

# ANGELICAN CONSULATIVE COUNCIL PROPOSES

## VOTING THIS WEEK ON THE UNITY SECTION REPORT

ANGELICAN NEWS SERVICE

London, August 19

The Lambeth Conference will vote this week on the possibility of forming an "Anglican Consultative Council" to act as a central organisation for the Anglican communion.

Such a council is recommended in a report, "The Renewal of the Church in Unity", from the section whose chairman is the Metropolitan of India, Pakistan, Burma and Ceylon, Dr Lakshad De Mel.

It is recommended that the council be convened every two years by the Archbishop of Canterbury.

It would take over the responsibilities of the Lambeth Consultative Body and the Advisory Council on Missionary Strategy.

The report also proposes that a "General Episcopal Consultation" on a world-wide scale be held in the near future.

This is for Anglican leaders to confer with those churches which are in full or partial communion with the See of Canterbury or with other provinces of the Anglican communion.

The membership of the proposed Anglican Consultative Council would comprise the Archbishop of Canterbury as president and three members each in bishop, priest and lay representation from the Church of England, the Episcopal Church in the U.S.A., the Church of India, Pakistan, Burma and Ceylon; the Church of Ghana and the Church of England in Australia.

There would be two members

(of different Orders) from Wales, Ireland, Scotland, South Africa, West Africa, Central Africa, East Africa, Uganda, New Zealand, the West Indies, Japan, the Jerusalem Archbishopric, the Council of Churches of South-East Asia, the South Pacific Anglican Council, and Latin America.

The report proposes that the Anglican Executive Office be replaced by a Secretary-General responsible to the council.

It sees no future in the office of "regional officer" in the new structure.

The proposed functions of the council are seen as follows: 1. To share information about developments in one or more provinces with the other parts of the Anglican world, and to act as a channel of communication of common action.

2. To advise on inter-Anglican relations, including the divisions of provinces, the formation of new provinces and of regional councils, and the problems of extra-provincial aid.

duct of pan-Anglican conversations with the Roman Catholic Church, the Orthodox Churches and other churches.

6. To advise on matters arising out of national or regional church union negotiations or conversations.

7. To advise on problems of inter-Anglican communion and to foster the dissemination of Anglican and ecumenical information.

8. To keep in review the needs that arise in any part of the Anglican communion for further study and, where necessary, to promote enquiry and research.

# W.C.C. SENDS SECOND TEAM TO AID NIGERIAN PEOPLE

ECUMENICAL PRESS SERVICE

Geneva, August 16

A doctor, three nurses, and two specialised relief workers, all Danes, recruited for the World Council of Churches' programme on behalf of victims of the year-long civil war in Nigeria, left Geneva by air on August 9 for Lagos.

This is the second medical team that the World Council has so far sent to work in Nigeria. Like the earlier party, they will be attached to the Christian Council of Nigeria but seconded to the International Committee of the Red Cross, although employed by the W.C.C.

They took with them a considerable stock of urgently needed medical supplies which will be augmented by a "plane-load" of medicines, vaccines, and other necessities to be flown to Nigeria next week under charter to the Christian Council of Nigeria.

Accompanying the party to-day was Dr Dietrich Dettmann, of Wiesbaden; Udo Neumann, West Germany, who is to replace

the medical leader of the first team now temporarily in Europe. Dr Jorgen Andersen, of Copenhagen, is the leader of Team No. 2.

The other members of the party are Miss Bodd Margrethe Hald, Miss Aase Christensen and Miss Lotte Larsen, all nurses, and relief workers Mr Carl Christian and Mr Jorgen Halton.

ALL DANES  
Miss Larsen is from Falster, Denmark; the others are from Copenhagen. They will serve for six months.

The secretary of Danish Relief, Church Aid, Fattigbureauet, Copenhagen, recruited the team members in Denmark and came with them to Geneva for their briefing.

The arrangements for their service in Nigeria and with the Red Cross were made and co-ordinated by the W.C.C.'s Division of Inter-Church Aid, Refugees and World Service, which is currently arranging for at least three more teams to go to the Nigerian war zones.

To expand and intensify the relief services which the churches through the Division have been carrying on for war victims on both sides of the Nigerian front, the World Council of Churches, Sweden, last month authorised that an appeal should be made for \$100,000 in cash.

So far, the Division has arranged 10 airlifts of more than 100 tons of dried milk, powdered eggs, baby food, and medicines to the war zones for persons starving to death as a consequence of the conflict and has also sent three shipments of high protein dried fish tending 1,600 tons. More fish will be sent as soon as adequate channels can be found.

### WOMEN WORKERS

#### TO CONFER

FROM OUR OWN CORRESPONDENT  
Melbourne, August 19

Deaconesses of several denominations are gathering in Melbourne at the present time for the South-East Asia and Pacific Area Deaconess Conference.

It begins next Monday, August 26, and is the first ecumenical conference for women Church workers to be held in the Southern Hemisphere.

It will take place at the Church of England Girls' Grammar School, Anderson Street, South Yarra, and those who attend are coming from New Zealand, New Guinea, Singapore, Malaysia and our own country.

Topics being considered include the role of women's ministry in the twentieth century, its place in a professional ministry, worship in a secular age, and so on. Several delegates from Uppsal are attending.

Church people are welcome to attend any evening session, including the opening service, on 8 p.m. on Monday evening, when the speakers will be Miss C. Mountain, Headmistress of M.C.E.G.S., and the Reverend Margaret Jasin, Representative of Diakonia.

### DEAN APPOINTED TO TRINITY COLLEGE

The Warden of Trinity College, the University of Queensland, has announced the appointment of the Reverend R. W. Gregory as Dean of the College. He will take up his appointment in 1969, in succession to Mr J. D. Merrall.

Mr Gregory is presently a senior master and Chaplain at Brighton Grammar School, Victoria.

### LIVELY ECUMENICAL SYMPOSIUM ARRANGED BY S. LEO'S COLLEGE

What promises to be one of the most exciting discussions of the year will be the two-day Ecumenical Symposium arranged by the Lyceum Club (the student body) of S. Leo's (Roman Catholic) College, Wahroonga, N.S.W., for August 25 to 27.

The symposium is being attended by 150 upper secondary pupils from various colleges and by university and seminary students.

After the official opening on Sunday afternoon, August 25, at 2.30 p.m., the Rev. Fr. Bernard, Warden of St. Paul's College, University of Sydney, will speak on "The Unity of Ecumenism".

Monday discussion will take place in a picnic atmosphere at Wisemans' Ferry where Fr Julius Miller of St. Patrick's Col-

lege, Manly, will speak before the barbecue lunch on "Prospects for Christian Unity".

On Tuesday, August 27, Presbyterian, Anglican, Methodist and Roman Catholics will speak at S. Leo's College.

The Reverend Ted Noffs of the Wayside Chapel will speak on "The Youth Revolt".

THE OPEN FORUM  
Mr Angus Hinton, A.C.C. Press officer, will give a "Report from Uppsal".

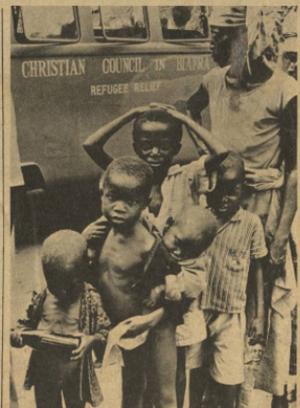
An Open Forum at 3.45 p.m.

the same afternoon should prove a lively discussion.

The Anglican on the panel is Mrs Barbara Thieringer in Synoptic Studies, University of Sydney.

Rabbi R. Brasch, Chief Minister, Temple Emanuel is the Jewish member; Fr Paul Duffy, S.J., Tutor in Political Philosophy, the Roman Catholic; and Mr Hinton, the Presbyterian.

There will be a combined service following this at 5.30 p.m., with a barbecue and then a jazz concert and dancing in Rosarian Hall.



—David Robinson, Transworld Feature picture  
Millions of people, like these children seen in front of a Christian Council in Biafra truck, will die of starvation within the coming weeks unless massive relief is forthcoming.

