

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

PRICE: TEN CENTS (1/-)

—

(Continued on page 11)

THE GENEALOGY OF CHRIST . . . 5

BIRTH OF ISHMAEL

By MICHAEL J. LAURENCE

WHEN Abraham heard of the capture of Lot and the death of his friends and neighbours, the Sodomites, he became very concerned at the fate of his adopted son and determined to go on to his assistance.

Quickly gathering together 318 of his servants, he sought the help of three of his friends, Joseph tells us, and leading the little band by forced marches, came up against the Assyrian army which was camped near Dan on the River Jordan, by the fifth night.

The Assyrians, thinking themselves secure, were taking their ease, some already asleep in their beds, other, feasting and drinking but completely incapable of defending either themselves or the camp.

When, then, Abraham descended upon them, those who were drunk ran away while those who were asleep were slain before they were even aware of their danger. Those who fled, Abraham pursued and overtook on the second day.

These he drove in a body to Hama, a town to the north of Damascus which belonged to that king. He then released them and the other captives, recovered all their goods and took them to the Holy Land.

On the way, they passed a place called The King's Dale, where the King of Sodom had slain met Abraham and his victorious little army. With him came Melchisedech, the King of Salem (later called Jerusalem), who was a righteous man and a priest of the Most High God, bearing in his hands bread and wine which he gave to Abraham.

He gave as well lavish food.

Newcastle Church of England Grammar School for Girls

Under the auspices of the Diocese of Newcastle, Primary and Secondary Schools.

All General Academic subjects are taught. Special facilities for Art, Music, Needlework, general or examination subjects and for a wide range of extra-curricular activities. Programme for physical education and recreation. News and city studies.

Apply to: Mrs. Henderson, 10, St. John's.

Miss J. Thompson, B.A., Dip.Ed.

TAMWORTH Church of England Girls' School

On the sunny North-Western Slopes, selected facilities, overlooking the town.

Boardschool Kindergarten to Higher School Certificate, with special opportunities for Physical Training and Sports, excellent health and academic record. Splendid new dormitories, modern, music block, science block, etc.

For prospectus apply to the Principal
Miss W. A. WETHERELL, B.A.
Tamworth 2945

COMMUNITY OF THE SISTERS OF THE CHURCH

MISS BOURNE
St. Michael's C.E.G.S.,
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

St. Michael's, St. John's, St. V. HOBART
St. Michael's, St. John's, St. V. HOBART

supplies and entertained Abraham and his men liberally and as they were feasting, began to praise and bless God for the subduing his enemies under his hand. He then gave him a choice of a tenth of all the goods he had captured, but he accepted it as a gift from Melchisedech's name means "the righteous king" and Jewish tradition says Melchisedech was a survivor of the Flood, the Patriarch Shem.

The King of Sodom offered Abraham all the goods he had taken but asked him to let the people whom he had rescued return home with him.

Abraham, however, refused the generous offer saying he had vowed to God that he would keep nothing for himself "not so much as a thread or a shoelace" for he did not want it said he the King of Sodom had given him.

He did not offer to repay the King of Sodom for the food the army had eaten for that, he considered was part of the expense of the foray, but he suggested that the King might reward his three friends. He then released them and the other captives, recovered all their goods and took them to the Holy Land.

On the way, they passed a place called The King's Dale, where the King of Sodom had slain met Abraham and his victorious little army. With him came Melchisedech, the King of Salem (later called Jerusalem), who was a righteous man and a priest of the Most High God, bearing in his hands bread and wine which he gave to Abraham.

He gave as well lavish food.

On the way, they passed a place called The King's Dale, where the King of Sodom had slain met Abraham and his victorious little army. With him came Melchisedech, the King of Salem (later called Jerusalem), who was a righteous man and a priest of the Most High God, bearing in his hands bread and wine which he gave to Abraham.

He gave as well lavish food.

On the way, they passed a place called The King's Dale, where the King of Sodom had slain met Abraham and his victorious little army. With him came Melchisedech, the King of Salem (later called Jerusalem), who was a righteous man and a priest of the Most High God, bearing in his hands bread and wine which he gave to Abraham.

He gave as well lavish food.

On the way, they passed a place called The King's Dale, where the King of Sodom had slain met Abraham and his victorious little army. With him came Melchisedech, the King of Salem (later called Jerusalem), who was a righteous man and a priest of the Most High God, bearing in his hands bread and wine which he gave to Abraham.

