

# ACTIVE COMRADES ASKED FOR ACTION ON WOMEN'S PROBLEMS BISHOP ON PEACE AND WAR

Christianity's two great commands, Love God, and Love your neighbour, meant that churchpeople were caught up in the many grave problems in the world, the Bishop of Wangaratta, the Right Reverend T. B. McCall, said in his Charge to Synod in Holy Trinity Cathedral on August 20.

He was discussing the motives which shape our attitudes to "War and Peace: At Home and Abroad".

The attitude of each individual helps to shape public opinion and public opinion shapes the course of governments, he said.

"In the same way, the war in Viet Nam dictated by our consciences and the companion for the Viet Names, or is it dictated solely by self-interest?" he asked.

Are we fighting for the preservation of the freedom of the Viet Names, or are we fighting to prevent Communism from spreading?

"Some would say quite simply for the former, but many of us would doubt whether that is so, and if it is whether we are achieving it by the slaughter of thousands of the very people for whom we are presumably fighting."

But we are, however, we are fighting for the latter reason then we are not fighting out of compassion for the freedom of all, but purely in self interest."

"The sense of self-interest is the duty of Christians, that we have a duty to our children at home as well as abroad."

"We must always try to decide the right balance, but it is at least a question that should seriously concern our consciences."

The question must also be asked: Are we really preserving Australia from Communism by this war?" and also "Have we any right to fight ideas with bullets and again might we not be encouraging that ideology by fighting with bitterness and resentment in the countries concerned?"

The Bishop discussed the power of evil and the problem of freedom and evil.

"Many of us," he said, "who have never been attracted by Pacifism, believing that there are occasions when men must fight to bring about a just peace in mankind, are beginning to wonder in 1967 whether perhaps the pacifist is the right one—whether war can ever be justified under any circumstances."

## CAUSES OF WARS

"It began to wonder myself, and yet it would be difficult to see how the world could have been served for good had we not seen the Nazi hordes to read all over Europe, and perhaps the world."

"It is difficult to see what the Jews in Israel could have done recently have fight for their country."

"The causes of many of the wars today were difficult to see clearly."

"Evil was not always deliberate and conscious evil... the confusion that allows us to slip slowly and gradually into a morass of evil aided and abetted by self-interest," the Bishop McCall said.

and in those good seasons see my cry and the village burned by the engines of war."

"I am inclined to think they are the victims of the same confusion as ourselves, of the same material arrogance in imagining themselves as the saviours of the world, refusing to recognise their own imperialism as surely as we do."

The Bishop spoke of the evil of anti-semitism, "we have seen it nakedly again in the war of the Arabs against Israel."

"Again here is tragedy, for Egypt under Nasser is only just emerging from the worst kind of despotic, totalitarian rule that can only be imagined, and the Jewish people is spoiled by fanatical anti-semitism."

"We are always looking for scapegoats, and we frequently find the Jews to be a convenient target for our hatreds at home as well as abroad."

The Bishop, who is 67, has travelled extensively and worked strenuously in his huge diocese since his appointment in 1960.

## HATRED OF ISRAEL

"In the Middle East, Israel is almost a miracle in its material and cultural progress, but far from causing admiration and inspiration in its neighbours, mostly poor people who could learn a lot to their advantage from Israel, it engenders only hatred."

In the past Australia had given little thought to the great Asian nations that are its near neighbours, the Bishop said.

Trade and defence agreements and aid with no strings attached were vital.

We had had years of warning of Britain's withdrawal from the area, and many in which we had actually noticed as they had actually noticed us."

## ASSISTANT BISHOP FOR BALLARAT

The Archdeacon of Ballarat, the Venerable R. G. Porter, is to become Assistant Bishop of Ballarat, the Right Reverend M. A. Hardie.

The appointment was announced at the Diocesan Council meeting on Wednesday afternoon, August 16.

Archdeacon Porter will be consecrated Bishop in S. Paul's Cathedral, Melbourne, on Thursday, September 21.

He will be in charge of the diocese while Bishop Hardie is in England for the Lambeth Conference.

The bishop-designate was born in Sydney in 1924, educated at Canterbury Boys' High School, worked on the staff of the Sydney County Council, and served in the C.M.F. and A.I.F. from 1942 to 1945, before entering S. John's College, Melbourne.

He completed his theological studies at St. John's College, Sydney, in 1947.

He was a parishioner of S. Peter's, in Melbourne, B.E. He was ordained deacon in 1947 by the Bishop of Bathurst on behalf of the Bishop of Bal-

lat, and was appointed Assistant Bishop of Ballarat, the Right Reverend M. A. Hardie.

He was ordained priest by the then Bishop of Ballarat, the Right Reverend M. H. Johnson, Cathedral, Melbourne, on Thursday, September 21.

After missionary training in Sydney, Archdeacon Porter went to New Guinea in 1950 where he was Priest-in-charge of Port Moresby parish for the next six months.

## MOUNT LAMINGTON

He was then appointed to the mission station of Lavilla, and following the eruption of Mount Lamington in 1951, established the mission station of Agneshambo, where he remained until 1957.

His services during the Mount Lamington disaster were marked by the award of an O.B.E.

While in New Guinea, Archdeacon Porter married Miss Betty Williams, a teacher on the

on Cape York, and the Gulf Country show where, when it is convenient for the diocese and Province, possibly at the end of this year.

In his presidential address to synod he said that if Provincial Synod next month approved the formation of the new Diocese of the Northern Territory, it was expected that the Bishop's Meeting in October would elect its first Bishop.

Bishop Matthews said he had been suggested that the Queensland part of the Diocese of Carpentaria would not warrant it remaining as a separate diocese.

"It is our considered opinion," he said, "that the islands of the Torres Strait, the chaplaincies of the Aboriginal communities

on Cape York, and the Gulf Country show where, when it is convenient for the diocese and Province, possibly at the end of this year."

The Carpentaria Aerial Mission has opened up a great field of new work and the discovery of workable mineral deposits mean that this far northern part of Queensland is progressing and will continue to progress."

The bishop said they were grateful to the A.B.M. for its support of the Torres Strait Mission and the Aboriginal chaplaincies but he urged every Anglican in the diocese to support it financially so that outside assistance would not be necessary.

He hoped that those islands which had satisfactory church buildings would assist such places as Murray, Yam and Bamaga in building churches, and Mahoning, Boiga and Cowal Creek to build houses for the clergy.

The Carpentaria Synod was preceded by the Clergy Retreat at Bulda Island, conducted by the Bishop of Rockhampton, the Right Reverend D. N. Shearman.

Clergy and lay synod representatives were collected by the luggers "John Hudson" and "Torres Herald" from the islands.

The diocesan archbishop, "Gilbert White", made three journeys to Cape York centres to bring chaplains and Aboriginal representatives to the synod.

Others came by commercial airlines. Last week-end news was received that one of the luggers had a broken rudder key and was held up at Boiga, the furthest island of the Western Group.

The Reverend Tony Matheus was able to fly over Boiga to drop the necessary part for the luggers could arrive at Badu in time for the retreat.

## TO DIRECT FREEDOM FROM HUNGER

Mr Jack Keavney, who has been Director of the Department of Promotion, Diocese of Sydney, for some years past, has resigned.