### RELIGIOUS LIFE SUNDAY

#### ANNUAL DAY CHOSEN

Religious Life Sunday will be observed in this country on September 22. This Sunday after S. Matthew's Day.

In March, this year, the Advisory Council of Religious Communities for Australasia and the Pacific, under the chairmanship of the Most Reverend Frank Woods, Archbishop of Melbourne, expressed the wish that one Sunday each year be set aside for intercessions for the religious life in the Church of England.

At the time, the most suitable Sunday seemed to be that after S. Matthew's Day, which falls on September 22 this year.

There has been warm encouragement from many dioceses, and a special leaflet on vocation has been prepared, and it is hoped that it will be distributed to parishes in the various dioceses.

#### FOSTER VOCATIONS

The Father Minister of the Pacific Province of the Society of St. Francis has also prepared some sermon notes which are available to parishes who wish to preach on the theme of the religious life.

The leaflets and notes can be obtained from the various communities. A request, an address to which the observance of this Sunday will not only foster vocations to the religious life, but also highlight the importance of the religious life in other areas of Christian service.

The communities sponsoring this project are the Community of the Holy Name, the Community of the Sisters of the Church, the Society of the Sacred Advent, the Community of the Sacred Name (N.Z.), the Society of St. Francis, and the Society of the Sacred Mission.

### "BISHOPS ONLY" WOMEN TOLD

ANGELICAN NEWS SERVICE  
The Lambeth Conference section dealing with "The Renewal of the Church in Ministry" last week refused to receive a delegation of women from five different churches.

They were interested in the debate dealing with the need to open up all fields of service to women, including ordination.

They were told the conference was "for bishops only". The delegation included Miss Pauline Webb, a well-known member of the Women's Committee of the World Council of Churches; an Anglican; a Roman Catholic; a Presbyterian and a Congregationalist.

The delegation wanted to see women admitted to all opportunities of service not as a grudging concession but as a right implying welcome and acceptance.

Opposition, they claimed, had to be regarded in principle, and not as an obstacle to unity to be dealt with as the ecumenical situation made it desirable.

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## THE GENEALOGY OF CHRIST ...

## FLIGHT OF THE WILDERNESS

By MICHAEL J. LAURENCE

WHEN David saw the distress men in, he comforted him and suggested a way in which he could help. He asked if he would be willing to go back to Jerusalem and undertake the dangerous task of pretending to be on Abshalom's side, so that he might come to his wife and then see him with Zadok and Abiathar. David also suggested that Hushai, at whose advice Abiathar had given his surprising son, be kept as all possible.

Hushai agreed to do as David wanted and returned to Jerusalem prepared to undertake his extremely difficult work.

Soon afterwards, Abshalom arrived to take possession of the throne.

David proceeded on his way after his late father's wish, as steward of Mephibosheth, waiting at the roadside with two asses heavily laden with provisions. Ziba stopped David and begged him to accept them for his own use.

When the King enquired where his master, Mephibosheth, was, Ziba replied he had remained in Jerusalem hoping to bring the resulting confusion to obtain the throne for himself and to acquire the House of Saul to the throne of Israel.

David was highly indignant at this apparent lack of gratitude and without passing a minute into the truth of the story, promptly bestowed upon Ziba all the possessions he had given Mephibosheth saying he was wiser to have them than the other, whereas Ziba was grateful for his story was false.

## BAHURIM

When Ziba had gone on his way delighted that David had believed what he had said, he returned to Mephibosheth, the King, and continued on his way until he came near the little town of Bahurim where he met with an old different acquaintance, a Shimei, a Benjamite and a relative of King Saul, suddenly appearing on the crest of the hill and began throwing stones at the king, cursing him on the cause of the death of his kinsmen.

To protect him from danger, David's friends found it necessary to surround him and Abiathar, his nephew who remained loyal to him, begged to be allowed to stay Shimei, but this

David refused, saying this treatment must expect further, to note that even his own son had been allowed to curse him.

They went on while Shimei ran along the crest of the hill cursing and throwing dirt and stones at the King.

When the fugitives arrived at the River Jordan and David remained to hear news from Jerusalem.

When Abshalom arrived in Jerusalem was at first very suspicious at seeing Hushai there coming before him to wish him long life and success and demanded why he had not remained faithful to the King but Hushai set his mind at rest by replying he was only too willing to leave for a King him whom God and the people had chosen.

Having thus allayed Abshalom's suspicions, Hushai was able to mingle without fear with those who were about to surround him, and endeavoured to learn the truth of the matter.

Having reached his present goal, Abshalom had no further need of Hushai's services, and advised him to make it quite plain to people that he had intended the throne Abshalom had intended of there ever being any connection between himself and his father, by taking over the management of the ten cubit cubbins whom David had left in charge of the palace.

In this way David Abiathar argued, the people would be willing to believe that Hushai, who they did not know whether the estrangement were permanent or not.

This was fulfilled the prophecy of the "disloyal servant" where two or more people display their loyalty to him.

David's friends, however, advised Abshalom again consulted Abiathar.

## "CAN WE WALK TOGETHER?"

ANGLICAN NEWS SERVICE  
London, August 16

The growth of co-operation between the Church of England (Mission to Seamen, the British Sailors' Society (originally founded as the British and Foreign Sailors' Society, with predominantly Free Church support) and the Roman Catholic Apostleship of the Sea is described in the annual report of the Mission to Seamen, which is titled "Can We Walk Together?"

Because of their separate identities, the three world-wide societies have sometimes found it difficult to work together in the same port, but recent years have opened up ways in which they can better work together.

For example, the Flying Angel War Memorial Club at Fremantle, Western Australia, is a joint venture of the Mission to Seamen and the British Sailors' Society. In Port Elizabeth, Cape Province, there is active co-operation between all three.

## PLAN IS BEING PORT

ANGLICAN NEWS SERVICE  
London, August 16

Plans are being put for similar co-operation in the new port area of Perth.

"It may well be," says the report, "that the growing commercial experiments in the 'walking together' of the three societies, particularly in the new port isolated container and bulk cargo ports, should be encouraged."

The conference which is sponsored by a group of Roman Catholic religions, will be re-opened in Perth, Australia, a session centering around the theme "Walking Together" will be open to all nuns and priests of the Pittsburgh area.

When he had said about the fact that his father, to which Abiathar immediately replied that he would follow him but ten thousand men he would set forth that very night to defend David and his wife before he had time either to return to Jerusalem or to gather an army for David's aid, for only by David's death, he would have the throne be made secure to Abshalom.

Although Abshalom was very pleased at this plan, he decided to send for Hushai and ask his opinion too.

Hushai shook his head gravely and pointed out how brave his father was, how strong and faithful the men he had with him who would follow him, and how as a free robber of her cub and were probably even now watching from a safe hiding place, ready to fall upon Abiathar and these with him.

Then, he went on, when he and the men who were with him were all about to go, he would be, the people would quickly know to King David's advantage.

The far wiser plan, Hushai decided, would be for Abshalom to gather together a strong army and lead it forth himself.

In that way he could surround the king, and, if necessary, a small band wherever they sought to take refuge.

When he was assured, of course, given the far wiser advice, but Abshalom listened to Hushai and accepted his counsel and place of the palace.

## "PLACE OF THE SERMON"

ANGLICAN NEWS SERVICE  
London, August 16

Writing in his diocesan newsletter, the Bishop of Ripon, the Right Reverend John Moorman, calls for experiment in preaching, and outlines the changes he would like to see.

He suggests "new discussions before the sermon, questions and answers to be asked after the sermon, 'dialogue sermons' where two or more people display their loyalty to him."

Dr Moorman's ideas reflect the pattern which is beginning to be seen in diocesan synods, where parishes depart from tradition and introduce an element of novelty into their services.

We hear of less frequent, discussions replacing Evening, the curate at St Andrew's Church, Edgware, the Reverend Tom Lyons, showed Pasolini's film "The Gospel According to St. Matthew" to an evening service; in Westminster Abbey three famous poets, Robert Graves, W. H. Auden and C. Day Lewis, with a new poet Laureate, read from their works at lunch-time meetings; Coventry Cathedral was the setting for a sacred jazz-music performance; in London, on the popular singer and songwriter, Sydney Carter, appears in church services in connection with his music.

