

THE ANGLICAN

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RADICAL CHANGES IN FINANCIAL CONTROL SYDNEY SYNOD DEBATES

The thirty-third synod of the Diocese of Sydney held a grueling three session last week, from Monday to Friday, October 15, when it finished shortly before 11 o'clock p.m.

In organisational terms, it was perhaps the most important session that Sydney has ever seen, because it passed two Ordinances which radically altered the financial control of the diocese.

These two Ordinances, which arose from the Report of a Commission set up by the Archbishop three years ago, alter the way in which Church property and investment policy are governed.

The membership of the Church of England Property Trust has been increased to fourteen men. Instead of being a "dry" Trust, it is now given extensive executive powers.

Instead of being elected by the synod, it will now be appointed indirectly by the Standing Committee of the Synod.

An amendment to the draft Ordinance was passed by the synod, making it necessary for all members of the trust to be active members of the Church of England. Under the proposed Ordinance in its original form this would not have been necessary.

The corporate trustees will now be able to carry out many functions without needing Ordinances to be passed by standing committees of the synod. This will give them great freedom of action.

By another Ordinance, the synod set up an Investment Trust, instead of being restricted to seven commissioners — all laymen.

They will all be appointed by the corporate trustees, subject to the approval of the standing committee.

Their powers to invest in securities of all kinds have few limits for practical purposes, and are almost as wide as those exercised by a similar body in England.

LOOSE DRAFTING

Under the terms of the draft Ordinance submitted by the standing committee, these commissioners, too, could have been members of other denominations or even atheists. The synod passed amendments which were necessary for them to be active Anglicans.

Both Ordinances, as presented were marked by surprisingly little drafting and little publicity in many respects.

It was stated that their terms had been carefully drafted by eminent lawyers. The amendments to the synod included, during the committee stages, went far beyond mere matters of expression and form to some of the principles in both Ordinances.

thought the more meetings held, the better.

The original Ordinance, as submitted, was perhaps the most widely drafted ever to come before the Synod. It was substantially amended before being finally passed.

Whether it will accomplish anything remains to be seen.

As usual, the synod took so much time discussing the Ordinances prepared by the central diocesan authorities that it was unable to deal with a wide range of important motions and private members until the very last day of the session.

Of the private motions, the most important in terms of the way the diocese should be run was a motion by the Vice-President, Mr. Gordon Colledge, Canon D. W. B. Robinson.

Last year, in an effort to avoid the kind of heated debate on the diocesan budget which has been the feature of recent synod periods, it was decided to prepare budgets only at two-yearly periods.

WITHOUT APPROVAL

The standing committee, without any explanation to the synod, has increased the expenditure of some £14,000 over the amount that synod had approved.

Canon Robinson's motion, which was passed, expressed the view that the standing committee should not increase substantially the amounts already approved by the synod, without first seeking the synod's approval.

The first member of the standing committee, Mr. Stacy Atkin, explained in some detail some of the reasons for some of the increased expenditure. While accepting his fairly explanations, the synod nonetheless passed Canon Robinson's motion.

Another motion directed the Commission to report to the Trust not to invest money in tobacco, alcoholic liquor, and securities of other denominations or even atheists. The synod refused to extend this prohibition to printed matter, or to the printing and publishing of books or other material.

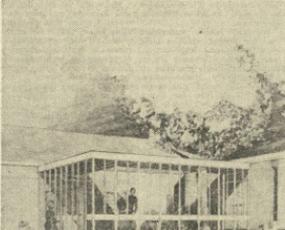
A SECOND MEETING HELD OF THE PRAYER BOOK REVISION COMMISSION

The Commission appointed by General Synod to consider the possibilities of Prayer Book Revision met from October 15 to 20, first in Sydney and then at "Gillibulla", Menangle.

The commission has 33 members, representing the dioceses and laymen from all States, including the Diocese of New South Wales. They represent a wide range of outlook and opinion within the Anglican Church.