He is to become Director of the Freedom From Hunger campaign and Fund Raising for the Department of Religious Education.

He has been the ANGLICAN correspondent in the diocese since 1957.

Mr Porter, who has just returned from a visit to the New Guinea mission stations, is diocesan chairman of the Women's Guild of Sydney, and of the Girls' Friendly Society.

He is to become Director of the Freedom From Hunger campaign and Fund Raising for the Department of Religious Education.

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"Babette Courter" states, with the Venerable R. G. Porter, whom he has appointed Bishop Assistant to the Bishop of Ballarat. (See story below.)

Dr Babbage has been asked by the council to inaugurate a variety of experimental programs for students in the inner city, and the possibility of a new theological institution in 1960.

The Council of Theology of Temple University. It was granted a charter as a separate and independent institution in 1960.

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## DR. BABBAGE'S NEW POST

## CORNELL SCHOOL OF THEOLOGY

The Council of Theology in Philadelphia on August 16 elected Dr Stuart Barton Babbage as President. Dr Babbage is currently Visiting Professor of Practical Agnostologies and Church History at Columbia Theological Seminary, Decatur, Georgia, U.S.A.

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## ECUMENICAL PEACE VIGIL HELD

### PRAYER IN CANBERRA

FROM A CORRESPONDENT

Almost 200 clergymen and lay people from many different religious persuasions shared in a peace vigil for Viet Nam on the lawn of Parliament House, Canberra, on August 17.

The vigil was organised by the Australian branch of the International Committee of Conciliators on Viet Nam, a body of ministers, priests and Jewish rabbis from many countries, now totalling 14,000.

Anglican participation represented the Dioceses of Sydney, Newcastle, Canberra and Goulburn, and Melbourne.

The vigil was led by the president of the Australian branch of the International Committee, the Reverend Alan Walker. Those who were unable to attend but gave their support to the vigil included the Archbishop of Perth, Fisher Rogers Taylor and Dr John Burnham (Roman Catholic).

The first hour was spent listening to brief addresses on the question of peace in Viet Nam from a variety of various churches. Many members of Parliament from both Houses joined the vigil and shared the hour of prayer which followed.

During the second hour, which was given entirely to prayer, introduced by a Roman Catholic priest, a series of periods of silence followed by short prayers led by clergy and laymen.

Subjects for prayer included the needs of the Viet Namites suffering the ravages of war, politicians involved in the decision-making processes, prayer for responsible journalism and for the reputation of the press.

The prayers concluded with a litany on the Beatitudes led by a Roman Catholic priest. During the second hour, a hymn was attempted by the Prime Minister to present him with written statements of support by Church members throughout the world calling for the cessation of bombing and for an end to the war.

Mr Holt refused to see the delegation, but the leader of the Opposition, Mr Whitlam, took a debate in parliament in the House and received Father Charles Bowers (Roman Catholic), the Reverend Clive Norton (Anglican), the Reverend Alan Walker (Methodist), the Reverend J. Perkins (Presbyterian) and the Reverend S. McKinnell (Baptist).

Mr Whitlam assisted the dele-

gation of his personal support and that of the party to the intentions of the vigil.

When the vigil was ended, many of the clergymen and lay people listened to a debate on Foreign Affairs in the House of Representatives, during which Mr Holt made a bitter attack on the participants in the vigil.

The only "incident" occurred during the prayers with the unheralded and uninvited entry of a Government member, who offered to read the Americans from a typewritten script which he then gave to newspapermen, indicating his intention of turning a spiritual exercise into a political gimmick.

The School Captain greeting the Right Reverend F. R. Arnott when he arrived at Ivanhoe Grammar School on August 13 for the official opening of Buckley Hall and the new classroom block by Senator Gorton. Mr N. Kendall, one of the masters, looks on.

## SCHOOL HALL OPENED

FROM OUR OWN CORRESPONDENT

Although the new Buckley Hall at Ivanhoe Grammar School has been in use for a term, and has been the scene of a variety of gatherings, its official opening and dedication were delayed until the finishing touches were complete, and took place on Sunday afternoon, August 13.

A large crowd braved the bluntness of a Melbourne winter sun, and assembled outside the hall to await the arrival of the official party.

This included the staff, the acting Headmaster, Mr R. Brennan, the architect and builder, Seneil, the Federal Minister for Education, the Honorable J. G. Gorton, and the Right Reverend Felix Arnott.

After the staff, the acting Headmaster, Mr R. Brennan, the architect and builder, Seneil, the Federal Minister for Education, the Honorable J. G. Gorton, and the Right Reverend Felix Arnott.

He pointed out that it is never easy to build a school hall, and a successful result, but this was the case with Ivanhoe Grammar School.

Its founder, the Reverend Sydney Buckley had an idea and an ideal, which he worked hard to achieve, and others shared the same ideal, so that each step forward became a step of faith.

Old frontiers of adventure have shrunk, but others have opened up, yet educational facilities for this are not the same.

most significant thing from attendance at a school.

The proper use of knowledge can be taught from all parts of the curriculum, and this is the function of a broad education. Having received the key from the architect and builder, Seneil, the Federal Minister for Education, the Honorable J. G. Gorton, and the Right Reverend Felix Arnott.

After the next hymn, Bishop Arnott led a short service of dedication, and spoke of the

## \$66,000 NOW IN CHURCH "BANK"

FROM OUR OWN CORRESPONDENT

Bishop C. A. Warren reported to the Synod of the Diocese of Canberra and Goulburn at its session on August 7, held at Goulburn, that the new Diocesan Development Fund which was launched last April now has \$66,000 in hand from investors.

The fund was set up by ordinance at last synod, with a board of management and Bishop Warren as chairman.

It is a permanent finance organization, operating on a straight-forward business basis, similar to banks.

Its purpose is to provide long-term finance, not always readily available, at a reasonable rate of interest for church building projects within the diocese.

Investors with a fund lodged money on deposit or in fixed-term loans at interest rates better than those offered by banks.

"When the fund is fully established and the flow of money seems secure, the board will receive and assess applications for parishes for loans for building purposes," said Bishop Warren.

"It is hopeful of making initial

loans at a rate of interest below six per cent, and of further reducing this rate as the fund matures.

"At all times, the board will retain a generous proportion of investors' surplus in a form which permits speedy repayment to investors when sought. The board considers it vital that immediate attention be given to such withdrawals.

"It is clear that parishes in all parts of the diocese are potential borrowers from the fund in the next five years. Some parishes outside the fast-developing Canberra area might be seeking at least as much finance as the Canberra ones.

"In addition, when funds permit, the board will consider relieving parish burdens by taking over existing capital loans at high rates of interest.

"It would seem that the fund would have a large number of applications from parishes totalling at least half a million dollars in the next five years.

## SCHOOL FOUNDER HONOURED

FROM OUR OWN CORRESPONDENT

Melbourne, August 21

At the age of 90, Miss Constance Tisdall, is no longer active in the class room, but continues to take a keen interest in all matters educational.

She began teaching in 1902, and in 1961 was awarded the O.B.E. for her services to education.

In 1906, she founded Robertson Girls' Grammar School, in North Road, Brighton, and continued to take a keen interest in all matters educational.

The Brighton Historical Society organised a display dealing with the history of Robertson Girls' Grammar School, and this was on view at the Brighton City Library. Miss Tisdall celebrated her 90th birthday by attending it.