The most revered J. McCulloch, Rector of St. Mary's, Woodhouse, Leeds, has been invited to give a dialogue in full view of the people who would come to listen.

The generalist would be the envy of any television producer.

## NEGRO NUNS

ANGLICAN NEWS SERVICE  
London, August 16

The first National Black Conference will be held at the University of Birmingham this month.

The conference, which is sponsored by a group of Roman Catholic religions, will be re-opened in Perth, Australia, a session centering around the theme "Walking Together" will be open to all nuns and priests of the Pittsburgh area.

was David's prayer answered that he would be able to return to Athiophel to Abshalom.

Abshalom then gave himself up to the enjoyment of his life. His army was being gathered there.

Hushai hastened to Zadok and Abiathar and told them to send word immediately to David of what had been arranged.

Abiathar got on his ass and rode home to Gibion and there gathered his family about him and after telling them that in rejecting his advice and accepting that of Hushai, Abshalom had signed his own death-warrant, he now had no chance of victory, he put his affairs in order and went and hanged himself so he could not bear the shame and disgrace of being put to death as a traitor when King David came to his throne again.

## JONATHAN

When they received Hushai's intelligence, Zadok and Abiathar sent a messenger whom they knew to be trustworthy, with a message to Ahimaz and Jonathan.

When they reached the fountain called En-Royal where the Jullers were accustomed to meet, they hid with their feet in order to scour the ground.

On receiving the message, the two men set off instantly, but they were not far from a mile further on when they saw a man on horseback for it may have been another who

immediately went to Abshalom and told him what he had done.

Abshalom guessing where the men were going, sent servants to capture them, but Ahimaz and Jonathan seeing their pursuers in the distance, turned back and were on and went to Bahurim where they asked a woman to hide them.

To conceal them, she let them go down well on a rope and placed fleeces of wool over her.

When Abshalom's servants arrived and asked if she had seen two men hurrying through the shelter, she affirmed not denied she had seen them but merely advised them to hurry and they would soon catch up with them if they were ahead.

The servants hurried on and the woman had the satisfaction of seeing them disappearing some hours, weary and distressed, at their failure, on their way back to Jerusalem.

A little later she took Ahimaz and Jonathan out of the well and hid them there.

Having thanked her for her timely assistance, they went rapidly to the king and reached the crossing-place of the River Jordan where David was waiting and gave him their message.

On receiving the information, David and his men crossed the river, quickly crossed the river and fed into the wilderness while it was still raining.

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## WIDE RANGE

At Great St. Mary's, the University church in Cambridge, the tradition of inviting halling speakers to address its congregation has been preserved by the Rev. Canon J. W. Gifford.

A collection of recent sermons, published by Fontana Books and titled "Sermons from Great St. Mary's," illustrates the range of subjects included in the sermons of the Archbishops of Canterbury and York, the Bishops of Exeter, Woolwich and Massis; Enoch Powell, M.P.; Malcolm Muggeridge, Charles C. Colver, and Reverend Werner Pelt.

Canon Gifford says that he is pleased by several sermons, and represents

jects range over every aspect of religion. "Unitarianism," the Southwest Cathedral is the setting for "Sunday Nights in Southwark," where each week discussions are held on a musical take place instead of evening services.

Topics which have been dealt with so far have included "Education," "Unitarianism," "The current subject is 'Communication,' and 'The Visual Arts,' and 'The Theatre' are to follow.

Audiences vary between 150 and 200, and a roving microphone is used to ensure audience participation.

The servants bring news of another break from convention in the presentation of religion by the Church to the people.

The right of a layman in the pulpit is to enjoy a novelty to members of the Church of England, and Roman Catholics, and their first experience of lay preaching.

From Enoch Powell in the pulpit to fashion shows in the crypts of St. Paul's, and from St. Martin-in-the-Fields, the concept of "lay preaching" in religion is changing.

"That God wants to speak to us in our own language," says Reverend Werner Pelt. "Canon Gifford says that he is pleased by several sermons, and represents

## A.C.C. ANNOUNCES STAFF CHANGES

The following changes in organisation are announced by the N.S.W. State Committee of the Australian Council of Churches and its Inter-Church Aid Committee.

The State body, under the chairmanship of the Reverend Ewen Newson, Secretary of the General Secretary of Methodist Overseas Missions, will in future be known as the Australian Council of Churches, N.S.W. State Committee, and its Inter-Church Aid work in New South Wales.

## WOMAN APPOINTED

Miss Dinah Burnett, was appointed an Australian representative on the Anglican Christian Youth Conference in 1965 and to the Young

to the Reverend Clyde H. Norton who resigned in July after six years as secretary. The Reverend C. Robert Sprackatt has been appointed to the office of the Australian Council of Churches, N.S.W. State Committee, with overall responsibility for general education as well as for Inter-Church Aid work in New South Wales.

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## RESIGNS AGAIN PRIVILEGE

ANGLICAN NEWS SERVICE  
New York, August 19

The Reverend John B. Coburn has resigned as head of the Episcopal Theological School, Cambridge, and as president of the American Society of the Staff of the Street Academies, of the Urban League.

In a letter to trustees, faculty, students, staff and alumni, Dean Coburn said he had resigned because of his increasing concern about the social crisis in America, the dangers in any assumption of privilege, and the responsibilities of clergy and students preparing for the ministry under Selective Service prime factors in his decision.

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## NORTH AMERICAN DEACONESSES

ANGLICAN NEWS SERVICE  
London, August 16

Deaconesses from nine Protestant and Anglican churches in the United States will hold their first North American conference from August 19 to 22 in Racine, Wisconsin.

Included are the United Church of Canada, the Anglican Church of Canada, the Methodist Deaconesses of America, the United Church of Christ, the Episcopal Church, the American Lutheran Church, the Lutheran Church Missouri Synod, the Episcopal Church of the Americas and the United Methodist Church.

Also present will be participants from the Roman Catholic Church, and from deaconess organizations in England, Germany and the Philippines.

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## EXPERIMENTAL FILM

ANGLICAN NEWS SERVICE  
New York, August 19

Shown for the first time at Judson Church, New York City, was an experimental film, "The Church of Tomorrow," produced by the church's assistant minister, the Reverend Al Carney.

A unique feature of the film, commissioned and produced for the World Council of Churches' Fourth General Assembly in Uppsala, Sweden, is the total absence of the film of the film.

In black and white, the production attempts to portray the gulf between a local parish at worship and the "real world" outside.

The disrobing represents the final stamp by the minister to the total absence of the film of the film.

## MINIMUM AGE

ANGLICAN NEWS SERVICE  
Toronto, August 16

The annual survey of the Diocese of Toronto has set a minimum age of lay delegates from 21 to 18. The change, which will be effective in 1969, is set out in a special "youth" report.

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Maresfield, St. Helier, Tasmania.

## ADLAIDE

St. Mary's, Adelaide, S.A.  
St. Mary's, Adelaide, S.A.

## SYDNEY

St. Mary's, Sydney, N.S.W.  
St. Mary's, Sydney, N.S.W.

## PERTH

St. Mary's, Perth, W.A.  
St. Mary's, Perth, W.A.

## NOVATATE

St. Mary's, Novatate, W.A.  
St. Mary's, Novatate, W.A.

## THE SISTERS SUPERIOR S.C.B.C. is invited to give notice







BOOK REVIEWS

STRIKE ON WAVE HILL

THE UNLUCKY AUSTRALIANS. Frank Hardy. Nelson. Pp. 238. \$4.85.

FRANK HARDY'S book about the Aborigines in the Northern Territory is in a real sense a history about integrity.

It is partly the story of himself, a man trying to find his integrity as an author and partly the account of the Gurindji strike to re-establish their integrity as a people.

Many "white Australians" read the book with interest, and though they may not sympathize with Frank Hardy's point of view, at least appreciate his concern for the Gurindji and other Aboriginal people.