He gave as well lavish food.

On the way, they passed a place called The King's Dale, where the King of Sodom had slain met Abraham and his victorious little army. With him came Melchisedech, the King of Salem (later called Jerusalem), who was a righteous man and a priest of the Most High God, bearing in his hands bread and wine which he gave to Abraham.

He gave as well lavish food.

On the way, they passed a place called The King's Dale, where the King of Sodom had slain met Abraham and his victorious little army. With him came Melchisedech, the King of Salem (later called Jerusalem), who was a righteous man and a priest of the Most High God, bearing in his hands bread and wine which he gave to Abraham.

He gave as well lavish food.

On the way, they passed a place called The King's Dale, where the King of Sodom had slain met Abraham and his victorious little army. With him came Melchisedech, the King of Salem (later called Jerusalem), who was a righteous man and a priest of the Most High God, bearing in his hands bread and wine which he gave to Abraham.

He gave as well lavish food.

On the way, they passed a place called The King's Dale, where the King of Sodom had slain met Abraham and his victorious little army. With him came Melchisedech, the King of Salem (later called Jerusalem), who was a righteous man and a priest of the Most High God, bearing in his hands bread and wine which he gave to Abraham.

By Michael J. Laurence

Abraham believing what God said, he went on to speak of the future saying that he would die in peace at a ripe old age, his descendants would be carried out of Canaan for four hundred years, but he would return to his own land and possess it.

Abraham's wife, Sarah, had been childless for many years and at length, despairing of having children of her own, had told him to take Hagar, her own maid, and see if he could obtain children by her.

Abraham did so and by Hagar had a son who was named Ishmael which means "May God hear."

This child, born when Abraham was eighty-six years old, for, as we read in Genesis, "the angel of the Lord said unto him, 'Behold, thou art with child, and thou shalt call the name of the child, 'Ishmael'."

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

Abraham was brought up by Sarah and treated by her as a son.

STUMBLING

BLOCKS

BRITISH REPORT

DECISION

ECUMENICAL, MARCH 4

LONDON, MARCH 4

Both the theological differences and the non-theological differences between Roman Catholics and other Christians will be discussed in a report presented in October to the British Council by the Roman Catholic and the Roman Catholic Episcopal Conferences of England and Wales and Scotland.

This decision was made at the meeting of the Joint Working Group of these two British bodies held on February 7 and 8 at the Villa of St. Benedictine Convent at Oakwood, North London.

A paper on the theology of ecumenism presented by Father James Quinn, a Jesuit from Scotland, provoked a lively debate. This led to the decision to draw up the report.

It will state the measure of cooperation between the two churches, including information about common Catholics and other Christians, and will set out the areas of agreement and of difference and the meaning of mission in the light of the findings of the factors impeding unity.

The neighbouring tribes used to do the Egyptian people. Among the Arab peoples it was performed at the age of thirteen years and marked the entrance to manhood and was regarded as a preliminary to marriage.

The Joint Working Group also heard a presentation on the Directory on Ecumenism recently issued by the Roman Catholic Episcopal Conference of England and Wales. This was presented by Bishop Langford, auxiliary bishop of Menzies (in Wales).

The Reverend R. M. C. Jeffrey of the Diocese of Ely, Secretary of the Ecumenical Commission, reported on an investigation he had conducted in local ecumenical experiments.

He has recovered experiments in 160 locations. In 20 of them Roman Catholics are involved with other Christians. The next meeting of the joint group will be on October 24 and 25 in the London area.

ORTHODOX ENGLISH

BIBLE PLANNED

The long-felt need among Orthodox Christians for an English translation of the Bible has been met by the Greek New Testament has led Orthodox theologically-minded scholars to undertake the preparation of an American Orthodox Bible.

Work will begin on the New Testament, using the Revised Standard Version as a text to be adapted where necessary to fit into harmony with Orthodox biblical scholarship.

More prominent will be the preparation of the Old Testament, which will be heavily upon the Septuagint, the Greek version based on Hebrew manuscripts.

CHURCH OF ENGLAND IS GOING INTO EUROPE

ANGLO-NEW SERVICE

LONDON, MARCH 4

The Church of England is to become a full member of the Conference of European Churches.