On her retirement from teaching, Miss Tisdall was actively associated with the establishment of St. Christopher's College for the G.B.R.E.

for the first time in years the New Zealand Board of Missions has been forced to reduce grants to the B.C.M.S. This, says the Bishop, follows upon similar action by A.B.M. and possibly U.S.P.C.

"I believe this pattern reflects a declining interest in committed churches in our supporting provinces," he says.

The diocese will face a possible deficit in its budget of some \$F 5,500.

Efforts are being made to keep expenditure to a minimum in order to save money for the future, reducing staff, curtailing educational or postponing ordinations, etc.

Standing Committee has already made a proposal to the committee, one member of staff is already working without any pay and the diocese will face a possible deficit for 1968 by \$500.

## CLERGY RETREAT

FROM OUR OWN CORRESPONDENT

Adelaide, August 21  
The annual retreat for the clergy of the Diocese of Adelaide will be held at the Diocesan Retreat House at Bolari in the second and third weeks of September, 1967.

Because of the numbers attending it is necessary to hold two retreats. The conductor of both retreats will be the Bishop of Warrangata, the Right Reverend F. B. McCall.

The annual retreats for the clergy in Adelaide have a long history.

They were begun by the fourth Bishop of Adelaide, the Right Reverend A. Nuttall Thomas, in 1906 in the first year of his episcopate, and have been held almost without a break in every year since.

The first retreats were of one day's duration and held in a parish church or at Bishop's Court.

Later they were held at Port Elliott, but since 1942, when the Retreat House at Bolari was opened, they have been held there. The retreats extend over three days.

The Bishop of Warrangata will be in touch at Evenington in St. Peter's Cathedral, Adelaide, on Sunday, September 17.

## NEW WORK IN SCHOOLS

The national committee of the Australian Student Christian Movement (A.S.C.M.) announces that it is about to launch what has been provisionally termed "an association of adults linked with A.S.C.M. in schools."

It is designed both to extend adult support for A.S.C.M. in schools and to broaden the basis of its work.

Much of this new activity will be in the form of a new present organisation and may bear a school label rather than that of A.S.C.M.

Its aims, however, will be the same: to present the Gospel, relate it to life in the school setting, and relating students to the wider Christian community.

It will be complementary to religious instruction programmes and will provide an opportunity for genuine dialogue.

The A.S.C.M. is seeking a national committee to guide this new venture over the next years or so.

## DEACONESSE HOUSE FETE

FROM OUR OWN CORRESPONDENT

Melbourne, August 21  
For the second year in succession, the annual fete for Deaconesses House was held in a local venue and was a success.

It was held on the other side of the Yarra, in the Canterbury Baptist Church, where Deaconesses House is situated.

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Results at the close of business were \$310.

## POLYNESIA FACES CUTS IN ITS BUDGET

Next year is expected to be a difficult one for the diocese, writes the Bishop in Polynesia, the Right Reverend J. C. Vockler.

For the first time in years the New Zealand Board of Missions has been forced to reduce grants to the B.C.M.S.

This, says the Bishop, follows upon similar action by A.B.M. and possibly U.S.P.C.

"I believe this pattern reflects a declining interest in committed churches in our supporting provinces," he says.

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## GUITARS AND MODERN HYMNS FOR YOUNG PEOPLE IN NEW TOWN

FROM OUR OWN CORRESPONDENT

Hundreds of young people from several Hobart parishes had a relaxing time for ninety minutes in S. James' Hall at New Town on Sunday night when the parish's Junior Anglicans were hosts for a "Super Sing Song".

The function was organised by the J.A.F. to demonstrate the link between modern music and folk music and today's mode of living.

The idea seems likely to catch on, as Mr. Hobart, and many believe the pattern for young people in the city.

Several Hobart clergymen were interested observers, and their comments may be among the next hints.

It now remains for someone to "take it from the top". The main requirements are a good venue and some staff with sufficient enthusiasm and ability to do the organising.

Deacons of students from the two Anglican schools, Hutchins and Michael's Collegiate, helped well the attendance.

The hall was tastefully arranged with a special stage and spotlights, and an illuminated J.A.F. emblem was a popular sight.

The singing was led by the Brandt Brothers, a top-line vocal group with guitar accompaniment.

The programme included hymns, psalms, folk tunes and topical hits.

Brother Lloyd, S.S.F., of Brisbane, compered several items, and Sister Jennifer, of Melbourne, gave some guitar items.

Sisters Rosamund, Margarita and Elizabeth May were also present.

Mr. A.F. provided supper for the visitors.

Mr. W. H. Gonion, J.A.F. lea-

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## INTER-CHURCH AID CHRISTMAS CARDS

Four attractive Christmas cards in full colour, have been produced by Australian Inter-Church Aid.

The titles are "Peace on Earth", "Blessings of the Shepherd", "The Shepherds", and "The Three Kings".

They will help people in need to help themselves," says the Reverend Robert Spraycott of Inter-Church Aid, 511 Kent Street, Sydney.



# STATEMENT

The Chairman of the Council of Trustees of the Church of England Information Committee and of the Editorial Advisory Board of *The Anglican*, the RIGHT REVEREND J. S. MOYES, C.M.G., MA., D.D., T.D.B., D. Litt., has made the following announcement with the Editor of *The Anglican*.

1. *The Anglican* is not a confidential journal, and has at no time conducted, any Appeal through its columns for aid of any kind for any person or group anywhere in Viet Nam.

2. The propriety and feasibility of an Appeal for certain purposes in Viet Nam is under careful consideration. An announcement will be made soon. 3. Readers of *The Anglican* are equally entitled as members of the Council of Trustees, the Editorial Advisory Board, and the bishops and others being consulted, to submit their views about the kind of Appeal which can properly be conducted in our columns, and its objects. Such views will be welcomed.

4. Meanwhile, we remind both regular readers and members of the general public, who wish to alleviate the sufferings of innocent victims of the war in Viet Nam, North and South alike, that donations to the Australian Red Cross are allowable deductions for income tax purposes.

5. The Australian Red Cross, with the knowledge and agreement of the Commonwealth Government, is one of thirteen National Red Cross societies which have sent medical and other aid to the value of some \$650,000 to North Viet Nam in the past two years.

6. Although we respect the stand of those who would criticise the Government for subsidising aid of this kind to North Viet Nam, and the provisions of the Income Tax law, we do not agree with them. We support the present policy of the Commonwealth Government, and we earnestly hope it will maintain it. Whatever views may be held about the war in Viet Nam, we are sure, as Christians, and as Australians proud of our country's reputation for chivalry and decency to the under-dog, that the present policy of the Government enjoys overwhelming support. It is no more their intention than it is that of our own fighting men to inflame gratuitous hardship and injury on what some people call "the enemy".

7. Mr. A. F. J. Whittam is a member of the Council of Trustees of the Church of England Information Trust, and its Editorial Director. He is Chairman of the company which prints the paper. He is responsible directly to the Editor.

8. Very considerable sums of money have been sent during the past fortnight to Mr JAMES, in his private capacity, to support his personal and organisations in North and South Viet Nam. With one exception, these sums have been remitted to the persons or bodies nominated by the donors. The exception was an amount sent to buy arms for the North Viet Namese forces. This was returned to the sender. These amounts will not be listed or otherwise acknowledged in *The Anglican*, and it would not be permissible to publish our banking accounts. Mr JAMES will send individual acknowledgements himself, and at his own personal expense.

