



## YOUTH CAMPERS WANTED

ECUMENICAL PRESS SERVICE  
Geneva, March 2  
The World Council of Churches is looking for 30 young people for two long-term ecumenical youth camps—one in Bali, Indonesia, and one in the Congo.

Each of the camps will last ten months. The one on the island of Bali will be held from September 1 and last through to June 30, 1965. The one in the Congo will begin on October 1 and run through to August 15, 1965.

Applicants should be between the ages of 19 and 30 and have had some previous experience in voluntary service and/or construction work.

In Bali campers will work on a variety of projects in several villages, including construction of pig sheds and a frog pond, building of a ceramic centre, gathering of material and training of villagers in bamboo crafts, and making of tables, and cupboards for a school. The languages of the camp will be English and Indonesian.

Campers in the Congo will work at a youth centre at Leopoldville, a series of small outposts, for former leprosy and tuberculosis patients and other projects. The camp language will be French.

Living conditions in both camps will be very simple and good health is an absolute essential.

Maintenance is provided for campers but they are asked to cover the costs of insurance, pocket money, and travel. Applicants should write to the World Council of Churches, Youth Department, Geneva, Switzerland.

## DIALOGUE FOR POPE AND PATRIARCH

ECUMENICAL PRESS SERVICE  
Geneva, March 2  
Archbishop Iakovos, Primate of the Greek Orthodox Church of North and South America, arrived in a Press conference in New York on his return from Jerusalem where he accompanied Ecumenical Patriarch Athenagoras to a special historic meeting with the Pope. The two leaders are expected to appoint special commissions to continue the dialogue which was crunched by Archbishop Iakovos told "managers" that it is expected the commission will be broadly representative of the leadership of each Church. He suggested that the commissions would probably meet separately first and later jointly to discuss key questions involving doctrine, liturgy, and Church discipline.

The archbishop told the Press conference that he plans to promote a future meeting "sometimes, somewhere" of all religious leaders of the world "to examine the social ills of our times."

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## THE CELTIC SAINTS

### BREKING DOWN RESENTMENT

BY MICHAEL J. LAURANCE

S. Cuthbert, as Prior of St. Melrose, was a direct spiritual descendant of Aidan and Columba and just as they had not been sparing themselves, so S. Cuthbert laboured among the people around Melrose and in other places where he journeyed, to teach those who were still in the grip of the old God. Many places were called after his martyrdom in Galilee, being one of them.

The sincerity and depth of his religion showed itself in his own character and in his deep sympathy and understanding with all men in every aspect of life and this helped him to win many souls to the knowledge and love of God.

As Prior, S. Cuthbert worked harder than ever to arouse the ordinary people to a sense of what was expected of them as Christians. For many there was made a mock of their Christian profession by their careless, self-indulgent lives while others had apostatized during the plague and could be brought back to their faith in turning again to idols in their own homes. He used the sacraments of the Church and putting their faith and trust in God.

S. Cuthbert had the gift of healing and during the time of his episcopate he helped many of the people, for his touch could heal, and he travelled about he combined very carefully nursing.

Unlike many of the Celtic monks who fast much of the year although he refused any interesting thing, for he knew that fasting is necessary, food his strength would not be sufficient for the work which he had to do in any time of general sickness or in the hospital that he had to treat himself as far as possible.

## FEAR AND PITY

Once he found a little girl lying alone in a pit desperately sick. Completely neglected, the child was taken to her mother who had fed her in her own home to the point of death.

Filled with pity, S. Cuthbert took the child to his own home and kissing her until she felt asleep.

Her mother, who had crept back, stood watching from the door of the hut unable to comprehend love that could kiss a child with such a fearful disease.

The people grew to love the saintly prior more and more because of his love and compassion and regarded him sometimes with almost superstitious awe. For some years as Prior of Melrose, the Abbots Eata sent Cuthbert to take charge of the monasteries and to introduce into the new customs the old monastic life. At the Synod of Whitby (the Roman way of reckoning of Easter and Rome) Cuthbert was asked to bring it back to his former monastery in the relation of life.

He was to do this not only in his own monastery but in his own personal example, for, like S. Cuthbert, many were conscious of the Presence of God that his whole being radiated from him there seemed to radiate the mystical love of God Himself.

## DISCIPLINE

It was a long and uphill battle for S. Cuthbert to bring the grown very lax in their spiritual life. He had to do so against their former times of strict discipline and showed their respect for S. Cuthbert by their united and positive opposition to all his reforms.

His own strong spirit of self-discipline and the many austerities he had practised in his youth, as a novice now stood him in good stead; he was very patient, tak-

ing things slowly and one at a time, never losing his temper or allowing himself to be frustrated or upset; consistently he refused to give up his spiritual fight that was done to him until gradually and by slow degrees he succeeded in breaking down the resentment felt against him by the monks and his opponents who, at length, becoming weary of their rebellion, submitted to his authority.

Within a few years the monastery at Lindisfarne had once again become famous for the sanctity of the lives of the monks and its example was copied by other monasteries.

It was while S. Cuthbert was prior at Lindisfarne and Eata is about that Theodore of Tarsus, who had been Archbishop of Canterbury, arrived with Hadrian, an African scholar, who had accompanied him from Rome on his first visitation to the island.

The abbot and prior received their guests with great honour but, before they had long, it was including an English monk, that their meeting was interrupted by the arrival of a messenger who had accompanied the Church of St. Finan to St. Peter, while Hadrian, the messenger, presented to the monastery a copy of the Gospels and an African scholar, who had accompanied him from Rome on his first visitation to the island.

## MYSTICS OF THE CHURCH

### CUDWORTH'S LIFE WORK

BY THE REVEREND EDWARD HUNT

As a young man Ralph Cudworth (1617-78) earned fame by his remarkable sermons, in which he preached before the House of Commons in 1647, in which he was called to the bar, but, gave some plain and simple sermons, in which he set out his philosophy.

But Cudworth's life-work and that which renders him the most important of the mystics of the Church, is his refutation of Hobbes' "Leviathan".

The Savoyan was married to Ennema, 1632, led the living of North Cadogan, Somerset, for the two years preceding Whitcombe, became B.A. and Master of Arts, 1644, Regius Professor of Hebrew and Master of Christ's, Cambridge until his death.

He had friendly dealings with the Commonwealth, but mainly of the nature of a consultation, and though made a Preliminary of Gloucester, remained a Cambridge until his death.

His masterpiece of mystical writing was "The True Intellectual System of the Universe", in which he completely overthrew the materialism of Hobbes.

Unfortunately, the lack of system in the presentation of his ideas, and the fact that full justice being done to his immense and varied work.

## FUNDAMENTALS

"The vigour of his thought," says Kendall, "has seldom been equalled in the history of mysticism." In a characteristic passage, Cudworth tells us of "the three fundamentals of True Religion: 'All things do not float without a ground, but rest on a firm foundation; there is an omnipotent understanding being presiding over all; God hath a necessary good, and justice, and consequently, a duty cannot be imposed on men to do that which is against their own nature evil.'

Justice, therefore, is not instrumental to the nature of everything, but men have such a liberty, that they may do their own actions as they render them themselves, and not as they are blameworthy when they do them."