The book deals mainly with the strike of Aboriginal stockmen on Wave Hill, a large cattle station in the Northern Territory, and as the author develops his theme it becomes apparent that the Aborigines are not merely concerned about better wages and living conditions, but that they want their own place.

It is significant that not long after the strike began the Gurindji decided not to establish a settlement on their tribal grounds near Wattle Creek.

They felt strongly that in this area, their ancient dreaming place, was their own; and they returned to the Government to have it restored to them as a people. The point was not granted, but the point was made, and is still a living issue.

At the outset it is inclined to think that the whole thing is "a storm in a teacup," but the course of the book Hardy makes it clear that the issue at Wave Hill is one of national importance.

Aboriginal leaders like Dexter Daniels and Luggan Giari visited the Eastern States to speak at public meetings, and the matter was raised in the Federal Parliament.

The fact that the matter is still mentioned in the national press is a further indication of the importance of the issue.

Hardy himself is very critical of our government's attitude towards the Aborigines, and he goes so far as to suggest that a policy of assimilation could well be a disaster that leads to the virtual destruction of the Aborigines themselves.

THESE speeches, mostly taken from tape recordings, are of considerable interest, and they help to convince the reader that Hardy is not imposing his own views on these people, but that they have ideas of their own which they are quite prepared to take action. The new settlement at Wattle Creek is an example of this.

Anyone reading a book on this subject is bound to have some regrets, and Hardy's book is no exception. Perhaps the only regret is that the book was produced in the heat of the conflict and though the author has dealt thoroughly with this complex matter, it is still a book written within the event rather than after it.

It is more of an introduction to the matter than a considered treatment on it, and the reader will be well advised to bear this in mind when considering Hardy's judgments on the various conditions.

Another regret is that the au-

thor draws such a strong contrast between the Aborigines and their oppressor. He has a great deal to say about the Gurindji, and always seeks to present the Aborigines in a good light.

He deals well with white Australians who support his views as is made clear in the Gurindji strike, the welfare officer at Wave Hill.

But his treatment of opponents is harsh, and the reader will see evidence of this in the chapter, "Tom Fisher but ribbin' his hide."

Executives of pastoral companies and their managers are given scant respect, and his criticism of the Aboriginal Welfare Department is unfair.

In his opinion the Aborigine regards "Welfare" as a "dirty word" and though he is not so encouraging Aborigines as they deserve, he has brought to the attention of the Aborigines for many years.

The author's political views are too well known to require comment here, but on the whole the book is written with a vengeance point from which he can view the current Aboriginal situation.

The book has a useful index, and it has some excellent illustrations and sketches, which add to the interest of the text. It is certainly worth reading, and will be of interest to all who have a vantage point from which he can view the current Aboriginal situation.

-J.L.

AN AMERICAN APPROACH

MY JOE AND MY FAITH: A Study of the Faith of an American. By FREDERICK M. FRANKS. E. J. Leo, Pp. 48. \$2.00.

HOW CAN the Christian practice his faith in the place where he lives? Can he be assured of acceptance or respect, or can he be persecuted, oppressed and even estranged?

Australians are, by and large, Christians of various religious hearts on their sleeves.

But the American preacher does not remain satisfied with his approach. He introduces variations; and among these is the unique approach of the author, Kipkatik, a Methodist, gathers a group of laymen from a specific vocation of two occupations out of their discussion, and asks the area for consideration on Sunday.

One of their representatives acts as spokesman, giving a brief response before the author, which is then followed by a "pew-to-pew" dialogue.

The areas of communications, medicine, law, business, ministry, science, public service, and the work of women and the time of retirement are considered.

It is a remarkable book, and how one enthusiast handled the situation profitably and ably.

There are interesting and strange Biblical facts, Garrison's collection under sixteen headings and a group of laymen, and it will probably be of the greatest interest to those responsible for Church quiz programmes.

-A.V.M.

SOCIOLOGICAL PROBLEMS

DRUG DIFFERENCE: A Study by Catherine L. Farnell and Aubrey Leighton. Pp. 178. Pp. 87.

The pamphlet, for which I am most grateful, contains some quite searching questions on the abuse of drugs, and the author's definition and is therefore of some interest to all who are concerned with the problem.

Unfortunately it does not raise the most important question, and is more concerned with the social and psychological aspects, and their alleged influence on moral behaviour. It is well written and sure in its conclusions.

A valuable comment in the booklet is that made by Gray of the Children's Aid Society, London, who remarked, "I would say that the principle on which operations at any clinic are based is that addiction should be treated with the community rather than in a hospital."

"We believe that if an addict is removed from his normal environment, especially if this is done by the police, he will be separated both from his daily life and from the temptations of drug-taking on the territory."

"As soon as he is returned to his own home, he will find the back where he started from. Concomitant with this, the addict should be treated from their homes...we give them the support and help to meet the difficulties they have accumulated during their twenty-four hours."

The book was the outcome of a useful public forum in the Mosman Town Hall in October, 1963, and is hoped that further work will be held in other centres and that perhaps some of the deeper causes for the present malaise will be studied.

-J.T.

LAST ISSUE

THE CHURCH QUARTERLY REVIEW. Nos. 376 and 377. S.F.C.K. Pp. 1-178.

MANY will no longer be dismayed that no more issues of this venerable journal will appear.

The Quarterly and Holborn Review, and a new journal under the new editorship of the Rev. Canon published jointly by S.P.C.K. and the Church of England.

C.R.Q. has earned a notable reputation for sound learning and for the quality of its contributions. Anglican in ethos, it has treated non-Anglican subjects with respect, cheerfully learning from us, yet always discussing with courtesy, yet always propounding the truth as we see it.

It was never cheap or popular, nor yet technical, but yet the expert could use it.

-J.S.

RENEWAL

WEALTH, PEACE AND GOODWILL. By N. V. VANAN. S.F.C.K. Pp. 37. \$1.48.

IF the title of this book sounds familiar it is because the ideas are used in one of the collected articles in the Church of England Service. There we pray for "wealth, peace and goodwill" and the writer asks if Hindus in "thy" to be interpreted as widely as possible, in fact to include the world.

It is a book about renewal; not so much the renewal of the Church as the renewal of the world through the Church. The writer asks if Hindus in the West Indies, though he does not particularly in mind.

The Bishop has made a study of the changes in the world during the past decade or so, and is specially concerned with the changes in Africa, and in particular in the West Indies, though he does not particularly in mind.

The Bishop has made a study of the changes in the world during the past decade or so, and is specially concerned with the changes in Africa, and in particular in the West Indies, though he does not particularly in mind.

The Church is described as supra-political, supra-national, supra-religious, and supra-ethnic. The writer asks if Hindus in the West Indies, though he does not particularly in mind.

How can these things be? We have to look to the writer's definition of the Church and its vision. The writer asks if Hindus in the West Indies, though he does not particularly in mind.

Some may not share the writer's optimistic view of the influence of such bodies on world affairs, but will feel that he has done well in reminding us that the Church must see its vital role in the complex society in which it finds itself.

-C.M.G.

OTHER PEOPLE'S OCCUPATIONS

Work. Edited by Ronald Frew. Pp. 200. Pp. 10.00.

Twenty people, including a policeman, a surgeon, a journalist, a nurse, a housewife, a worker, a groupie, give their personal accounts of their work.

They vary in quality, some are clearly dissatisfied with their jobs, and indeed have made more than one other field, but contributions are often marred by too much complaining.

Others are stoical—the job is good even if the job itself is not. One of the contributors explains in "Writing the Ad".

Raymond Williams, in a concluding chapter, sums up and looks at the wider implications of the work. He says that we are only when we are paid, not when we indulge in hobby or rear children or dig our gardens.

This book will be of interest to all who deal with people and their problems. A knowledge of the frustration of work is good to be reminded that love has a spiritual as well as a physical.

-J.S.

NEW ANTHOLOGY OF VERSE

REFERENCE INTO BONG. An Anthology of Australian Verse. Edited by Clive Oxley. Verso Limited. Pp. 178. Pp. 10.00.

