

A.B.M. ISSUES CALL FOR MUCH GREATER GIVING \$275,000 NEEDED THIS YEAR

"There has been a rise of fifty per cent over the past five years in the yearly income of the Australian Board of Missions", reported the Chairman of the Board, Canon F. W. Coaldrake, to the April meetings of the A.B.M.

The total income in 1960 had been £182,000, and in 1964 it was £275,000.

These amounts included contributions to special appeals, such as the New Guinea Building Campaign and the Carpentaria Cyclone Relief Fund.

The dilemma of the Board arises from the fact that the needs of the mission fields grow greater each year.

The result of this, as the Chairman pointed out, is that the A.B.M. has been giving much more than it has received to the mission.

"It has gone beyond what the Australian Church gave in the past years by £38,000. This is the amount of the current deficit."

After the most rigorous pruning of requests from the mission fields at the October meeting of the Board, the Board has budgeted to spend £227,000 in 1965.

Unless the level of giving to the budget is raised, the giving to budget last year, the revenue to be further £10,000, making an accumulated deficit of £48,000.

The Board resolved that the State and diocese agencies of A.B.M. and Overseas Department of Tasmania, and the Anglican Board of Christian Aid in Western Australia, do all in their power to let the Australian Church meet present financial situation, and encourage the dioceses and parishes to increase their contributions to the amount adopted as objectives.

M.E.C.C.A. PROPOSALS

It is believed that it is within the capacity of Anglicans in Australia to rise to the call. A total income of £275,000. The Budget will enable the Board to meet expenditure under budget and wipe off the deficit.

The chairman reported that the Carpentaria Cyclone Relief Fund, which had now elapsed had reached a total of £42,000.

The Director of the Primates' Council on M.R.I., Bishop Geoffrey Sambell, was present by invitation, and set before the Board a proposal for the Mission and Ecumenical Council of the Church in Australia.

This council, it is suggested, could combine the functions of the Anglican Missionary Council, the Ecumenical Affairs Committee, and the Primates' M.R.I. Council.

NEW BUILDING AT MOORE COLLEGE

The Governor of N.S.W., Sir Eric Woodward, opened the new building of a library and common room at Moore Theological College, Sydney, on May 10.

The Archbishop of Sydney dedicated the building.

This building, which has been acquired at a cost of £25,000, will cost £44,000 has been raised in the modern style (furniture of Danish design).

It is a fine addition to the college, and will be appreciated by the 100 students and staff in residence.

The Principal, Dr. D. B. Knox, spoke of the hope that the adjacent grounds will be developed to the spaciousness of the adjacent dining room (also recent) not as a dining room, but as a place for study and work.

The building has bookshelves for far more than 25,000 volumes, far more than the present library.

Committee. The proposal is to come before the next meeting of General Synod.

Bishop Sambell said it was envisaged that such a council would stimulate in the Church in Australia the sense of responsibility for the mission and the work of the Church at home and overseas, and assist the Church in the formulation of ecumenical and missionary policy.

It would be able to initiate and encourage discussions on unity with other churches, and appoint participants to such discussions.

The Board gave approval in principle to the proposal and expressed willingness to be represented on a council, and when formed.

UNITED TRAINING

Three years ago the Board and the Anglican Board of Christian Aid, together with other mission boards concerning the possibility of a United Training College.

The chairman reported on conversations that had taken place. The Board confirmed its interest in the possibility of such a college being established in Australia.

The Division of Mission of the Anglican Board of Christian Aid, and the Division of the W.C.C. general secretary of the National Council of Churches of Christ in the U.S.A., American Baptist Convention).

It was also resolved to consult with missionary bodies on all matters arising out of such proposals.

On the Monday preceding the Board, the Federal Council of the Women's Auxiliary met, and also the Executive of the Anglican Board of Christian Aid.

Following the Board meeting, the field staff of A.B.M. met with missionary bodies, and the staff of the Home Department for a weekend conference at National Park.

At the beginning of the meet-

ing, the Primate extended a welcome to the Bishop of Tasmania, the Right Reverend R. F. Davies, who had been appointed to the See of Hobart.