General Synod did not, as is widely thought, instruct them to do anything but explore the possibilities of revision of, and additions to, the Prayer Book. The terms of reference were that the commission should explore the possibilities of revision of, and additions to, the Prayer Book, and to report to the synod on the results of their work.

The first meeting, at Gillibulla



The architects' sketch of the proposed new kitchen and refectory at St. Michael's House, Craferes, N.S.W., for which an appeal for £45,000 was launched by the Society of the Sacred Mission last Monday. The architects are Woods, Bagot, Laybourne-Smith and Irwin of Adelaide.

£45,000 NEEDED FOR NEW BUILDINGS AT S. MICHAEL'S

Last Monday, October 18, the Society of the Sacred Mission launched an appeal for £45,000 for extensions to St. Michael's House, Craferes, South Australia.

It is hoped to build a new kitchen-dining room block and renovate the present stable building for a library.

More than 500 letters were sent out last Monday to the public and friends of the society throughout Australia. Other plans include a garden party to be held at St. Michael's House next year and personal visits by the brothers in training for service in the society and also for the Sacred Mission.

Since the society was established in Australia in 1946, it has trained more than twenty men for the priesthood. They are serving in all parts of the country and overseas.

This year there are 64 men in residence, including members of the society, novices, and students training for the priesthood. There are also two students from Baldrac, Central Africa, who are completing their studies.

St. Michael's House originally

belonged to the Bakewell family, and was a gift to the Church of England.

In 1939-1950 a new accommodation block was built at St. Michael's (for the growing number of students).

The present need is two-fold:

● A kitchen-dining room block to cater for growing numbers. The dining room will also be used as an auditorium for visiting speakers.

● A library, with sufficient space for 35,000 books, including a quiet room for study and research. The present stable building is to be renovated for this.

S.S.M. WORK

As well as establishing a religious community and conducting theological college, the S.S.M. has also conducted retreats, preached missions, universities and parish churches, assisted in student conferences,

also to consider, and if possible, embark upon, "a more original revision."

This has been done by the State committees over these two and a half years. They have kept in touch with one another's work by correspondence. They have now made their reports and recommendations to the commission.

This week's meeting is to consider the submissions from the commission and decide the shape and character of the commission's report and recommendations to General Synod which meets next year.

STATE COMMITTEES

They were to make a conservative (probably only temporary) revision, such as amending archaic language in the Prayer Book services. They were

and offered hospitality and counsel to those in anxiety and need.

Donations of £1 and over to this appeal are allowable deductions for taxation purposes. Lists of donors will be acknowledged in "The Anglican" from time to time.

"THE ANGLICAN" AND M.R.I.

The Church of England Information Trust gratefully acknowledges the following further gifts towards our M.R.I. Appeal.

We propose next week to open a specific appeal for the vast Diocese of North-West New South Wales, in conjunction with the bishop-elect, the Reverend Edward Wilt, who is due in Sydney this week at the invitation of the Primate, to attend the annual Bishop's Meeting.

The precise form of the Appeal will depend on the bishop-elect's suggestions, and in part on the outcome of discussions by all the Australian Bishops.

Previously acknowledged	£ s. d.
ledged	— 1 203 0
C. G. M. Dowling	1 0 0
G. Dyer	1 0 0
Parish of St. Andrew, South Brisbane	10 0 0
R. L. Southern	2 2 0
A. Rose	2 10 0
I. Knowles	2 10 0
Assn.	— 10 0
Ann.	— 5 0 0
Total	£1,237 2 0



WOMEN APPEAL TO SYNOD

Lay and clerical synod members, meeting St. Andrew's Cathedral grounds in Sydney last Thursday encountered a twenty-four year with the caption "Inasmuch as ye did unto the least of these My brethren, ye did it unto Me."

The banner was flanked by some fifteen members of the Women's International League for Peace and Freedom — one of the non-communist "respectable" women's peace groups, founded in 1915.

A secular organisation, the W.I.L.P.F. membership includes many who are opposed to war on ethical and humanitarian grounds. Others are Christians — Quakers, Anglicans, Roman Catholics, Methodists and the like — who have their regard for their understanding of the Christian faith.

