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GENERAL SYNODAL COMMITTEE ACCEPTS INFORMATION TRUST OFFER THE PRIMATE COMMENDS THE TRUST'S WORK

The Primate, the Most Reverend H. R. Gough, on behalf of the Standing Committee of the General Synod, has thanked the Church of England Information Trust for its offer of £500 p.a. for three years, which was accepted by the Committee at its meeting earlier this month.

His Grace has also commended the publication by the Trust of the Year Book for the whole Australian Church, and has expressed the hope that clergy and laity will co-operate in its speedy production.

Meanwhile, the Appeal by the Trust for a capital sum of £60,000, launched on March 14, has reached a total of some £4,100, to fund a publication of £100,000, launched on March 14.

A spokesman for the Trust explained this week that the object of the gift to the Standing Committee, through the Primate, was to supplement the grant voted by the General Synod at its last session.

All members of the Trust will share the joy of the Council of Trustees at this practical expression of interest in the efficient work of the machinery of the Church under the new Constitution," he said.

"In accepting our offer, the Standing Committee passed a resolution giving the Primate full discretion to use the money as he thinks best for the general work of the General Synod, and keeping the archives of the Church in Australia."

The statement issued last Monday, the Primate said, "My predecessor, the late Archbishop Mowll, pointed out many years ago the urgent need to do much work on this side of the Church."

"There is a great deal of interesting and valuable historical material on the life and work of the Church in Australia from the earliest days, and the need to sort and classify this material becomes daily more urgent."

"Although it will not be possible with our limited resources to do much work on this yet, I am hopeful that General Synod will realise its importance when it next assembles."

YEAR BOOK

In the meanwhile, the offer of the Trust, together with the amount set aside by the General Synod, will help us considerably with the secretarial work of the General Synod, and at least enable us to keep our current records properly."

The Anglican Year Book, His Grace said:

"It will inform the Trust for its initiative in producing a comprehensive Year Book for the whole of Australia, and I hope that both clergy and laity will co-operate in its speedy production."

"At first sight, I must confess that the details asked of the clergy might seem unnecessary, such questions as a clergyman's date of birth, who

ARCHBISHOP-ELECT OF PERTH

The Archbishop-elect of the Venerable George Appleton, will be consecrated at St. Mark's Cathedral, Sydney, on the Feast of St. John Baptist, June 24.

He will be presented to the Archbishop of Canterbury by the Bishop of London and Bishop Wand.

The Dean of St. Paul's is to preach at the consecration. The Archbishop-elect and Mrs. Appleton, with their children, will sail in R.M.S. "Oronsay" on July 11 and are expected to arrive in Fremantle on August 6.

The enthronement will be at St. Mark's Cathedral, Perth, on August 12 at 11 a.m.

The synod of the diocese will follow the following afternoon, Tuesday, August 13.

his father-in-law is, and how many children he has, for example, they will pay."

"However, all these details are requested in the normal way by such publications, and, when asked, 'Who?'"

"In addition, all this information, properly collated, could give us an accurate and most useful picture of the Church in sociological terms."

"It could tell us much about whence our clergy received their call to the sacred ministry, and of the country they grew up with the wider community."

"In fact, it could tell us the precise facts about such things as clerical stipends all over Australia, the average size of the families of the clergy, whether there is a tendency for clergy-

men to marry the daughters of the clergy (which might suggest an in-growing Church), and so on."

"I am assured by the Trust that the material they need for their work will be published without

their consent. However, I do hope that the clergy will help the Trust by supplying all the details they feel able to give."

The Trust's major current project, a Year Book for the Church of England in Australia, is well under way, and is due to be published in June or July of this year.

One section contains a complete list of all organisations or connected with the Church—their history, aims, officers and other details."

The parochial index section will list every parish in each diocese, with details of branch churches, incumbents and assistant clergy, and lay church officers."

The diocesan section contains information about diocesan boundaries, together with a brief history of each diocese, including the names of all former diocesan bishops."

The largest section of the Year Book is designed to contain short biographies, not only of

all the Australian clergy, but of all lay parish officers, members of diocesan and provincial synods, and of the General Synod."

The plan for the biographical section has been distributed throughout Australia, with the invaluable assistance of diocesan secretaries. A printer's proof of each biographical entry will be submitted to each layman and clergyman listed, to be checked by him before publication.