At lunch on the Wednesday the Board expressed its appreciation to the Right Reverend J. S. Moyes, who had been a member of the Board for 32 years, and to Mrs Moyes, who had actually been a member for a longer period, and to whom appreciation had been expressed on a previous occasion.

The Board gave approval in principle to the proposal and expressed willingness to be represented on a council, and when formed.

W.C.C. AND VATICAN ANNOUNCE JOINT COMMITTEE MEMBERS

ECUMENICAL PRESS SERVICE

Geneva, May 10

The World Council of Churches announced here on May 10 the names of the eight people who will represent it on a joint "working committee" with the Roman Catholic Church.

In Rome the Vatican announced the names of its six participants.

The eight persons named by the World Council, in alphabetical order, are:

● Dr. John V. Borowy, representative of the Moscow Patriarchate, and the Orthodox Church of Russia to W.C.C. headquarters in Geneva, and

● Dr. Edwin Espy, New York, general secretary of the National Council of Churches of Christ in the U.S.A., American Baptist Convention).

● Dr. Nikos Nissiotis, a Greek Orthodox layman and theologian who is associate director of the W.C.C. Ecumenical Institute, at Bossey, near Geneva, and one of the W.C.C.'s observers to the Second Vatican Council.

● Dr. Edmund Schlink, professor of dogmatic theology at the University of Heidelberg, and an observer of the Evangelical Church in Germany to the Second Vatican Council.

● Dr. Oliver Tomkins, Bishop of Bristol, general secretary of the W.C.C. Working Committee on Faith and Order.

● Dr. Nikos Nissiotis, a Greek Orthodox layman and theologian who is associate director of the W.C.C. Ecumenical Institute, at Bossey, near Geneva, and one of the W.C.C.'s observers to the Second Vatican Council.

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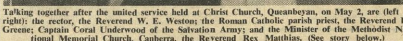
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Talking together after the united service held at Christ Church, Queanbeyan, on May 2, are (left to right): the rector, the Reverend W. E. Weston; the Roman Catholic parish priest, the Reverend Dr. Green; Captain Coral Underwood of the Salvation Army; and the Minister of the Methodist National Memorial Church, Canberra, the Reverend Rex Mathias. (See story below.)

S. GABRIEL'S TO CLOSE

S. Gabriel's School, Warverley, a day and boarding school for girls in Sydney, conducted by the Sisters of the Church, will close at the end of the year.

The headmistress, Sister Irene, C.S.C., said this week the decision had been taken because of the shortage of teaching Sisters.

The school was founded in 1884 when a party of Sisters, sent by Mother Margaret, the foundress of the Order, arrived in Sydney for the purpose.

At present there are about 200 pupils, about half of whom are boarders. It is expected that a number of these will go to S. Catherine's School, also at Warverley.

The Sisters of the Church also have schools in Perth, Melbourne, Adelaide and Hobart. The Australian novitiate is at Perth College, Mount Lawley, W.A.

The headquarters of the Sisters of the Church are at Ham Common, Richmond, Surrey, in England. The Sisters conduct several schools in homes for children. There is also a well-staffed school in Toronto, Canada.

S. CATHERINE'S

The headmistress of S. Catherine's School, Warverley, said last week that the school council had agreed that pupils enrolling from S. Gabriel's could wear that uniform.

Before the announcement that S. Gabriel's was to close, S. Catherine's had been formulating plans for further building expansion. The first stage would be ready for occupation next year.

Catherine's was founded in 1856 by Mrs. Frederick Barker, wife of the second Bishop of Sydney for daughters of the clergy. In 1922 it came under the control of the Dominican Sisters.

NEW AFRICAN BISHOPS

ANGLICAN NEWS SERVICE

London, May 10

The Archbishop of Uganda, Rwanda and Burundi has (Official Secretary) Canon Adonijah Semuguri as Assistant Bishop in Rwanda and the Ven. Rev. S. John Ntaramira as Assistant Bishop in Rwanda.

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ST. LUKE'S HOSPITAL

DARLINGHURST, SYDNEY
Church of England and
Obedient Hospital.

