

THE HERALD

Mrs. Hartie

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Telephone: 69-1487-9, Cahills: "Churchmen", Sydney. Postal address: G.P.O. Box 7802, Sydney, Trade

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SYNOD MOTION ATTACKED IN ARMADALE DEBATE

EXEMPTION FOR THEOLOGICAL STUDENTS DISCUSSED

FROM OUR OWN CORRESPONDENT

Armadale, February 19

The Synod of the Diocese of Armadale, meeting at the University of New England from January 11 to 14, voted against exemption from New Service for students at theological colleges.

The Bishop, the Right Reverend R. C. Kerle, agreed with synod that students for the ministry (at present exempt) should fully share the involvement of others in their age group.

The motion, however, raised by the Reverend J. F. Fincher of Quirindi, carried considerable debate.

Archdeacon C. R. Rothero, Glen Innes, opposed the motion on the ground that it was "lunatic".

He referred to a similar motion passed by the Synod of Canberra and Goulburn, protesting against exemption.

"Canberra and Goulburn was leaning over backwards to tell the Commonwealth Government how nationalistic they were," he said.

The archdeacon described the proposal as "ridiculous and absurd," and said he would prefer to see no one called for National Service, since many would be those who offered themselves for the ministry should be in precisely the same situation as other men.

The Dean, the Very Reverend E. W. Wetmore, thought the matter was a personal one between the bishop and the ordinand.

Synod agreed to the changing of the name of the Church to the Anglican Church of Australia.

Synod defeated a move aimed at exciting the missionary giving from the parish assessments, which would have given parishioners freedom to send missionary contributions to such agencies as they wished.

The Bishop told synod there was no question that a full-time chaplain was needed at the University of New England.

However, this was not possible at present, partly for economic reasons and partly because the university chaplaincy was linked with the chaplaincy at the New England Girls' School, where a full-time chaplain was not needed.

NO COSY CLUB

In his report to synod, the university chaplain, the Reverend M. Bettebridge, said the chaplaincy could no more afford to become a cosy club for the like-minded in the Church in any circumstances could separate itself from the real concerns and interests of the people.

He reported consistently well-attended services and the need for a larger building.

A number of problems had arisen about the proposal for all-denominational chapel since Sir Robert Madgwick had left.

Since that time a start had been made on a college for the Dominicans Fathers where there to be a chapel for 300 people.

Bishop Kerle told synod that he was deeply concerned to know there were still parishes where funds were raised by raffles and cards and whist.

"I would prefer to withdraw the priest and suspend regular services rather than allow the ministry to be maintained by such methods," he said.

He said he knew there were the easiest ways of getting money

and that they were approved in secular society.

"But I am equally sure that the principle behind all gambling, whether in five cent tickets for raffles, or ten dollar tickets for football pools, flouts the fundamental law of God."

"It exploits human weakness . . . On social grounds alone, no matter how harmless it may appear on the surface, a thoughtful Christian must be opposed to gambling in a society which has been consumed by gambling fever and in which more and more people are becoming compulsive gamblers," he said.

The answer to a large part of the Church's financial problems, the effect of the drought excepted, was the practice of Christian stewardship.

With the Aboriginal population increasing rapidly, but yet with inadequate housing and education, Australia had a racial situation which required the mind and will of the whole nation if it was to be resolved, Bishop Kerle said.

Aborigines needed the freedom to decide what they wanted by the development of racial pride and indigenous leadership.

"So long as they are a depressed minority, bitterness and resentment will remain and white prejudice will continue.

Assimilation would require ac-

ceptance, anti-discrimination and assistance at every level.

"Whilst the average Australian is not conscious of any colour prejudice, especially against an educated Asian or other person, he does display a prejudice against Aborigines."

"It is expressed in terms of a general lumping together of all Aborigines as unreliable and unemployable."

"We still retained much of the 'white settler' attitude and prejudice toward a coloured indigenous people, he said.

"Aborigines needed to be encouraged to have their own councils to develop leadership and some form of political organisation."

ENGLISH CHURCHMEN SHOW CONCERN OVER VIET NAM

FROM OUR OWN CORRESPONDENT

London, February 16

Churchpeople, both as individuals and through organised bodies, are showing increased signs of disapproval of the conduct of the war in Viet Nam.

The Archbishop of Canterbury, Dr Ramsey, the Roman Catholic Archbishop of Westminster, ten English bishops and the Chief Rabbi, Dr I.

Jacobovitch, have all joined during the past week in actions and statements condemning the war in Viet Nam.

Dr Ramsey and Cardinal Heenan were signatories of a statement in support of the "Vietnam Emergency Appeal" issued by the British Council of Churches last Tuesday.

Other church leaders who signed the statement included the Moderator of the Church of Scotland, the Reverend W. R. Sanderson, the Moderator of the Free Church of Scotland, the Reverend H. W. Janich, and the President of the Friends of the Western Buddhist Order, the Venerable B. S. Shrivastava.

"A cry of war is inflicting intolerable suffering on the people of Viet Nam. Only now, through the medium of Press and TV, is this becoming fully apparent to many of the people of Britain."

"Our one wish is to bring the suffering of the Viet Namese people to an end. We pray for peace and, as a nation, as religious communities and as individuals, we must seek to promote peace."

"Until it is achieved, we can give aid to the wounded, the homeless, the orphaned and the refugees."