9. Mr JAMES is generally known for his detailed knowledge of recent developments in Viet Nam, and for his personal opinions about Australian and United States involvement. His own war record, and his subsequent record of service to the Church in particular, entitle his views, in our opinion, to be received with respect. It so happens that his views coincide broadly with those of the Archbishop of Canterbury and other Christian leaders, and that they similarly accord in general with the editorial position of *The Anglican*.

10. On August 8, Mr JAMES was a guest speaker in a private capacity at a debate organised by the Melbourne University Debate Union, which carried by a majority of some 850 votes to 150 the resolution "That every Australian has the democratic right to send aid to the National Liberation Front of Viet Nam."

11. The Melbourne University debate received widespread publicity, mainly because the proceedings were recorded by the Australian Broadcasting Commission, and broadcast on the night of August 9.

12. What started as an academic discussion then took a practical turn. Mr JAMES had made no appeal whatever for funds; but money from all parts of the Commonwealth began to flow in to him for transmission to a variety of bodies.

13. The reaction of the general public seemed to us to demonstrate a widespread and practical sense of compassion among Australians.

14. We repeat, however, that all this has nothing whatever to do with the Trust or *The Anglican*, apart from the fortuitous presence of Mr JAMES's association with both. He has acted throughout, as he is properly entitled to act, in his capacity as a private citizen.

## CORRECTION

The following complete line was inadvertently omitted by our printers from its place after the second line of the first paragraph of our Leading Article, and is now the view of many people, and of many governments, in

# CHURCH AND NATION

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

—Dr Geoffrey Fisher

## Impressive Speeches

The Foreign Affairs debate in the House of Commons on July 12, last week was well worth listening to. I was particularly interested in two speeches. The first was by Mr Paul Hasluck, the Minister who has been conducting the debate was pinned. It was a lucid, balanced and reasonable speech, highly to be commended in my opinion because he did not introduce personalities. Whether one agreed with Mr Hasluck's premises is beside the point. He put a wholly respectable point of view with moderation and fairness. The other excellent speech of the day was by Dr P. F. Carr-Saunders. He was beautifully clear, balanced and lucid, and he avoided the kind of objectionable personal references so common to often open debates in Canberra. I suppose all journalists tend to be prejudiced in the case of speeches of this kind, and I am no exception. On the one hand, I was in common with Sir Robert Menzies, that he stood up and expressed themselves clearly, promptly, in flawless English.

By contrast, I was sorry to hear, Mr Holt declared that he was a "million pounds for free."

## OBITUARY

### HAROLD DAVIES

We record with much regret the death of Harold Davies, one-time Father Superior of the Society of the Ascension, Melbourne, who later became a member of the Anglican Church.

He was in his seventy-third year, and is survived by his wife, Patricia, and their family. He was educated at the Anglican School of Theology, and received his B.A. in the University of Durham in 1916, his M.A. in 1921. He was ordained in 1914, and was the priest of the following year. He was then appointed as assistant curate in 1917, and served as assistant curate in several parishes including St. Aidan's, West Hartlepool, until 1927, when he was appointed a temporary Chaplain to the Forces for two years.

Returning to Australia after World War I, he was incumbent of Terang, Victoria, in 1919-1920, and then moved to the parish of Holy Trinity, Kew, until 1923, when he became a member of the Council of the Ascension.

He encountered Father Davies nearly thirty-six years ago. I was a small boy, and he was a very kind and gentle man, and as an infant teacher. My father, then, was a member of the Anglican Church, and he was a member of the Anglican Church for a week upon the good men of the Community of the Ascension. I hope that I would absorb the example of his life. He was a very kind and gentle man, and as an infant teacher. My father, then, was a member of the Anglican Church, and he was a member of the Anglican Church for a week upon the good men of the Community of the Ascension.

Although he was not a clergyman, he was a very kind and gentle man, and as an infant teacher. My father, then, was a member of the Anglican Church, and he was a member of the Anglican Church for a week upon the good men of the Community of the Ascension.

man's remarks were too close to his own comfort and got under his skin. I seemed a pity, because as everyone knows, I am a person who is not a fan and most tolerant of men.

## Where the Money Goes

Discussion of Defence should be above political party considerations. In practice, of course, it rarely is, and the Labour Party will certainly make all the capital it can out of the unbelievable bungle over the P-11 aircraft. We have ordered from the U.S.A. (These lines are being written when the matter has been raised in Parliament) It places Liberal Members in an embarrassing position, as two of them have explained. (The Secretary of the one hand, they are as infuriated by the revelation before the Parliamentary Public Accounts Committee as any other hand, they do not want to let their party down by joining in criticism of the Government.

The original estimate of the cost of these aircraft was \$15.5 million, but it has been escalated to \$23.775 million, which works out at nearly FIVE MILLION POUNDS PER AIR-

something the young never forget to tell us. I then lost touch with him for more than twenty years. During that time the Society of the Ascension was dissolved, and its members were scattered. I was a Father Davies, to the astonishment of all save the knowing ones, that the Society of the Ascension was dissolved, and its members were scattered. I was a Father Davies, to the astonishment of all save the knowing ones, that the Society of the Ascension was dissolved, and its members were scattered.

One heard all the usual good and little-battle about it at sundry country rectories, coupled with the speculation as to whether he had really wanted to become a Priest, or whether he had really only wanted to be married. It all struck me, as a boy, as unimportant and impertinent — a view which I am now confirmed. It is worth mentioning, because it forms a part of the truth, and that was something I never minded. I only hope others, with detailed knowledge of what happened to the Society, will feel disposed to set it all down for the record.

Anyway, my next contact with him was in 1954 when I found that he had written to me to describe the old "Church Street" Community, which had been his subscription to The Anglican Church. He was a very kind and gentle man, and as an infant teacher. My father, then, was a member of the Anglican Church, and he was a member of the Anglican Church for a week upon the good men of the Community of the Ascension.

We placed him, of course, on our Free List, for which he was almost too kind to have in these days, as I recall, he and I had had a long conversation at a centre at which converts to Rome stayed for periods.

Some time before he died, he left a letter to be opened after his death, and it was a number of years before I was able to open it. It contained these words: "I am grateful to your kindness and generosity in sending me 'The Anglican' for many years. This courtesy, so typical, touches us deeply. May his soul rest in peace."

CRAFT I use Pounds, because I will understand them better than dollars, when comparing these planes with Spitfires, and I am personally interested each during World War II.

Money. I do think that five million quid is a frightful amount to spend on an aeroplane that can be destroyed in a flash. It is for the experts to give an opinion as to the value we are getting for the money. I do not pretend to know the answer. But I do know that expert opinion in the highest circles of the R.A.A.F. and the Defence Department is mostly opposed to the expenditure in this way. Like the other members of the House, I also wonder whether the national interest might not be better served by using this vast sum for other developmental purposes — and I think a few people in South Australia and Queensland, at least, will share my doubts.

One thing is apposite here. It shows that even the Parliamentary Public Accounts Committee, which is a body of experts, is not a real watchdog on behalf of taxpayers.