St. Luke's performs a very valuable service in suffering people. It is now taking medical patients, and receives a Government subsidy, so the need for improvement and up-to-date medical equipment is always in the foreground. Patients are taken regularly and Lectures and contributions will enable the Board to improve the hospital and the conditions of the Hospital.

MERIDEN CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL

Strathfield, Sydney
Boys and girls aged seven to fifteen
to 16 years

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THE CATECHISM . . . 15

THE ARTS OF THE BEEHIVE

By FRANCIS JOHN BREWLEY

THE second vow which our Godparents made at our name is that we shall believe all the Articles of the Christian Faith.

Having acknowledged our desire to believe and to do as they promised for us, the catechism begins to repeat the Articles of the Christian Faith.

Our belief is summed up in the Apostles' Creed. They are called the Articles of the Christian Faith (or our belief) because each part is joined to the part that goes before and to the part that follows after.

Article was removed from the Creed, we would not longer have the complete Christian Faith, and we would find it very difficult to prove that what remained was true.

The Creed begins, "I believe in God, the Father Almighty, Maker of heaven and earth."

The word "I" is used because we are each of us our own, affirming it in our own person, accepting the whole of the Christian Faith without reservation. We cannot assume the faith of another.

Our Creed is said. We are responsible for our own faith, and we must be prepared to defend it to our own satisfaction.

To believe means to be firmly persuaded of anything.

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stands as a young and vigorous child with child untrained. The picture is conveying the message that, having been born from nothing, he is now being brought to life by the birth of a new morning.

So it was, in the creation of the world. Each day had its beginning and its ending, but the end was not the beginning of a new day, or period of time.

There was no time lapse between the end of the one day and the beginning of the next just as there is no time lapse between the end of one day and the beginning of the next.

In the Grand Canyon in Colorado in America, it is said that the first day of the world was made, each stream of rock showing the fossils of that age.

The Bible and the Book of Genesis make it clear why this should be so. When we read the Bible, we find the account of the Creation, we realize that God did not create the world in a single day.

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In the beginning of the earth was dark, empty, formless and covered with water. In the first day of the world, God said, "Let there be light; and at once the light came into being."

Light and darkness; the sky above the earth, and the waters beneath the earth, were brought into being.

All these were stationary, the sun, the moon, the stars, the sea, and dry land in the world were brought into being.

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and then the beasts of the earth, the cattle, all creeping things, and finally man.

To all of them He said, "Be fruitful and multiply, and fill the earth, and subdue it."

God made man in His own likeness of image and breath, and made him a living soul, and made him a living creature.

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TARA LARA PARRAMATTA Church of England School For Girls

A city school in a lovely setting for Boarders and Day Girls. Education is provided from 10 years of age. The school is a member of the Anglican Church of Australia. It is a day school for girls, and a boarding school for girls. It is a day school for girls, and a boarding school for girls.

Prospectus on application to the Headmistress.
Miss M. E. ARCHBOLD.
Headmistress.

ABBOTTSLEIGH WAHROONGA Church of England School for Girls

Boarders and Day Girls. Education is provided from 10 years of age. The school is a member of the Anglican Church of Australia. It is a day school for girls, and a boarding school for girls. It is a day school for girls, and a boarding school for girls.

Prospectus on application to the Headmistress.
Miss M. E. ARCHBOLD.
Headmistress.

ALL SAINTS' COLLEGE BATHURST

(Est. 1874)
Conducted by the Church of England. Education is provided from 10 years of age. The school is a member of the Anglican Church of Australia. It is a day school for girls, and a boarding school for girls. It is a day school for girls, and a boarding school for girls.

Prospectus on application to the Headmistress.
Miss M. E. ARCHBOLD.
Headmistress.

THE ARMIDALE SCHOOL ARMIDALE, N.S.W.

Boys and girls from 10 to 16 years of age. Education is provided from 10 years of age. The school is a member of the Anglican Church of Australia. It is a day school for girls, and a boarding school for girls. It is a day school for girls, and a boarding school for girls.

Prospectus on application to the Headmistress.
Miss M. E. ARCHBOLD.
Headmistress.

MARSDEN BATHURST Church of England School for Girls

Boarders and Day Girls. Education is provided from 10 years of age. The school is a member of the Anglican Church of Australia. It is a day school for girls, and a boarding school for girls. It is a day school for girls, and a boarding school for girls.