This was decided by the Church Assembly last month after it had considered a report prepared by the Missionary and Evangelical Council. The chairman, the Earl of March, said that the Church of England has given European churches an opportunity to meet together regularly to discuss common problems and to consider their responsibilities towards European people in other parts of the world.

NOT NEW
The conference had been in existence since 1959 and was not until the late 1960s that British participation to date had been so high. It was arranged through the British Council of Churches.

The Bishop of Chichester, the

The Bishop of Chichester, the

The Bishop of Chichester, the

The Bishop of Chichester, the

"IMPERATIVES FOR UPSALLA"

OUTLINED

ECUMENICAL, PRESS SERVICE

CHICAGO, MARCH 4

The editor-at-large of "Renewal" magazine has urged that the W.C.C. Fourth Assembly at Upsalla, Sweden, from July 4 to 19 should take the lead in an effort to divert money that churches now spend for relief and welfare, to publicise the plight of the world's poor, using the mass media in the rich nations.

Stephen C. Rose made his points in a speech to the issue of "Christianity/Culture, an independent, ecumenical journal, devoted to the study of the Christian faith in its relation to the world's problems."

Specifically, mission bodies and societies should spend one-tenth of their annual budgets (about \$100 million in "mainline" U.S. Protestant denominations alone) "to appeal through the mass media for a Christian approach to world poverty and misery," argues Mr. Rose.

Such a mission of "advocacy in the Christian world" to the hungry, ill-clad neighbour "should take priority over the maintenance of good will who do possess power and wealth."

REDISCOVERY
In his "meditation" on the Assembly theme, "Behold, I make all things new," the former staff writer of the W.C.C. Youth Development magazine, "The Upsalla," called for the whole "Christian universal."

Finally, Rose declares, the "mission imperative" is "a penitence and prayer. Real penitence is a prayer to open the door to a newness that the coming generations could not ignore."

TOPICAL
It will not do for the W.C.C. to assume that the racism made in 1954 is adequate for the present. "The racism of 1954," writes Rose.

Statements are not enough to do this. They are statements directing bureaucracies to do this and simplifying their power to act.

Finally, Rose declares, the "mission imperative" is "a penitence and prayer. Real penitence is a prayer to open the door to a newness that the coming generations could not ignore."

MANY VOICES

ECUMENICAL, PRESS SERVICE

LONDON, MARCH 4

The Christian community "keep thinking, studying and speaking about the proper use of the mass media," Mr. van Heuvel said. "We must be able to do this to all who work in the media."

Mr. van Heuvel, director of the W.C.C. Department of Communication, addressed more than 100 church and secular communicators participating in the International Communications Consultation here from February 11 to 17. Conferees came from Africa, Asia, North and South America as well as Europe.

The Christian community "keep thinking, studying and speaking about the proper use of the mass media," Mr. van Heuvel said. "We must be able to do this to all who work in the media."

Mr. van Heuvel, director of the W.C.C. Department of Communication, addressed more than 100 church and secular communicators participating in the International Communications Consultation here from February 11 to 17. Conferees came from Africa, Asia, North and South America as well as Europe.

The Christian community "keep thinking, studying and speaking about the proper use of the mass media," Mr. van Heuvel said. "We must be able to do this to all who work in the media."

Mr. van Heuvel, director of the W.C.C. Department of Communication, addressed more than 100 church and secular communicators participating in the International Communications Consultation here from February 11 to 17. Conferees came from Africa, Asia, North and South America as well as Europe.

The Christian community "keep thinking, studying and speaking about the proper use of the mass media," Mr. van Heuvel said. "We must be able to do this to all who work in the media."

Mr. van Heuvel, director of the W.C.C. Department of Communication, addressed more than 100 church and secular communicators participating in the International Communications Consultation here from February 11 to 17. Conferees came from Africa, Asia, North and South America as well as Europe.

The Christian community "keep thinking, studying and speaking about the proper use of the mass media," Mr. van Heuvel said. "We must be able to do this to all who work in the media."

Mr. van Heuvel, director of the W.C.C. Department of Communication, addressed more than 100 church and secular communicators participating in the International Communications Consultation here from February 11 to 17. Conferees came from Africa, Asia, North and South America as well as Europe.