Cudworth's style is certainly that of a coffeee don, but his Christian faith was simple and

depressed or distressed church and encouraged while the dying of the people believed that them knew how gently he helped them, and how they were so dearly road and received the sacraments of the Church before he died.

On one occasion, S. Cuthbert heard of a village far off in the hills where the people believed that evil spirits and witches dwelt about, and they were so afraid and were they still worshipped Thor and Odin.

Before they drank anything, S. Cuthbert's informant told him, they would make the sign of the hammer with their thumbs over their drinking vessels to beg Thor to give them great strength so that they might overcome their enemies and when the plague struck, their village made little wooden hammers which they hung around their necks to ward off the disease.

S. Cuthbert decided to go to these people immediately to try to convert them to the Christian faith. The perils and dangers of the way he did not terror for him for this one desire was to draw all men to the true God.

To him personal danger and deprivation of comfort were to be faced, and he would do this, therefore, he and a young boy of his own village, who had taken with him to show him the way out on their adventurous journey.

## EVIL SPIRITS

The children loved him just as dearly as those whom he had known but he was at the moment of his death and dying, he had hardly time left to tell them their parents were going, making no effort to stop them.

He instructed both children, and then he died. The Church, baptizing them and giving them the Blessed Sacrament of the Eucharist, and they were buried.

Those in trouble were comforted and the sick and the dying were carefully and those who were

## ASIAN STRATEGY OF MISSION STUDIED AT BANGKOK

A.C.C. SERVICE

Thirty missionaries and Church workers from different parts of Asia, at the end of a five-day consultation at Bangkok, recommended to the East Asia Christian Conference that it constitute an inter-Confessional Council for Asia, to be sent out of missionaries from Asia to

move forward in their missionary obedience. (b) The time has come to the end of the mission of the whole of the Church in the world.

## NEW PATTERNS

(c) The Churches explore new patterns of missionary service. (d) The problem of reintegration of the Churches covering an area from Pakistan to Japan and south to Australia and New Zealand.

It is linked with the World Council Churches and exists to help them to work, study and plan together.

## RECOMMENDATIONS

The consultation recommended that: (a) Missionary structures inherited from the past be examined with a view to discovering what must be conserved, eliminated and what added, so that the Churches of Asia may

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## MISSION FOR EPPING INTENSE PLANNING IN THE PARISH

FROM A CORRESPONDENT

The Parish of St. Alban's, Epping, Diocese of Sydney, with its branch churches, All Saints', North Epping, and St. Aidan's, West Epping, has been planning and working since last October for an Evangelistic Mission to be held from March 15 to 22.

The mission will be conducted by the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney, assisted by the Reverend John Chapman, Youth Director of the Diocese of Adelaide.

This mission will be the biggest demonstration of witness ever to take place in the district. The committee, comprising the chairman of seventeen different committees, commenced work in October last.

A special mission office was established with four typists working almost every day to prepare a considerable amount of information, letters, instructions, invitations, etc., etc., in this large parish.

Activity within the parish is running at a high level. Teams of counsellors have been trained by Canon Babo, of the Church Army.

A body of more than one hundred visitors have been trained by Mr F. D. Luskford in a special marking house to house calls.

Over forty "Homes Meetings" and prayer groups have been held for the past few weeks as well as some twenty "Homes Meetings" for young people.

A week of mission will commence on Saturday evening with a service of dedication at St. Alban's and an all night vigil of prayer.

### WITNESS

The mission will be conducted by the Right Reverend M. L. Moore at 7 a.m. service of Holy Communion on March 15th followed by a men's breakfast when more than 400 men in the parish are expected to attend.

A procession of witness from All Saints', North Epping, to the North Epping oval will be followed by an open service conducted by Bishop Kerle. Open services will be held each night with further "Homes Meetings" arranged during the day and special services for special groups of people.

Children's meetings will be conducted each afternoon, supported by films, puppets, etc., and a colouring competition with large number of prizes has been organised for all Sunday school children as well as for school children.

Particular accent will be placed on youth activities. Youth tents, over 175 barbecues and a playground for other youth groups will be held.

A special youth choir is being trained by Mr Bruce Kneebaw, while the adult choir will be trained by Mr Bruce Wilton.

A special plan of study groups will be established to provide a greater opportunity for friendship and fellowship following the mission.

It is expected that the six weekly Bible study groups com-

### NORTH BALWYN

CHANGES  
FROM OUR OWN CORRESPONDENT

Melbourne, March 2  
The Vicar of St. Silas, North Balwyn, has announced several changes within the parish.

Clerical assistance for two years ends has been arranged by the appointment of the Reverend Paul Hollingsworth as Assistant Curate. He is also part-time chaplain for the Brotherhood of St. Laurence, and will assist at a service at St. Silas', in Australia parish, which is resident.

Mr G. Hobbs, and Mr. Mervyn Davidson, Vicar's Warden; Mr. R. W. Hodder, and Mr. R. H. M.B.E., Mr. D. M. Hudson, son of Canon R. M. Hudson, has joined the vestry.

ducted throughout the parish will be provided by membership following the mission.

Considerable local publicity throughout the district is taking place. Most shops are displaying notices, banners and placards at points in the parish and it is planned to use a "hailing" system from cars to stimulate attendances during Mission Week.

The parish is making arrangements for buses to transport children to the observances as well as using some 70 parishioner cars.

Mission booklets, baby sitting services and special entertainments have all been organised to ensure that the greatest benefit will be made on the parish during the mission period.

## BISHOP ELIES INTO DEVASTATED AREAS

The Bishop of Carpentaria, the Right Reverend S. J. Matthews, and the Diocesan Agent, Mr Brian Horwood, have flown into the area in the diocesan aircraft, the "Dora".

As they drew near Mitchell River the bush looked as if a great fire had swept through it. The green had disappeared as if every leaf had been blown away.

It was difficult to recognise the mission which had been building up for more than forty years.

The bishop and Mr Horwood were given a warm welcome as they expressed the sympathy felt by the friends of the mission in Brisbane and overseas.

The bishop found the mission staffs and people recovering from the shock and were busily engaged in clearing up and burning the mounds of debris, of fallen trees, shattered houses and churches, roofed in the few buildings which were still standing and living in the tents which had been dropped by him.

It is fortunate that there were no deaths and no serious injuries.

Having heard of the approach of the cyclone, the Superintendent of Mitchell River collected the people together into the shelter of the more permanent buildings such as the newly erected school, the hospital and the store.

The palm-leaf houses were almost completely swept away and the staff and people lost most of their personal possessions.

The position is similar at Edward River. The lovely main avenue of palm trees is a complete shambles.

Fortunately Archdeacon Brown had left his house a few minutes before it was swept away.

There is nothing except a cement floor, an overturned kerensone refrigerator, smashed furniture, a library of treasured and valuable books and articles of clothing sodden and ruined.

In the church a pews still stand, and of the furniture the only items left are the desks among the gilt domed last year by the "Herald of the King" in Australia—standing in a roadless place which has no walls.

### STORE SMASHED

A newly constructed staff house was unroofed and moved from its foundations.

The store was smashed down, and the Department of Native Affairs has sent a ship with the necessary tools and personnel to reconstruct together with a building team.