The inclusion of the work of many contemporary poets alongside that of verse written more than 150 years ago adds greatly to the value of the anthology, and it shows Australian poetry in perspective and allows one to glimpse its history, marked by the influence of wars and depressions, at home and overseas.

Although much of the earlier text has gone, poets writing to see and more minutely in retrospect and the picture of the bush ballad of Adam Lindsay Gordon is now Judith Wright's pastoral lyrics.

This anthology is attractively and imaginatively presented at a most reasonable price; it is divided into sections by subject rather than period; and there are concise biographical notes.

This book should prove most useful to all who are interested in an addition to the school library.

-J.S.

FOR WOMEN

A WOMAN'S PLACE AT LOVE AND LIFE. Merton Herbert. Pp. 196. 85c.

THIS is a sensible and cheerful book, offering not only the book concerned, but its specific contribution to the knowledge of the subject.

All these features characterize the last two issues. Names like MacCall and Herklot appear over articles, so does that of an assistant curator.

Two New Zealand scholars offer their thoughts, as well as teachers from the historical homes of English learning.

It is hard to say farewell to all the something rich and great has passed from our scene. The writer asks if Hindus in the West Indies, though he does not particularly in mind.

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-J.S.

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MEDIAEVAL CHIVALRY

J. JOHN FROISSART. Great Udon. Loebner Univ. Books Ltd. Pp. 128. \$4.65.

TALES of mediæval chivalry, of high courage and great daring, that will fascinate many young people are translated and made up by the author who was formerly an H.M. Inspector of Schools in England and whose greatest interest is in Middle Ages.

His stories are taken from the "Chronicles" of John Froissart, a Frenchman born in 1337, who as a young man travelled in the English court and travelled widely.

In this volume he is presented as the chronicler for twelve stories which include the Duke of Burgundy, the Prince of Crey, Queen Philippa and the Burgundy of Calais and the Battle of Otterburn.

FINDING THE SOLUTIONS

THE STORY OF SIX LOVE. By H. G. Wells. Pp. 128. Pp. 10.00.

The cover tells us that Dr. Bird is a psychologist who lives with his wife and their nine children in Saragosa in California. They live there because the students for producing this book.

It is a good book if only for the reason that it says that solutions to all our social problems are more commonly found elsewhere than in our own country. I found what the authors had to say both refreshingly clear and also free from the usual platitudes.

It is a good book if only for the reason that it says that solutions to all our social problems are more commonly found elsewhere than in our own country. I found what the authors had to say both refreshingly clear and also free from the usual platitudes.

-J.T.

AIR MAIL LETTER FROM LAMBETH... 3

## CONSULTANTS ARE CHIEF SPEAKERS

FROM OUR OWN CORRESPONDENT

If I had been asked before the plenary sessions began what group of people in my opinion would speak most I suppose I would have plumped for the English and the Americans, if not the former.

After all they are numerically predominant, and while the addition of suffragan and assistant bishops has permitted only two additional Australian speakers, Bishop George Ambo from New Guinea (it hasn't decreased the number of English and Englishmen present).

## PIOUS PLATITUDES

And in case you are thinking that it is the Austrians who are way out in front let me say that at the time of catching the post no more than seven Australian bishops have spoken, and that leads the field? Africa and Asia? No. With the five continents thus disposed you ought to be much nearer to guessing who the main speakers are.

You give up? I don't blame you. For the chief speakers at this Lambeth Conference of 1948 are, for the most part, not bishops at all.

They are the consultants. A numerically but intellectually powerful group who sit above duty not far from the Press (and yes, the sessions are open to the Press) and bring us sharply to the point. They are not so much interested or hectorical or, as is sometimes the wont of the episcopate, to lapse into pious platitudes. Today's sessions are the second section of the Lambeth agenda, the Renewal of the Church in Ministry. I find that the number of consultant speakers qualified those from English and American bishops together.

Yesterday, while we were discussing it was interesting to hear one of the consultants (and I cannot now remember whether he was Roman Catholic, Methodist or Lutheran) describe the report as O.I.R. report.

Certainly they have taken seriously the Archbishop of Canterbury's remarks at the opening of the conference that the observers and consultants were there not simply to look on but to take a full part.

Furthermore, said His Grace, there were these because we needed them. Just what this can mean was seen in the session today on the military. It opened with the report produced by the several sub-committees dealing with this topic. (I am selling no tails out of school, for that is what the gentlemen of the Press were all supplied with copies of it too, and there are say at this moment are having the time of their lives discussing headlines about women priests.)

The report had much to say about priesthood which was obviously going to commend itself to their lordships, brought up at most of them were in the theological colleges of some twenty, two or more years ago.

## WRONG QUESTIONS

But it didn't commend itself to the consultants and observers seated like a great crowd of witnesses around and above us. One of them, himself a trainer of theological students and a director of ordinand training, pointed out that these weren't the questions that today's young men were asking.

They wanted to know, so we were told, why they should become a priest particularly when there are other valid ways of helping one's fellow men and putting their faith into practice, in the peace corps or teaching.

One might also have added that besides thinking of those young men who were considering entering holy orders, we

should also consider that not inconsiderable number of ordained men who are considering leaving the established ministry in order as many of them put it, to be truly ministers and priests of the Gospel.

It was like a cold clutch coming from above. But it brought their lordships truly back to the real issues. And that above all has been the mark so far of Lambeth.

What is this will appear in the final reports (our failure to get what we do to succumb to violence is yet another mark of our inability over to be a confessional church) it is hard to say, but few bishops will be able to leave without having gone through a shattering experience.

Yesterday a deputation waited on us from the youth conference in Edinburgh. They wanted to discuss the Renewal of the Church in Faith and in Ministry, both the Americans and Englishmen are way back on the speaking stage.

Because no one ever has done this and because of what could well happen if a precedent were set, permission was refused. But

## LOGIC AT LAMBETH: AN ENGLISH COMMENT

FROM A SPECIAL CORRESPONDENT

A leading national newspaper, "The Guardian", published a rather scathing Leading Article, "Logic's Antipodes at Lambeth", on August 9.

"The Guardian" is commensurate with Lambeth who denounced any idea of women being admitted to the ministry in the Church of England. It reads:

Some might have thought it difficult these days, to be more Catholic than the Pope, but the Anglican Archbishop of Sydney is certainly trying.

Yesterday's Lambeth Conference committee resolution which asked for the ordination of women, the Most Reverend Marcus Loane was not content to rest his case on the theological arguments which were good enough for his grandfather, and as will occur to the mind of the intellectual of Church of England.

He went on to say "If the ministry of the Church of England is to be through open women, it will be the death knell of the appeal of the Church for men."

## IMBALANCE

Papal logic, indeed. Only the writer of an encyclical which deals with the difficulties of Catholics by making it more difficult to be a Catholic could give us an upside-down cake.

Common observation suggests that in most congregations presided over by male priests, women preponderate. Perhaps it is different in Sydney, but that is how it is here.

A secular organisation, faced with this imbalance and anxious to correct it, might experiment to see if a female priesthood raised

it did meet with the sub-committee that was dealing with the matters they wanted discussed and the Archbishop of Canterbury did sit in with them.

The Bishop of California who acted as their spokesman in plenary session described the conference as "a confrontation" and said that the youth (they were practising Christians he it noted) "obviously had a low opinion of bishops" and certainly expected them to take a lead in the self-empting of the Church, in forgetting itself in the service of mankind.

## SILENCE

So far the only evidence I have of this being a bit much for some bishops is the complaint of an English suffragan who objected to the phrase in one report that we "desperately need" the youth of today with its youth, energy, concern etc.

One got the impression that the only thing his lordship desperately required from the youth

of today was silence. Which was all the session required of him. In case you think that the views of Australia are not being heard, or lest you should be inclined to think that the great episcopal men who dominate their own and General Synod are zealous here, let me say that one of the most statesmanlike, clear, and theological speeches I today or any other day came from the Archbishop of Sydney.