C.E.B.S. PROVINCIAL SERVICE

WITNESS TO THE CROSS EMPHASISED

FROM A CORRESPONDENT

Perth, March 4

On Sunday afternoon, February 23, the West Australian Province of the Church of England Boys' Society held its first dedication service for several years in St. George's Cathedral, Perth.

The aim of this service, drawn up by the C.E.B.S. chaplain, the Reverend M. Keeling, was to unite the members of the society in an act of dedication to mark the beginning of another C.E.B.S. year.

Four hundred Cebbs from 20 branches paraded on the Perth Esplanade, then marched to the cathedral, led by the National Youth Brass Band.

At the cathedral 300 parents and well-wishers joined the Cebbs, filling the church comfortably.

The vice-chairman of the society, Mr. P. Price, read a message from the president, the Archbishop of Perth, who was at a meeting of Bishops in Canberra.

ABORIGINES' WORK

His Grace in congratulating the society on a successful year in 1967 said that he had followed with interest the reports on Operation Workmate and hoped that the C.E.B.S. would extend its work among the Aborigines this year.

The chairman of C.E.B.S. in W.A., the Right Reverend T.B. MacDonald, led the Cebbs in an act of dedication.

The occasional preacher was the Bishop of Kalgoorlie, the Right Reverend D. W. Bryant. He took as the theme of his sermon the cross on the C.E.B.S. badge.

The C.E.B.S. differed from most other boys' societies, the Bishop pointed out, in that its chief aim was to develop a

greater loyalty to Jesus Christ and His teaching through loyalty to the Church. The cross was the heart of everything a Christian did.

SACRIFICE

It meant sacrifice, the type of life a Ceb should lead; it showed that God cares more for man more than we for ourselves, and Cebbs should make the world see this; and the empty cross was the key to the Christian Gospel and Cebbs should rejoice in it and bear witness to the cross they have seen and now wear.

A procession of the C.E.B.S. choir, branch banners, C.E.B.S. flags and clergy around the cathedral concluded the service.

NEW CONFIRMATION POLICY STATED LAST SUNDAY

FROM A CORRESPONDENT

Geraldton, March 4

Five parishes in the Diocese of North West Australia, those of the Victoria District Rural Deanery, have adopted a new policy relating to Confirmation.

In a letter read on the pulpit on March 3 in the cathedral of the Holy Cross, Bluff Point, Northampton, Mullawa and Dongara with Greenough, the clergy say:

"In the experience of the clergy a real weakness in the present practice has been that children receive the sacrament without conviction but have been confirmed as a matter of form."

"Therefore in future candidates prepared for Confirmation

will be: 1. adults or, 2. the children of regular worshipping parents or, 3. such young people as are desirous and have satisfied their parish priest as to their readiness and suitability."

"The chaplains of the Church schools and hostels are being asked to co-operate with the parishes to ensure a common approach."

"The object of this policy is to inspire in candidates personally and in the Church generally a sense of responsibility which is incumbent upon all members of the Body of Christ."

"It has been decided that 1968 will be a year in which there will be no preparation classes for Confirmation and no candidates will be presented to those desirous of Confirmation may have the opportunity to prove their sincerity and faithfulness."

DR G. YOUNG TO SPEAK

FROM A CORRESPONDENT

Melbourne, March 4

On Thursday, March 14, the Most Reverend Gifford Young, Archbishop of Hobart, will speak at the first meeting for 1968 of the Christian East Association.

Archbishop Young is well known as a liturgist, and more recently as co-chairman with Archbishop Frank Woods of the joint working group of the Australian Council of Churches and the Roman Catholic Church.

Archbishop Young will speak on aspects of the ecumenical movement.

The meeting is at 8 p.m. in St. Mary's College, Swanston Street (opposite Elgin Street), Carlton, and all those interested in ecumenical work and its objectives are extended a warm welcome.

ORDINATION FOR COOPAROO

The Assistant Curate of St. Stephen's, Coorparoo, Diocese of Brisbane, the Reverend John Noble, will be ordained to the priesthood by the Archbishop of Brisbane in St. Stephen's Church on Passion Sunday, March 31, at 10.30 a.m.

This will be the first ordination service to be held in St. Stephen's.



The Right Reverend John Daly, Bishop of Tasman, has commenced his missionary journeys through Australia as he returns to England. He spent one full day in the Diocese of North Queensland and was able to speak at All Souls' Chapel, St. Gabriel's and St. Anne's Schools. A press conference was held, and the Bishop visited St. Mark's College. He is seen here with the Bishop of North Queensland before the commencement of the journey.