## On Casting Stones

The incumbent of a city parish tells me a biting story. "We're all very self-righteous about apartheid in South Africa, and racism in general in the United States," he says, "but what about the reaction of members of the church to the fact that a bunch of Aborigines came to the church to be baptised? The man the extraordinary story came to one parishioner who complained to him that the church was not to State School children on Sunday school, and that there were neither State nor private day school; they were all one of God's children. However, the church was not to have any worship with his parents in a house tomorrow night. I'm accustomed to unusual things; but I wouldn't have believed this if it were not for the complete confidence in the clergyman concerned."

## On Keeping Fit

Since I've had a shot at Mr Holt's "another matter," it is only fair to even things up by commencing his practical example of keeping physically fit. The A.M.P. pamphlet on Physical Fitness, which I have read, and I am glad Mr Holt supported it, is a very good one. The A.M.P. pamphlet on Physical Fitness, which I have read, and I am glad Mr Holt supported it, is a very good one. The A.M.P. pamphlet on Physical Fitness, which I have read, and I am glad Mr Holt supported it, is a very good one.

## Return to Normal

This is my last week as the writer of "Church and Nation." Thank goodness it has been a joy; but it really is something of a relief to get back to my normal life. I have been a weekly deadline, and I shall return happily to my book reviews, periodicals, and overseas broadcasts. After "The Man in the Street" has been in the air for a while, I will return next week to resume this column. I have written for some years, but I have never appreciated him more.

—THE DESK.

# ONE MINUTE SERMON OUR LORD'S GIFT

Read St John 6: 22-40.

The multitude are at a loss. Jesus had gone to the mountain, the twelve had gone in their boats; they are left wandering. At last they find him, and find boats and cross the lake and find Jesus on the other side.

So they question Him. But He does not really answer their "big questions," but seeks to lead them to a deeper understanding of Himself and His work.

They are only looking for more wonders—they need to live not to get perishable food, but lasting food.

For the food of earth decays and therefore gives but temporary relief—only that they need is a food that, endowed with eternal life.

It is His purpose, and in His power to give them this food if only they will work to receive it. But how they ask.

And He makes plain the one thing required (and it is required of us likewise) is to believe on Him whom we have seen.

So they turn their question to Him, and He answers: "I am the Bread of Life, who gives life to the world." He gives them the one thing required (and it is required of us likewise) is to believe on Him whom we have seen.

He hears like the woman of Samaria in 4:15 understand the words not in a personal sense, but in a personal sense. He hears like the woman of Samaria in 4:15 understand the words not in a personal sense, but in a personal sense.

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## A "NON-CONFORMING" FAMILY

THERE is much news from the Archdiocese of St. Francis in Brisbane that will be of interest to their friends in many parts of the country and overseas.

Brother William has been accepted as a candidate for ordination and will be admitted to the diaconate this Advent.

Brother Raymond will be promoted on August 29 in the presence. It is hoped, of the Archbishop of Brisbane.

The industries with which the Friars help to support themselves are now going very well.

In the pottery field, Brother William and Brother Norman are getting production to the stage when they can advance from selling to visitors to the more general market.

They should be well in swing for the Christmas market.

Brother William is such a busy man it gets a little tedious listing his activities—Novice Master, parish worker and, of course, an old hand with the guitar with which he recently charmed the Friars.

Brother Rodney, as cook, feeds a large family on a very tight budget. He is also handyman and a carpenter of promise.

The Friars now have three cows in milk yielding eleven gallons a day; they are nursing nine calves and have three heifers in calf.

They hope next summer to find the money to increase the herd to ten cows and start selling whole milk on quota next April.

### A.B.M. HOLIDAY CAMP

FROM A CORRESPONDENT  
Melbourne, August 21

The Right Reverend Felix Arnot will be the chairman of the 1968 A.B.M. Holiday Camp at Mt Evelyn. Each morning he will lead a series of studies in "Modern Interpretations of the Faith".

Missionary studies will be conducted by the Hon. Secretary of A.B.M., the Reverend J. N. Bagin, the chaplain will be the Archbishop of Ballarat, the Very Rev. R. G. Porter; and his wife who has recently visited New Guinea will act as hostesses.

Last year the facilities and setting of the National Firmitas Camp at Mt Evelyn proved to be ideal.

Attention will be given to programming to cater for youth and family groups.

The camp will commence on Friday, January 5, and will conclude on Thursday, January 11, 1968.

Further information can be obtained from the A.B.M. office, Cathedral Buildings, Melbourne.

"Calves are our best line at present," they say. "We buy in week-end calves and sell again at ten weeks. The hard part is getting too fond of them."

"We named all our first calves, Ernest Hemmingway, Billy Brown, etc., but it was a mistake, they all developed too much personality around the name."

"The farm won't make much money for a living, so having no capital we have to put back our earnings to bring it up to full production level."

The Friars find plenty of outside work. They are in great demand for Y.A.F. week-ends, Methodist teen-age seminars, S.C.M. conferences, TV, programmes and parish missions.

Brother Illyd has been taking two school missions in Tasmania this month so with all this activity Brother George will be greatly welcomed when he returns from Canada in October.

But as Brother Simon points out in his latest newsletter you can't really tidy up and tabulate the work of the Friars in the community.

The Friars "who follow Jesus in the way of St. Francis, must follow Him where He leads. He is to be found with the outcast and the unloved. We seek Jesus who is our life and we find Him like Francis where we least expect."

### ALWAYS A PLACE

So many come to the Friars to be accepted as a fellow man, not as a failure or a success, there is always a place for the inadequate or the misfit for

which Western society to-day finds little place.

Some who have shared the Friars' home this year and joined their "non-conforming" family are ex-prisoners, alcoholics, maladjusted youths, school drop-outs and the victims of nervous breakdown.

This family comprises about twenty-five men: five Friars, four novices, two postulants, twelve men living with them, and one occasional guest.

Naturally there is no profit, money-wise, in taking in the homeless and the outcast, hence the pottery and the calves!

If you'd like to help their work, the least you can do is buy some of their Christmas cards.

Their address is the Friary, Brookfield, Queensland 4068.

## ARCHBISHOP SETS STONE FOR NEW CHURCH AT SCARBOROUGH

FROM OUR OWN CORRESPONDENT

Perth, August 21

On the Festival of the Transfiguration, the Archbishop of Perth set the foundation stone of the new St. Columba's Church in Scarborough, Western Australia.

Nearly one thousand people attended the ceremony on a lovely sunny afternoon.

Scarborough is the largest parish numerically speaking, in the State.

Since the end of World War II a few houses and shacks on the beach front have grown to a massive residential area of about 50,000 people.

In 1947 the late Dean Moore (formerly Dean of St. George's Cathedral, Perth) retired to the beach front at the age of 75.

As the population sprung up around him he laboured to meet the needs of the district.

Within seven years he had erected a hall which seated 200 people, dedicated to St. Columba.

In 1954 a priest was recruited from England to succeed Dean Moore, who was now 82.

### RAPID GROWTH

The then Reverend A. C. Holland (now Archbishop of the Coast and still Rector of Scarborough) arrived from East London.

In 1958 another hall was built in the parish dedicated to St. Aidan.

Numbers have increased to such an extent that a new church building is to be erected seating 400 people and dedicated to St. Columba.