NAPALM BURNS

In addition to the banner, last Thursday's demonstrators carried placards depicting Viet Namese victims of napalm bombing, proclaiming "Withdraw Australian Troops" and "We want no part of this war." The women handed out leaflets which showed a small Viet Namese child, her back hideously scarred with napalm burns.

The cathedral authorities asked the women to leave the grounds.

SUDAN BISHOPS IN SAFETY

ANGLICAN NEWS SERVICE
London, October 18
The Archbishop in Jerusalem, the Most Reverend A. C. MacIntosh, has now had word from the Sudan that the Sudanese Bishops who had not been heard of since July when it was reported that they had fled for their lives following the outbreak of violence and massacre in the Southern Sudan.

Both the Right Reverend Huzama Negmat and the Right Reverend Yerrama's Doffir were reported to have survived the Sudan, say and West.

ON FAMILY PLANNING

A PRIORITY, SAYS S.A.S.P.

ECCLESIASTICAL PRESS SERVICE

New York, October 18

A new study should be a priority when churches, mission boards, and relief agencies are considering medical projects, says a spokesman for the World Council of Churches' Committee for Specialized Assistance to Social Progressives.

The study, to be published in September 26 to October 1 to review projects in many parts of the world for which its expert advice had been sought by divisions and departments of the World Council or by ecclesiological societies in various countries.

The document on medical priorities was prepared by S.A.S.P.'s Medical Panel and then approved by the whole committee. Family planning and family welfare are included as aspects of health of "great importance to the Church and deserving of encouragement at the international level."

"Such programmes are best undertaken by nationals," the document says. "Programs should be imposed from without, but with interest and concern, and with moral conviction and encouragement, for the effects that the spiritual and literature and the financial support of host projects."

HOSPITALS

Other studies have included the modernization of Christian hospitals hampered by old buildings and the need for equipment. Field research into the local causes of psychiatric disorders; encouragement of the training of Church doctors, nurses, and health workers; and caring for the "homeless" are also included. "Domestic care," the statement says, "is the local integration an excellent opportunity for participating in the health ministry which is very much in line with modern public health concepts. It requires responsibility, maturity and concern, care of the aged, religious and social background are all very relevant here and deserve special attention."

EVANGELICAL TASK FAILING

ECCLESIASTICAL PRESS SERVICE

London, October 18

An Church of England majority of persons polled in a survey by the "Church of England News" magazine last week said that "Evangelicalism is failing in its evangelistic task."

The survey of 573 persons taking part, 573 said the "Church of England is not doing enough in this area." The poll, conducted to determine the mood of support for a Billy Graham crusade in London, was "glad" the Crusade was being very well approved. Dr. Graham's method of evangelism, 647 believed he "preaches the Gospel faithfully" and 619 thought there was a place for it in evangelism in modern England.

The newspaper, commenting on the poll, said "It is widely agreed that mass evangelism is not working well." "Once again it must be emphasized that the poll does not have to answer for putting other things before the conversion of the world to Christianity."

LUNCH IN JERUSALEM

ANGLICAN NEWS SERVICE

London, October 18

Princess Alexandra and Mr. Angus Ovelly brought their church members by the Khari, a motor launch, to a luncheon with the Archbishop in Jerusalem. The Most Reverend Archbishop of Jerusalem, C. Maclean, was also present.

ECCLESIASTICAL PATRIARCHATE

NEW ATTACKS REPORTED

ECCLESIASTICAL PRESS SERVICE

New York, October 18

A new campaign is being waged against the Ecclesiastical Patriarchate in Beaufort, the Planning Commission of the Orthodox Archdiocese of North and South America, according to a statement issued here this month.

In his strongest appeal to date, Archbishop Iakovos called on the Government and other groups to use their influence to protect the position of the Patriarchate by protesting against "these persecutions in violation of the international agreement of fulfilling its legitimate functions and the arbitrary expulsions from Turkey of its citizens and law-abiding residents."

He claimed that he had involved the "takeover" in September of those churches belonging to the Patriarchate in the so-called "Turkish Orthodox Movement," which has a membership of about 50 per cent. These are the churches of St. Nicholas in Beaufort, in the Galata section of Istanbul.