"The British Red Cross Society, Christian Aid, Oxfam, Save the Children Fund and War on Want are co-ordinating their appeal through the Disaster Emergency Committee set up for just such occasions."

"We join together in the name of God and on the basis of our common humanity in supporting this appeal, and in calling upon

the people of our land to contribute as generously as possible to the alleviation of the terrible suffering of the people of Viet Nam."

Last Thursday, the British Council for Peace in Viet Nam, whose chairman is Lord Brockway, sponsored a new declaration calling on the Government to take a new initiative in preventing further escalation of the war.

It called on the Government "to respond immediately to the demands of the British people as expressed by the British Council of Churches, the Labour and Liberal Parties, the Trades Union Congress and the United Nations Association" and asked for:

- immediate disassociation by the Government from the U.S. intervention in Viet Nam;
- unconditional and immediate ending of the bombing by the U.S.A.; and
- a settlement based upon the Geneva agreements of 1954, including the withdrawal of all foreign troops.

Ten bishops were among the signatories. They are the Bishops of St Edmundsbury and Ipswich, Southwark, Worcester, Crediton, Hereford, Karesborough, Stockport, Tewkesbury, Warrington and Woolwich.



The "cupping-off" ceremony at St John's Cathedral, Brisbane, on January 22; the architect, Mr T. F. Gargery and the Dean, the Right Reverend C. E. B. Mansbrough, are seen laying the last stone in the restoration work. The masonry contract for the extensions is now almost complete, though other jobs, such as wiring and the temporary west wall, will remain before the extensions are opened.

CONSECRATION FOR BUNBURY

A former Archbishop of Perth, the Most Reverend R. W. H. Molloy, now living in retirement in Brisbane, will preach at the consecration of Archbishop W. S. Binns in St. Boniface's Cathedral, Nunbury, on June 11.

The archdeacon is to be Bishop Coadjutor of Bunbury. The Bishop of Bunbury, the Right Reverend R. G. Hawkins, will be the chief-consecrator, as the Archbishop of Perth, the Most Reverend George Appleton, is leaving for England in May.

Bunbury Diocesan Synod will be in session at the time of the consecration, so that representatives from every part of the diocese will be present.

This will be the first time in Western Australia that a diocese other than the Metropolitan See has had a Bishop Coadjutor.

A CRYING NEED

Please read Susan Young's article on Page 7 of this issue if you are a qualified school teacher. The Diocese of New Guinea especially wants secondary teachers so that it can open at least one more secondary school. Men teachers are particularly needed; Science and Mathematics teachers, male or female, are its particular crying need; but qualified teachers, male or female, primary or secondary, will be welcomed with open arms!

THIS WEEK'S ISSUE

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It is not a poor picture, or bad printing. This woman's eyes are different ones of them have no signs. She comes from a part of the world where thousands are afflicted by glaucoma and other eye complaints—a place where YOLUR Church is doing a noble job of work, where YOU can help the work forward.

Next issue, we shall tell you something about it. And we are going to ask you to dig into your pockets to help in this, our 1968 Lenten Appeal.

CENTENARY OF HOBBART CATHEDRAL MARKED

THE PRIMATE AMONG MANY SPECIAL GUESTS

FROM A CORRESPONDENT

The Archbishop of Melbourne, the Most Reverend F. Woods, in his sermon at the Evensong which concluded the week's celebrations for the centenary of S. David's Cathedral spoke of the doubts frequently voiced today of the relevance of a cathedral and its varied activities to life in the last third of the twentieth century.

He said that 100 years ago the great majority of the population was the building of a fine cathedral as a work of great importance, while today a similar proportion of the population would see it as having no real importance in the life of the community.

When one thinks of the day-to-day life of the cathedral and the numbers of people who regularly attend the worship of the Cathedral this is obviously true.

But the week of centenary celebrations have shown that in Hobart there is a strong interest in the question of the relevance of the Church to society.

At the civic reception given by the Lord Mayor to mark the occasion the speeches of the civic leaders showed a deep appreciation of the spiritual values for which the Church and its cathedral stand.

CITY SYMBOL

Now that the Church no longer seems to take up a position of demanding a special civic society for itself, it imposes its own code of behaviour on those who owe it assistance a new appreciation of its value seems to be emerging.

The cathedral was referred to as the particular symbol of the city of the presence of God in it and in its people.

In the place where God's truths are taught and his worship is offered, through small numbers receive these ministrations their influence on the community is of great importance.

In the life of the whole Christian community the cathedral also has an important role to play.

The finely-conceived ecclesiastical service in which representatives of all the leading denominations took part was the highlight of this during the week.

The personal testimony of the Roman Catholic Archbishop of Hobart at the dinner which followed the service to the place which S. David's had taken in his spiritual development was most moving.

Without doubt the next century will see the cathedral involved in changes which at present we can only guess at.

Those who built could certainly not have even dreamed of an ecclesiastical act of worship as was held last week.

The affectionate warmth with which S. David's was acclaimed as the Mother Church of the Diocese gave the tone to those who have taken a pessimistic view of this function in the past.

As the cathedral represents the Church to the Community and the Christian's body, so also it symbolises the family nature of the Anglican diocesan community.

FLORAL EXHIBITS

The magnificent floral arrangements composed and maintained by women from all the Hobart parishes all through the week was an expression of this relationship.

The visit on the final weekend of representative groups of Young Anglican and Sunday school children served to underline the continuing function of the cathedral as the focal point of the whole diocese.

