place in the whole, and large scientific, social, and development, of Galles, Darwin, Pasteur, Etc.

People like Teilhard de Chardin, Dante and Charles Williams with others have fought hard without great success to preserve the real effective unity of life of the nineteenth century, again under the influence of biology that the light dawned at last revealing the irreversible coherence of all that exists.

BEST ON DUST

"First the concentration of life and, soon after, those of matter. The least molecule in its nature and position, the function of the whole integral part and the least in its nature, the whole is structurally so knit into the web of life that its extinction cannot be intelligibly annihilated without 'pro-creating' the whole of the Biosphere. The distribution, satisfaction and solidarity of objects are born from their objects in a common genesis, Space and objects are joined again so as to weave, through the stuff, the universe. That is the point where we reached and how we perceive things today."

Teilhard de Chardin sees the actual character of universe available in every day experience from rain drops to sand even to the ashes of the dead.

We do not, he writes, need a microscope nor electronic analysis to realise we are surrounded by a field indeed past on dust.

Modern science, and biological "know how" enables us to "behold" in its multiplicity and its immensity, the mechanism of the tangible universe in an unbroken continuity of disintegration.

"On the other hand, the way we split and pulverise matter artificially, the more insistently we proclaim its fundamental unity. . . . However narrowly circumscribed, its realm is co-extensive, at least potentially, with that of every other atom. This strange property will come across again, even in the human molecule" (The Phenomenon of Man - Teilhard de Chardin) of "know only that exist, and that one atom of myself sustains the universe." P. 117 Bhagavad Gita.

"Christians can no longer hide in the cultural milieus of yesterday's world, the aristocratic cult of the Western World; we must seek an understanding of the scientific basis of the new culture."

"Unless we do we shall be unable to meaningfully communicate the Gospel of Jesus."

SCIENTIFIC BASIS

Harry Morton in addressing the U.S.C. Missionary Conference rightly emphasized this and it is in importance to the need to properly understand the milieu in which we live and

people today live in the world of atomic structures, changes take place at the atomic level and not the structural level of the summation of atoms. The accumulated atoms have their binds elevated but they are not primary.

"The atom is no longer the microscopic closed world we may have imagined to ourselves. It is the infinitesimal center of a broad field itself." (Teilhard de Chardin).

This change of outlook can be exemplified for example in architecture - with the study of the Vitruvian Man. Leonardo da Vinci ascribed architectural principles which until recently have remained intact.

architects think now in terms of "clip-on" houses, offices etc. Whole cities composed of clip-on structures. This is a real model of thinking.

St. Ignace Kierkegaard in "Tranquilizing Anxiety" writes "The past is not reality for me, only the future is real for me. Every man can only exist contemporary with the age in which he lives, and with the one thing more - with Christ's life on earth."

This is of course not a novel sentiment, there is an ancient Hellenic saying which expresses the same thought, "Everyday, man shall go forth out of Egypt out of distress."

High Monstere in his "Axiomatic Questions on Christian Love" writes "The total biblical picture gives the norm of interpretation from which each man must make his own translation. The adequacy of the translation must be tested both by its faithfulness to the facts and by its ability to give satisfaction to the believer and by the biblical text of contradiction with the Bible."

Kierkegaard goes on to say that "The Christian must be his all over again with Christ as the pattern."

In Christendom they preach repentance to those who happened after Christ's death - how they are to be disciples made a triumphant conquest of the whole world.

St. Ignace Kierkegaard writes, "The short Kierkegaard word, sermons should end 'hurray'." "Hurray" How is modern preaching is of the same pattern.

PREACHING

Surely we can demythologize without necessarily dehistoricizing. The "Theology of the exteriorization of the real existents of the congregation in the Gospel" (A Church of Scotland Book quoted by Fr. de Chardin in "Clinical Theology," p. xxxvii) is a passage from Boris Pasternak's "Invitation of a Friend" which has been assumed that the Gospels are the ethical teachings of Jesus. The most important thing is the fact that Christ speaks in terms of everyday reality, the idea which underlies this is that communion between mortals is perpetual, and the whole of life is symbolic because the whole of it has meaning.