Prospectus on application to the Headmistress.
Miss M. E. ARCHBOLD.
Headmistress.

Newcastle Church of England Grammar School for Girls

Boarders and Day Girls. Education is provided from 10 years of age. The school is a member of the Anglican Church of Australia. It is a day school for girls, and a boarding school for girls. It is a day school for girls, and a boarding school for girls.

Prospectus on application to the Headmistress.
Miss M. E. ARCHBOLD.
Headmistress.

COMMUNITY OF THE SISTERS OF THE CHURCH

MELOUBOURNE, VICTORIA. Education is provided from 10 years of age. The school is a member of the Anglican Church of Australia. It is a day school for girls, and a boarding school for girls. It is a day school for girls, and a boarding school for girls.

Prospectus on application to the Headmistress.
Miss M. E. ARCHBOLD.
Headmistress.

PEETH COLLEGE PEETH, N.S.W.

Boarders and Day Girls. Education is provided from 10 years of age. The school is a member of the Anglican Church of Australia. It is a day school for girls, and a boarding school for girls. It is a day school for girls, and a boarding school for girls.

Prospectus on application to the Headmistress.
Miss M. E. ARCHBOLD.
Headmistress.

NOVITATE St. Mary's Novitiate, Perth, Western Australia.

Information can be obtained from the Sisters of the Church, who are in charge of the Novitiate.

STANDSTILL AT SYDNEY'S SEE

My dear John and Ruth,

It was enormously cheering to find that you took such an interest in the confidential proceedings of the Standing Committee of the General Synod — and that so many of your friends read my letter last

When you are isolated, like me, in the middle of the forest with no other organisations to turn to, you can be plenty of separate trees; but it is hard to know where descriptions of these are of any interest to others. Frankly, I think many of the committees and appointments, finance, organisation, and so on, are of little interest. So seriously, in fact, that I forgot all about Christ, and loving one another.

So, although I'll now go on with my description of what has happened in the Standing Committee of General Synod last month, I hope you will agree with me that it would be silly to regard it as really important, or as anything but joy good fun.

Here goes!

After the Apologies, the meeting dealt with the Minutes of their meeting on October 29/30, and then matters arising from these.

The next matter was a couple of solemn legal opinions about whether Bishop Moyes was still Church of England, and a member of the Standing Committee, seeing that he had now resigned from Armidale.

Believe it or not, the arguments about this went on interminably — Bishop Moyes was still Church of England, and a member of the Standing Committee in a Sydney parish, and he was still a member. One said otherwise. They had gone to the point of putting their opinions and reasons in writing.

After a lot of talk, the vote decided he was Chairman of Committee until General Synod next year.

Next item was 'Archbishop of Canterbury's visit (regarding which Archbishop Gough said that he would like to have D. Ramsey here and all that, and everyone murmured agreement).

After a lot of talk, the vote decided he was Chairman of Committee until General Synod next year.

What that document says is that General Synod has to meet "at intervals not exceeding four months" but that the next Synod is due to be held, however, the General Synod must not defer the date by a simple resolution.

General Synod last met from May 8 to May 17, 1962. So the next Synod must meet from May 8 to May 17, 1965. So the next Synod must meet from May 8 to May 17, 1965.

That would not suit some people. A couple of archbishops may be making trips to the States, and the most important matters — and the earliest date that suits everyone — would be June, 1966, though even that is doubtful.

VACANCY

Here is the catch: last week's *Standard* Committee met on April 29/30, which is more than a year before the next General Synod. That means that they couldn't pass any resolution de facto, and the date they would be able to fix it definitely until the Standing Committee itself meets again next October.

The next item on the agenda was the election of the 9 clergy members elected by General Synod, caused by Bishop Kerle's resignation as a diocesan bishop. It may strike you as a bit odd, though we were supposed to have three Deans, Bishops, Priests and Laymen, and a bishop unless he is a bishop of a diocese, could be a priest, or even a layman, or ordinary priests in General Synod elections.)