He spoke on the report dealing with the ordination of women. He addressed a group of people many of whom wait to see some ordained, and to a report that asked for the approval of such ordination and recommended provincial approaches to this matter, not only did he earn the support in later debate of the Bishops of North Queensland and New Guinea, but also, let it be said from one of the Orthodox Archbishops who congratulated him on a thoroughly Catholic exposition.

London, August 16

"The Guardian", published a rather scathing Leading Article, "Logic's Antipodes at Lambeth", on August 9.

the ratio of masculinity in the pew. But the Church does not work like that, and for Dr. Loane it is *de facto* in a congregation presided over by a female priest, women will preponderate even more.

However, the foolishness of God is wiser than man, and it may be that the Archbishop of Sydney's remark is sound after all.

In that case it ought to be applied to that other persistent anxiety of the Church of England, the shortage of teenage

## IMMEDIATE AID FROM U.S. FOR BIAFRA

ANGLICAN NEWS SERVICE

New York, August 19

In response to the new \$3,000,000 appeal for victims of the Nigerian conflict launched on July 15 by the Fourth Assembly of the World Council of Churches at Uppsala, an immediate contribution of \$10,000 from the Presiding Bishop's Fund for World Relief was authorized by the Episcopal Church.

This action followed two previous grants of \$5,000 each from the fund for relief in the war-stricken area.

The preamble to the resolution which established the appeal activities were planned "not only to correct it, might experiment to see if a female priesthood raised

fering of ordinary people is not used for political advantage to either side of the Biafran who are the most active supporters of the secession movement in Nigeria known as "Biafra". The Biafran area is now actively besieged and supplies to distribution centers in need areas as an immediate first step.

The Presiding Bishop, the Right Reverend John E. Hines, is chairman of the Council's Division of the Red Cross, Refuge and World Service.

In co-operation with the Roman Catholic relief agency, Caritas, and the International Committee of the Red Cross, the division is making new efforts to develop a supply of relief supplies to distribution centers in need areas as an immediate first step.

It is anticipated that the Episcopal Church's share of the new appeal will be \$100,000.

## OBJECTION UPHOLD

ANGLICAN NEWS SERVICE

New York, August 16

The Lutheran Church in America at its fourth biennial convocation in Atlanta last June became the first major Protestant body to uphold restrictive consubstantiation.

## A Modern Liturgy

Orders have now been received for some 2,500 copies of a A Modern Liturgy. These copies will be reprinted, and orders filled, during the present month. Further orders can be accepted and met provided they reach THE ANGLICAN on Friday, August 23.

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# CHURCH LEADERS APPEAL THE GOVERNMENT NIGERIAN RELIEF NEEDED BEFORE CEASE FIRE

A.C.C. SERVICE

A plea to the Federal Government to use its diplomatic channels to help get food and medical supplies to an estimated 4,000,000 people starving in Nigeria and Biafra has been made by a number of church leaders.

Telegrams have been sent to the Prime Minister, Mr Gordon, the Minister for External Affairs, Mr Holtzapfel, and the Leader of the Opposition, Mr Whitlam.

They ask the Australian Government to intervene with parliament in the present Nigeria-Biafra peace talks in Addis Ababa in order to have the relief of the starving discussed before peace and ceasefire issues.

The church leaders fear that peace discussions will at best be long drawn out.

At present, relief of the starving is in third place on the agenda.

Between 3,000 and 4,000 people are believed to be dying daily from starvation in combat areas. The leaders also want the Australian Government to pressure the warring sides to agree to open a neutral corridor to provide relief supplies can be taken in safety to areas of acute need.

In the last month the Australian Council of Churches' Inter-Church Aid Division has provided \$50,000 for relief operations in Nigeria and Biafra.

### STARVATION

It is currently appealing for funds towards the \$3,000,000 World Council of Churches relief and medical aid programme in Nigeria and Biafra.

Signments were sent to government leaders by the President of the A.C.C. and Moderator-General of the Presbyterian Church of Australia, the Right Reverend Norman Falchey, by the President of the Methodist Church of Australia, the Reverend C. F. Gribble; and by Bishop Cecil O'Brien of Canberra, Chairman of the Primate's Commission on International Affairs, among others.

The telegrams sent by the A.C.C. President read: "Australian churches are gravely distressed at the situation of refugees in Nigeria and the former Eastern Region.

"I call upon the government to press the conference now meeting in Addis Ababa to restore to the first place on its agenda, ahead of ceasefire and political settlement—the immediate relief from starvation of people in all areas under the control of either belligerent.

"I also call on the government to use diplomatic pressure to open up adequate channels for relief supplies of churches and voluntary aid agencies which have stockpiled nearby large amounts of desperately needed supplies."

The A.C.C. decisions to approach the government followed receipt by Australian member churches of urgent communications from the World Council of Churches in Geneva.

### MASSIVE RESPONSE

In it the W.C.C. general secretary, Dr Eugene Carson Blake, said:

"For many weeks the suffering and deaths through starvation of thousands upon thousands of men, women and children in Nigeria and the former Eastern Region has been widely known.

"The response of the people of many nations to this tragedy is massive and generous. Government have also begun to respond to this humanitarian cause.

"Nevertheless, the fact that government generally have avoided their own responsibilities by delegating the churches and voluntary organizations as channels of this desperately needed relief, makes us very well that without strong governmental and political action the Red Cross, W.C.C., Caritas International (a Roman

Catholic aid agency) and even U.N.C.E.F. cannot in fact deliver the food and medicines to the starving people."

Dr Blake called on church and State for the people and leaders on both sides of the conflict and for those in Addis Ababa who are seeking to make peace.

At the present time the council has two medical teams operating among refugees in Nigeria. Large quantities of urgently needed food and medicines are stockpiled off the Nigerian coast on the Portuguese island of Fernando.

### SECRET FLIGHTS

Secret charter flights have been arranged for supplies to jungle areas, but these have been suspended since the flights have been fired upon.

One aircraft carrying supplies has crashed. The plane and route along which supplies can be taken in safety.

All State offices of the A.C.C.'s Inter-Church Aid Division are continuing to receive money to provide aid to refugees in Nigeria and Biafra.

Directors of the World Council operation in Nigeria and Biafra are confident that ways will be found to get medical teams, but meantime, thousands are dying.

Australia, appeals are also being conducted by the Red Cross, which is making voluntary agency operating in the field, by the Women's Australian Fund, U.N.C.E.F. and Australian Catholic Relief. All agencies face the same problem of getting supplies through.

The World Council operation operates in the field through churches in Nigeria and Biafra, the national council of churches in the two countries and officers expert in aid operations, which have been sent to the area from other parts of Africa.

# CLERGYMEN WHO CRACK UP

ANGLICAN NEWS SERVICE

New York, August 19

The Bishop of Costa Rica, Honduras and Nicaragua, will resign his office at the beginning of a new phase of the A.C.C. and Moderator-General of the Presbyterian Church of Australia, the Right Reverend John E. Hines, has announced.

Richard will mark the end of an eleven-year episcopate in Central America, which began at the beginning of a new phase of the A.C.C. and Moderator-General of the Presbyterian Church of Australia, the Right Reverend John E. Hines, has announced.

Richard will take up new duties as national co-ordinator for the House of Bishops Committee on Pastoral Counseling, a group formed in 1959 to study the personal and vocational problems of the clergy.

A nine-year study has resulted in the development of a nationwide referral procedure to assist the clergy which will be made available to all Bishops of the Church.

Bishop Richards will serve as the co-ordinator of the national programme, which will also include the development and the utilization of professional resources.

He will also be the new clergy referral programme. Bishop Richards will also be the critical need for counselling assistance.

"I would not over-estimate the importance of this new facility. Eighteen months ago I said to the House of Bishops that many of our clergy crack up these days under the pressure of the demands heaped against their equipment."

### "BEAL OUT"

"We can take a leaf from the Air Force in relation to the new facility. The Air Force goes out after each and every one of them, expensively and with determination, in order to rescue them when they crash."

"Aside from each as a person, I would simply like much of an investment in this Church, clergyman bail out; who equipment."