It said protests by the Patriarchate to the Turkish Ministry of the Interior were answered to the effect that the dispute concerning the churches was a matter to be solved by the government in accordance with religion properties, and that the Patriarch had no right to interfere.

It said a two-man delegation to Ankara to present a memorandum to the Turkish Government was refused an audience and that the emissaries were received by the "Ministry of the Interior."

PROTESTS

The statement decried the "Turkish Orthodox Movement" as unfolding in the activities of the Archbishop of Beaufort, the expelled priest of the Patriarchate in Beaufort, "self-appointed Archbishop."

Archbishop Iakovos said protests of the "Turkish Orthodox Movement" have been registered with the United States, the Patriarchate and other civic and religious leaders. In Istanbul, Turkish Minister Mr. Urguplu, charged the Patriarchate with mixing in politics, an activity banned by the Turkish Constitution.

Protests about the actions to the United Nations by the Holy Synod of the Constantinian Patriarchate have been made with the consent of the Government. "If the political and legal order which we are trying to establish will not be disturbed," he said, "the responsibility of the Government is the leadership of the church, which is not a political organization."

He said both churches had been very close and had ordered police protection and the rights of the "Turkish Orthodox Movement" under the Turkish constitution.

SOUTHERN SUDAN

ECCLESIASTICAL PRESS SERVICE

Rome, October 18

At the Sudanese National Catholic priests are left in the only southern Sudanese, the international Roman Catholic missionary news service reports here.

It said all the rest have been killed, arrested, or forced to flee. At the Sudanese National Catholic priests are left in the only southern Sudanese, the international Roman Catholic missionary news service reports here.

Best Book Laying

The book department of THE ANGLICAN, in conjunction with the Church of England Information Trust, has pleasure in offering the following books.

Members of The Trust may purchase from the first selection at a special discount of 15 per cent. of the price quoted.

Cost of postage is indicated in parentheses after price of book.

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CONDEMNNED

"CRIME AGAINST GOD AND HUMANITY"

ANGLICAN NEWS SERVICE

Rome, October 18

Three English prelates on October 6 called on the Vatican Council to condemn the problems of modern war — at least proposing a markedly pacifist approach — and on the respect due to genuinely conscientious objection.

The English trio was led by the Abbot of Downside, Dom Christopher Butler, who drew attention to the passage in the draft which states that so long as international organizations are inadequate for peace keeping, it cannot be said to be illegitimate to possess modern arms, or to use an adversary similarly equipped.

He asked that the passage be omitted from the document. "No one thinks," he said, "that the great powers merely possess such arms."

The fact is that, on both sides of the curtain, there is a system of preparation for the use of these arms — and for their illegitimate use in indiscriminate warfare.

He dealt with the question of obedience to the government, and to superior officers in war, rejecting the theory of "blind obedience" in favour of those who issued orders.

When the issue in theory, this "presumption" had occasioned serious crises in respect of obedience to subjects to monarchs.

Moreover, all men now had a moral duty not only, not precisely in their own country, but to the whole human fellowship.

It would be better for the world to emphasize that, sometimes, conscientious objection is a moral duty.

He dispelled the suggestion in the document that conscientious objectors were in some way morally immature.

Some conscientious objectors might be prophets of a new Christian morality.

He asked the council to say clearly that the Church, the Government of God, does not offer protection from its enemies wherever there may be in war, especially not in war of the modern type.

NOT NUCLEAR

"We are the mystical body of Christ," he said, "and we have refused to defend himself and his mission by the sword of his disciples, or even by legions of angels, the ministers of God's justice and mercy."

"The weapons of the Gospel are not nuclear but spiritual, and we are victorious not by war but by suffering."

Two other English prelates, the Auxiliary Bishop of Northampton, and the Bishop of Middlebury supported Dom Butler.

Cardinal Alfredo Ottaviani on October 7 was laudatory and enthusiastically applauded the Council Fathers for his proposal of war and on a world peace.