At this time, the item gave rise to much talk, and finally ended in a

you need to know all about the 'Sydney-Melbourne Axis', which is the major one, even if it is not the only one.

Some naive people think that all bishops are equal, and even if some are more equal than others, it depends on their dioceses. At Sydney and Melbourne, which are 'big', important, 'leading' dioceses, the bishops are, of course, bishops, and laymen to match. Places like Bunbury and North Queensland are 'small', 'backward', and 'unimportant', and they don't matter much, even Perth, Adelaide, Tasmania and Brisbane don't matter.

It is no use pointing out to me that more people go to church in Bunbury and such other dioceses than in Sydney or Melbourne, or that Bunbury's missionary giving is so much higher than Sydney's, or that Sydney is, in proportion to population, for example. These things are no doubt true, but the numbers that count.

Especially, the numbers that count. Thus, 11 out of the 18 priests and laymen in the Standing Committee come from the Melbourne-Sydney Axis. 6 from Sydney, 5 from Melbourne, and 7 of them come from all the other 23 dioceses.

When nominations were called, Kerle's name to take the place of Bishop Leitch, and the Bishop Leitch, and the Archbishop of Brisbane, and the Diocese of Perth, and the Diocese of Adelaide, and the Diocese of Melbourne, and the Diocese of Sydney, and the Diocese of Tasmania, in similar circumstances, were called.

PRIMACY

To the Sydney-Melbourne Axis, however, it was unthinkable that anyone from the bush should be elected. The vote was, of course, and they voted for Kerle, and Bishop Macdonald, and the Archbishop of Brisbane, and the Diocese of Perth, and the Diocese of Adelaide, and the Diocese of Melbourne, and the Diocese of Sydney, and the Diocese of Tasmania, in similar circumstances, were called.

I've nothing against Bishop Leitch, of course. On the contrary, he's very good in these committees. But I think you should know that the bishops were naturally not mentioned in the agenda, and the vote was taken after the election, and the cause after all the election would have been held in public, and the vote was publicly announced, if the General Synod had been held. So the Standing Committee thought it was a great secret.

Next on the agenda was the most entertaining business of all: the Method of Election of Primates and Related Matters". As you will know, this is a hotly discussed question.

Some people maintain that the Holy Spirit is in the primates, and that the Synods of the four Metropolitan sees — Sydney, Perth, Melbourne, Sydney and Brisbane. Others think that, as the Holy Spirit is in the primates, and that the Synods of the four Metropolitan sees — Sydney, Perth, Melbourne, Sydney and Brisbane. Others think that, as the Holy Spirit is in the primates, and that the Synods of the four Metropolitan sees — Sydney, Perth, Melbourne, Sydney and Brisbane.

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Canberra to the four Metropolitan sees. It seems, it is likely under the Holy Spirit's guidance to become Bishop of Newcastle, or Armidale, or Carpentaria, or some other place.

The Draft Canon for electing primates was the work of my friend Mr. H. K. Turner, who had the job of putting all the ideas that have been chewed about by a select circle in the Church for the past three years.

He had an idea that our friend Dr. G. B. Beaman had a hand in it, but I don't know.

Although the *form* of the draft Canon was not a realistic document, it was a realistic document.

The principal Sections of the draft provided:

- Only Metropolitan and the Bishops of Tasmania, Adelaide, Perth, Melbourne, Sydney and Brisbane, in proportion to population, for example. These things are no doubt true, but the numbers that count.

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do we want the kind of loose federation we now have?

One of our friends, who is a layman like a puppy is a mistake. The loose kind of organisation of the Orthodox, or the Anglican communion as a whole, is a mistake.

Of course, there are good arguments for a papal kind of organisation, and it is a pity that the Standing Committee in the not too distant future the drift of its thinking about these matters. There is nothing like a bit of discussion at the low level of people like you and me to give General Synod some idea of what ordinary Anglicans think.

Anyway, the Standing Committee has not accepted the principle that priests and laymen ought to have a share, with bishops, in choosing a primate.

That's fair enough. They are in it in the United States. In England, the bishops have no legal say at all — the whole thing is done by laymen. It's high time we outgrew episcopal domination, too.