A diocese is but a single unit in the whole of the national Church and the presence of the Primate and a number of other

Bishops of the Australian Church made this point very clear.

That the Primate should be the preacher at the momentous ecclesiastical service was both fitting and inspiring.

The day long symposium for clergy on liturgical developments in the Australian Church led by the Bishop of Warragamba gave point too to the function of the cathedral in a context of teaching for the diocesan bishop.

In addition to all these functions, S. David's has that of a parish church. Its own congregation and the choir was the solid core of the whole celebration.

The Morning Liturgy on the first Sunday was the point at which this domestic side of the cathedral's life was most clearly seen.

The presentation by representative ladies of a cope and pouches made for the occasion showed the love and devotion of the cathedral's own people to their spiritual home.

The tribute paid in his sermon on this occasion by Bishop McCullough to those who built and have maintained the cathedral throughout its history was most apt.

It was perhaps a little disappointing that so little mention was made of the earlier Church of S. David and the fact that many more than 100 years of worship and service have passed on that site.

The pageant play "The Cathedral" by the Hobart poet Clive Sansom was produced with great skill and sensitivity on two nights and with the play. Though written for Salisbury Cathedral, England, the play could be present because of the deep understanding of the concept of faith and worship.

MUSIC RECITAL

The tradition in which our cathedral stands is long and enduring.

This same point was made by the exquisite recital of English Church music given by the cathedral choir and organists.

This music is a rich heritage which lives on in the present and the future and there are few things in Australia which could have shown their foundation in this heritage so well.

When all these many activities have been reviewed, however, one returns to the primary function of the cathedral, as a place of worship.

The week of celebrations was underpinned and illuminated by many fine acts of worship.

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Hobart, February 19

It is of supreme importance that a cathedral church should offer the best of which its resources are capable in the worship of Almighty God; and this S. David's does with unfailing regularity on occasions both small and great.

This century week was a great occasion and the inspiration which its worship gave to great numbers of people from all sections of the Church and of the community at large will certainly have a deep and lasting effect.

A.B.M. STATE SECRETARY WELCOMED IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, February 19

The Dean of Adelaide, the Very Reverend L. E. W. Rentyre, presided at a welcome to the new State secretary for the Australian Board of Missions in South Australia, the Reverend Alan G. Dutton, in S. Paul's church hall, Pulteney Street, Adelaide, on Sunday afternoon, February 4.

Mr Dutton had begun his duties on February 1.

Immediately before the welcome a short service of intercessions for the overseas work of the Church, especially in S. Peter's Pacific area, was held in S. Paul's Church.

Mr Dutton conducted the service of intercessions which was attended by about one hundred and thirty persons, most of whom stayed for the welcome.

In his speech of welcome the Dean explained that he was deputising for the Bishop, the Right Reverend T. T. Reed, who could not be present because of the consecration of S. Alban's Church, Kalbarlogod.

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QUOTA EXCEEDED

The Dean paid tribute to the work of Miss Gwen Mansley who as lay secretary had completed an arduous but successful year by seeing the South Australian quota of \$28,500 exceeded by nearly \$2,000.

The Dean also mentioned his pleasure that the General Secretary in South Australia for the Church Missionary Society, the Reverend Alan Ouse, and Miss Irene Jefferys, were able to be present.

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It was attended by the Venerable D. Blake (Melbourne) and the chairman of the Federal Inter-Church Migration Commission, the Venerable E. R. Chittenden (Brisbane); the Reverend R. H. Pethybridge and Mr. R. C. Lloyd (Melbourne); the Reverend J. M. H. Rowson (Perth); the Reverend T. R. Fleming (Adelaide); and the Reverend J. R. Henderson (Sydney).

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NEW DEACON FOR FIJI

FROM OUR OWN CORRESPONDENT

Suva, February 19

The first ordination in S. Matthew's Church, Suva, Fiji, was held on February 2 when the Reverend Samuel Sabayan was made deacon.

Samuel Sabayan worked at the South Pacific Sugar Mill, the Koroviva Farm Institute, and at the Agriculture Department before ordination.

He left Fiji with his wife Miriam early in 1965 to do his theological training at St. John's College, Auckland, New Zealand.

He, his wife and family returned to the diocese in December, 1967.

For the ordination, shelters were built by the parishioners to accommodate the people as S. Matthew's is a small church.

During the service, the congregation sang two Indian hymns. They were busy the night before making puffs for the curry luncheon for the ordination.

WORKING WEEK

REDUCED

ANGLICAN NEWS SERVICE

Rome, February 19

The Vatican Curia has reduced the working week of priests in its employ from 36 hours to 33, with effect from March 1.

The aim is to enable them to spend an additional three hours in pastoral duties.

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The week of celebrations was underpinned and illuminated by many fine acts of worship.

Mr Dutton received his theoretical training in Kelburn, the Mother House of the Society of the Sacred Mission, and at St. Michael's House, Craters.

He was made deacon in 1956 and ordained priest in St. Peter's Cathedral, Adelaide, in 1957.

He had served the whole of his ministry at S. Mary's Boys' and her small family.

GUINEA NEEDS TEACHERS

By SUSAN YOUNG

We stood in that village in the remote Msa Valley of Papua—a bishop, priest, a woman photographer and myself—drenched and steaming from the tropical downpour which had only just stopped, unearched with clean paint running off on us during our boisterous welcome, laughing and happy, surrounded by a crowd of villagers also laughing and happy.