He used as much as possible, and that "the decisions of international organizations established to settle controversies, be the United Nations or International Court, should be made more binding."

Besides condemning war in general, the cardinal said that there might not be condemn specific types of war, "like armed revolution which can lead to civil war, irregular or guerrilla warfare which is a method of fighting not especially by Communists to bring about the subjection of peoples to Communism; and the cunning types of war, like sabotage and acts of terrorism."

IDEOLOGIES

He urged for the "ever condemnation of wars carried out to impose ideologies," and questioned the "presumption" saying that "popular leaders and their followers are not always just men to expect their rulers from office if they fear that the destruction and ruin of their people will be the result of their undertaking."

Cardinal Ottaviani said that wars in the future would be only a memory from the past if the world were to be united in mind in the words which Pope John XXIII said in his encyclical, "On Humanism."

He was supported by Cardinal Achille Liénart of Lille, France, who called modern warfare a "crime against God and humanity." The distinction between just and unjust wars, he said, has become blurred. He said the type of armaments that have to be taken into consideration are "legitimate rights through war; instead they should be mindful of the injustices which people befall and which was generated and to work out reasonable solutions."

The Bishop of Verdun, Mgr. Bouillon, called for a strong, permanent outlawing war.

No distinction should be permitted, he felt, between conventional wars or even by legions of angels, the ministers of God's justice and mercy. He said that 100,000 were killed on the battlefields of his diocese with what were now called "modern weapons."

When nations which called themselves Christians had an obstacle to evangelization.

MUSLIMS NOT CONDEMNED

ECCLESIASTICAL PRESS SERVICE

Singapore, October 11

The Prime Minister of Singapore, Mr. Lee Kuan Yew, warned the nation's leading daily newspaper that it would be indicted for sedition if it continues to publish articles that could arouse racial strife.

"Unus Muslimi" (Many Muslims) is a weekly newspaper, the articles alleging that Christians, particularly converts, are an obstacle to evangelization.

Some converts to Christianity have issued a statement declaring that the paper's articles constitute unfair or unethical attempts to charge a person's race with sin.

They said the churches had never been prepared to convert Muslims and that the Roman Catholic Church's policy of conversion had been shown to refrain from this.

Already assembled at a best selling rate of 100,000 copies continues to be in high demand. Price: 2s. 6d. (1s. 6d.)

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SOME SERIOUS REFLECTIONS ON A YEAR IN OFFICE

BY THE RIGHT REVEREND R. S. DEAN, EXECUTIVE OFFICER OF THE ANGLICAN COMMUNION

position either that all the people in them are Anglican, or at least that they were only converted.

How far from the truth it is! In so many places there is but a handful covering the bulk of the population, and the bulk of the population is judged by arithmetic, since Our Lord's Holy Communion is twelve apostles, it is discerning just the same.

Second, I never really comprehend how much of our time is spent in creating and in being present in preserving what we have. In these days of dialogue with other faiths, whatever that may mean) the word "convert" is almost a dirty word.

It is this rationalization to compensate for the fact that there seem to be so few of them! And does that drive us in an onerous direction? Is the use of our energies to preserve the status quo because after all, we must somehow do something?

Third: It is a shock to realize that we seem not to believe in the power of the Holy Spirit anywhere. It is a shock to see us—on western rather than on indigenous patterns—with an increasing reliance on what is to be sure, but yet with some of the same old ideas sprinkled to make sure that certain bishops work on western lines or provide a kind of vicar Adullam if they don't.

Fourth: The stimulation of the so-called "youngeer" who were only converted with Christian unity, despite our timid western response to their very energetic and encouraging when we are not so energetic in pouring cold water on them.

When will we learn that the unity of the Body of Christ in a local area is much more important and meaningful to Christians in that area than formal fellowship in a world-wide communion or confession of what ever denomination?

LITTLE PLANNING

Take seriously the whole question of planning not only in a local church nor even in the national churches themselves. I think God there is some progress—even if it is still in its infancy. It is the attempt of the Protestant Episcopal Church of the United States of America, the Episcopal Church of the West Indies, and the Anglican Episcopal Church of Canada to get together in their common obedience to mission, which is at the heart of the matter.