The ship took a large supply of clothing and cooking utensils by the people of Cairns. The Rev. Lyle Williams, pastor and the assistant superintendent, described the scene at Edward River as follows:

"At about 6 a.m. on Monday, February 22nd, a severe rain commenced, by noon this had increased to the stage where palm trees were crashing down."

"At about 2 p.m. some of the houses had collapsed and pieces of roofing iron, branches and trees were flying about and stones were being whirled around and were crashing against the house."

"The roof of our kitchen was

blown off and the chimney fell, striking the baby's bassinets."

"The force of the blow was lessened by the bassinets covering, and although the fire hit the child it did no damage to him."

"More roofing was torn off, two glass lounge panels were shattered."

Mr and Mrs Williams, with the baby gathered for shelter under the kitchen table and remained there for nine hours until the force of the cyclone had abated somewhat. They brought the baby's bottle from the refrigerator, and warmed it in their hands.

During the cyclone, Sister de Perle was occupied in the hospital (which was slightly undamaged) in delivering a baby soon for an Aboriginal woman.

Having completed this she made hot cocoa for the people who had gathered into the ward for shelter. Her house was badly damaged.

The Bishop of Carpentaria writes with deep appreciation of the concert shown by Government and Church for the rebuilding of both missions and of the response being made by the Church in Australia to the appeal for help.

The Salvation Army staff band will also feature in the programme under their new leader, Staff Bandmaster Charles Scott.

Sharing in the programme will be a Roman Catholic choir, the Celtic Singers, under the baton of Dr Percy Jones.

Admittance will be free, and programmes will be available at the Sydney Myer Music Bowl. Further information may be obtained at the Victorian Council of Churches office, 57 Swanston street, Melbourne (phone 61-279).

They will be joined by baritone Morris Williams, who will also present some Handel excerpts. The concert will be led by Eric Pearce, C.M.B.

The S. Paul's Cathedral choir, conducted by Lance Hardy, will present music from various periods of English Church history during the Tudor period to the twentieth century.

The Methodist Youth Singers conductor Douglas Phillip will present a group of Negro spirituals.

They will be joined by baritone Morris Williams, who will also present some Handel excerpts. The concert will be led by Eric Pearce, C.M.B.

## MOOMBA MUSIC FESTIVAL

The Victorian Council of Churches will present a Festival of Christmas Music at the Sydney Myer Music Bowl on Friday, March 6, from 8 p.m. to 9.30 p.m.

It will be held in association with the Melbourne Moomba Festival.

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## EYE HEALTH APPEAL

### CAMPAIGN IN SYDNEY

The Archbishop of Sydney, the Most Reverend H. R. Gough, has given his support to the Sydney Eye Health Campaign which culminates on "Save Our Sight" Sunday, April 19.

The campaign hopes to raise £10,000 to help rebuild the Sydney Eye Hospital into a modern Eye Hospital, and to provide world class facilities for treatment of eye diseases and defects.

The new clinic will train nurses and optometrists, and workers and it will be the headquarters of the profession to be appointed to the new Chair of Eye Health and Ophthalmology at the University of Sydney.

The archbishop said: "I gladly indicate my warm support of the appeal and let our clergy know that I hope they will do what they can to help."

To assist in the campaign, 25,000 small volunteers are needed on April 5 and April 19. This number of volunteers is required for two hours only, to deliver and collect cardboard boxes in 5000 homes in the metropolitan area.

Boxes will be delivered to the homes on April 5, and collected on April 19. Volunteers are asked to contact the Appeal Campaign office, Sydney Eye Hospital, 3 Crown Street, Woolloomooloo (telephone 91-1095 or 11-447).

## THE S. MATTHEW PASSION

The Oranga Singers, conducted by Norman Johnson, will present The Passion According to S. Matthew (J. Bach) in the Sydney Town Hall on Good Friday, March 27, from 8.30 to 10 p.m.

Part I will be from 8.30 to 10 p.m.

Tickets are obtainable from Palling's and Nicholson's. Enquiries at 35-82.

## RED HILL SITE DEDICATED

FROM A CORRESPONDENT

Cambera, March 2  
The Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, on February 23 dedicated the site of the proposed St. David's Church in La Perouse Street, Red Hill.

The new church will be in the parish of St. Paul's, Canberra, where the rector is Canon L. M. Merichum.

Over 250 people attended the ceremony which was arranged by the Red Hill Church Committee, a group formed in May, 1962.

The bishop gave an address in the Red Hill School after the dedication.

At the dedication of the site for a church at Red Hill, Canberra, on February 23. Left to right: Canon L. M. Merichum; Mrs C. P. White (church committee); the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements; the Reverend F. J. Daw; Mrs Noel Smith (church committee), and Mr A. Jenkins (church committee).





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WE want Heroes honoured. Artists appreciated, Saints cherished.

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There is little likelihood that these words, written by Dr. Nickson in a letter to a young student, were ever conceived by him in hearing any singular reference to himself. It is indeed the mark of the greatest who have managed it, that their grace is never focused upon their own virtues, but upon the excellence they see in others.

Let those who know him, and are privileged to be among the many who owe him a great and unpayable debt, would not be so slow to recognise that he qualifies, perhaps more than anyone else we have known to rank with those deserving of the highest honour.

His lively mind, chaste spirit and profound sensitivity, lightened by a natural gaiety and a unique sense of humour, set him as one who exemplified, to a superlative degree, the graces, charms and virtues of the truly Christian man.

As his students, we might sometimes have been in awe of him, even afraid, when his thoughts seemed so far beyond our reach.

But in such circumstances the very smile and the hilarious aside or wry assumption and a wink of his real humanity.

For his delight was not in elevating his plan of thought above our own, but in sharing his convictions and enthusiasms with even the least of us.

Again, serious talk while we worked in the Treasury Gardens might have been abruptly cut short, while he offered that intimate chat to the status of Sir William Clarke (it was the Clarke Scholarship which first took him to England); or similarly elevated conversation might have been rudely interrupted in a walk past the House of Commons in London while he hurried ahead at the statue of Oliver Cromwell, a character for whom he could find no love.

### GIFTS AND GRACES

We soon learnt that he was offended by all that would deny the beautiful in the life of man, for the world in which he moved was the world of the good, the beautiful and the true; a world made manifest by the reflected radiance of God Himself.

We learnt, too, that the uncompromising standards he set were not the demands of an arrogant master.

Rather, they were to him the natural requirements of a man who lived in the image of God, called to show forth something of His beauty and to further His unfulfilling purposes in the world. For to us today, to have a friend, "he should be lived from interior convictions, without compromise. It is a crime to condone a life of ignorance and faithlessness."

"Regard Gifts and Graces as sacred." Disperse them about this is not to hoard them, but it is serious and solemn, glad and joyful.

It was the spiritual which was the material to him, the mundane was the exceptional.

So it could be said of Dr. Nickson that in his own realm it is where his constant concern was to promote the highest good.

### RELIGIOUS BOOK WEEK

To mark Australia's first "Religious Book Week" to be held from March 8 to 14, next week's issue of "The Anglican" will include a book supplement which will feature articles on a wide range of religious books, book reviews and music reviews.