A group of children, entranced by the extraordinary phenomenon of two white women, surged round us and clung on, giggling and prodding.

Suddenly the pleasure of it all vanished. For, looking at the laughing young faces, I found myself thinking "These children will probably never go to school."

Ever since I arrived in the Territory, I had known, of course, that most Papuans and New Guineans were uneducated; but now, for the first time, the true enormity of the thing really hit me.

At that moment — though I could not trust to save my life and am not really fond of children — I began to wish I was a teacher so that I could do something, however little, to put this monstrous injustice right.

As I realised that I was a journalist, I could do something: I could write about the grave educational problems facing us in the Territory, so that those of you who are not teachers could pass the word on to those who are; and so that those who are teachers could powder the business a bit and decide where you oughtn't to be here helping us.

STARK FIGURES

Statistics are usually dull and apt to make the casual reader turn the page. Nevertheless, I must mention a couple of figures because they are so stark as to present the extent of our problem with an impact which it is hard to achieve by words alone.

There are thought to be more than 500,000 children of school age in Papua-New Guinea. Of these, about half receive education of some sort, and most of it primary and mostly in various Mission schools.

A lucky minority go on to secondary education and a few, a very few, are now going on to university level. But for the other children and for all uneducated adults there is virtually nothing.

For those of us who have been educated all this I suppose, God help us, difficult to grasp. In our societies every child is educated, to a considerable degree, as a matter of course; we take it for granted and almost

always fail to see the privilege that it is.

Only consider: if we had not been to school we could not write a letter applying for a job or send letters to our friends; we could not read a newspaper, or a book, or a theatre programme.

But it goes deeper than that of course. There are many other vitally important aspects of education which go to form our attitudes, our decisions, our whole personalities.

Even a little education, if it is only barely competent, gives the recipient the opportunity to build on it, to improve himself, to live a fuller, happier life, to be a better citizen — to understand.

Yet all this is being denied to thousands and thousands of Papuans and New Guineans. This would be bad enough at any time, but it is a truly appalling state of affairs when one realises that the Territory is now moving rapidly towards independence.

And, though both Administrations and Churches are trying hard to improve the educational situation, it is in some respects actually getting worse.

Because of an acute teacher shortage and inadequate funds, coupled with the shortage of the ideal of universal primary education is being abandoned in favour of a limited education for a minority whom it is hoped will be able to run the country after independence.

One need only turn to the Anglican Church in the Territory to see just how desperate the situation is.

SCHOOLS CLOSING

Here is a Church with more than 13,000 pupils in its schools (all but three of them primary establishments). At a time when it should be expanding its educational set up rapidly it is, instead, through lack of money and teachers, being forced to close some of its schools.

Naturally, the Church is encouraging more Papuans and New Guineans to become teachers so that they can help their own people. But the thing's a vicious circle: if there are inadequate schooling facilities for young children in the first place, how can the Church hope to

produce enough fully qualified indigenous teachers to do the job?

In Australia, however, there are many Christians who are qualified teachers. Why do not more volunteer for the mission from all major masses, I suspect, is that mental and spiritual blocks so hard to overcome, which prevents many people from even beginning to think that maybe God wants them for a missionary?

It is an extraordinary thing, after all that has been said about it, most people still seem to think in terms of not being "good enough" to be a missionary; still think of missionaries as a specially pious breed who never put a spiritual foot wrong.

So if you're a qualified teacher, or even to New Guinea help us.

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Children at the bush primary school at Simbal in the Highlands of New Guinea.

MANY UNUSUAL FEATURES

AT BUNBURY ORDINATION

FROM OUR OWN CORRESPONDENT

Bunbury, February 19

S. Boniface's Cathedral was well filled on February 2 for the ordination to the diaconate of Mr Alan Forsyth by the Bishop of Bunbury, the Right Reverend R. G. Hawkins.

Mr Forsyth, born in Western Australia, was trained at St. Michael's House, Crofers, South Australia, and will serve his title in the parish of Pinjarra.

His brother, the Reverend John Forsyth, is at present curate at Busseton.

The ordination was notable for a number of unusual features.

It was preceded by a retreat of a rather different pattern from that usually associated with an ordination.

The retreat was conducted by the members of the Ordination Candidates' Committee, who are the Venerable Frederick Hart

GOLDEN LECTURE

ANGELICAN NEWS SERVICE
London, February 19
The Dean of St. Paul's, the Very Reverend Martin Sullivan, will give the next Golden Lecture, "Wrought in Prayer", at St. Lawrence, Jersey, Gresham Street, on February 29. The lectures are sponsored by the Haberdashers' Company.

(Archdeacon of Narraginn) the Reverend P. S. Robinson (Bishop's Examining Chaplain), Canon J. J. Tredwell and the Reverend M. L. Kirby.

An invitation had been extended to the permanent deacons, of whom the diocese has five, to share the retreat, and to assist in the sharing of the present.

FELLOWSHIP

The effect of this was that the retreat possessed the element of fellowship, which would otherwise have been lacking in a retreat for a solitary candidate, element which added a great deal, especially in the sharing of the services in the chapel.

In the cathedral, the Litany was read by the Reverend M. L. Kirby, and Archdeacon Hart presented the candidate to the altar.

The occasional sermon was preached by the Archdeacon of Bunbury, the Very Reverend Bastian. The clergy of the diocese were well represented.