"In a powerful way, Bishop Richards is answering my question very well about the Church." Bishop Hines also paid tribute to the House of Bishops of the A.C.C. during his episcopate in

### OBITUARY

#### MRS M. MOORE

We record with regret the death of Mrs Margaret Moore, wife of a former Bishop of Perth. The funeral was conducted in St. George's Cathedral, Perth by the Right Reverend R. G. Riley and a nephew, Canon L. W. Riley.

The following address was given by the Right Reverend R. G. Riley, the Right Reverend Brian Macdonald. Here in this Cathedral church which Margaret Moore had served so well for most of her life, I have been given the privilege of saying a few words to the great host of friends thankfulness for the person she was and the life she lived.

I say nothing about her, may be on behalf of all of us here, and on behalf of that far greater company of those who knew and loved her, how deeply we sympathize with her family, her children and grandchildren, her sister and brothers, and her other relatives who meet most of us to-day.

Margaret Riley, as she was, arrived in Perth from England with her parents and older brother and sister in 1895, 73 years ago as a little girl. She was then 12 years of age when she came here as Bishop of Perth.

The last part of her education at Bedford Girls' Grammar School in England, which was completed in 1911, and one of her sisters were up at Cambridge.

She was again in England during the First World War serving in the Quatermaster and the Women's Army Service Corps. The rest of her life was spent in and around Perth, and she was a member of the best-known women in the diocese.

In this very building on September 14, 1921 which incidentally was the day on which St. George's Cathedral was opened, 25 West Perth, she married Canon Robert Henry Moore, in the year of his ordination as Rector, Rural Dean and Archdeacon of North Perth in the next year, 1922, and her husband established their home and family in that town.

Bertie Moore, as he was known, was a member of the choir of the Cathedral in 1923 and remained so for 18 years, until 1941.

They were hard years for they began with the great Depression which was a time of great poverty and hardship which was to continue for six years.

It was here that Margaret Moore rose to her full stature, and there cannot have been many who did not know her at least by name.

She carried on a lot of work her mother had done, she was Diocesan Chaucer of the G.E.S. and Diocesan President of the Mothers' Union.

For years she ran a lunch club in the Lower Burt Hall, which from being a godsend to hundreds of people was included in many other worthwhile tasks.

Those of us who knew her personally found ourselves attracted to her in proportion and loyalty for her great qualities of faith and confidence, her kindness and her directness and common-sense, her sense of humour, her cheerfulness, and at a deep level, her humility, her understanding, the fruits of love at its highest.

She backed up her husband, the Dean, himself a formidable character. Her husband was a lovely Irish unpretentious person, a gentleman and jovial and equanimity.

After working here with her husband for 16 years, Mrs Margaret Moore went with him to live at a house in Perth, and after settling down in an inactive retirement she continued to work for him for 16 years in a pioneering what has now become one of our most popular parishes.

There were still further years when Mrs Margaret Moore was Dean Moore acted as honorary assistant priest, and throughout all the 25 years.

#### MISS M. MOLSTER

We record with regret the death in Sydney on August 13 of Miss Margaret Molster.

She was the last of a large family of sisters who were well known in Church and education for half a century.

They were associated with parish and choir work in Singleton, Kogarah, and Belconnen, Lakemba.

Daughters Ellen Molster served in Tasmania, Melbourne and Sydney. Miss Ann Molster and Miss Sarah Molster were widely known as headmistresses of State girls' schools at Kogarah, Newcastle and Lakemba.

#### MRS E. M. STONE-WIGG

We record with regret the death in Sydney on August 19 of Mrs Elsie Marcia Stone-Wigg, widow of Bishop M. J. Stone-Wigg, a former Bishop of New Guinea and founder of the "Church Standard".

Mrs Stone-Wigg, who was in her 80th year, was well known by her daughter, Mrs Betty Battie.

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# HOW ECUMENICAL IS ROME?

(Continued from page 10)

Rope has been influenced by the progressive theologians of the day.

It may be dangerous to attempt to pinpoint exactly the reasons for this reaching out to lie, but I believe it lies in the substitution during the Middle Ages of the temporarily expedient action on the altar of the continuing sacrifice of Christ. Within this confusion or false sense of Roman Catholicism, there was too little space for the Last Supper, to the Hebrew tradition called up by Holy Week, and to the ongoing sacrificial action of the Apostles following in the first century.

The transubstantiation doctrine spent out in this Creed, calls the Blessed Sacrament "a true and substantial presence," which could be a profound point of agreement with the greater number of Anglicans and Orthodox, but the breakdown of the doctrine expounded here by the Pope, carried a load of intricate theology far greater than any convent-school Roman Catholic could ever recollect.

And worst of all, it binds the doctrine down to an emanation from the century preceding the Reformation.

The 1968 Creed is perfectly adequate — the bread and wine have ceased to exist after the consecration, sharply in contrast to the Eucharist, and its expression, "under the veil of bread and wine," avoids obvious definition.

Only two other sections are to be considered — "Life Eternal" and "The Church of God."

Both are distillations of teachings not vastly removed from those the Anglicans, more emphatically Mary's status as co-redemptress, and the post-war revival of the words of Paradise and Purgatory.

Very fortunately, questions of indulgence, novenas of prayer, and the use of particular saints with special powers, graded classes of sins, or the use of indulgences of merit and sundry low level devotions find no place in this statement.

We need to remember that the Creed is not the end of the world. It is intended to be no more than a reaffirmation of a faith already systematized in the papal tradition developed, two or more centuries ago.

Great disappointment in the limitations of this document is unwarranted so far as the ecumenical moment is concerned, because it seems possible that certain vital steps will be elaborated for a Church Eucharist, which was for English, French, and Swiss, and tending to a setting in by Herbert Sumner. A disconcerting second document made to the formularies which appear to bind those churches.

The spirit of renewal is too strong for it to be otherwise. Nonetheless, as suggested earlier, the preliminary work that has been done in however bold a way, the process of re-formation, modification and re-expression must take place before any ultimate unity can be achieved.

**PREAMBLE**  
Were the tone of the preamble to the credo and first four sections on the doctrine of God changed by half through the statement with the same freshness of approach and the same responsiveness to the necessities of Christian belief, then the Creed could be regarded as a real landmark in intercommunion, understanding.

Nothing does capitalize on some opportunities to define in clear and healthy terms categories of thought.

Very present tense used in the definition of God the Father is new and captivating, the Creed could be regarded as a landmark in intercommunion, understanding.

**"OPERATION GO"**  
"Operation Go" will be held at the Sydney Convention Centre, Melbourne, from September 6 to 10. Mr. Clifford Warrne, the Sydney Convention Centre, will be the guest speaker.

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## CHRISTIAN-MARXIST DIALOGUE

### MEETING HELD IN SYDNEY

A.C.C. SERVICE

A three-day meeting between nine Marxists and twelve Christians took place at St. John's College, University of Sydney, from August 9 to 11.

At the end of the meeting, the following joint statement was released:

Twenty-one Christians and Marxists have met in Sydney from August 9 to 11 in a dialogue. Those present were invited by the Australian Council of Churches Division of Studies and Communication and by the Communist Party of Australia National Executive.

A frank and wide-ranging discussion centred on basic concepts of man and on social change in the world to-day. Papers were presented on "The Marxist Concept of Revolution as a means of social change," prepared by Mr. W. E. Gollan, member of the National Executive of the C.P.A., on "the churches' concept of man and place in social change," prepared by the Reverend J. Alexander, Vice-Master, Ormond College, University of Melbourne; and papers on the Christian and Marxist concepts of man presented by the Reverend R. B. Davis, secretary, Division of Studies, A.C.C., and by Mr. E. Aarons, member of the National Executive, C.P.A.

The relevance of these concepts for Australian society to-day was discussed in the particular context of youth, development, violence and non-violence, and higher education. While it was not envisaged that any formal agreement would result from the meeting, broad areas of agreement were found in basic concerns for the welfare of man.

#### PUBLICATION

It was decided that papers prepared during the dialogue should be published, together with a record of major questions raised. It was agreed that where conditions exist for free and responsible dialogue between Christians and Marxists it can be pursued with benefit to all participants and, perhaps, Australian society as a whole.