One of the few certain things about New Testament Christianity, is that it was what can only be called a revolutionary movement.

The Sadducees and Pharisees even had a blind alliance to combat any new matter in ordinary human life, he believes that the first Christians could not have been influenced in Rome if they were just substituting a Great Father behind the scenes of the earth, some conventional gods and powers.

"That he had a vision of new possibilities for love and for power over matter in ordinary human life, he believes that the first Christians could not have been influenced in Rome if they were just substituting a Great Father behind the scenes of the earth, some conventional gods and powers."

What is even more wonderful is that it would seem that it can still go a long way and still be even present breathtaking subtraction of the dominion and even near meaning possible. This is a great real thing what prompted Dietrich Bonhoeffer to write "The Cost of Discipleship" and is in line with the vision of man in Genesis and the New Testament.

At the age of the greatest Christian expansion we have seen that there were no Church Buildings and no Professional

This is the third part of an article which is being published over four weeks.

Ministry - the existing world-structures were used to transmit or to be born, ministers and elders in Palestine; a world cross roads and part of the great Roman Empire.

Jesus exhorts the Gentiles to leave their profession and effectively carry the Gospel to England.

Paul uses his right of Roman citizenry for great missionary effect. The Church at first a persecuted minority percolates through the structures of the Imperial Roman Court to dominate the Western World.

The same characteristics can be seen in the work of Matteo Ricci - see "The Wise Man from the West" by Vincent Covino, and must still be used in the world of today.

We have to look at structures of our age and work through them; the Church would not then be a monolithic vertical structure which suited the era of Empires but a multiple horizontal structure geared to the needs of the world.

HORIZONTAL

An contrast to the geographical relationships in yesterday's Empire is a complex of parallel Empire - the so-called undivided Church of the first five centuries as a nucleus. It is even close to hastily and nervously.

SENIOR BIBLE STUDENT

CORINTHIAN CORRESPONDENCE

By WINIFRED M. MERRITT

with the language of the Septuagint, using it as Britishers use the King James Version, having it into the texture of their ideas and utterances.

It is impossible to do full justice to Paul's writings unless the student is on the watch for such subtleties as the Greek Old Testament and so first five centuries as a nucleus. It is even close to hastily and nervously.

It is characterized by Paul's anxious concern for his spiritual children. The personal relationships are of more complicated and precarious.

A definitely destructive element is at work. The Apostle throws down his challenges and is on the defensive. As literature, the Corinthian letters are noteworthy for "a rising tide of climatic height" as in his simplest and his most matter-of-fact practical directions. Equipped with a vocabulary adequate to the rich variety and subtlety of thought or the intensity of his feelings, Paul was ever struggling to express more than his words are capable of.

of what Ross Snyder calls the "creativity" of Paul, and that our outlook is conditioned by our present, cultural, and historical.

You would think this so obvious that it need not be mentioned it but little consolation is found in most sermons or instruction.

PEER GROUPS

In fact we usually in Churches and the like expect our hearers to perform impossible mental gymnastics by knowing what they know from experience and imagining something beyond it.

The peer groups are rarely geographically enclosed, all youth for example belong to a very real way to a world wide meetings of Doctors, Chemists etc. are common and do not have any special sanctification of the whole world.

Yet ecclesiastics are committed to a barrenness of style - How could it be otherwise? It all seems so obvious yet the Church maintains the structure and order of its geographical ministrations almost exclusively.

It is no good for geographical ministrations all but the Holy Roman Empire or the so-called undivided Church of the first five centuries as a nucleus. It is even close to hastily and nervously.

IMPRISONED

Yet most Christians are imprisoned within the structure of the Children of God.

The Gospel Mission preaches the adherence to Christ in the Holy and Indivisible Church "by the conversion of the manhood into God."

Evangelism in the Septuagint occurs only generally and in the plural. In Paul it is appropriated to the Messianic god-idea.