The procession into the cathedral was staged by the presence of about fifty altar servers from all major parishes of the diocese.

These had received a special invitation to take part in the service, in order to bring before them the challenge of vocation to the sacred ministry.

This was continued after the service, when the servers went to Wilson House, the diocesan conference and day centre, where they were entertained to lunch, followed by an address from the Archdeacon of Albany.

CALL FOR REFORM

ANGELICAN NEWS SERVICE
The London, February 19
The Very Rev. Fern Drayton, Cambridge, the Reverend Raymond Peavars, has called for reform of the Church Assembly.

He claims that it does not adequately represent laymen, because electoral rolls are not regularly kept in each parish and synodical representation is attended only by a fraction of those entitled to vote.

FOUNDATIONS FOR SOME CASTLES IN THE AIR

It is important for the climber to watch the summit of the mountain, but it is usually more important for him to see where he is going to step next, the land below, King Bhumphol Laduloid told an Asian church leaders' meeting this week.

The King was speaking with the new General Secretary of the East Asia Christian Conference, U. Kyan Thaw, of Burma, at a reception to delegates from the Fourth Assembly of the E.A.C.C. meeting in Bangkok.

His words proved to be peculiarly appropriate. This assembly of 30 church leaders, representing some 38,000,000 Anglican, Protestant and Orthodox church members in 16 countries was, essentially, a practical working out of ecumenical ideals which have stimulated thousands in the 10 years of the E.A.C.C.'s existence.

There are far fewer concrete statements on the future course of Christianity and far more detailed plans for limited objectives, compared with previous assemblies. The impact of Asian Christianity on the Faith and Order conferences held during 1967 was much in evidence.

Concrete terms, the assembly has:

- Established procedures for the sending and receiving of Asian missionaries serving in Asia countries other than their own.
- Agreed to provide for churches in Asia the advice and technical assistance they seek to evaluate their resources and plan the best possible use of them.

Accepted the importance of a strategic approach to the development of industrial-culture societies and the need of local men serving abroad.

Planned for the continued and expanded operation of Asian

LOUVAIN LECTERN FOR U.S.A.

ANGLICAN NEWS SERVICE
 London, February 16
 The famous literary and literary Gothic brass lectern at the University of Louvain, Belgium, which has been in the Metropolitan Museum in New York for \$15,250,000.

Known as the Louvain Lectern, it was one of a pair made in Belgium in about 1470. Art experts at the Victoria and Albert Museum strongly advised the Government's reviewing committee on the export of works of art against granting an export licence for the lectern.

Attempts to raise enough money in England made this New York offer achieved some \$200,000 but the offer was refused to make up the balance, and the lectern was actually in New York before any announcement was made.

A spokesman for the college said the institution was heavily in debt.

"We have been carrying out a lot of restoration work, and the money for this lectern will help pay for that."

It is understood that the Conservative Opposition will use the incident in Parliament to review the whole national policy on exporting art treasures.

ALL OF MASS TO BE IN ENGLISH

The English Canon of the Mass will be introduced throughout Australia in Roman Catholic churches from Ash Wednesday, February 28.

This means that the Mass will be the entirely in English in the Canon hitherto being the last remaining part of the Mass still in Latin.

This announcement has been made by Archbishop of Canberra and Goulburn, secretary to the Australian Episcopal Committee on Masses, Liturgy which met in Melbourne on January 26.

Christian Service, the Asian churches' service and relief agency in Viet Nam. Evangelists and other Christians, probably in 1970.

• Moved to stimulate further the life and witness of the Christian community to the Asian academic world.

The assembly also marked a transition in E.A.C.C. leadership. Dr D. T. Niles, of Ceylon, the present president, the general secretaryship he has held since the conference was formed 10 years ago.

Though no longer a staff member, his influence will still be felt from his new position as chairman of the E.A.C.C. The Reverend Alan Brash, of New Zealand, Dr Sorina Nababan, of Indonesia, and Dr John Fleming, of Singapore, all retired after distinguished service.

An Australian, the Reverend Harvey L. Perkins, replaces Alan Brash, who becomes Director of Britain's Christian Aid.

The faith and order, and youth work positions held by Dr Fleming and Dr Nababan will be filled in new ways.

With U. Kyan Thaw as general secretary and Mr Matthew Ogasawa of Japan as the new associate general secretary, the E.A.C.C. now has two laymen in its key positions.

The faith and order, and youth work positions held by Dr Fleming and Dr Nababan will be filled in new ways.

BROKEN WORLD

One, on a divided Church in a broken world, deal with the broad spectrum of the church's life and concerns.

The other faced the specific needs and services of the churches, particularly as they contribute to the development and welfare of peoples and nations in this part of the world.

"Dynamic Christian presence in the modernisation and secularisation of the tradition societies of Asia," the responses effective only as the Church participates in the process of formation of these societies," the responses declared at one point.

This can be best done by initiating and strengthening the process of peaceful and voluntary change in the social structures and by creating a person-

ality structure that is positively oriented towards independence and development in Viet Nam.

"A revolution in thinking and action, particularly among the rural masses, has become an imperative, it stated.

It recognised that, in the political field, modernisation involves change in the prevailing power structures at many points.

Noting the needs for a full guarantee of the fundamental human rights, including the right of workers to freedom of unions, laws, and the prevention of arbitrary breach of the rule of law, the assembly said, "The Church must stand ready to exert its influence in order to realise these objectives and, on occasion, to endorse the responsible use of civil disobedience in cases where the law and the distribution of power are manifestly unjust."