The building will start sometime this year and be ready for use early in 1968.

It is of modern conception, rectangular in shape, with the altar on the long side of the rectangle.

The altar will be free-standing and surrounded on three sides by worshippers.

The font will begin in the middle aisle and in the centre of the church, but will be moved wherever practice dictates.

A feature of the church is a "lantern" arising out of the roof and directly above the altar. This will flood the altar with light.

Scarborough parish has been a training ground for many priests and since 1955 seven assistant priests have served titles in

the parish as well as a St. Christopher team, a handy worker and a signatory lay member.

The purpose behind the new church building is to have a main centre for worship and to convert the two present centres into community type activity halls.

Plans are already under way to convert one hall into a coffee bar and youth centre.

Monthly stamps that are held at the present St. Columba's and which attract 400 teenagers have already produced over \$700 towards the work of the church.

It is anticipated that the new church building will cost \$45,000.

## SOLDIER-CHURCHMAN TO SPEAK AGAINST WAR

One of America's most outspoken critics of the war in Viet Nam, General H. B. Hester, will visit all capital cities of Australia during October.

General Hester is an Episcopalian who visits regularly for the U.S. church paper, "The Churchman".

His tour is being organised and sponsored by the Congress for International Co-operation and Disarmament.

General Hester entered the U.S. Army in 1917 and served in France as a 2nd Lieutenant

of Field Artillery, and participated in two major offensive operations.

General Hester was decorated by both the French and United States Governments for gallantry in action during World War I.

During the Second World War, he was Director of Procurement for General MacArthur's forces in Australia and later was Chief of the Food and Agricultural Division of the U.S. Zone in Germany.

General Hester was U.S. Military Attaché to Australia, 1947-48.

He was awarded the United States Distinguished Service Medal (the highest U.S. non-combatant military decoration) and the French Legion d'Honneur for his gallantry in World War I.

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## THE CHRISTIAN APPROACH TO OTHER RELIGIONS

A new edition of this popular work by the Most Reverend George Appleton, Archbishop of Perth, is now available. Price: 40 cents (postage 4 cents).

The Book Department,  
THE ANGLICAN,  
G.P.O. Box 7002, Sydney, N.S.W.

### OVERSEA PERIODICALS

As a service to our readers, the Book Department of THE ANGLICAN is glad to accept subscriptions to the following overseas periodicals which have briefly been described in "Church and Nation" in recent editions. Orders should be accompanied by the appropriate remittance.

THE TIMES, London. Daily. \$18.00 p.a. (air mail).

THE NEW YORK TIMES. Daily. \$9.50 p.a. (surface mail).

THE CHRISTIAN SCIENCE MONITOR, Boston. Daily. \$2.10 p.a. (surface mail).

INTERNATIONAL AFFAIRS, London. Quarterly. Royal Institute of International Affairs. \$6.00 p.a.

FOREIGN AFFAIRS, New York. Quarterly. U.S. Council on Foreign Relations. \$8.00 p.a.

WORLD POLITICS, Quarterly. Princeton University Press. \$6.00 p.a.

PACIFIC AFFAIRS, Vancouver. Quarterly. \$5.00 p.a.

THE WORLD TO-DAY, London. Monthly. Royal Institute of International Affairs. \$3.00 p.a.

KEESINGS CONTEMPORARY ARCHIVES, Bristol. England. Weekly. \$21.00 p.a.

ROYAL CENTRAL ASIAN SOCIETY JOURNAL, London. Three issues per year. \$7.50 p.a.

ROYAL ASIATIC SOCIETY JOURNAL, London. Quarterly. \$10.00 p.a.

CHRONIQUE DE POLITIQUE ETTRANGERE, Bruxelles. Institut Royal de Relations Internationales (Belgium). Six times yearly. \$5.00 p.a.

REVIEW OF INTERNATIONAL AFFAIRS, Belgium. Fortnightly. \$8.00 p.a.

NEW TIMES, Moscow. Weekly. \$2.00 p.a. (air mail).

INTERNATIONAL AFFAIRS, Moscow. Monthly. \$2.00 p.a. (air mail).

INDIA QUARTERLY, Delhi. India Council of World Affairs. Quarterly. \$4.50 p.a.

PAKISTAN HORIZON, Quarterly. Pakistan Institute of International Affairs. \$3.00 p.a.

THE ECONOMIST, London. Weekly. \$3.00 p.a. (air mail).

MIZAN, London. Six issues per year. \$7.50 p.a.

JOURNAL OF CONFLICT RESOLUTION, Michigan. Quarterly. \$8.00 p.a.

SURVEY, London. Quarterly. \$6.00 p.a.

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## SENIOR BIBLE STUDENT

### WHAT DO WE BELIEVE?

By WINIFRED M. MERRITT

Study No. XVII:  
"Truth Embodied in a Tale."

There are those who would expect all miraculous events to be described by the Christian Gospel; but a very little serious thought will reveal the fact that such an attempt is foredoomed. What we call miraculous cannot be taken from the Gospel and story, and not because of prejudice or presupposition, but simply because it is so. In his book, "Reality," Professor Streeter has a most interesting chapter entitled "An Ancient Story."

There are, he says, theologians who hid an analysis of the story of Christ into elements that are symbolic and elements that are historical. This is to miss, or is completely the point at issue, for it is with the story as it stands, not a little bits of it, that we ask "Is it true?" And if we ask that question, the truth about what we are thinking is a larger truth than that of history alone.

Some people would classify the entire story as a myth. This point "myth" is very popular in our day and it can be terribly misleading. As Professor Streeter points out, the myths of India and Greece are of little value in the search for ultimate reality. They represent race experience and race reflection at a very primitive stage, and are capable of expressing only a very elementary view of life.

We find, as a matter of fact, that the religious quest in both these countries turned to philosophy rather than to myth in the search for religious reality. This is not so with Christianity, people which, for a thousand years had been concentrated on the religious quest. It stands to the myths of Greece and India as a dream to a dream."

#### MYTH FORM

Catherine Chubb provides the final chapter in the book "Adventure," published in 1927 following conferences attended by famous scholars who met to discuss in Oxford to consider some of the problems by which Christian interpreters are faced in the modern era. She stresses the historical element of the objective fact that Jesus really lived, and died on the Cross. The value of this historical element, she says, is sometimes queried by abstract thinkers, who maintain that it is the function of a myth to express eternal truth in concrete form, and that its history is immaterial. It derives its value from the significance of the eternal truth it symbolises, not from its incidence in space and time. It does not really matter whether Christ walked in Galilee or not. This does not affect the truth of Christianity.

If, however, we are to conceive of the process as "true," it must have taken place under terms consonant with those of our own experience. In view of the modes of thought through which we perceive truth, it is the historicity in myth which guarantees for us its reality, and it is vital that we do not reject either the one or the other. We must hold fast together, and not allow them to become separated. Only so can our understanding of the Gospel story be valid.

Christian truth is not to be apprehended by intellectual effort alone. It is a living operative purpose, with which we must identify ourselves if we are to understand it. At no point, concludes Catherine Chubb, are we offered a false choice; at every point we call and a hope. What God has joined together, man must not put asunder.

As Bishop Gore so dramatically expressed it, "Once more the document is here offered, black with the signatures, red with the seals of those that are gone."