This is the text of the address given by the Chaplain of Geelong Church of England Grammar School, the Reverend Dr. G. J. Nickson, at the funeral service of Dr. S. Pater's Church, Melbourne, on February 16. It is printed here in response to many requests.

In the elevated terms which were to him as the air he breathed. Here was the source of the enthusiasm which made him a grave though joyous spirit; and enabled him to see in the death of his own vision to the many who passed through his hands. One can remember his infectious delight as he read to us luminous passages from the many books with which he piled us, or at great moments in the concert-hall or as he lectured in the cathedral; in Chapel of King's College at Cambridge on a winter evening, when the miraculous sound of the unaccompanied organ began the service of Evensong.

He taught us more than complex canon and fugue organ-playing, history and aesthetics. He taught us that we were all the sons of God, and that it was this glorious truth which he would have us understand, and us provided us with the essence of joy and fulfilment in our work.

He taught us that truth, which he so often introduced to us by the way of music, allowed to remain in our hearts to fuller revelation of the life of the Christian.

He was above all else a churchman, of unshakable faith and faithfulness far beyond that of any other man.

the joy it brought to him is disclosed by his frequent practice of repeating the Gloria to himself, even in the busiest moments of his life.

"Christ is the Light of the world," he wrote in his well-known booklet, "Christ in Art he himself looked to, as the way to the great men of God have looked towards it, as the way that leads to life, eternal and full."

"The Earth is then but an echo, a whispering gallery of the spheres, so closely is the Universe related to its Author."

### CENTRE OF LIFE

"So true is it that the Many, The All are in the One that the Word could define Himself of Glory, All Himself with the Uncreated, and take His body in His Incarnation, Manhood apart from the Creation was not assumed."

"But all things are summed up in Him, so that when we are in that Man is a part, grows, sighing and waiting for Redemption."

It goes without saying, that the Eschaton was the centre of his life, the reality from which all else stemmed.

Perhaps I may be permitted a personal reference, having witnessed full participation in the service.

(In the end by its beginning.

(East Coker—Four Quartets).

## DR. MOORE OF PERTH

By R. M. WATSON

The death of Robert Henry Moore in Perth, at the age of 91, has been widely reported in its close a faithful ministry which included 65 years of active service in Western Australia. We honour him as a notable figure in the history of the Church in the West.

Dr. Moore was the last survivor of a gallant band of priests, led by Bishop O. L. Riley (as he then was), who ministered to the spiritual needs of the Australian goldfields in the last decade of the nineteenth century. He was a graduate of Trinity College, Dublin, he was ordained and served his first curacy in Belfast, and came to Australia in 1878.

He spent the "backwoods" of those pioneering days with a faith and good humour which quickly won for him a place in the hearts of the mining community. He was one of those who were his own compatriots. There is a story which gives a vivid impression of this gay young Irishman soon after his arrival in Perth. He was invited to one of his mining camps, was confronted by a huge poster drawn by the local artist who, with outstretched arms, and out of his mouth the legend "Roll up your sleeves, Dr. Moore, we will take care, etc." And the same phrase, etc.

### PIONEER AGAIN

From the goldfields Mr. Moore went to Northern in 1905, and then on to Fremantle. He served A.F.O. as Chaplain to the A.F.O. (1907-1918). In 1921 he returned to Northern as pastor and archdeacon, retaining the title of Northern Districts until his election Dean of Perth in 1929. He remained, at St. George's Cathedral, until his resignation in 1947 at the age of 75, in 1947. A year or so later he was succeeded by Sir James Mitchell, the Lieutenant-Governor, declared "Riley" of Perth in Perth, then Dean Moore.

Resignation did not by any means bring the dean's active ministry to an end. With Mrs. Moore, and his only son, his second daughter, he moved to Perth, where he lived and grew old. At the time there was no organised church life in the district, and the dean set to

work in the face of many difficulties, including severe building restrictions, to erect a fine brick and stone church. He also became organizing secretary for the C.M.S. in the provincial contribution to the 1921 Anglican missionary society from about £50 to over £500 pa.

He was a man who was unorthodox, to say the least of it, and perhaps his best. But, throughout his ministry he was a true pastor with a deep devotion to his Master and an unflinching love for souls.

One incident may be recorded which throws some light on his character. One of his sons died in the last war as a prisoner in Japanese hands. As a memorial to him the dean and Mrs. Moore made a generous gift to the Japanese Church.

In the Perth Synod of 1947 a resolution for the retirement of the dean at the age of 70 was defeated largely by a combination of Irish orthodoxy and the example of the older age group, provided by Dean Moore, who retained the gift of youth until his end. On his 80th birthday he celebrated the Holy Communion in his old cathedral. Let me end

## AUSTRALIAN FRONTIER

A.C.C. SERVICE

Australian Frontier announces two ecumenical courses on an Australia-wide basis. One is for laymen and the other for clergy.

The course for laymen will be held at Emmanuel College, Canberra, commencing 28 to 30 July, 1964.

The lecturer will be Dr. Colin Williams, who is the chairman of the Department of Studies in Evangelism in Studies, The World Council of Churches. The course will be "The Service of the Church in the Twentieth Century." The course for the clergy will be held at Cromwell College, Canberra, commencing 28 to 30 February, 1965.

Dr. Colin Williams will again lecture in the same subject. The staff will include some world-wide evangelists. The cost for the layman's course is £5 registration plus £15 accommodation. The cost for the clergy course is £10 registration plus £20 accommodation. Applications may be made to

past months, and witness to the fact that his sensitivity remained, even when his failing bodily powers had removed him from the consciousness of nearly all else.

At the end, it was at his Commission that he penetrated to a noble, unselfish expression of the Sacrament as life to the end.

His joyous Christian spirit would then have us rejoice with him now, that when sorrow, for he himself looked to, as the way to the great men of God have looked towards it, as the way that leads to life, eternal and full.

He would have us know, as St. Eliot has expressed it, that we are all in the same boat.

Home is where one starts from.

As we grow older  
The world becomes stranger,  
the pattern more complicated,  
Of dead and living. Not the in-  
termediate, but the primary, the  
Uncreated, and with the Un-  
created, and take His body in His  
Incarnation, Manhood apart from  
the Creation was not assumed.

"But all things are summed up in Him, so that when we are in that Man is a part, grows, sighing and waiting for Redemption."

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## MOTHERING SUNDAY

Rejoice ye with Jerusalem.

March 8, 1964 — 4th Sunday in Lent.

Read up

What I should think of — What I should do —  
4. MOTHER CHURCH. The Mother of us all. Say glorious things of her.

3. The Mother Church of the Diocese. Pray for a blessing on her, that she may be a true Mother Church of the Diocese.

2. The Mother Church of the Parish. Visit her, give thanks for her. "Go a-mothering."

1. Your Own Mother. Give thanks for her. Pray for grace to nourish your children, and to bring them up as children of God.

FOR MOTHERS—Give thanks for the honour and joys of motherhood. Think of the sweet Mother of Jesus. Pray for grace to nourish your children, and to bring them up as children of God.

Pray for grace to nourish your children, and to bring them up as children of God.

Pray for grace to nourish your children, and to bring them up as children of God.

Pray for grace to nourish your children, and to bring them up as children of God.