This is a summary of the Fourth Assembly of the East Asia Christian Conference, held in Bangkok, Thailand, under the leadership of Dr D. T. Niles, of Ceylon, and Dr John Fleming, of Singapore, all retired after distinguished service.

On divisions within communities, the assembly said, "We believe that Christians are called to seek a viable unity that the world may believe" and we resolve to face and discuss differences between Conservative Evangelicals and others in the light of the fullness of the Gospel of Christ.

It will also encourage dialogue between member churches and the Roman Catholic Church. Consented at the importance of the Christian witness in the academic world, the assembly had implemented a study of church institutions of higher education.

A two-man team will be appointed to alert colleges to the need for Christian presence in thinking as to their objectives and the means of achieving them.

The action was stimulated by the recent joint World Council of Churches/Vatican survey of the role of Christian institutions in India.

The role of institutions in the life of Asian churches has long been a topic of ecumenical concern.

This assembly said, "The primary responsibility of the State for social advancement, health and welfare services is widely acknowledged among its members."

"In many countries this calls for new patterns of partnership between the State and the church. In some countries the right of the church to run its own institutions has been established in law, but in many which seem likely to increase."

"When this happens, we believe, we have before us the new situation with great hope, and reports from Burma appear to confirm this view."

"Indeed, such radical change in our situation, if it responds to its challenge, may lead to renewal of our love for God and our effectiveness in the service of the world."

The assembly has also laid down detailed guidelines to be implemented in more effective service and mission projects for developing countries.

"Evaluation, advisory services, the extension of knowledge of the work of the church, have been elaborated."

The assembly has also indicated that projects related to the development of a nation are to be given high priority.

In most Asian countries, Christians are in the minority. Among the most important long-term decisions made will be that creating an E.A.C.C. Mass Communications Development Fund.

"We recognise the increasing importance of mass media communications exercise in the modern world, imperative and to utilize them effectively in the service of our Lord's Kingdom on earth."

The fund will provide for the production of radio, film and television, literature, film and news dissemination.

NEW CHURCHES
 Assembly participants came from 16 countries, including East and West Pakistan, India, Burma, Thailand, Ceylon, Japan, Singapore, the Philippines, China, Hong Kong, South Korea, South Africa, and New Zealand.

There were observers from the churches in Laos, Cambodia and Viet Nam. In addition to five Roman Catholic observers.

During the assembly four churches were admitted to E.A.C.C. membership bringing it to 91.

"God created the one world; but everywhere we see fragmentation of it. Jesus Christ created the one Church as His instrument of reconciliation, but everywhere we see it divided. Yet we dare to say that Paul that in Him all things hold together, the assembly stated in its major document on the theme.

"We can make this affirmation because Christ is present and active in all churches, and He calls His followers to participation in His presence and His reality."

At the opening days of the assembly, Dr Niles had said that an organization, made up of churches for doing things together, rather than being done by them.

"But co-operation is not the same as fullness," he added. "It is together, demands that the Churches in East Asia accept the challenge to one another and are willing, increasingly, to live as a single life."

The task of the E.A.C.C. could be well to "maintain stability in the air and to see where they ought to be. It is not a matter of nationalities and national councils to put foundations under them."

The Fourth Assembly of the E.A.C.C. marks a new series of foundations for the ecumenical movement in Asia. The digging and building of foundations for churches will determine whether the foundations and the castles in the air.

The new Dean of the St. Mary's, the Very Reverend D. R. McQueen, from Warwick, Rhode Island, U.S.A., shaking hands with the President of the Methodist Church of Fiji, after his installation in Holy Trinity Cathedral last month. Behind the President is Dr George Knight, Principal of the South Pacific Theological College. The Bishop is in the middle of the group.

On the 16th Sunday in Lent, March 3 to April 7, 1968, A.B.C.'s "Epilogue" programme will be a series produced by the B.B.C. Previous "Epilogue" programmes have been produced by the B.B.C.

These Australian programmes will feature music sung by a chorus from the Sydney University Graduate Choir directed by David Barkley. Readers will be asked to Mark Ormiston and John Godfrey.

The scripts are based on George Herbert's long poem "The Sacrifice" interspersed with a Carol, a Bible reading from the K.S.V., a psalm, an anthem, a collect from the Book of Common Prayer, and a hymn from the new "Cambridge Hymnal".

The poem is completed in the six Epilogues, with each verse ending "Was ever gift like mine?"

Some of the music includes "Comfort, O Lord, the Soul of Thy Servant" by Cretch, "Lord For Thy Tender Mercy's Sake" by Tyce and the spiritual "Wee Hymn There".

Yours from the Cambridge Hymnal include "Jesus, Lord That Madest Me" "Ah My Dear Lord, What Could You Say?" "What Wondrous Love Is This?"

"Epilogue" is broadcast on the second network, each Sunday evening at 11.15 p.m. E.T. 10.45 p.m. on the first network, and on the third network (Regional) at 11.45 p.m. - 11.15 p.m. C.A.T.

NEW KUCHING CANONS
 The Bishop of Kuching has appointed two new canons of St. Thomas's Cathedral.

They are the Reverend A. J. Blaise, Vicar of St. Andrew's, Brunei Town, and the Reverend "Nigar" Mat, Vicar of St. Luke's, Singangang.