The "deadlines" for receipt of these and other material has now been deferred to May 30, for the convenience of those who received them some time delay.

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The Bishop is Polynesia, the Right Reverend J. C. Vockler, installing the Very Reverend H. W. Figgins as first Dean of Suva, Fiji, in Holy Trinity Cathedral, on May 6.

ALL CHRISTIANS TO JOIN IN WEEK OF PRAYER FOR UNITY

A.C.C. Service

Australian Christians of all confessions, Anglican, Protestant, Roman Catholic and Orthodox, will observe the Week of Prayer for Christian Unity from May 23 to June this year.

Organised by all local conferences, each State, the Week is a period of intercession for the unity of the Church, and the divisions which separate Christians and prayers for the unity which Christ wills in the way in which He will it.

In most countries the Week is observed in January. Since this is not a suitable time for such an observance in Australia the period between Ascension and Whit Sunday has been devoted to it.

Particular days have been named for intercessions for other Christians from May 27 to June 1.

Monday (May 27): Pray for Roman Catholics.
Tuesday: For the Eastern Orthodox and Anglicans.
Wednesday: For the Congregationalists and Methodists.
Thursday: For Lutherans and Presbyterians.
Friday: For Baptists, members of the Churches of Christ, Society of Friends, Salvation Army, and all other Christians.
Saturday: For the Jews and all others who do not know Christ as God and Saviour.

On Whit Sunday, prayers will be offered for the renewed outpouring of the Holy Spirit upon all Christians in connection with the action of the Holy Spirit, "They may all be perfected into one."

Lunchtime services of intercession will be held during the Week in city Churches in many State capitals and some country areas.

Observance of the Week dates back to 1960. It gained great strength in the 1930s when Abbe Paul Couturier, the French Catholic "apostle of unity" called for a universal intercession for unity "according to Christ's will, in His way, in His time."

Abbe Couturier's work is continued today by Fr Pierre Michon, a Sulpician priest. The Week is also supported by the World Council of Churches and

in Australia, the Australian Council of Churches.

This year, for the first time, the W.C.C. Faith and Order Commission produced a Bible study booklet "He is our peace" for use in connection with the observance. It has received wide distribution in Australia.

Leaflets containing intercessions and telling of the history and purpose of the Week have been available to all Churches by the ad loc State committees.

Indications are that observance of the Week in Australia this year will be more widespread than ever before.

SACRED SYNOD CALLED

FROM OUR OWN CORRESPONDENT

The Archbishop of Brisbane has announced the calling of his diocese to a Sacred Synod, the first of its kind in diocesan history.

It will be held on St. Barnabas' Day, June 11, in St. John's Cathedral, beginning at 10 a.m.

His Grace described the synod as much more than a clergy conference. "It is a sacred and solemn meeting of the bishop and his clergy, under the guidance of the Holy Spirit, to confer together about the exercise of their ministry and work."

The clergy will be under solemn obligation to attend and may only be excused in writing.

The diocesan synod will be held during the days June 10 to June 14, and the archbishop will deliver his charge to synod at the Evensong on June 10 at 8 p.m.

COMMONWEALTH DAY SERVICE

ANGLICAN NEWS SERVICE

in London, May 13 The Venerable George Appleton, Archbishop-elect of Perth, will give the address at the Commonwealth Day Service to be held in Westminster Abbey on Friday, May 24.

U.K. DELEGATION TO TORONTO

The Archbishop of Canterbury and York will lead the delegation from England to the Anglican Congress to be held here from August 13 to 23.

The list of delegates shows the Church also will be represented by 32 diocesan bishops, nine suffragan bishops, 100 assistant bishops, 42 clergy and 10 laymen or laywomen. Some of the 136 include four youth delegates.

In addition to the archbishops, the delegates will include the bishops of London, Durham, Winchester, Bath and Wells, Birmingham, Blackburn, Bristol, Cardiff, Chelmsford, Chester, Chichester, Coventry, Derby, Exeter, Guildford, Hereford, Leicester, Lincoln, Liverpool, Peterborough, Rochester, St. Albans, St. Edmundsbury and Ipswich, Salisbury, Sheffield, Solihull and Maid., Southwark, Southwell, Wakefield, Worcester, the suffragan bishops of Aston, Tewkesbury, Shrewsbury, Middlesbrough, Burnley, Dunelm; the assistant bishops of London, Chester, Coventry, Derby, Leicester, Peterborough, St. Albans, Southwell.