After a lot more discussion, the decision was that there should be TWELVE laymen and TWELVE priests on this Electoral Board, instead of the ALL the diocesan bishops (25) should stay in it.

LONG SERVICE

They made a few changes in the wording of the draft Canon. Nothing of any importance, and Mr Turner went off to settle it with the other laymen.

I've got a copy, and, of course, I've got the factor reckons it is worth printing in due course to you. This is the first time you can be bothered.

With 12 good priests and laymen, you'll see that the Sydney-Melbourne Axis will make the decision. All the rest of the bishops, don't think the draft solves anything.

Long Service Leave for the Clergy cannot be a sub-committee which has done some good work on this. There's no need for Mr. C. Wardle from Melbourne, or Mr. H. K. Turner from Sydney, or Mr. H. K. Turner from Sydney, or Mr. H. K. Turner from Sydney.

At present, all that a primate can do is to speak in what the Constitution says he may and must do, which is mostly to take the chair at meetings and summon a special session if one of the members of any House request him to do so. It is not of jurisdiction. The primate has no real power or authority at all. This being so, it's hard to see why he has to be a metropolitan, or a metropolitan.

TWO WAYS

Of course, some members of the Standing Committee (notably the Archbishop of Brisbane, and the Diocese of Perth, and the Diocese of Adelaide, and the Diocese of Melbourne, and the Diocese of Sydney, and the Diocese of Tasmania, in similar circumstances, were called.

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SCHOOL RELIGION SHOULD BE PART OF EDUCATION

ANGELICAN NEWS SERVICE

London, May 3

The Bishop of London, the Right Reverend Robert Stopford, on April 28, suggested to the British Council of Churches that it should establish a case for religious education in State schools on educational grounds and not merely on religious grounds, as something which education itself was partial and unsatisfactory.

He was presenting the report of the education department of the British Council of Churches, which he said, "The report outlined arguments for the future of religious education in schools. It stated that much was happening in the not too distant future the drift of its thinking about these matters. There is nothing like a bit of discussion at the low level of people like you and me to give General Synod some idea of what ordinary Anglicans think."

Anyhow, the Standing Committee has not accepted the principle that priests and laymen ought to have a share, with bishops, in choosing a primate.

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LIMITED

Other people were saying that it was wrong in a largely secular society to give all children a limited experience of religion since this could not be the result of religious life of any church. The tendency was to create a secular religion.

The Minister of Glasgow Cathedral, Dr. Neville Davidson, said that the tendency was to create a secular religion.

CENTENARY

A service, to commemorate the first Synod of the Diocese of Newcastle held at Morpeth in August 1865, will be held at the Morpeth Conference Centre on May 28.

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He said that the Church should resist the insidious ways of those trying to undermine the faith. He believed that the Church should resist the insidious ways of those trying to undermine the faith. He believed that the Church should resist the insidious ways of those trying to undermine the faith.

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SUBMERGED

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JAPANESE PRIEST AT RINGWOOD

FROM OUR OWN CORRESPONDENT

Melbourne, May 10

The Very Rev. S. P. Ringwood, the Reverend David Warner, has announced that a Japanese priest, the Reverend Chiko Seki, will be posted to serve three months in the parish.

At present he is in Australia to gain experience with the staff in the Trade and Industry Mission, and for the past two months has been serving in the parish of Bayswater.

During his stay in Ringwood, he will be staying with the family, and his daytime activities will be associated with the I.T.M., but he will share in Sunday services and evening activities in the parish.

He arrived in Ringwood on May 11, and is to be welcomed by the parish and the Far East Communion on the following Sunday.

Deans and their wives attending a Conference of Deans last month at Coventry Cathedral agreed on the steps of the Cathedral. There were 52 from the U.S.A., two from Canada, 10 from England and one (the Dean of Perth) from Australia. On June 6, the twenty-first anniversary of D-Day, the church will preach a message of peace and unity.

ONE MINUTE
SERMON

SONG OF

Read Exodus 15.