**AN AUSTRALIAN VIEWPOINT**

By the Bishop of North Queensland, the Right Reverend Ian Shevell

The most significant fact about Toronto is its invariability. It is a family affair, an Anglican communion, which has neither a bureaucracy, nor hierarchical administration, nor any form of formulating global policy or cumbersome machinery for best-convicting the leaders, then a cross section of the constituency, and finally depending upon them to influence the whole communion.

This was the method used at Toronto. This completely revolutionized the concept of an Anglican Conference from the family party of Minneapolis in 1953 to the dynamic of Toronto in 1963. This has enabled Toronto to become a powerfully creative instrument in the hand of God. **HISTORICAL PERSPECTIVE:** My conference came to be evaluated in its historic perspective. Although both the systematic historians and systematic theologians can be criticised as those who begin with a theory and then force the facts to fit, the application of their method to the history of our communion helps us to see the significance of the Toronto Conference.

Over the past 200 years four phases of broadly 50 year each, period in our history. From 1750-1800 there was a period of undirected missionary zeal which took men of deep conviction to the four corners of the world. The first S.P.G. missionary reached Africa in 1732; in 1787 the same society began preparing for work in Australia and in 1799 the Church Missionary Society was born. This

**BISHOP ORDAINS HIS SON**

Barbary, March 2. The Right Reverend R. G. Hawkins, Bishop of Barbary, ordained his son, David John Hawkins, to the diaconate on February 23 in his Cathedral of S. Boniface.

The ordination took place on letters from the Archbishop of Melbourne, as the Reverend David Hawkins will serve his curacy at S. George's, Reservoir, Diocese of Melbourne. He was trained for the ministry by the S.S.M. at St. Michael's House, Craters, S.A. Before his ordination David Hawkins attended a two-day retreat at the Priory, Mount Lawley, Perth.

The sermon at the ordination was preached by the Reverend W. S. Caplan, Rector of Brantwick, Juniper.

Our new deacon left Perth on February 24 by air for Melbourne to commence duty at S. George's, Reservoir.

The procession into S. Boniface's Cathedral, Barbary, for the ordination service on February 23. Left to right, the Venerable J. B. Albany; David John Hawkins; Mr. G. Harvey; the Reverend D. F. Finlay; Epistoler, Canon W. Bastian; Gosweller;

period, like all others, was to overlap and move into the security of a secondary vocation of the national Church of Queensland. **From 1800-1850 there was a period of diocesan development.** Overseas bishops began to be appointed at this time, secretly and then openly, so that they were able to provide a more powerful, more orderly ministry. With the bishops came the development of synods and annual conferences. In 1850, Africa, Australia and New Zealand, synodical government was brought into being.

**From 1850-1900 there was the development of provinces.** From 1867 onwards the recurring message of Lambeth had been that "It is unamenable for a diocese to be alone." As a result dioceses were grouped into provinces. In Australia the movement began with NSW in 1847 and culminated with Western Australia in 1914. It is believed that this type of organization suggested by Henry Parkes the lines upon which the Commonwealth of Australia might be formed.

**THREE RINGS**

1900-1950 has been the development of National Churches. The last to be formed was Australia, which accepted its constitution in 1957. This body was an Anglican communion consisting of 18 such national Churches which are self-governing and express themselves in 170 languages.

It may therefore be seen that over the past two centuries, the Anglican race has grown. The missionary roots went down for perhaps 100 years from 1700-1800 and then on its flank can be seen three distinct rings of diocesan, provincial and national development each indicating a growth of half a century.

**THE MID CENTURY DILEMMA:**

We are living in an era when nationalism has ceased to be driving force when men and nations are expected to think and act internationally. In this setting the Anglican communion, with its 18 national Churches, all autonomous, all self-governing, all professing the traditions of their history, appear not unlike a cart full of tumbled bricks uncomprehendingly at the wonders of Piccadilly Circus by night.

Clearly, something had to be done to open the doors of communion with the family, to enable each Church to see the problems and faced by the other, to enable the cross fertilization of ideas and the response in love to each other's needs. How could this be done? The problem was realised in 1958. The problem was realised in 1958. It was the adequate continuation of the business of the communion being carried out. It was necessary to have an executive body which could be set up from committee after committee, the bewildering diversity of the hundreds of such churches should exist.

enable the cross fertilization of ideas and the response in love to each other's needs. How could this be done?

The problem was realised in 1958. It was the adequate continuation of the business of the communion being carried out. It was necessary to have an executive body which could be set up from committee after committee, the bewildering diversity of the hundreds of such churches should exist.

The Atlas on whom was laid the global burden of the Anglican communion was the Bishop of Olympia. The Right Reverend Stephen Bayne, who with wisdom and humor, had guided the Lambeth Conference through the intricacies of the family planning debate. It is therefore a happy not without significance that the message of Toronto is indeed one of family planning.

Between Lambeth and Toronto, the executive officer of the Lambeth Conference of visitation throughout the world, the Archbishop of Canterbury, him to enunciate and help others to compile the lists of the members of the communion, the Anglican world, and to face the Anglican world, and the Metropolitan before the congress took place.

**THE DOCUMENT**

When the Congress gathered, Anglican delegates came, myself were not at all certain what was to happen. The "Minute Spolis" atmosphere pervaded the atmosphere. The delegates greeted and enormous audiences listened to the wisdom of the Archbishop of Canterbury. Then suddenly, on the first day of the conference, an understanding of the real purpose and meaning of the document was revealed during the next half century. The document was the result of the resources of the executive officer; here was the record of 18 Churches wanted to say to the other, here was the result of the deliberations of elected Anglican leadership from all over the world, here was the guidance of the Holy Spirit for all who were present.

Now, some six months after the event, the document has been read and studied by all the Anglicans throughout the world. Some have written about it because they were not involved in its framing; some have dammed it as a failure because as just another conference pronouncement it has failed to accomplish that the delegates had no right to make decisions and, of course, they realised this and did not make any - and some have tried to explain its implications and in so doing have realised that here indeed is a vessel of the Holy Spirit. The document is a new half century ahead.

**CALL TO PRUNE AND PLAN:**

We have seen the way in which the Anglican race has grown, the call of Toronto is to prune the branches and to plan the way to use the insights of science to enable the tree to bring forth new fruit.

**RETROSPECT**

and the appointment of regional officers. It also means research into such matters as qualifications, pensions provisions and the mastery of organisation.

It calls for the pooling of our limited resources of talent, skills, money and manpower so that we may have a maximum impact in the evangelisation of the world. The Pruning and Planing came in a realistic re-appraisal of our organisation, our resources and traditions. It calls for an immediate increase in giving to ensure survival as well as extending responsibility. It includes a call to give to our education to mission and "priorities of decision". It means the "death of old idols and inherited attitudes". It means a willingness to forgo many desirable things in every Church.

The result of this pruning and planning is forecast in the last sentence of the document which are really saying:

In substance what we are really asking is the rebirth of the Anglican communion, which means the death of old idols and inherited attitudes". It means a willingness to forgo many desirable things in every Church.

**WHERE NEXT?**

In every part of the world, these challenges are now being faced from Canada, and elsewhere. The document is now a new action emerging from new insights being gained by the world. In Australia, a pastoral letter from all bishops to all Anglicans is to be read in churches which initiated a period of self-examination in the last decade will prepare us for advance. The Australian Board of Missions has carried out a wide Australia-wide survey of resources.