So in a study of the Corinthian Correspondence, we start with the Septuagint and take account the passage of the words in Palestine. The direct and consequent impress upon them of Semitic thought and life.

Dodd draws our attention also to the affinity which exists between Paul's sacramental ideas and those of some contemporary Hellenistic cult.

Soixen, too, provided material for Paul's inspiration in such important conceptions as those of conscience, the law of nature, etc. ideas taken over by absorption and transmutation into a new philosophy of life begun in Christ.

attempt to ignore or suppress the arising questions and problems.

Those the hesitating or otherwise suggest themselves should remember that no longer can we present ourselves as a whole, in so far as we possess it) and the integrity of position and regard it as a question of the Marxist slogan is more relevant than

People who are satisfied with existing order or are deeply insecure will be eager to set the chance situation of the moment as an absolute and end in order to have something stable to hold on to and minimize the hazardousness of life" (Karl Mannheim).

Others will claim that we should not disturb the "faithful" - oh what complacency! would that we always remembered Kierkegaard's saying that the more we can do for anyone to create in him a concern and an unrest.

Pentecost makes the Church outward-looking - implies the sanctification of common things, indeed the evangelisation and sanctification of the whole world.

IMPRISONED

Yet most Christians are imprisoned within the structure of the Children of God.

The Gospel Mission preaches the adherence to Christ in the Holy and Indivisible Church "by the conversion of the manhood into God."

Evangelism in the Septuagint occurs only generally and in the plural. In Paul it is appropriated to the Messianic god-idea.

So in a study of the Corinthian Correspondence, we start with the Septuagint and take account the passage of the words in Palestine. The direct and consequent impress upon them of Semitic thought and life.

Dodd draws our attention also to the affinity which exists between Paul's sacramental ideas and those of some contemporary Hellenistic cult.

Soixen, too, provided material for Paul's inspiration in such important conceptions as those of conscience, the law of nature, etc. ideas taken over by absorption and transmutation into a new philosophy of life begun in Christ.

It was in many ways the failure of coherence within the structure of the Children of God (the "Dea Kapnia") to present themselves as a whole, in so far as we possess it) and the integrity of position and regard it as a question of the Marxist slogan is more relevant than

Leslie Paul warns us "the role of the Church is Mission not Maintenance and the value of an institution ought to be determined by the degree it serves mission, not by the impressiveness or historicity of the institution's own institutions" (The Church as an Institution).

PEW FODDER

Our vertical Church structure counts heads (God's people are seen primarily as "pew fodder"); the New Testament Church is its best seen itself as leaven, in other words influence. An organized Christian structure does find within all the structures of the world no alongside them.

Many "confessional" religious bodies have discovered this and are making a point of secular institutes; this is parallel to what exists within the Roman Church with its extensive use of professional group chaplaincies.

Our vertical structured Church talks of Christ, non-church, sacred and secular. Carriage in this kind of structured world Christ came to break down.

All barriers were to go, there is neither Jew nor Greek, male nor female, slave nor freeman. The veil of the Temple was rent in two.

It was this coincidence that led to the "Sub Institution" referred to in I Cor. xviii, the sacred and secular Carriage in the third century, and to the New Testament Church (185) and the Council of Nicea (325) made reference.

Hein Waddell in "Desert Fathers" writes, "A monk met the handmaid of the Lord upon a mountain road and at the sight of them he turned out of the way. The Abbot told him 'hadst thou been a perfect monk thou wouldst not have looked so close as to perceive we were women.'" The "reclot" writes Charles Williams, would have been perfect if she had said, "Who wouldst not have perceived we were women?" Perhaps he did be concluded.

The current fashion towards an appreciation of bisexuality is surely healthy and its symptomatic reaction in confused fashions should not be deplored.