The Church of England has an active Anglican Congress committee which is headed by the Right Reverend R. D. Bishop of Rochester.

Representing the Canadian Church's Public Relations Committee in the United Kingdom is Colonel R. J. A. Hordley, Chief Information Officer of the Church Assembly.

WALL IS GRAVE THREAT

ECUMENICAL PRESS SERVICE

Geneva, May 13.—Bishop Hanns Lienk of Hanover, chairman of the United Evangelical Lutheran Church in Germany, said at Nuremberg this month that the erection of the Berlin wall was a threat to the East-West German brotherhood. "The Soviet zone authorities are the gravest development for the church during the past two years," he said.

Speaking at the first meeting of the Church's synod to be held since the erection of the wall, Bishop Lienk said that "the Church leaders and periodicals stress the continuing unity of the Church across the border, nothing can divide us into two parts. The Church's all-German unity is seriously endangered."

In a later session the synod rejected Bishop Lienk's statement that the church is in a more or less permanent state of emergency.

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THE CELTIC SAINTS . . . 29

THE CHURCHES OF THE NORTH AND SOUTH OF BRITAIN

By MICHAEL J. LAURENCE

BEFORE continuing further with the story of the Celtic Church, it might as well be said that the Celtic Church was organized in its infancy and its life, because so much of the conversion of Britain was due to the Celtic Church.

It is important to remember that the Celtic Church was born in Christianity in Britain at the time the Celtic Church in the north and the Italian Church in the south.

The Celtic Church was both tribal and monastic in character. The monastery was the unit of the Church organization with its own lands, its own bishop, its own monastic life, but because so much of the conversion of Britain was due to the Celtic Church.

The relationship which existed between the superior and inferior clergy was a wholly personal one and was similar to that between the king and his subjects.

It was the custom in each monastery for a certain number of monks to be consecrated, but they could fulfil all the duties of a bishop, if necessary, but the Celtic Church did not have a monasticism into limited sects as did either the British Church or the Italian Church.

The Celtic Church looked upon the episcopate as a ministry, and the bishop was free to leave his see at will for the carrying out of such duties as ordination, confirmation and consecration, but the Celtic Church did not have a monasticism into limited sects as did either the British Church or the Italian Church.

PERSONAL MINISTRY

The Christian religion was spread by establishing branches, and within the meeting of the church, the Celtic Church was dependent on the personal ministry of the Celtic Church.

The Celtic Church produced a very strong sense of personal ministry of Christianity. The monks wandered through forests and over fens and moorlands, seeking converts in every hamlet, hall or farm, showing no difference to rank, riches or poverty. They treated everyone alike.

The monasteries never lacked either men or money, for each convert considered it his solemn and sacred duty to give of his substance. In exchange for his soul, either in lands, work or produce.

When St. Aidan died, word was sent immediately to Iona, and there the monks of Iona were sent to Lindisfarne to carry on the work he had begun. He was buried in the church at Lindisfarne, and he was set out on his journey. He was buried in the church at Lindisfarne and ruled the monastery at Lindisfarne wisely and well until his death ten years later, in 661.

He built a cathedral on Lindisfarne, made in the Celtic fashion of hewn oak, covered with gold and jewels, and the bones of St. Aidan were interred on the right-hand side of the altar.

Years afterwards, a later bishop, named Eadbert, removed the bones of St. Aidan to the walls and roof with plates of silver.

The cathedral was called St. Peter's and was dedicated by Theodore of Tarsus when he ruled the Archbishop of Canterbury.

Despite Peter's many attempts to bring the Celtic Church into the mainstream of the Church, it was unable to make considerable headway. The number of converts increased steadily, but St. Aidan was as willing to help St. Oswin as King Oswald had been.

to help St. Aidan, giving him both lands and money, and more money, as he never knew of the Celtic Church.

Penda was now growing old and feeble, and he never knew of the Celtic Church. He was now coming out of his battles with the Celtic Church, the southern portion of his kingdom.

About 650, Penda tried to stop the continual warfare between Northumbria and Mercia by proposing that his son, Aldfrid, should marry Penda's daughter, Cyneburga.