The installation will be in place in St. Thomas's Cathedral on March 17.

DEAN FOR ENGLAND

The Dean of Hobart, the Very Reverend E. M. Webber, leaves for England on February 28, with expectations to return as Voyage Chaplain on the "Fairstar", leaving on April 1.

UNITY SERVICE IN HOBART
 FROM A CORRESPONDENT
 St. David's Cathedral, Hobart, was packed for the ecumenical service on February 21.

This was the simplest construction to allow everyone to join in.

After an introduction by the Dean of Hobart, the Rev. of Tasmania, Sir Charles Girdler; the Rev. of Tasmania, Sir Basil Osborne; the Roman Catholic Archbishop, the Most Reverend Guildford Young; and the representatives of all the churches in the Council of Churches read from the Bible passages appropriate to their (their) function or position.

After such a prayer was said aloud by all.

The experience of a great body of people praying together aloud and in perfect harmony was most moving.

After the Prime's sermon, the Bishop of Tasmania read the final passage and led the congregation in prayers suitable for the anniversary of the fire disaster. Then all said the Grace together.

A collection for the Savage River Community church raised \$200.

Rev. Charles Maclean, the Vicar of St. Andrew's, and other distinguished guests at this service.

C.B.S. PROGRESSES IN CANBERRA
 FROM A CORRESPONDENT
 Canberra, Wednesday, February 14
 The Canberra ward of the Anglican Diocese of Canberra, the oldest devotional society in the Church of England, was established in 1838 and last year saw considerable growth.

Members and friends have joined in offering Mass each month in various Canberra churches except in September when the service was held in the Shrine of the Eucharist, the oldest devotional society in the Church of England, was established in 1838 and last year saw considerable growth.

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"HIRST ABSENCE" IN ASIA STRESSES E.A.C.C. ASSEMBLY IN BANGKOK

ECUMENICAL PRESS SERVICE

The population explosion, the minority status communities, new difficulties for evangelism, and government restrictions make it necessary for Asian churches to act with "a sense of urgency without panic".

This statement by the Reverend Philip Potter, director of the W.C.C.'s Division of World Missions and Evangelism, was addressed to delegates gathered for the Fourth Assembly of the East Asia Christian Conference held here until February 8.

Asian churches must become more aware of the rapidly changing scenes in their countries, Mr. Potter said. At the same time he asked how realistic was to expect support from outside the area to continue indefinitely.

In a keynote address to the more than 300 participants attending the Assembly, Dr. D. G. Moses of Nagpur, India, saw signs of hope in a disordered world. Dr. Moses was principal of Bishop College for 26 years before his retirement in 1967.

"The world today is indeed wild with the delirium of hatred," he said. "The many con-

BATTLE OF THE ORGANS

ANGELICAN NEWS SERVICE
London, February 19
A Battle of the Organs will be held in Clifton parish church on February 21.

The recital will be in aid of the centenary appeal fund of the Royal College of Organists and will be titled "Pipe versus Electronic".

The programme will cover many musical styles, from pre-Bach to modern times, including the organ of the late 16th and 17th century, the organ of the late 18th and 19th century, and the organ of the late 20th century. The electronic organ will be played by the organist of the Royal College of Organists, and the pipe organ will be played by the organist of the parish church.

At the same time there will also be a large music exhibition, to which some twenty of the best known publishers have been invited to contribute.

CLERGYMEN ATTACK CONDUCT OF THE WAR IN VIET NAM

ANGELICAN NEWS SERVICE

A statement alleging that "American conduct in Viet Nam is condemned by the very standards of conduct which we imposed on a defeated enemy in the Nuremberg trials", was issued on February 4 by a group of 29 well-known clergymen.

The statement was prepared by Clergymen and Laymen Concerned about Viet Nam, a body of Anglicans, Protestants, Roman Catholics and Jews.

It serves as the introduction to a volume of the same title published under the title "In the Name of America", a collection of articles of various aspects of the United States and South Viet Nam conflict of the war.

The introductory statements say: "Any nation that cherishes values such as the right to life that America claims, should set for itself particularly high standards of moral conduct, far beyond the minimum demanded by international law, and that a truthful truth is that on occasion after occasion we have failed in Viet Nam to observe even these minimal standards."

The allegations were prepared by Dr. Robert McAfee Brown, a

Protestant theologian at Stanford University in California. He was assisted by Rabbi Arthur Hays Sulzberger, president of the American Jewish Congress, and the Reverend John Sheerin, editor of the "Catholic World".

Dr. John Bennett, who is president of the Union of American Students in New York, who is one of the signatories of the statement, said that the book was "an appeal to conscience".

The statement accuses the South Viet Nam and the United States of committing actions that contravene the Geneva Convention of 1949, including the killing of prisoners, the use of torture to secure information, pillaging, and the taking of hostages, and the forcible relocation of civilians.

Documentation is provided from newspaper and magazine articles that the United States

divided world by saying: "Christians might feel impelled to take their task more seriously if they talked more of the 'Christian absence'."

"Throughout Asia historic movements are making and breaking societies," he said. "To talk of the Christian presence in many of these is to be blind to the vast areas of Christian absence."

Mr. C. L. Iffy, associate secretary of the W.C.C. Department of the Laity, urged the Assembly delegates to detail the churches' role in economic development.