(To be continued)

SHELLEYS' Famous Drinks
ORANGE DEBITE - LEMON DILLI - LEMONADE
BOLA - OLD FASHION SHERRY GINGER - FRUITFULNESS
By All Ordinances - Phone: 31-5661 (4th floor)

make your first choice...
Allowrie BACON

Mild cured lean bacon Rashers
... the best you can buy. Sealed
to keep that fresh bacon flavour.

Allowrie's FAMOUS Rashers
There is no Substitute for Quality

DIOCESAN NEWS

ADELAIDE

RETREAT HOUSE GARDEN FEET

Friday, October 25, a howling gale and torrents of rain all day. Saturday, October 26, a howling gale and torrential rain. This is, briefly, the story of the Retreat House garden. The weather was so bad on Friday that many functions, various kinds and numerous sporting activities to be held the following day were cancelled, but at present 20 p.m. on the 26th the garden was being opened the sun came out for the rest of the day and the weather was perfect. Many affairs already estimate crowd numbers especially when people are coming and going but at least 700 people must have come to the Retreat House both to see the house again and to spend their money and the financial result was an addition after expenses had been met of over \$1400 to Retreat House funds.

S. MARY'S HOME FOR CHILDREN

On Sunday, December 6, the new home at 20 Daphne Street, Prince Rupert will be opened. The ceremony will be held at the place at which the Bishop has consented to bless the house and it will be declared open formally by Mr W. E. Tucker, who is presiding in the absence of the home possible. Mr Tucker is at present in the States and will be at Adelaide, New Guinea, whence he will be returning.

CATHOLIC CONSERVATION

There will be a Confirmation of candidates of all ages in St. Peter's Cathedral on Sunday afternoon, December 8.

RETREAT HOUSE CONFERENCE

A weekend conference on "The Church and Society" will be held at the Retreat House, Belair, on February 22 and 23. It will be open to all Anglicans; non-Anglicans who are Christian, non-Anglicans who are not will also be welcome. The speakers will be Domestica M.H.S.M., Mr Ian Wilson, M.H.R., Mr Gary Wood, M.H.R., and the Reverend W. R. Bennett. The chairman will be Mr A.M. Somers.

A.M. SUMMER SCHOOL

The A.M. Summer School will be held at the Retreat House, Belair, on December 20-21. The theme is "Renewal in the Church". The speakers will be the Bishop of Rivernia, the Priest-in-Charge of Adelaide, the Priest-in-Charge of the Headmaster of St. Peter's Cathedral and the State secretary of A.M.

JUBILEE OF S. CHRISTOPHER'S HILBURN

The original Mission Hall, which has been used as a parish hall since 1866, was licensed for worship by Bishop Nutter Thomas on November 19, 1818. On Sunday, November 10, this year, a special jubilee service will be held at the preacher will be the Archdeacon of Adelaide, the Ven. Rev. E. A. Cold. The present Priest-in-charge, is the Reverend W. R. Bennett.

REMEMBRANCE DAY

The Annual Remembrance Day service will be held in St. Peter's Cathedral, on Sunday, November 10, at 7 p.m. The preacher will be the Reverend A. J. Robbings, who is full time Anglican Chaplain at the Repatriation General Hospital, Daw Park.

MARRIAGE

Lessons will be read by His Excellency the Lieutenant Governor, Sir Melville Napier, and by the Officiating Minister, the Rev. Canon, Melville Napier, S. J. Blechnere.

BRISBANE

MARTIN'S CORNER

The Rector of St. Paul's, Brisbane, intends to make the corner of the Brisbane Martyrs' Shrine, New Guinea Martyrs, taught Sunday school for many years in this place where historical documents, containing the names of Miss Parkin, may be preserved.

PARISH FESTIVAL

The parish festival of St. Andrew's, South Brisbane, will be held on Sunday, November 24. The Rector of St. Peter's, Wynnum, Dr. Hugh Reister, will preach at the Parish Communion at 9.30 a.m. There will be a Bread and Cheese morning tea at 10.45 a.m. The Mass will be served by having that matterially meal will go to Inter-Church.