A WELCOME DEVELOPMENT

The Natural Sciences get at least their fair share of publicity in conferences of this kind. At the other extreme, in our dichotomous culture, the Classics have benefited from similar out-of-Term functions. Of all academic disciplines, and without minimising the role played by the Natural Sciences and Technology today, History alone, in our view, is vital for intelligent citizenship — for reasons which, we doubt not, the boys and girls attending this imaginatively conceived conference will understand.

defence obligations — and to its treaty obligations, too — without involving the country in the

Postal voting, in my opinion,

SUNDAY
FROM OUR OWN CORRESPONDENT
Sale, May 10
Industrious, Gentle, and

ORTHODOX EASTER MESSAGE

describes the sinking of one chariot after another as the water gradually overwhelms them. The deeps were curdled i

accounted a prophetess, endowed with the gift of song as Deborah was later (Judges 4:4). There would be no meaning of force

**UNIVERSITY
CHAPLAIN**
The Council of the University

He is at present Vicar of St. Mary's, York, whence he graduated Master of Sacred Theology in 1959.

Matthew's, Dunedin.

WISKEN, the Reverend R. D., Rector of Winton, Diocese of Rockingham, has resigned to return to England.

many politicians are knighted. Even if N.S.W. resumed recommendations for titles one would hope that the list of knights

... at this Eastertide which proclaims the mystery of salvation we also see the drama of our time, the long agony of all

CHURCH CALENDAR
May 16: Easter 4.

It would be worthwhile to read now Psalm 68 and catch the riches of music and faith expressed there. "Blessed be

He is at present Vicar of St. Mary's, Brompton.

Matthew's, Dunedin. 11

THE THEOLOGICAL CHURCH

By THE BISHOP OF JORDAN, LEBANON AND SYRIA, THE RIGHT REVEREND N. A. CUBA'IN

THE feast of the Epiphany, January 6, 1958, was a significant day in the history of the Arab Evangelical Episcopal community for it was on this day of the consecration of the first Arab priest as a bishop.

The national Church Council organised in 1957, had occasion to rejoice for it was the first indication that the community was now recognised as a factor in the worldwide Anglican communion.

The new diocese serves an Anglican community of 6,000 persons in the three mountain areas of Jordan, Lebanon and Syria. There are 150 churches and organised congregations and six outposts carried by the nearest priests. There are fourteen Sunday schools with 900 students and 44 teachers.

Ordination candidates are normally trained in the Near East School of Theology in Beirut. This is an interdenominational institution and the diocese is one of the four bodies which sponsors its institution.

There are in the diocese 11 clergy, two of whom are English-speaking and the rest are Jordanians, two lay readers, and one ordination candidate.

The diocese is administered by the Bishop, resident in Jerusalem, Jordan, with the assistance of the Church Council, which is composed of lay members from the clergy with representatives from the congregations and boards that deal with the different aspects of the diocesan life.

In addition to Church work which includes Sunday schools, women's societies and youth work, the diocese is also wholly responsible for eight elderly nuns and one secondary school for boys and girls.

In these schools we carry on all kinds of Jordanian regard of creed and as the country is predominantly Muslim, we carry all we have in our schools a high percentage of converts. They like to come to our schools and we are glad to have them and be able to render this little service to the country.

GIRLS' SCHOOL

Last school year and for several previous years we had the two princesses, the King's daughter and sister in our girls' school. The Amman school has 517 children and we provide education from kindergarten to matriculation level.

In Ramallah, 10 miles north of Jerusalem, we have the third biggest congregation in the diocese and an orphanage for girls known as the Evangelical Home where we have 70 girls, and there is a school attached to the home; the staff in the home and school are married teachers who are committed Christians.

The home and school are in rented buildings which have become inadequate because of the increasing demand, therefore plans are in readiness for our new buildings which will be sufficient for 150 girls. The diocese was fortunate to acquire the site and we trust that we shall be able to break the ground before long.

In Salt, on the East bank of the Jordan river, we have the Rev. Kenneth Gilead, a city of the Decapolis, we have a school for the deaf and dumb, where we have now 35 boarding children.

This institute was officially opened by his majesty King Hussein.