In its first business session, the Assembly received into session the Rev. Dr. J. H. G. M. van der Meer, a total of 330,000 people, making 91 churches in the E.A.C.C.

It covers the procedure by which bishops, presbyters and deacons will be given authority within a united church. If the present Anglican-Methodist talks come to a final agreement, the first step will be to publish in April the second part of the final report, which will include a form of reconciliation of the existing ministries.

The proposed new services will be published in April, but the 1962 Ordinal, or the document produced last year, will be the primary reference.

The prayers are shortened, and have all been abridged, and the opening prayer is now included, instead of four.

It is proposed that these services will be used during stage one, the period during which it is planned the two churches will "grow together" in preparation for ultimate integration.

The proposed form of service for the presentation of a bishop provides that he will be presented by a group of 29 well-known clergymen.

"When we make a body out of the enemy soldiers we have destroyed, the high number of bodies with no weapons upon them suggests that among those who are being executed there are many civilians," the statement says.

The use of sophisticated modern weapons in Viet Nam is also condemned. Considerable publicity has already been given to the effects of the use of napalm, but less to the effects of the use of bullets from the M16 rifle, which tumblers end on hitting a body and expands on doing, causing extensive wounds, the statement says.

Fragmentation bombs are timed to explode at intervals, "so that long after an air raid civilians returning to their villages or fields may be cruelly wounded".

TAIZE PRIOR'S SUGGESTION

ECUMENICAL PRESS SERVICE

Paris, February 19
The Pope gives access to the Roman Catholic Eucharist to every baptised person who believes in the Real Presence and who is not a member of the Church of the Protestant monastic order at Taize, France.

In an article which appeared in the Paris daily "Le Figaro" during the Week of Prayer for Christian Unity, Prior Schutz said he was now ready to "open up the ecumenical dialogue at present bogged down in some ways".

Noting that true dialogue between Christian communions requires coverage as well as truth and charity, Schutz said the Pope has given some indications that he possesses that kind of courage.

"If we were soon to find ourselves much nearer to one another in the same faith and made prayer by our prayers, could the Pope give access to the Catholic Eucharist to every baptised person who believes in the Real Presence and sincerely seeks unity?" Schutz asks.

He also urges the Pope to initiate an examination of intercommunion with churches that are willing.

A CONDITIONAL ORDINATION

ANGELICAN NEWS SERVICE

London, February 19

A former priest of the American Episcopal Church, the Reverend J. L. Hughes, was "conditionally ordained" on January 17 in the Roman Catholic Bishop of Munster, Germany, Dr. Joseph Hoffner, without having to renounce his Anglican orders.

It is thought in some Roman Catholic circles that a unprecedented ceremony could break the impasse over the validity of Anglican orders.

Hisbert Anglican clergymen entering the Roman Catholic Church have been treated as laymen and permitted to exercise their priesthood only after being re-ordained absolutely to all orders by a Roman Catholic bishop.

This practice was confirmed by the Bull "Apostolicum Curam" issued by Pope Leo XIII in 1896, which pronounced Anglican orders "absolutely null and void".

Fr. Hughes, who is 40 years of age, a graduate of Harvard, was trained at Kelham Theological College, England, and at the General Theological Seminary, New York, served in the U.S.A.

until 1960 when he was received into the Roman Catholic Church. At that time he was conditionally confirmed but his Anglican baptism was not repeated.

He has just completed a doctorate in theology at the University of Munster on "Stewards of the Lord's Re-Appraisal of Anglican Orders".

Fr. Hughes is reported to have said after the ceremony that the 1896 papal declaration was being increasingly called into question by Roman Catholic theologians.

"My own case is the first known to me in which growing recognition that the 1896 decision is now obsolete has been applied to an ordination case."

He said he was convinced of the validity of Anglican orders and that he was seeking a conditional re-ordination simply as a commissioning for service in the Roman Catholic Church.

He could never have accepted an absolute re-ordination.

CHURCH SOCCER ASSOCIATION

FRESH A CONFERENCE

The Protestant Churches Soccer Football Association, Sydney, is now calling for entries for the 1968 season which will commence on the first Saturday in April.

The Association has 600 teams playing in Sydney and caters for clubs in the following age groups: 9, 10, 11, 12, 13, 14, 15, 16, 17, 18 and All Age.

The Association says that it is clear "prebyter" can become a reconvening word in the future.

An explicit reference to the celebration of the Eucharist has been introduced in the ordination prayer at the consecration of bishops in the new form.

It is understood that this was done following constructive conversations in the earlier drafts by Roman Catholic scholars.

the 'Eleanor' school

THIS PERSONAL DEVELOPMENT COURSE IS A PRACTICAL AND SINCERE EFFORT TO HELP YOU

THE COURSE COVERS:—
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COURSES BEGIN:
HOUSEWIVES—
Wednesday, March 20, 11 a.m. to 1 p.m.; or
Thursday, March 21, 11 a.m. to 1 p.m.

BUSINESS GIRLS—
Wednesday, March 20, 6.30 p.m. to 8.30 p.m.; or
Thursday, March 21, 6.30 p.m. to 8.30 p.m.

SPECIAL COURSE FOR SCHOOL GIRLS IN MAY HOLIDAYS
FOR FURTHER PARTICULARS WRITE TO:
MERLE SAUNDERS,
14 RICHARDS AVE., DRUMMOVNE, 2047

PHONE 81-1192 BETWEEN 2 P.M.—8 P.M.