ADELAIDE

DR. JOHN STEELE

Dr. John Steele will speak at the youth tea at 5.30 p.m., and will preach at Fractal Eversons at 7.30 p.m. on Sunday, November 8. He is Physics at the university and also Anglican University Chaplain.

CANBERRA & GOULBURN

S. MATTHEW'S VILLAGE

The Mayor of Albury, Alderman C. Britton, will officially open and the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, will dedicate S. Matthew's Retirement Village, Albury, on Tuesday, November 26, at 3 p.m.

C.A.M.S. DINNER

The Church of England Men's Society, Hand-Over dinner will be held at the Club, Adelaide, on November 26, at 6.30 p.m. The Bishop will speak on the Lambeth Conference.

NEWCASTLE

CONSERVATION

Last Sunday morning the Bishop of Newcastle, Australia, assisted All Saints' Anglican Church, in the north of Newcastle, in the North Lake Maquarie, parish, where the fourth of the series of tened the consecration.

The fourth of the series of All Saints' was set in 1956 when Boolaroo was set up in the parish of Cardiff, and the building was completed and dedicated in September, 1957, during the incumbency of the first Priest-in-charge of the new district, the Reverend J. R. Flood. The parish, which recently changed its name from Boolaroo to North Lake Maquarie, includes Boolaroo, Speers Point, Westons Bay, Elizabeth and Valentine and ministers to about 1400 Anglican families. The present Priest-in-charge is the Reverend M. D. Wood, who was previously situated in Lakewood Street and Main Road alongside the new building. It is now used as the parish hall.

CARDIFF SOUTH

Last Sunday the Bishop commissioned the Reverend Gordon Cook (lecturer in Theology, St. John's Men High Elliot (Field Office) and the Reverend M. D. Wood (Education) for a mission at St. Anne's South Coast. The mission services are being held every Sunday evening at 7.30 p.m. The mission will conclude children's services every afternoon. The evening will be conducted on Friday evening.

NORTH QUEENSLAND

THE NAVY CHAPLAIN

The Reverend Canon Pearson, Rector of St. Margaret's, West Cairns, has been appointed to the post of Chaplain to the Navy, Canberra, and will be in charge of the Royal Australian Naval Vessel, Canberra, and the Royal Australian Naval Chaplain, Church of England, Canberra, from the beginning of February 19, 1964.

Mr. Pearson was appointed as a spiritual adviser to the shipboard naval vessels visiting Cairns. He has been in Cairns for some time and is interested in the work of the Navy, Canberra, and will be in charge of the Royal Australian Naval Vessel, Canberra, and the Royal Australian Naval Chaplain, Church of England, Canberra, from the beginning of February 19, 1964.

SYDNEY

BUSHFIRE RELIEF

The Archbishop of Sydney, the Most Reverend M. L. Loane, asked all churches in the diocese to provide special retiring offices last Sunday, November 3, in order to provide a fund for special use in Australia during bushfires.

An initial gift of \$500 was sent by the Archbishop to the previous day. The Archbishop of Sydney, the Most Reverend M. L. Loane, asked all churches in the diocese to provide special retiring offices last Sunday, November 3, in order to provide a fund for special use in Australia during bushfires.

ADELAIDE

On Friday, November 8, at 2 p.m. the choir of St. Basil's Church, 195 Queen Street, Adelaide, under the direction of the Organist/Chorale Director, the Reverend J. Payne, will be performing a special "Meal of Music". The programme, which will be representative of most periods of Church music, will include: organ, trumpet and piano.

For choir artists taking part in the programme will be Mr. Michael Deasy, Assistant Organist at St. Andrew's Cathedral, and Mr. Brian Sear, Organist and Chorale Director at St. Peter's, Adelaide.

ADELAIDE

The sixteenth annual Cricketers' Tea will be held at the Church, Moornah, on Sunday, November 10, at 5.30 p.m. This year this service has proved a success for all over Sydney.