ORDINATION IN SALE

FROM OUR OWN CORRESPONDENT

Sale, March 4

On the evening of Septuagesima Sunday, the Bishop of Gippsland, the Right Reverend D. A. Garney, held an ordination in St. Paul's Cathedral, Sale.

The cathedral was comfortably filled, and many of the clergy and lay people travelled long distances for the occasion.

The Venerable J. A. Knife, Rector of Morwell, and Archdeacon of the Latrobe Valley, preached.

He based his sermon on the words of the evangelist who said that many kinds of sick and impotent people were brought to Jesus, "and he healed them," pointing out that in the work of ministering to people in the Name of the Lord to-day, the clergy are often used to bring healing to those needing it.

After the candidates had been presented to the Bishop by the Venerable E. J. Lees, Diocesan Registrar, the Dean of St. Paul's Cathedral, Sale, the Very Reverend C. B. Alexander, sang the Litany.

There was one candidate for Deacon's Orders, Mr. Graeme L.

MacRobb, formerly a Church Army captain.

Three deacons were admitted to the priesthood, the Reverend Allan Huggins, the Reverend William R. F. Michie, and the Reverend Edward H. Vincent.

The Gospel was read by the Reverend G. L. MacRobb.

After the service the Bishop and Mrs. Garney entertained the ordinands and their friends at supper in the Bishopcourt.

PROVINCIAL SYNOD

The Provincial Synod of Western Australia will be held in the Burt Hall, Perth, from April 22 to 25.

Apart from the necessary legislation, a new approach to the agenda is being adopted so that all members may share in a full discussion of topical questions.

G.F.S. FAREWELLS ORGANISER

FROM A CORRESPONDENT

Melbourne, March 4
Leaders from all over Melbourne gathered on a very hot night, February 19, at the Victoria to show their appreciation of the work done over the past three years by Deaconess Olive Dyson who has relinquished her position as G.F.S. Organiser to return to parish work.

After an enjoyable dinner, Mrs. Wilfred Holt, diocesan chairman, spoke feelingly of the care and attention that Deaconess Olive gave to all she did and the wonderful loyalty and devotion.

She felt that Deaconess had received a call from God when she took up this work for G.F.S.

Miss Lyn Parker, on behalf of all the members, told of the privilege of working with Deaconess on the Leadership Training Committee, of attending camps where Deaconess was present and of her many visits to branches and districts.

One of the things that had impressed Lyn was Deaconess' willingness to listen and discuss problems whenever people called at the office no matter how busy she herself might be.

A presentation of a transistor radio and a cheque was then made on behalf of G.F.S. in the Melbourne diocese.

Deaconess Olive, in reply, thanked all for their gifts and said that she had been able to do her work because of the marvelous help given to her by so many busy people.

FULLY INDIGENOUS ORDINATION

FROM OUR OWN CORRESPONDENT

Sale, March 4

On Sunday, February 25, three deacons were ordained to the priesthood in St. Paul's Church, Nookolea, Tonga.

It was the first ordination of the Assistant Bishop in Polynesia, the Right Reverend Fine Tenganila Halapua.

Amongst the three new priests was the Reverend Ratu Laione Ooreve Vaki of Fiji.

This was the first ordination in the diocese which was carried out by indigenous members of the Diocese of Polynesia.

The candidates were presented by the Venerable J. Byce, Archbishop of Suva, and the proctor, was the Reverend Sunipa Tevi.

The service was conducted in Tongan except for the question put to Fr. Vaki which was said in Fijian.

The three new priests are the Reverend Villami Kaluave, the Reverend Neroni Tutavake and the Reverend Korote Laone Vaki.



Mr. Charles Verger of St. George's Cathedral, leads the Bishop of Kalgoorlie, the Right Reverend D. Bryant (the preacher), the Reverend K. Wheeler (chaplain), the Right Reverend T. B. MacDonald (chairman of the society), and the C.E.B.S. colour parties from the cathedral after the C.E.B.S. dedication service on February 25.



The Assistant Bishop in Polynesia, the Right Reverend F. Halapua, with the three priests ordained in Tonga on February 25.