**THE DEADLY SINS . . . 4**

**GLUTTONY**

*Belshazzar, King of Babylon, made a great feast of abundance of his lords, a riot to serve the whole of the kingdom and decay; but your heart failed you, for the kingdom set for poverty, for the kingdom, and the glutton, for the king whose end must be destruction.*

*His princes, his wives and his concubines, they shall call out of the street, They will alleping, they drink wine in bowls, do not.*

*From the golden vessels of Sodom; they will say with you, they wrought the will of the Gentiles, wrought abominable idolatries.*

*But, when the flesh was set between their teeth they were as a hand that moved, they were as a hand that moved.*

*Thou art swayed in the balances, God hath filled thee with vanity, thou art given to the Mides . . .*

*O man, man to appetite, part a little portion of thy throat; O, lean, O, lean, O, lean, with surfacing and drunkenness, come from cry from thy mouth, who shall give life to eat? Let God name your place, Kibroth hattavak, the stricken place, who shall be buried the people that lived.*

sources and opportunities but there is still much more to be done. In planning we must ask ourselves how long date have we to live? It is our missionary endeavour aimed from competing agencies and the importance to Australia.

There is for example only one Anglican parish in Indonesia.

We must challenge our missionary agencies to be effective educational agencies in the world. The mission of the communion and more simply collection of offices for narrow areas of influence.

We must dare to give to our General Synod the arena for the national development of a Church which knows where it is going as a result of research and evaluation of the present situation and a competent appraisal of future trends.

These and many other questions will be faced. In Pruning I should like to see a poster on the wall of every place where decisions are made at every level - national, diocesan and parochial. It would be a poster with a picture in words - the famous 1904 motto: "Pruning and Planing" saying "Your country needs you" but rather "Do you really need it?" and this would apply equally to secretaries, new organs and expensive buildings.

We are called upon to prune our ambitions. In Australia has more Anglican living in the country than any other country in the communion outside England and our contribution to world thinking and action is pitifully small.

Toronto challenges Australia to plan and pruned internal effectiveness and external usefulness - to get our own house in order and at the same time to share with the Church outside something more than the recorded furnishings.

**"THE BIBLE STUDENT"**

By WENDELL M. HERRITT ANSWERS TO LAST WEEK'S QUESTIONS:

**I. Disregarding from Apococalypse**  
Apococalypse as a literary form of Jewish literature during the period of the Jewish world.

Students may be found in the Old Testament prophetic literature of the Hebrew Bible. The prophets of the Hebrew Bible, like the prophets of the Hebrew Bible, were inspired by the Holy Spirit, and their prophecies were fulfilled in the life of the Jewish people. The prophets of the Hebrew Bible were inspired by the Holy Spirit, and their prophecies were fulfilled in the life of the Jewish people.

The parent of Apococalypse is the Book of Daniel, which appears to have been written in the second century B.C. From then on the field of first century A.D. and beyond, a continuous tradition of Jewish literature, as released, marked by positions as to the present and future of the Jewish people, is established.

Apococalypse, sometimes "hidden," signifies certain meanings or readings purposely hidden from the general public. The authors of their supposed sacredness, or their own certain knowledge of their secret wisdom and knowledge.

Their books were normally given initial status by the scribal tradition of the Jews, as noted in Hebrew religious history. However, the word apocrypha lost as the result of the discovery of certain contents and the obvious spuriousness of their authorship. The word apocrypha, in its original sense, signifies "hidden," and the word apocrypha, in its original sense, signifies "hidden," and the word apocrypha, in its original sense, signifies "hidden."

The Old Testament Apocrypha are not included in the Bibles normally used amongst us, and are not to be read, and will justify study.

It may be obtained at reasonable cost in both American and Revised Versions. Parts of it are regularly included in the Bibles of our church service.

The New Testament Apocrypha, which are not included in the Bible, consist of various Christian writings of early date which claim either to give fresh information about Our Lord and His Apostles, or fresh instruction about the nature of Christianity. **Mark 13:44 speaks of "The Abomination of Desolation standing where it ought not." What do these words mean?**

This expression, derived from Daniel, is used in the Bible to describe the destruction of the Temple and the city of Jerusalem. In the Epiphany in 168 B.C., when Jerusalem was plundered by the Syrians, a decree was issued to stamp out the Jewish religion.

The Temple was re-dedicated to Olympic Zeus, whose altar was erected on the site of the burnt sacrifices.

It is well known to scholars as "The Little Apocalypse," raises many difficulties, including the recurring of the prophecies which belong to the realm of Hebrew religious thought which refer to the last times.

As an apocrypha, its language is necessarily obscure, as suggested by the interpretation: "Let them that read this say, Amen."

Several happenings have been discussed as the possible incidents which the prophecies refer to. But when Jerusalem fell to the Romans in A.D. 70, this was a surprising disaster, the Temple being again desecrated and carried to the ground, and the Jews subjected to unbelievable horrors in the siege which resulted in their collapse. Concerning the "last times," "the end is not yet."

**The Week's Questions**  
1. Psalm 139 - 73-83 are called "A Psalm of Asaph." What is Asaph?  
2. What is Bible teaching concerning Armageddon?



## GELONG CHURCH ESTABLISHES A SATELLITE DAY HOSPITAL

FROM A CORRESPONDENT

S. Paul's Church, Geelong, Diocese of Melbourne, is to establish a satellite day hospital in McKellar House as from March 10.

The vicar, the Reverend Graham J. Apey, said the parish believed that this was the first venture of its kind in Australia.

The transport of patients to and from the hall will be carried out by the Geelong Ambulance Service, using specially adapted buses.

This new service would allow Grace McKellar House to concentrate its building programme on accommodation for bed patients.

Two types of elderly people will be cared for in two halls at S. Paul's.

The first are those living alone all their time who need companionship and a little general care.

### ASSISTANCE

The other group are those who live with relatives but cannot be left alone. At the day hospital they may be left for a day or so while relatives attend to their responsibilities.

The vicar said he was quite confident that his parishioners and members of other Churches would come forward to offer to assist in different ways, especially when it was realised that this venture concerns the health and happiness of many elderly people of all denominations and creeds throughout Geelong.

The residents of Geelong and district owe a great debt of gratitude to the manager and

Geelong, March 2

staff of the Grace McKellar House who have established at the hospital already established at the home.

It is connected with the management and staff of the home must be graded to know

that their first day hospital has proved so popular and necessary, and that they have the approval of the Hospitals and Charities Commission as a satellite hospital away from the institution.

## "HOW THEY SEE JESUS"

A series of fifteen-minute talks under the general title, "How they see Jesus", will be presented on Sunday afternoons, over the Second Network of the Australian Broadcasting Commission, starting May and June, at 4.15 p.m. (3.45 p.m. in S.A.). The series will be divided into two groups.

In the first group, four speakers will discuss the picture of Jesus presented in each of the four Gospels.

Questions concerning the authorship and reliability of each Gospel presented in an English speaker sees fit, but the speakers' attention will be drawn to the main person of Jesus. The broadcast dates are: March 15, 22, 29, May 10, 17, 24, June 7, 14, 21.