In 653, Penda, who was a good man and a wise king, wanted to marry Oswin's daughter, Elfrida, but Oswin refused his proposal. About Penda and his people should become Christians.

Aldfrid, who was a Christian and Penda's friend, used all his powers of argument and persuasion, and at length Penda agreed to accept Christianity.

When he heard what the monks had said to his son, Aldfrid, who was a Christian, with his hope of

the resurrection and a future life of immortality, he was so moved, he determined to become a Christian when he was permitted to marry Elfrida.

He, his wife, and all his family were baptized, and he was baptized by St. Finan at the village of Ash-Hall, which is twelve miles from the sea beside the great Roman Wall which divided Britain into two kingdoms.

BAPTISM

Before returning home, Penda asked for seven priests to accompany him to teach his people.

St. Finan sent with him four priests, Durm, who later became Bishop of the Mercians, as well as the Bishop of the Middle Angles. Aldfrid, the brother of Aldfrid, the priest who had married the Princess Eadfrida, from King Oswin (see S.A. 600 (7)).

But it was not only the other brothers, all of whom were sent to the Celtic Church, but the other three were Englishmen.

ARCHBISHOP OF CANTERBURY LECTURES AT LOUVAIN

ANGELIC NEWS SERVICE

London, May 13.—The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, lectured on May 3 to the Cercle Oecuménique of the University of Louvain on "Christian Spirituality and the Modern World."

It was the first time that an Archbishop of Canterbury had lectured at the Roman Catholic university.

Speaking of the involvement of the Church in the work of the world, Dr. Ramsey said that the Church must be free and without its group and its own interests.

Dr. Ramsey expressed sometimes in a kind of secular spirituality, a feeling after God, and within the meeting of the church, the Celtic Church was dependent on the personal ministry of the Celtic Church.

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The four priests taught diligently and soon many of the nobles, as well as the common people, renounced heathenism and were baptized.

Penda's baptism was a bitter blow to Penda, but he did not forgo his Mercian to become a Christian. He refused to be baptized himself, for he said nothing disgusted him more than to see Christians who would not leave the commandments of the God in whom they said they believed, and whose Name they bore.

Two years later he was killed and Oswin succeeded to the throne of Mercia. St. Finan then consecrated Durm to be Bishop of the Mercians and of the Middle Angles.

He would have preferred each kingdom to have had its own bishop, but did not have sufficient priests who were advanced or experienced enough for the task.

Durm had a short but very successful episcopate and died a few years later at Leppington, in the kingdom of the Middle Angles.

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WE ARE NOT A CHRISTIAN BISHOP

"PATHETIC" TO ASK STATE TO BACK CHURCH

FROM OUR OWN CORRESPONDENT

"To-day there is something rather pathetic about the hopeful way in which Christian synods and assemblies and conferences still pass motions calling upon the State to enforce certain Christian principles of conduct, said the Bishop of Bathurst, the Right Reverend E. K. Leslie, here last Monday.

The bishop, in giving his presidential address to synod, said: "To say that Australia is a Christian country and that every city and township has its churches is to hide our heads in the sand."

"How little these Anglican interest the State because we observed the fate of a measure concerning a social problem, which was brought before the Legislative Assembly of New South Wales—a measure which had the expressed support of the leaders of every Christian denomination.

"It would seem that our legislators today are sensitive to other pressures than those of the Christian community, and that the treasury finds it politically inexpedient to lift the mechanical goose that lays the golden eggs.

"The primitive Church did not waste its time passing motions deploring the attitude of the Roman Government to the gladiatorial games and calling upon the Emperor to forbid to close the Colosseum. It simply got on with its work of converting the world."

"This way our duty looks to-day. If we sit back comfortably and wait till 90 per cent. of the Australian population is Christian, all we believe that this country, the time will soon come when there is no Church here at all."

"We must face up to the fact that only a minority of people in Australia are committed Christians at all, and we shall never be set to work seriously on the task of conversion by sacrifice and prayer and witness."

"Later this week the clergy of the diocese will be studying this as a series of lectures and discussions on Parochial Evangelism.

"But the clergy is only part of the Church, and the work of conversion was laid upon the whole Church, and until clergy and laity unite in a concerted effort to convert people to Christ our diocese will not be fulfilling its function in the Kingdom of God."