SCHOOL OF PRAYER WITH LAUGHTER ADDED

By JEAN ASHTON

NO doubt to an outsider, the school of prayer held recently by Retreat House, Belair, was the hiliary.

Not that we didn't take the subject seriously. We should not have been there, over 40 strong, during two days of the retreat, had prayer not been important to us. So, please don't misunderstand me.

But it is blessedly possible in Christian circles, despite notions held by non-Christian critics, to be able to laugh much and often, even when discussing one of the most serious matters in the world.

The laughter resulted from the sense of humour and realistic approach of the speakers and also from the equally down-to-earth questions and comments from some of the group.

This school of prayer came into being because several retreatants expressed the need for basic instruction in prayer and meditation.

A number of retreat conductors confirmed this need.

ANOTHER SCHOON?

Such a school was therefore arranged by the Retreat subcommittee and if anyone had doubts beforehand about its being down-to-earth, I imagine those doubts are now dispelled.

Before the school closed, one of the most persistent questions was: "When can we have another school like this?"

The leaders were the Prior of St. Michael's House, Fr. John Lewis, and Anthony Snell and Fr. Donald Hiscox, A.S.M.

SOME DRASTIC CHANGES

ANGLICAN NEWS SERVICE

The present system of "uneconomic and wasteful", says a report published on February 23.

The report, "Theological Colleges for To-Morrow", was submitted by a working party appointed by the Archbishop of Canterbury and York.

The chairman was Sir Bernard de Bunsen, Principal of Chester College of Education.

The report suggests rather drastic closure or amalgamation of some colleges and the transplantation of others to new sites. It says there are more than 300 empty places in colleges.

Some of the recommendations are that Westcott House should be moved from Cambridge to Oxford for a merger with Ripon Hall; Westcott Hall moving from Oxford to Cambridge for a merger with Ridley Hall; and for the closing of Worcester, Rochester and Chesham colleges.

The working party says the Church of England needs about twelve colleges in all to train 1,200 ordinands in residence at any one time.

Residential places for 720 men should be provided in eight main theological colleges in university centres.

NON-ACADEMIC

A further 300 ordinands should go to three colleges, not in a university centre.

These three non-academic colleges should be Oak Hill, Kelham, and a third formed by an amalgamation of Lambeth and Salisbury and possibly Chesham.

In addition to these two groups, it is suggested that perhaps Miffield and the two Durham colleges (St. Chad's and St. Hall) might be allowed to continue as at present.

The report says that the present "cathedral" and "sub-urban" colleges ought all to cease to exist, in their present form

Sister Patience, C.H.N., who is Sister Superior, Retreat House, and Sister Constance Mary, also C.H.N.; the Reverend S. M. Smith, Rector of Coramonde Valley (which includes Belair) and two lay people, Mr. Keith Huxford and Mrs. E. Lapides.

The school was expertly handled by Fr. Smith who kept us moving along in the prescribed channel (more or less) when we tended to shoot off at a tangent. Much of the considerable planning for the school was done to its competence.

Despite the heat—thank goodness Retreat House possesses an underground lecture room traditionally known as the crypt—and although every session was enlivened with gusts of laughter, we worked hard.

There was no "afternoon on the bed" for anyone, though some slept through lunch one day...oddly enough the very

meal when her group was "down" for washing the dishes!!!

It was grand to see so many unknown faces at the table at the first meal and rather thrilling to find out later that one woman had come from as far as Borden Town (178 m. from Adelaide) and two from Lovton (156). There were others from the country too.

NEW FACES

For many it was a debut at Retreat House. Ages ranged from 21 to 80. There were two pairs of husband and wife, there was father and son and mother and daughter.

And, as usual, the Sisters looked after us wonderfully. I feel as well and joined in with us at most sessions, whether they were "set down" for these or not.

It was immense fun and tremendously valuable to me.

Deo Gratias.

THE HONORARY MINISTRY: EXPERIMENTAL STAGE OVER

The committee appointed by the Primate, at Synod in 1962, to enquire into the ministry of Priests, has submitted its recommendations to the members of the committee.

The committee feels that the existing ministry should be terminated, that further unilateral action by individual diocesan bishops is undesirable and that the results of the experimental stage should be considered with a view to common action by the whole of the Australian Church.