The second group will contain the views of four speakers who emerge from the writings of three modern German scholars, who have had considerable influence upon contemporary scholarship, and have had significant

books on this subject translated into English.

They are: Martin Dibelius, a pioneer among the "Form Critics" who consider that the Gospels reflect what the early Church taught about Jesus and not necessarily about Jesus himself.

### BULTMANN

The second is Rudolf Bultmann, another of the early "Form Critics," who has in recent years been regarded as the perhaps more radical school of "Demythologisers."

The third is Günther Bornkamm, a pupil of Bultmann, who has modified his views on important respects. These talks will be broadcast on the following dates: March 22, 29, April 5, 12, 19, 26, June 7, 14, 21, Bornkamm, June 28.

has been postponed to Thursday, April 24.

### VISITOR FROM PAPUA

Mrs Beth Dawson, wife of the Principal S. Aidan's Teachers Training College, Dorega, Papua, arrived on her first visit to Australia in Victoria, which will have been supported by the college.

### NEWCASTLE

#### PARISH LIFE CONFERENCE

The first Parish Life Conference in the parish's programme was held at Terahia, a centre in the Parish of Newcastle, on Saturday February 22, and Sunday, February 23. The conference was conducted by the Director of Christian Education, the Reverend John Collins, with the assistance of Mr. Norman Cain as observer. Twenty-four lay members attended from three parishes—Terahia, Cardiff and Boderohore.

The moving and appreciative report of those present further confirmed the value of these conferences and their continuing contribution to the life of the Parish. A warm farewell was extended to the members who shared, studied, discussed and reported.

The conference enabled members to meet, working together, to discuss and evaluate the life of their parishes in the light of the Gospel and the Mission of the Church in the world. Members might have been surprised to find, therefore, describing it as "enlightening, satisfying and enlightening."

#### S. DAVIDS DAY

Last Sunday, S. David's Day, the Bishop of Newcastle, the Right Reverend J. A. G. Hovius, visited the parish and presided at their annual festival, to dedicate the new St. Peter's Basilica, to his faithful parishioners.

The Bishop of Newcastle, the Right Reverend J. A. G. Hovius, presided at Congress at Church, Canada, on Friday, March 6.

The Bishop of Newcastle visited St. John's College, Morpeth, for an orientation lecture to the students.

### PERTH

CATHEDRAL CHOR FOR GERALTION

The cathedral choir has been invited to sing at the consecration of the new St. Andrew's Cathedral, Cross, Geraldton, on March 8.

The choir will be directed by Mr. J. G. Clark, who will fly to Geraldton where he will sing under the direction of the Organist and Master of the Choirs, Bruce Taylor.

G.S. SIMMONS PROJECT

100 school register books have been collected by G.F.S. members from the diocese and sent to the Anglican Mission at Labasa, Fiji.

The books were sent to an agent from the Reverend Philip Thirkwell, who has been working with the Indians at that centre.

### DEAN MOORE'S FUNERAL

Dean Moore, D.D., former Dean of Perth, had been deceased by G.F.S. members from the diocese and sent to the Anglican Mission at Labasa, Fiji.

The service was conducted by the Dean of Perth, the Very Reverend James Payne, and the panegyric was preached by Canon James Paul, senior canon of the diocese. The service was held in the Anglican Hall, was borne solemnly out of the cathedral preceded by the organ. The choir sang the hymn "In the Face of the Cross" and the hymn sung on that occasion "Hail the Good Father, who with thy right hand dost hold the world, with thy left hand dost hold the happy warrior had earned his rest."

The service was conducted by the Dean of Perth, the Very Reverend James Payne, and the panegyric was preached by Canon James Paul, senior canon of the diocese. The service was held in the Anglican Hall, was borne solemnly out of the cathedral preceded by the organ. The choir sang the hymn "In the Face of the Cross" and the hymn sung on that occasion "Hail the Good Father, who with thy right hand dost hold the world, with thy left hand dost hold the happy warrior had earned his rest."

### SYDNEY

#### WESTWINDY FALLS

The 70th anniversary of the dedication of Holy Trinity Church, Westwindy Falls, will be held on March 8. Bishop G. P. Cranwick, a son of the first rector of the parish, will preach at the morning service. The hymn "In the Face of the Cross" will be sung by the choir, and the hymn "In the Face of the Cross" will be sung by the choir, and the hymn "In the Face of the Cross" will be sung by the choir.

#### QUIT EVENING

On Saturday, March 21, the eve of the 70th anniversary of the Society for the Promotion of Retirees will be held at the Anglican Hall, Westwindy Falls, Church, S.S. Paul, 207 Barrow Road, Westwindy Falls, commencing at 7.30 p.m. and be conducted by the Reverend A. P. E. Bennett, who will preside at the Holy Week. It is hoped that many people will welcome and make use of this opportunity for devotional, modern and instrumental.

#### S.A.M.S. ANNUAL MEETING

The annual meeting of the South Australian Missionary Society (S.A.M.S.) will be held on Friday, March 6, in the Conference Hall, Bible House, Burdett Road, Adelaide, commencing at 7.30 p.m. The chairman will be the Archbishop of Sydney, the Most Reverend W. M. Sheppard, and the secretary will be the Rev. Canon R. M. Sheppard, who will preside at the first evening in the

## NEW PEWS ARE MEMORIALS

FROM OUR OWN CORRESPONDENT

Melbourne, March 2

The close association of two families with S. James' Church, Traralgon, was remembered on Sunday morning, February 23, when vicar, Canon R. M. Hudson, dedicated two pews as memorials.

One pew is a gift from Mr. G. Carter, in memory of Mrs. Elsie Carter, who died in 1962.

Mr and Mrs Carter began attending at S. James' in 1911, and were actively associated with many aspects of the parish since then. Mr Carter has always been an active supporter of the C.E.M.S., and has a long record as a member of the vestry.

The second pew is a memorial to the late Mr. J. M. Jukes, and has been presented by his family. He was formerly a boarder at the Ivanhoe Grammar School, and after leaving school continued to play an active part in parish affairs.

He became a seaman in 1962, and shortly afterwards was appointed treasurer, but died suddenly towards the end of the same year.

### BUS FOR AFRICA

#### ANGLIAN SERVICES

London, February 24

Members of the West London Chaplaincy to London University are self-selecting the task of raising £600 during the current academic year to provide a Land-Rover bus, which will be sent to St. Joseph's College, Chilya, Masai, Tanganyika.

St. Joseph's is a school for boys of 16 years of age and over who will eventually be entering the general services in Tanganyika.

## BUNBURY TO LOSE MISSION TO SEAMEN BUILDING

FROM OUR OWN CORRESPONDENT

Bunbury, March 2

The Bunbury Missions to Seamen have been given three years to vacate the premises and the blocks, as the whole area is to be resumed by the West Australian Government Railways for development works.

This was stated by the missioner, Mr. H. E. Keizer, at the annual meeting of the mission held here on February 23.

The bishop, the Right Reverend R. G. Hawkins, who presided over a meeting of the missioners reported that the decision had taken effect on one two blocks, almost opposite the existing mission.

On the other two blocks there was a house which would be suitable as the home of the missioner and his wife, and the building on the other would have to be removed so that a new mission could be built.