The address at this year's service will be given by the Reverend J. Payne, who, before accepting his present post as Parish-in-charge of the Bible Society in Perth, was Rector of St. Andrew's Cathedral, Perth. Wherever Mr Payne is, he has been a keen cricketer and taken a real interest in the game. He has been while Rector of a large city parish and Mr Payne's organization of cricketers' match between Sydney and Perth.

The service will be preceded by a sale of new tea for cricketers. The tea will be prepared by the ladies who care to come, commencing at 5 p.m.

ECUMENICAL LEADERS HONOURED BY JESUITS

ECUMENICAL PRESS SERVICE

New York, November 1

Two leaders of Christian unity efforts last month received honorary doctorates of literature at the first of several national celebrations marking the 150th anniversary of St Louis University, a Jesuit institution.

Dr Eugene Carson Blake, World Council of Churches general Secretary, and Bishop J. G. M. Willibrands, secretary of the Vatican Council for Christian Unity, were honoured.

Each delivered a formal lecture as part of a conference on "Theology in the City of Man" which drew more than 700 Roman Catholic, Protestant and Jewish scholars and teachers of theology and religion to the university.

Speaking on "The Horizons of Knowledge and Religious Faith", Dr Willibrands said that the Christian Church in earliest times was mistaken in supposing that there were natural limits to natural knowledge. "Palaeontology and biology, physics, astronomy and chemistry have often been formed by the astonishing ways that it is wise for religious men to give up the

old attempt to reserve sectors or areas of knowledge to the supernatural."

However, the Christian faith holds that man is a creature not the creator. Sin may be defined as man trying to replace God.

As one made in the image of the Creator and therefore also creative, he enjoys the possibility of new creativity but within human limits.

Dr Blake outlined three "ultimates" that provide a vantage point for surveying the horizons of knowledge.

These are belief in a living God who acts to make himself, his law and his purpose known to man; man as a sinner who resists the will and purpose of God; Jesus of Nazareth, truly man and truly God, as the revealing way that it is wise for religious men to give up the

EVANGELISM PROBLEM SEEN IN APARTMENT COMPLEXES

ECUMENICAL PRESS SERVICE

New York, November 1

The prospect of half the U.S. population living in "high-rise" apartment buildings by 1975 poses one tall hurdle for churches and synagogues interested in evangelism.

This was the conclusion of a survey on specialized ministries in many parts of the nation reported by Miss Martha Lane in the October issue of "Together", a publication of the United Methodist Church (U.S.A.).

Residents of upper-income apartment houses are not "joiners", according to the article. They insist on privacy even to the point of not knowing their neighbours. Many feel the Church "has nothing to offer them."

The most encouraging experiments, according to Miss Lane, were in low-income complexes.

There was response from the residents to church programmes in tutoring, counselling, music, after-school activities, adult education, dramas, crafts and community service.

Ecumenical ventures are more desirable in apartments than uni-

lateral, denominational efforts, she found. Protestant-Catholic co-operation and Christian-Jewish work were termed important. Ministers in apartments require clearly defined, realistic purposes, adequate staff, strong staffs, trained laymen and team approaches. Miss Lane concluded.

Ineffective efforts included door-to-door calling, door-to-door, handbills, mailings, posted invitations, phone calls and radio appeals.

SPECIAL PROTECTION

REJECTED

ECUMENICAL PRESS SERVICE

The president of the Federation of Protestant Churches in Italy, the Reverend Mario Shali, has expressed gratitude for Roman Catholic efforts to include the protection of Protestants under provisions of the Penal Code.

At the same time, he reported Protestant opposition to any special protection on religious grounds.

He referred to efforts by the Roman Catholic Organization for Ecumenical Activities to change Article 402 of the Penal Code to that in future, penalties would be provided for those who held in contempt not only the Catholic faith but all other faiths without discrimination.

In an interview with the Protestant weekly "Nuovi Temi", Mr Shali stated that the Council of the Federation of Protestant Churches rejects the idea that the laws of the state should accord special protection for persons and matters pertaining to religious freedom.

It would prefer the abrogation of the right of penal protection for any church.