Sixth and last—because it is the most important—there is the question of seeing what God can do when we allow Him to use what we

have. A Canadian Farmer once said to me: "There is no limit what God can do if only we let Him. He has all there is of Him." I always remember that, but now I have seen it with my own eyes.

A doctor-practise in a leper colony in Uganda, a Texas doctor working away in Malawi with the most primitive equipment possible, the impact of the Anglican community in Hong Kong, the quiet devotion of a school-teacher in Korea, all these bring me more to mind as I reflect on my journeyings.

If one lives in Canada or the United States, or even in the United Kingdom, the word "stewardship" inevitably suggests money although it is not only a commodity that stewards handle, although it is certainly not everything.

We could have at our disposal all the money in the world, and still achieve nothing for the Kingdom without the offering of the self that has the money, of the gifts which under God can set it to work. Nor is this only a matter of full-time professional service either.

In these days of well-nigh incredible mobility, when business men of all kinds spend varying periods in countries other than their own, there is a field of witness, of evangelism, and of service of quiet unprecedented scope.

Because of the fantastic ease of modern communication and travel, because of increasing technical knowledge and skills, Christian people—and especially those who are M.F.I. and who have never before to answer the call of Christ to discipleship in every area of life and not just those we wrongly classify as "missionary areas."

There is indeed no end to what God can do. It is all so strange why it seems to be part of the divine will that it should depend on response. That is a sober reflection if ever there was!

SECRETARIAT ON POVERTY AND HUNGER WANTED

ANGLICAN NEWS SERVICE

Rome, October 18

The Roman Catholic Archbishop of Cape Town, Cardinal Owen McCann, told the Anglican Council on October 5 that he wanted to join the ranks of those who had already spoken in favour of a Secretariat Against Poverty and Hunger.

He said that the scheme for the Church in the Modern World "on many occasions makes of the great problem of world poverty and of the hunger which it causes afflicted in various parts of the world."

He said that much has already been done by the Supreme Pontiff and the Holy See, and also by international and national institutions, and these organisations and their contributions must be praised and admired very much.

But he felt that the Second Vatican Council would be satisfied with words. "I believe that it would be appropriate to establish a Secretariat at the Holy See to which the Anglican Church could especially be entrusted."

The proposed Secretariat would not replace any existing autonomous organisations, but would strive to co-operate with them. Nor would the purpose of the Secretariat be to collect funds.

Instead it should serve "as a stimulant for man's conscience," urging him on to assist in the struggle against poverty which should "not cease," and against hunger "from which very many people suffer."

The cardinal said "There are two worlds; those who have, and those who have not. But the goods and the fruits of the world are intended for all."

He said that in some lands there is such a "superabundance of food, that no one knows what to do with it, whereas in other lands people are dying from hunger."

He said that it is not easy to find a solution for this problem of inequality, "certainly not by contributions."

The Right Reverend R. S. Dean

A YEAR is a long time and 20 countries make up a lot of territory so that one archbishop cannot do it all. It is almost bound to be misleading—but here goes!

First, I never really understood how thin the Anglican Church is on the ground in most of its areas, of course, that we make up only five per cent of Christendom, and I knew of Howard Johnson's polite derision of those maps which show the Anglican dioceses throughout the world, with their implied sug-

S.U. ANGLICAN SOCIETY REPORTS DEVELOPMENTS

FROM A CORRESPONDENT

The retiring president of the Sydney University Anglican Society, Dr. Kenneth Dalton, reviewed the society's growth both internal and external, at the annual general meeting on September 24.

At this meeting the following committee was elected to carry out until the end of 1966: President, David Blomfield; Vice-presidents, Dr. Dalton, Dr. G. Sullivan; secretary, Julie Anderson; treasurer, Peter Blackburn; publicity officer, Carolyn Bowring; committee members, Peppin Canton, John Henningham, Elizabeth Sharples; and Dr. A. Capelli.