Plans would have to be formulated to build a modern and attractive mission, with all the necessary amenities for a Seamen's Club.

The cost of these blocks was just over £6,000, and both would yield some revenue from rents, until they were needed for the mission.

The building of a new mission would be in all probability cost considerably more than the compensation payable on the old buildings.

An appeal for funds would have to be launched to the whole community of Bunbury, for although the Missions to Seamen was a Church of England mission, it had a wide appeal, as it did cater for all seamen, of whatever race, colour or creed, and it was of concern to all Bunbury

residents, as they were looking for the increasing development of Bunbury as a shipping port.

The missioner, Mr. H. E. Keizer, in his annual report, said that a record number of seamen visited the mission during the last twelve months, more than 3,000 from 118 ships which visited the port.

130 seamen had attended the 12 services held in the Mission chapel, and more than 1,000 miles had been travelled with seamen on outings.

## YOUTH MEET IN PRAGUE

#### ECUMENICAL PRAYER SERVICE

Geneva, February 24

Twenty-nine leaders of European student Christian movements met in Prague to discuss the mission.

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## OBSERVER REPORTS ON VATICAN COUNCIL SCHEMA ON ECUMENISM— "ENCOURAGING"

ECUMENICAL PRESS SERVICE

Oxford, U.S.S.R., February 24  
A World Council of Churches' observer to the Second Vatican Council told its Executive Committee here this month that "we are spectators of a dramatic effort to meet the Catholic and Protestant ecumenists to draw their Church from its monologue into dialogue with other Churches".

Dr Nicos Nicolaou, a layman of the Greek Episcopate, who has been at the Roman Catholic Church's "refect to move in an ecumenical direction" and the fact that it had invited observers from other Churches to the Vatican Council Institute "a recognition of the Roman Catholic Church."

"Even though it maintains a centrally exclusive ecology, it is on the way to taking seriously the existence of the ecumenical movement."

Dr Nicolaou, one of the W.C.C.'s four observers to the Vatican Council's second session, addressed the morning meeting of the W.C.C.'s policy-making Executive Committee. He is associate director of the W.C.C.'s Ecumenical Institute at Bossey, near Geneva.

He observed that "perhaps one of the greatest achievements of the council is the Constitution on the Divine Liturgy already promulgated, especially its emphasis on the Paschal mystery of the Resurrection and the central role of the sermon and the use of the vernacular in certain parts of service."

Speaking of the Vatican schema on ecumenism presented in the second session, Dr Nicolaou said it is "a very encouraging sign that in this text ecumenism is based on the one hand on the internal renewal of the Church and on the other hand on the prayers of all Christians."

But, he noted that until now Vatican Council deliberations, and especially the ecumenical schema, seem deliberately to have ignored the major difficulty between the Roman Catholic Church and other Churches."

This is identified as "the unpropitiated principle of abstinence to the Roman See as the centre of organic unity of the Church" for the Orthodox Churches, he stressed, the principle is the root and basis of the basic obstacle in discussions with Rome.

"The only possibilities for a fruitful ecumenical discussion with Rome hang on the acceptance or rejection of the principle

(Church as standing on Jesus Christ as its only cornerstone). He added that it is precisely because of the World Council of Churches that the Churches meet together without recognizing a single ecclesiological centre that the Orthodox Churches can participate in it.

The World Council, "far from adopting monolithic attitudes on ecumenical questions, remains open to the diversity of the gifts of the Holy Spirit."



The two Ukrainian bishops at the special service held for their people in St. Paul's Church of Engham, Canberra, on February 23.

## TEACHERS AT CATHEDRAL

FROM OUR OWN CORRESPONDENT

"We must needs love the highest when we see it; but how can we recapture our vision?" asked Group Captain A. L. Greenaway, Director of R.A.A.F. Educational Services, at St. Paul's Cathedral on February 27.

Amongst those present in the congregation were the Minister for Education, the Director and Assistant Director of Education for Victoria, Sir Alan Ramsay (former Director), Professor Frederick, of the University School of Education, members of the council, heads of churches (or their representatives) and many teachers from the various schools, primary and secondary.

Professors from the McCleod High School acted as ushers, and the girls from St. Hill Technical School provided a choir. They sang "With the Voice of Singing as an anthem. Mr. Lance Hardy was organist.

**DEDICATION**  
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**ALIVE SPRINGS:** The Church of God is open to all. The members of the Church are of all ages and nationalities. Kindly book through the Secretary, P.O. Box 10, Alive Springs, Northern Territory.

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**ROOMS REQUIRED:** Male University students require 2-3 room flat. 1 room is odd. Please contact Reg. Matthews, 41-41, Melbourne.

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**BIRTH**  
**NEWSPAPER ONE CALAGARIAN:** 111-1111, Melbourne. 111-1111, Melbourne. 111-1111, Melbourne.

**DEANERY VISIT**  
FROM OUR OWN CORRESPONDENT  
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The Archbishop of Melbourne usually makes a series of visits to the chapters of the various rural deaneries of the diocese during Lent, and is following this practice again this year, after last year's break through illness.

The visit to the Rural Deanery of Heidelberg on February 17. Holy Communion was celebrated at St. Andrew's Church, Rosanna, by the vicar, the Reverend G. V. Grant, and an address was given by the Reverend C. Maling.

After the services, the archbishop addressed members of the deanery, and a number of questions were answered by His Grace.

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The afternoon was devoted to a business session of the chapter.

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## UKRAINIAN SERVICE

FROM A CORRESPONDENT

Two bishops of the Ukrainian Church officiated at a special service for their people in St. Paul's Church of Engham, Canberra, on February 23.

Bishop Donat and Bishop Wasiuk came from Melbourne to emphasize the importance of the Ukrainian Cathedral of St. Nicholas, now under construction in Canberra.

The president of the building committee, Mr. I. Hordisnik, said forty Ukrainian families in Canberra and Queensland had worked at week-ends and holidays since February, 1962, and had given £3,000 towards the cathedral. The committee needed £10,000 to finish the cathedral, which would remain in miniature, the Cathedral of St. Andrew, in Kiev, in the Ukraine.

The Anglican clergy and congregation were most generous in providing monthly meeting places.

## SCHOLARSHIP AT OXFORD

A young Australian was granted, Mr. Peter Denton, a Wadsworth, luncheon and three-year scholarship.

Mr. Denton, 21, who recently passed his final examinations for the degree of Bachelor of Music, Melbourne City College, is the first person outside Britain to be awarded one of these scholarships.

Normally, candidates have to present themselves at Oxford and undergo an organ playing test.

However, a former Sydney University lecturer, now at Oxford, arranged for Mr. Denton to be examined in his own country.

Mr. Denton will leave for Oxford in May. He is currently teaching at St. Andrew's Cathedral organist, and living at Wesley College. He has studied the organ for four years with Mr. Denton.

Mr. Denton held an organ scholarship at Wesley College for four years, which enabled him to study for a diploma in organ in the Great Hall and assist the university organist, Mr. N. Johnston, when required.

**A.C.U. MEETING**  
The annual general meeting of the Australian Church Union (Sydney branch) will be held at Christ Church school, Monday, March 16, at 8 p.m.

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