SHRINE FOR SCHOOLS

ECUMENICAL PROPOSALS
Geneva, May 10
A shrine designed to house some of the Dead Sea Scrolls has been formally opened in Jerusalem by President Zaiman Shalita of Israel. Known as "The Shrine of the Book," it is the first of its kind in the history of the Israel Museum. The museum itself is scheduled to be opened this month with an exhibition devoted to "The Bible in the A.S."

of Jordan on November 3, 1958, was the first institute in Jordan and it has met a real need.

The diocese is a large Muslim land, halfway between Jerusalem north, halfway between the Arab refugee from the Arab refugee flight of 1948 and before the 1958, a home was built in the heart of the shechem of the Old Testament, the two mountains of Ebel and Gerizim rise where the Samaritans still perform their sacred rites at the time of the Passover.

A hospital has been built outside the city with Sychar nearby. A hospital has been built in the district of about 40,000 inhabitants, only less than one half per cent of whom are Christians.

Through its maternity service it has been of inestimable service to the public. During the difficult days of 1955, the surgical department saved the lives of 400 women and 400 babies.

The hospital is still doing important and much needed work. With the aid of the British, with an outmoded equipment, the hospital has been rendered to the public.

During the shortages of nurses in Jordan, the medical board of the diocese has approved a project for training in the hospital a practical nursing training institute for the British. Our hope to start as soon as a sister is trained.

Attached to the hospital there is a service for outpatients clinic in Beirut Valley.

Owing to the kindness of the

World Council of Churches, the Church in Germany and the Presbyterian Church in the United States provided the hospital with the medical X-ray equipment.

A laboratory was also equipped. In some years, we have been feeling a little short of an Amman. In 1961, this need was met by the building of an Amman. The residents are still few but the building is a special home for the aged and the poor but the people have started to appreciate the project and we believe that in the not too far distant future we may need more such buildings with every one of them.

AGED HOME
The home is adjacent to the institute for the deaf and dumb, being the King opened this institute, he very kindly visited the home for the aged, December 1961. His Majesty at the entrance and he shook hands with every one of them.

The building of this kind was made possible by the kindness of the Oxford Famine Relief Committee, which is now the Council of Churches.

The diocese is still serving the people in the diocese have kindly equipped and trained the students of the hospital.

There is a special committee appointed by the Church Council in Beirut for the building of the hospital. In Brumana in Lebanon, an institute for the deaf and dumb was started several years ago and in the not too far distant future has appointed a special committee to start a school for the deaf and dumb. The social welfare ministry in Lebanon is very kindly supporting.

around the world to meet all kinds of human need. In the Freedom from Hunger Campaign, members of the church are given the opportunity to get a lead as Australians are given in contributing to the campaign.

Through their continued support of the Council's Christmas Bowl programme, Australian churches have for many years been involved in aiding churches

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BROTHERHOOD AT QULPIE

FROM A CORRESPONDENT

Qulpie, May 10
The Brotherhood of St. Paul broke with a tradition of 50 years when it held its quarterly chapter at Qulpie in western Victoria on April 26 to 30.

The centenary of the Brotherhood had been at Charlisle from 1905 to 1964, but the house became the victim after the parish was raised to parochial status.

A house has been bought at Qulpie and the Brotherhood, which brotherhood records and effects have been moved, and will be the central focus of the brotherhood.

Richard John Hudson, the Head of the Brotherhood, presided at the opening ceremony held a Quiet Day.

The brothers minister to Mitchell and Injune, Cammulla, Wyndarra, Thargomindah, Qulpie, Adelaide, Roma and Winton and are responsible for the area from Cooma Creek to Birdville.

It is hoped that if more vocations to this form of ministry can be fostered the work will be extended to other outposts and homesteads around Redcliffe.

STONEMASSONS' SOLUTION

FROM OUR OWN CORRESPONDENT

Stone masons in Queensland are looking for a machine to get a rough, hand-hewn appearance on the new stone-work to be used in the construction of St. John's Cathedral.

The old stone was laboriously hewn by hand 70 years ago. The new stone is used which being done now.

Diagrams of the stone are used which being done now. The stone is used which being done now.

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STAINED GLASS

R. J. DIBBERT, A.M.C.P., Artist

Designs and estimates on request. Overseas commissions. G. Davidson, 7, Southfield, South, Tewkesham, Gloucestershire, England.

Joseph Medcalf

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