The retiring executive committee announced on September 29, 1964, that time many decisive changes have taken place in the society's nature and the fields of its activity.

Dr Dalton pointed out that two years had begun with an external reorganisation of Angosc's activities. The new committee had concentrated on improving relations with E.U. and S.C.M. It has ensured that the society magazine "Communitas" was a publication of the society and had got into the student eye with a first-class Orientation course programme, and kept up student interest by its series of S.U. lectures.

The society had aimed at an increase in numbers, and at assisting in the interest of the very people in general. It had sponsored a fund for overseas and visible signs of its effectiveness as a body.

TURNING POINT

Then had come the turning point: a time when Angosc was no longer aiming primarily at a mere external increase in membership, but much as at a deepening of the spiritual and corporate life already existing within it.

From that second stage, the president believed, could be dated from the houseparty held at the end of 1964.

Not only had it been concerned with the most recent themes, that of "Worship"; it had brought Angosc's concern to bear both on the older and the newer members.

From that time on, the society's prayer-life had grown greatly, and the first part of this year's prayer-work was created on the committee's advice; a prayer leaflet

was published for members to use daily in their own devotions, and in the days leading up to the society day, prayer meetings were held in the hall. It was sign that the society's growth had been not only external, but internal as well.

In considering the society's two major activities during the past year (the weekly corporate prayer meetings, and the chapel point-to-point) the chairman pointed to the fact that a worshipping Church plus a learning Church produced a witnessing Church; this, he said, was the way in which Angosc achieved its aim of strengthening and developing the faith and witness of Anglicans within the University of Sydney.

ANGOSC ROOM

The Angosc Room has developed greatly to the society's advantage. Started in the basement in the old Dean's Corporation building, it has moved to the Institute Building in City Road. It was allocated to the society by the Students Representative Council in November, 1964, since then members have painted and furnished it, and it has become a focal point of their university life. It is a place where members and their friends can meet in coffee, where they can talk, read magazines, and relax.

Another highlight of the past year was the fact which the Anglican Society entered in the Common Day procession through the city, and the general interest in the activities of Angosc with university students in general. It was a success, and the society gained third prize.

The unity exists, according to its constitution, in order to strengthen the faith and witness of Anglicans within the University.

This all has been interpreted in various ways over the years, but the general theme of existence, and the society has at times been in the forefront of E.U. and S.C.M. for the allegiance of Christians.

The new committee, like the previous one, is persuaded that this group, in the past year, has been either for the society itself or for Christ in witness in the uni-

versity; an attempt was made over the last year to re-think the society's aims and objectives. The society now sees itself as a group of Christians who are interested specifically in the Anglican Church.

It is a narrower and more definite base than S.C.M., and it is more than a broader base than E.U., since Angosc is not attempting to create any particular form of Anglicanism, or particular approach to the Bible, for example.

Its past history here has been rather unfortunate, as it has often tended (by way of reaction) to be simply a "High Road" society, but those days are now past, and many of the former members are convinced Evangelicals or "moderate" churchpeople.

Members of Angosc aim at the rather narrow goal of presenting Anglicanism to the university, but they realize that this is subversive to the major aim of presenting Christ and His Gospel; this is why weekly activities are carried out, but since it allowed members to participate in the life of other Christian societies, such as E.U. and S.C.M.

DISCUSSIONS

They believe, however, that Anglicanism is a form of Christ-learned, and that those who are thinking university people, and that the other Christian societies do not provide, as can Angosc, (or expressing this form of Anglicanism) a major part of the present Christ (or range of positions) and that the majority of worship around the Lord's Table.

Angosc's main activities are carried out through the Angosc Room on Anglican faith and practice in the University of Sydney (Angosc Room), in which such subjects as the Lambeth Quadrilateral, the Prayer Book, the Anglican Church have been dealt with. The major part of the celebration of Holy Communion (Tuesdays at 1.10 p.m. in the Chapel of St. Andrew's).

Discussion groups are student-led, and a wide range of opinion can be expressed. At this group, the members of the society, at a meeting is followed by a time of extempore prayer.

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