Those present were: Invited by the C.P.A.: Messrs E. Aarons, W. J. Brown, G. Cuthoys, D. Dawson, J. Gregory, Professor B. E. B. Mackintosh, Miss J. Clark, Mrs. M. Robertson and Miss Sue Horton.

Invited by the A.C.C.: The Reverend J. Alexander, the Reverend G. Beatty, the Reverend J. Beer, the Reverend R. B. Davis, the Reverend D. Gill, the Reverend D. Elwood and the Reverend J. A. B. Holland.

C.P.A. invites were Messrs

E. Aarons (Sydney), W. J. Brown (Sydney), M. Robertson (Sydney), Miss Joyce Clark (Sydney), Professor R. L. B. Cuthoys (Newcastle), Mr. J. Gregory (Sydney), Miss Sue Horton (Sydney) and Mr. D. Dawson (Newcastle).

A.C.C. Division of Studies invites were the Reverend J. Alexander (Presbyterian, Melbourne), the Reverend G. Beatty (Presbyterian, Sydney), the Reverend J. Beer (Anglican, Sydney), the Reverend R. B. Davis (Anglican, Sydney), the Reverend D. Gill (Congregational, Sydney), the Reverend D. Elwood (Congregational, Sydney), Dr. J. A. B. Holland (Presbyterian, Sydney), Dr. J. Burnheim (Roman Catholic, Sydney), Marlene Norst (Roman Catholic, Sydney), Mr. V. K. Brown (Anglican, Sydney), Mr. W. E. Gollan (Roman Catholic, Brisbane), Mr. W. Hinton (Presbyterian, Sydney).

The published account of the dialogue will be issued by the A.C.C. Division of Studies.

### RECTOR RESIGNS ON DIVORCE

ANGLICAN NEWS SERVICE  
London, August 19

The Rector of St. Margaret's, Lowestoft, Suffolk, the Reverend K. W. Riddle, has resigned over the Church's position concerning marriage and divorce.

He believes it wrong that the Church should refuse people who have been involved in divorce actions permission to marry in church if they so wish. He said: "A parish priest must accept all kinds of people, many among whom cannot quite fully understand the workings of a more complex mind, and these are the sort of people who can be hurt, even if they say they are letting them go."

Mr. Riddle has been editor of the diocesan paper, "The Norwich Churchman", since 1960.

### TO ADMIT WOMEN

ANGLICAN NEWS SERVICE  
New York, August 19

The Board of Trustees of the University of the South, Sewanee, Tennessee, at a meeting following the university's 100th Commencement, voted to admit qualified women students in the autumn of 1969.



The Reverend Luis A. Quiroga, Rector of the Holy Family Church in Brooklyn, records the Episcopal Church's two Spanish programmes, "Lambres de Vida" and "Noticiero Religioso Mundial", in the studio at the Episcopal Church Centre, 815 Second Avenue, New York, N.Y. The programme which is designed to reach the country's growing Spanish-speaking population, is distributed across the country.

### U.S. INTER-CHURCH PAPER

ANGLICAN NEWS SERVICE  
New York, August 19

"Community Now", which claims to be the first local inter-Church weekly newspaper in the United States, began publication in Kansas City this month. Its editor is Albert de Zutter until recently editor of the "New People", a Roman Catholic diocesan newspaper which is now suspended.

The new publication, which is the result of the efforts of a task force formed by the Metropolitan Inter-Church Assembly, is designed to foster dialogue for action between the religious community and the general community, among religious bodies, and within the various religious bodies.

### BLACK POWER CONFERENCE

ANGLICAN NEWS SERVICE  
New York, August 19

A third national conference on Black Power will be held in Philadelphia from August 29 to September 1 to consider black self-determination and unity through direct action.

Dr. Nathan Wright, who is Executive Director of the Department of Urban Work for the Diocese of Newark and chairman of the conference's continuation committee, stated that the conference will deal with methods, techniques, and strategy to forge a black nation in thought, experience and commitment.

## BROADCASTS IN SPANISH

ANGLICAN NEWS SERVICE

New York, August 19

One million Spanish-speaking residents of the metropolitan New York area make up a large part of the listening audience for two radio programmes produced and distributed by the Episcopal Church for radio stations in the United States.

Many thousands more hear the programme on stations in California and Florida, which also have a large Spanish-speaking population, and by the autumn of 1968 the programme will be aired in other cities, reaching additional thousands.

The first of the programmes, "Lambres de Vida" (Years of Life), had its beginning in 1963. It is a 15-minute, national programme, with Spanish lyrics and a sermon by the Reverend Luis A. Quiroga, Rector of the Holy Family Episcopal Church (La Iglesia de la Sagrada Familia) in Brooklyn.

At first strictly a New York programme, it is now distributed nationally.

Although programme response is difficult to assess, Fr Quiroga said that many visitors to his parish have come because of hearing the programme and several families have, subsequently, become members of the parish.

The second programme, "Noticiero Religioso Mundial" (also featured by Fr Quiroga. It is produced in co-operation with the Lutheran Church in America on whose English programme, "Church World News", the Spanish programme is based.

### POPE'S VISIT

"Noticiero Religioso Mundial" however, features news of particular interest to the Spanish-speaking community in the Congress of the Americas.

The 99th Eucharistic Congress in Bogota, and Pope Paul's visit to the Colombian capital, are among the news items featured in two broadcasts which were taped in Bogota by Fr Quiroga.

The Spanish-speaking priest says that both programmes all need more because Spanish-speaking people know little of what is happening in religious communities and little has been provided in the past to give them this knowledge.

A native of Bogota, Colombia, Fr Quiroga has also lived in Puerto Rico and the continental United States for a number of years. He is a graduate of Colegio Americano, Bogota, of Princeton Theological Seminary, and of the Universities of Columbia, Medellin, Colombia, from which he received a Ph.D. in 1950.

He has taught Spanish, history

and social science on the college level, and was received into the Episcopal Church after eight years service as a Presbyterian minister in Colombia. He was ordained to the priesthood in 1954.

Since that time he has served Episcopal parishes and missions in Puerto Rico and Brooklyn.

### U.S. MUSICIAN DIES

ANGLICAN NEWS SERVICE  
New York, August 19

Dr. Leo Sowerby, 73, Director of Music of the College of Church Musicians at Washington Cathedral, died on July 7 in Park Clinton Hospital, Ohio.

The noted composer served as head of the Composition Department of the American Conservatory of Music and as organist and choirmaster at St. James' Cathedral, both in Chicago, before accepting his position with the College of Church Musicians when it opened in 1962.

He was the recipient of many prizes, among them a Pulitzer Prize, awarded in 1966 for his composition "Canticle of the Sun."

### URBAN CRISIS FUND

ANGLICAN NEWS SERVICE  
New York, August 16

The Urban Crisis Fund of the Diocese of New York is now halfway to the \$500,000 goal approved by the diocesan convention. Six grants have already been made.

They include the Urban Crisis Ecumenical Centre, All Saints' Village Cottage for participants in Nyack Head Start summer programme, and The most-Commune Summer Youth programme.

Dr Paul A. Crow, Professor of Church History at Lexington College, Chicago, 2000, Applications will close on the 6th day September. The amount must be made of the Bishop's 'Commissary' fund.

set up and composed for the publishers the Church of England Information Centre, 10, Queen's

### CLASSIFIED ADVERTISEMENTS

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### ENGAGEMENT

**FITZGERALD-HARRIS.** The engagement is announced of Rosemary Elizabeth, daughter of Archbishop and Mrs. C. W. Harris 29 Mackay Avenue, Sydney, to Geoffrey Alexander Harris, child of Mrs. L. Fitzgerald of Wollstonecraft and Mrs. G. Fitzgerald of

### BIRTH

**SCHULTZ.** In Rome and Jet, a daughter, Leigh Marie, was born at

### ACCOMMODATION WANTED

**SECRETARY** BR seeks flat tourist in Victoria home, North South area. Telephone Area 4117.

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