The members of the committee are:

The Bishop of Adelaide (convenor), the Archbishop of Sydney, the Archbishop of Perth, the Bishop of Canberra and Moulumburra, the Dean of Hobart, the Dean of Newcastle, Archdeacon A. W. Harris, Mr. T. G. Lifford and Mr. D. R. Harvey.

Their recommendations are:

1. That the institution of an honorary ministry in the Church of England in Australia be considered by the House of Bishops in order that the House may make a decision on such an institution.

2. That, if the House of Bishops unanimously agreed that an honorary ministry should be instituted, Canon be prepared for submission to the General Synod.

3. That, if a Canon be prepared it should make provision that men who are to be admitted to the honorary ministry are—

- (i) to have attained the age of thirty-two years;
- (ii) to have adequate means of their own for their support without the aid of the Church for not less than three years, preferably as Lay Readers or Lay Preachers, and
- (iii) to give evidence, by means of examination, that they have adequate knowledge of the Scriptures, the contents of the Book of Common Prayer, and the doctrines and teachings of the Church of England in Australia.

CANON NEEDED

The Canon should also provide that the honorary ministry (i) do not receive a salary for the work they do as honorary ministers; (ii) do not receive a letter of introduction to another diocese except on the written request of the bishop of that diocese; (iii) do not minister within the boundaries of any parish or district unless licensed to do so by the Bishop at the request of the priest of such parish or district.

The Canon should also provide that either the Ordinal be revised in conformity with the institution of Honorary Ministry, or special forms for the making, ordaining, or consecrating of honorary deacons, priests, and bishops be drawn up and attached to the Canon as a schedule.

The Canon should also provide definite conditions upon which an honorary minister may become a full-time stipendiary minister.

"WORLD CHRISTIAN HANDBOOK"

ANGLICAN NEWS SERVICE

A new edition of "The World Christian Handbook", an indispensable reference book of up-to-date information about Christianity throughout the world, has recently been published on behalf of the Survey Application Trust by the Lutterworth Press, price 42s.

The handbook, which is edited by Mr. H. Wakelin Clark, secretary of the Congo Protestant Council from 1913 to 1947, and Sir Kenneth Grubb, chairman of the House of Laity of the Church recently and president of the Church Missionary Society, has three main sections.

The first contains articles by leading writers on various branches and aspects of the Christian Church throughout the world; the second gives detailed statistical information and the third is a directory of churches, both locally and by countries the world's known Christian organisations of importance.

NOW AVAILABLE

A TURKEY FOR AFRICA

New stocks have just arrived in Australia.

Orders already placed with us are now being processed.

Only a few hundred copies left.

ORDER NOW!

The Book Department,
THE ANGLICAN,
G.P.O. BOX 7002,
SYDNEY, N.S.W. 2001
Price 16c (plus postage 5c)

WHITAKERS ALMANAC 1968

In its 100th single compact annual volume, WHITAKERS' ALMANAC presents an unparalleled wealth of information about public affairs, government, industry, finance, commerce, social usage and the arts.

Price: \$4.65 (plus postage 30c)

Available now: The Book Department,
THE ANGLICAN,
G.P.O. BOX 7002,
SYDNEY, N.S.W. 2001

General Synod, 1966

Official Report and Proceedings

Copies of the Official Report and Summary of Proceedings of the Second General Synod, 1966, are now available in limited quantities.

The volume, of 246 pages, contains details of the membership of the Synod and its Boards, Committees and Councils, Canons, Rules and Resolutions passed by the Synod, all the Reports laid before the Synod, and the complete financial statements.

Copies may be obtained at \$2.00 each (plus postage 10 cents) direct from the

PRIMATIAL REGISTRY

Diocesan Church House,
George Street, Sydney, N.S.W. 2000

or through the
BOOK DEPARTMENT, THE ANGLICAN
G.P.O. Box 7002, Sydney, N.S.W. 2001

BISHOP OF STEPNEY TO RETIRE

ANGLICAN NEWS SERVICE

London, March 4. The Bishop of Stepney, the Right Reverend Eberhard Lunt, is resigning on May 1. The Bishop, who is 67, feels that a younger man is needed in which an assistant bishop will allow his successor to attend the Lambeth Conference.

SOUTH AMERICAN TOPICS



2 Frederick St., Launceston. 2 1804
HANDLERS PTY. LTD., Brisbane. 31 0341
J. PACKER, 50 Wood St.,
Millswood, Adelaide. 72 1318