THERE are no boundaries to the revolution of rising expectations in Africa. People want, and their wants are modest: a better life for themselves and their children.

The cry of freedom, "Dhuruba, Mwele," becomes a thrust, spelling out their sense of people against the conditions of life which they identify with former overlords. United Nations Ambassador for Ghana, F. S. Arkhurst, described the turmoil in a recent interview for Kerygma Features.

"New nations," he said, "must not depend on the leftovers of developed nations. They must be enabled to develop their own resources, and the whole world must combine to help them do so." That, he said, is what it means to share knowledge and skills.

Dr Edouard Mondlane, leader of the Mozambique Liberation Movement, travelled to Washington seeking assistance in the struggle to rid his country of Portuguese rule.

He was turned down because of the American ties to Portugal through NATO and the U.S. bases in the Azores, among others.

#### PEEKING NEXT

Disheartened but not discouraged, the African leader confided that his next major stop would be Peking, where he would make the same request—hopefully to a more sympathetic listener.

Dr Mondlane recognised that if he received help from China he would incur the enmity of Washington, but the choice was not apparently an agonising one for him.

He observed quite pointedly that he had come to Washington

first, but regretably he had discovered that the U.S. was not favourably disposed toward people's movements at the time.

Arkhurst pointed out in regard to such movements as Dr Mondlane's that "for free nations the solution of political instability, economic underdevelopment, tribal or regional hostilities is made easier because there is no little time to tackle them."

The practices and expression of democracy in Africa must be indigenous. As Julius K. Nyerere

of Tanzania has said, "Democracy does not always have to take a Westminster or Washington form."

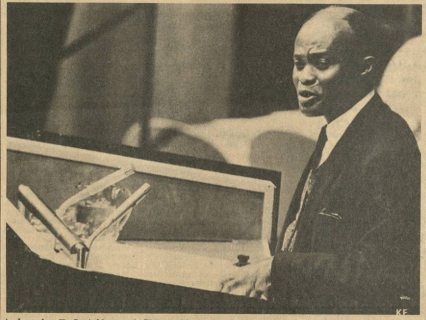
Feking's men in Africa have brought the spotlight back to Chinese policy in Africa. They have been declared *persona non grata* by African governments, said Arkhurst.

"The needs and aspirations of the new world," he added, "have been and will never be determined in the main on the basis of ideological considerations."

On July 3, the Chinese charge d'affaires was expelled from Kenya. In Congo, which Dr Arkhurst considers a battle-ground for U.S.-Communist competition, the Chinese in Europe are leading an uprising against the present regime.

New nations, Dr Arkhurst concluded, cannot ignore the clamorous needs of the moment. Neither can they "plan the future use of their human and natural resources without foresight."

—Kerygma Features, U.S.A. Council of Churches.



Ambassador F. S. Arkhurst of Ghana addresses the General Assembly of the United Nations, "there is so little time . . . and their wants are modest."

## PEACE CORPS VOLUNTEERS ARE WORKING IN LIBERIA

ANGLICAN NEWS SERVICE

THE ability to read, write and do simple arithmetic is assumed in the United States, but when someone is as underdeveloped nation acquires these skills it is an important event because it can mean great change in that person's life.

It is that kind of change which has occurred for 20 persons around Robertsgrove, Liberia, because of the efforts of the three Peace Corps Volunteers and the aid of the Episcopal Church.

The Volunteers began a night school two years ago and have since taught classes two nights a week to adults many of whom talk and write after a full day's work to attend the classes.

The school was begun to aid a small group of women in becoming literate. These women made slow progress because they knew no English.

When progress was made, however, the teachers took over and forced their wives to join, taking their places.

From this beginning, the school has grown to its present size, and has 20 students, divided into three groups.

#### LITERACY

Many of the students who have been coming to the night school were illiterate when they came from literacy to work on the fourth grade level, which is as far as the school goes at present.

The three volunteers who initiated the school will soon be returning to the United States. Their replacements will continue the school and teach them to their part will be required.

The regular attendance of the Liberian students has been aided in large part by the dependability

of the teachers. It is also hoped that Liberian teachers can join in the effort, and enable it to expand.

The Episcopal Church has aid-

## SHARE WHEREVER POSSIBLE,

### SAYS BISHOP

FROM OUR OWN CORRESPONDENT

Canberra, August 21

"I believe we should co-operate with other churches whenever there is a sufficiency of common ground in our beliefs, and a sufficiency of mutual trust and respect," said the Bishop of Canberra and Goulburn, the Right Reverend R. J. Clements, in his Charge to Synod on August 7.

He was commenting on a detailed report concerning the opening up of new areas around Canberra with a view to the need for new parishes, clergy appointments, and buildings.

"If these elements of trust and respect are present because of our common loyalty to Christ then there should be, as far as possible, a sharing together in the common task," said the Bishop.

"I wish to make my own position quite clear in this matter of co-operation with other churches, and I cannot see any insuperable difficulties in the sharing of buildings."

"More importantly perhaps it brings us into that closer relationship in which we learn of each other, and grow in mutual trust and understanding. We also appreciate with

the night school by giving it a place to meet and by paying the monthly light bill. It is a small contribution, but of great importance to 20 Liberians.

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## LEGACY

FRIDAY, 1st SEPTEMBER

BL 7648

## DRUG PROBLEMS SEMINAR

A series of educational seminars on the drug problem will be held at the Wyndale Chapel (in the Little Theatre), Sydney, each Tuesday night in September at 8 p.m.

The speakers will include Dr Stella Dallas, Director of the Chapel and the Reverend Ted Nolls of the Wyndale Chapel.

Because of a widespread desire for authoritative material on this complex and growing problem the Drug Addiction Research Foundation feels that a series of meetings to deal with the problem of religion, youth leaders and all who have an interest in being more informed on this problem.

The series will especially be of interest to social workers, ministers of religion, youth leaders and all who have an interest in being more informed on this problem.

Further information may be obtained by telephoning Mrs Lorraine Wheeler at 31 2579. Registration may be made for the series by writing to: Mrs Lorraine Wheeler P.O. Box 66, Potts Point, N.S.W. 2011.

## FAMILY WELFARE CHAIRMAN

FROM A CORRESPONDENT  
Melbourne, August 21

The Reverend Neale Molloy has been appointed chairman of the Family Welfare Advisory Council in succession to Mr A. S. Collier, who is about to go overseas to take up his Church Fellowship.

The Reverend Neale Molloy is Director of John's House for Boys and Girls, Canterbury, the chairman of the Church of England Boys' Society, Deputy Warden of the Diocesan Mission to Streets and Lanes, and Secretary of the Church of England Social Service Advisory Council.

The members of the council are: Miss Elizabeth Sharpe, Mr A. S. Collier, Mr K. E. W. Mahabines, Miss May Angell, Mr Anne Galt, Mr J. B. Jamieson, Mr E. B. King, Mrs Carey Lovett, Professor Elynn Moller, Mr E. G. G. Perkins, and Dr A. E. Wilnot.











## DIOCESAN INCOME MUST INCREASE

### BISHOP ON MISSED OPPORTUNITIES

FROM OUR OWN CORRESPONDENT

Canberra, August 21

A drop in pledge giving throughout the diocese last year of \$23,500 led to some straight talking by the Right Reverend K. J. Clements on August 7 in his Charge to the Synod of Canberra and Goulburn, held in Goulburn.