CRICKET CARNIVAL TO BE HELD IN ADELAIDE

FROM OUR OWN CORRESPONDENT

The ninth biennial interstate churches' cricket Adelaide after Christmas when five States will be

contested. Those taking part in Adelaide are Tasmania, Queensland, New South Wales, South Australia and Victoria, who will field 11 teams.

There are two church cricket competitions in Melbourne, West Australia, Victoria (Footscray Districts), and South Australia (Adelaide Districts). The only State outside the series is Western Australia, who has refused inclusion in the circuit.

Competition will be for the A.A. Cup. Queensland, winners of the Brisbane carnival two years ago. Details of the carnival have been sent out to all States sent-in to teams.

Mr Stan Banner, secretary of the South Australian Church Cricket Association, is carnival director. He captioned the S.A. team in Brisbane.

Teams will be housed at the Westminster College, about five miles from the city, and the matches will be played at the college and at Brighton.

On December 26 there will be an official welcome dinner at the college, and the carnival will be run over the following five week days. On the Sunday there will be a special service at North Adelaide.

The draw is: December 27, South Australia v. New South Wales; Western Suburbs v. Queensland; South Suburbs v. Tasmania.

December 28, South Australia v. Western Suburbs; New South Wales v. Tasmania; South Suburbs v. Queensland.

December 29, South Australia v. Tasmania; New South Wales v. Queensland; Western Suburbs v. South Suburbs.

January 1, South Australia v. Queensland; New South Wales v. South Suburbs; Western Suburbs v. Tasmania. Matches will be played from 10 a.m. to 6 p.m.

There is considerable interest in the carnival. The Rev. Hobart about the Adelaide series, and it is likely that the State will be represented by a strong team yet to play on the mainland.

Already many of the top church players have indicated their desire to play for the State. The Adelaide games will have added significance for Tasman-

ians, because they made their debut in interstate cricket in Adelaide in 1958.

South Australia is also the only side that Tasmania has beaten on the mainland, when they won by 196/8 to 174 in Brisbane.

When Hobart was the venue in 1958, Tasmania defeated Queensland by 170 to 123 and 42/1, and also defeated Footscray Districts by 197 to 99 and 82/6.

Competition will be for the A.A. Cup. Queensland, winners of the Brisbane carnival two years ago. Details of the carnival have been sent out to all States sent-in to teams.

Mr Stan Banner, secretary of the South Australian Church Cricket Association, is carnival director. He captioned the S.A. team in Brisbane.

Teams will be housed at the Westminster College, about five miles from the city, and the matches will be played at the college and at Brighton.

On December 26 there will be an official welcome dinner at the college, and the carnival will be run over the following five week days. On the Sunday there will be a special service at North Adelaide.

The draw is: December 27, South Australia v. New South Wales; Western Suburbs v. Queensland; South Suburbs v. Tasmania.

December 28, South Australia v. Western Suburbs; New South Wales v. Tasmania; South Suburbs v. Queensland.

December 29, South Australia v. Tasmania; New South Wales v. Queensland; Western Suburbs v. South Suburbs.

January 1, South Australia v. Queensland; New South Wales v. South Suburbs; Western Suburbs v. Tasmania. Matches will be played from 10 a.m. to 6 p.m.

There is considerable interest in the carnival. The Rev. Hobart about the Adelaide series, and it is likely that the State will be represented by a strong team yet to play on the mainland.

Already many of the top church players have indicated their desire to play for the State. The Adelaide games will have added significance for Tasman-

David Jones
OF SERVICE

This label gets you best value for money!

DAVID JONES OWN BRAND

Any item that bears it has been tested by a committee of David Jones' experts, who have questioned, probed and checked every detail of warp, wet, colourfastness, seam strength, construction detail... every last thing that makes for quality. You will find the D.J. 100 label on men's clothing, basic fashions, household appliances, house linens and children's wear. You will find it at all D.J.'s Stores. Look for it, get to know it, depend on it. It carries the David Jones' famous unconditional guarantee—satisfaction or your money back in full.