The estimated income for the year from pledges in the parishes was \$55,000, but in actual fact the pledge income for the year was \$31,500.

"This difference is a very large sum," said the Bishop, "especially as when the estimate was made for 1966, it was not fully and with thought for all the known factors."

"We must look for ways to increase our total income. In consequence, parishes cannot pass on income which they do not receive."

"While some parishes expect to raise their pledges in the diocese in the future, it would not appear that at this time they have any grounds to expect large and widespread increases."

"On the other side of the coin we see a remarkable reason to see on the part of our people to start an obviously sound cause. Where they perceive real need they respond."

### NEEDY CAUSES

"We have only to look at the response to the Tasmanian Bush Fires Appeal where the diocese sent \$7,500 to the Diocese of Tasmania to start a long letter of gratitude from them. This was raised in a matter of a real need known and by providing a channel for gifts."

"This leads me to believe that we may not progress further if we rely on the cold logic of personal and parish budgets."

"We have got to move people by letting them feel the immediacy of certain needs and give

## LETTERS TO THE EDITOR

### MORE VISITING NEEDED

TO THE EDITOR OF THE AUSTRALIAN

Sir,—The Church of England, in many areas seems to be losing touch with the people. It is for this reason that a great deal of this can be attributed to the clergy themselves. One of the main causes is the reluctance of the clergy to attend church. In many instances, my personal contact with them; they seem to stay aloof and get right about the people. The parishioners, they expect the parishioners to attend church, shake hands, and so on. I know of a number of cases where people rarely attend church, but would, if the clergy visited them occasionally, be only too willing to make donations of cash, wheat, eggs, or similar items when asked.

I am one of the older generation, and remember that the clergy made it a habit to visit parishioners for 10 or 15 minutes at a time. I have often heard they do not have the time, but I think they are just using excuses and bicycles to get away. I am still managed to visit. Now, if they are to visit, they can manage the time to visit, and they can manage the time to visit.

I think they should reconsider this aspect of their calling; they should visit all their parishioners at least once or twice a year. This would be a great help to the Church and its parishioners.

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The lack of interest by some of the clergy seems to date from the last war. Example, during service with the R.A.F. in two squadrons in 1944-5, in the north, both squadrons had a Methodist padre on the unit. The Salvation Army padre visited the R.C. padre visited weekly for fortification and in the morning, we had a Methodist padre on the unit, but not for a service; after each Communion. It would appear that closer relations between the clergy and parishioners, not only on Sundays, should be of advantage to both.

Yours faithfully,  
P. G. EMERY.  
Canowindra, N.S.W.

### FIRST DEPOSITION OF ASHES

FROM OUR OWN CORRESPONDENT

Melbourne, August 21

A Garden of Remembrance was recently consecrated in the grounds of the Anglican Cathedral, and on the afternoon of Sunday, August 20, the first service for the Deposition of Ashes in Hong Kong. It is estimated that the total cost was about \$10,000.

There are still team vacancies in the diocese. Please write to Inter-Church Aid, 511 Kent Street, Sydney, for details.

During her lifetime, she served with her husband in several parishes in the Dioceses of Ballarat, Grafton, and Melbourne.

In each parish, she won the affection of the parishioners and community, and grateful appreciation of her dedicated Christian devotion and work.

As a trained teacher, she was pre-eminent in laying the foundations of godliness and tenets of the faith in the minds of the young.

As the Garden of Remembrance is in an early stage, Mrs Smith's family desires to share with the community its future development and beautification.

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## RELIGIOUS BROADCASTS

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

SUNDAY, AUGUST 20: 8.00 a.m. A.E.T.—The Anglican Church of Australia. 8.30 a.m. A.E.T.—The Anglican Church of Australia.

MONDAY, AUGUST 21: 8.00 a.m. A.E.T.—The Anglican Church of Australia. 8.30 a.m. A.E.T.—The Anglican Church of Australia.

TUESDAY, AUGUST 22: 8.00 a.m. A.E.T.—The Anglican Church of Australia. 8.30 a.m. A.E.T.—The Anglican Church of Australia.

WEDNESDAY, AUGUST 23: 8.00 a.m. A.E.T.—The Anglican Church of Australia. 8.30 a.m. A.E.T.—The Anglican Church of Australia.

THURSDAY, AUGUST 24: 8.00 a.m. A.E.T.—The Anglican Church of Australia. 8.30 a.m. A.E.T.—The Anglican Church of Australia.

FRIDAY, AUGUST 25: 8.00 a.m. A.E.T.—The Anglican Church of Australia. 8.30 a.m. A.E.T.—The Anglican Church of Australia.

SATURDAY, AUGUST 26: 8.00 a.m. A.E.T.—The Anglican Church of Australia. 8.30 a.m. A.E.T.—The Anglican Church of Australia.

SUNDAY, AUGUST 27: 8.00 a.m. A.E.T.—The Anglican Church of Australia. 8.30 a.m. A.E.T.—The Anglican Church of Australia.

MONDAY, AUGUST 28: 8.00 a.m. A.E.T.—The Anglican Church of Australia. 8.30 a.m. A.E.T.—The Anglican Church of Australia.

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## DIOCESAN NEWS

### ADELAIDE

**PREACHER FROM DARWIN**

The Reverend J. H. Mills, Principal of the Carpenteria Junior Residential College, will preach in St. Peter's Cathedral, Adelaide, at the Chapel Eucharist on August 27.

**NEW GUINEA MARTYRS DAY**

To mark the commemoration of New Guinea Martyrs' Day in the Diocese of Adelaide, a Choral Service will be celebrated in the cathedral on Saturday, September 2, at 10 a.m.

All parishes will be asked to send a delegation to the service, and the Dean and Archdeacon of Adelaide, and the Bishop of Adelaide, will be the celebrants.

**NEW GUINEA MARTYRS' DAY**

The Bishop of Adelaide, the Dean and Archdeacon of Adelaide, and the Bishop of Adelaide, will be the celebrants.

**BEGINNERS RETREAT**

Forty-four people attended a Retreat for Beginners at the Retreat House, Belair, over the weekend of August 12 to 13.

The Retreat was conducted by the Reverend L. H. Rector of St. Andrew's Church, Walkerville.

**BRISBANE**

**NEW MOTHER OF COMMUNITY ELECTED**

At their Chapter this week last, the members of the Community of the Sisters of the Society of the Sacred Advent elected a new Mother Superior, and she was installed as the Mother Superior of the Community by the Archbishop of Brisbane at the Holy Eucharist on Sunday, August 20.

**NEW GUINEA MARTYRS' DAY**

Services to commemorate the New Guinea Martyrs' Day will be held in the Diocese of Brisbane for the first time.

On Friday, September 1, at 6 p.m., St. Luke's, Church of the Sacred Heart, Brisbane, there will be a service for the New Guinea Martyrs, and relatives of the martyrs and also representatives of other denominations.

At their Chapter this week last, the members of the Community of the Sisters of the Society of the Sacred Advent elected a new Mother Superior, and she was installed as the Mother Superior of the Community by the Archbishop of Brisbane at the Holy Eucharist on Sunday, August 20.

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