"Our men and women and young people's organisations must not be tight little clubs designed for the mutual society and comfort of their members, but bodies of committed people who are prepared to pray together and study together and become active missionary agencies in every parish."

CONVERSION

"A vestry is not simply concerned with preserving the fabric of the Church buildings and paying the rector's stipend. It is a gathering of men whom God has touched and who are using every possible opportunity to spread the Gospel in their district under the leadership of their priest."

"A synod is not simply an annual gathering of highly respectable people to manage the affairs of a far-flung diocese. It is an assembly of converted men upon whom God has laid a share of the task of converting the world."

"The fields are white to harvest. Every parish priest knows there are many in his parish ready and waiting for the message of the Gospel."

"The response to our television sessions shows that many people in our diocese want to listen to what we have to say to them."

"The demand for books indicates that people are prepared to study the Christian faith. If we ourselves have the vision of the glory of God we shall go out

as a missionary Church and in God's name reap the harvest. "If we do not, somebody else will, but we shall have failed Him and must accept the consequences to our own immortal souls."

"In the light of Our Lord's command to go into all the world and to preach the Gospel to every creature, we should see that our response as laymen and priests who have been called to serve Him in this diocese."

"This will involve the steady expansion of our prayer-life, our personal devotion to Him whom we love, and every member of the Church. "As your Father-in-God I lay it upon every member of the Church to go into all the world and to preach the Gospel to every creature. That way miracles are wrought."

"PRESS ON"

"Secondly, we should be prepared to study and understand the world as it is, and profess so that we may more effectively bring the Gospel to the communities in which we live."

"To this end we must make time to read and meditate upon our Bibles and to study some of the smaller books which are now available on the Christian faith and the Christian life."

"Finally, we should translate God's business in synod and in our parishes in the spirit of adventurous faith. Two considerations alone should sway our decisions: the glory of God and the conversion of the world."

"This means that we cannot be content with things as they are, but we must press on to what God would have us do. What seems to us a prudent and realistic budget may be something hopelessly inadequate to achieve our purpose."

Bishop Leslie also spoke about Christian unity and the Church's mission overseas.

He mentioned in particular the Vatican Council and the Church Union report of the Congregation, Methodist and Presbyterian Churches of Australia.

"The Roman Catholic Church, I believe, is achieving a determined and realistic effort to grapple with the manifold problems of the twentieth century," he said.

Of the Church Union report Bishop Leslie said: "The scheme has been worked out with such depth of scholarship and such heights of aspiration, and so many Gordian knots have been untied, that it must be obvious to all that if it were adopted it would bring unity with our own Church immediately within the realm of possibility."

The bishop praised the "up-surge of missionary endeavour" in the last two centuries, but drew attention to three factors which were hindering any spectacular development.

These were the growth of atheistic communism, the re-birth of nationalism, giving a new lease of life to Buddhism and Moslem faiths, and the "population explosion."

"Though thousands of conversions are taking place, the fields of mission are producing millions of souls each year. In the

Bathurst, May 13

South Pacific Islands, where the full force of the explosion has not been felt, there is a population increase of 26,000 every year.

"The magnitude of our task is apparent when we consider that even if the process is not accelerated, the population of those small islands alone will increase by a quarter of a million souls in the next ten years."

PUBLIC SERVANTS TO CONFER WITH MELBOURNE CHURCHMEN

FROM A CORRESPONDENT

Melbourne, May 13
Senior Commonwealth and State Government officials will address more than 100 laymen, representing eight denominations, at a special conference to be held from May 17 to 19 at the University of Melbourne.

The conference has been organised by the Government Administration Group of the Inter-Church Trade and Industry Mission in Victoria.

The purpose of the conference is to discuss the need for Christian influence in Government and to plan how this influence can be put to use.

Speakers will be Mr E. C. Clapham, assistant director of the Department of Supply, Mr E. R. Ragan, Victorian Railways Commissioner, J. B. O'Hara, controller, industrial training

SKI CHALET OPENED AT SMIGIN HOLE

The "Southern Cross Ski Chalet," built by the Youth Department of the Diocese of Sydney, was opened on May 4 by the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, in the presence of the Right Reverend A. W. Goodwin Hudson and the Venerable G. R. Delbridge, of Sydney.

Some 70 people in all went down to Smigin Hole from Sydney for the occasion. They were pleased to have the Rev. of Hereford, present to receive the chalet into service.

It was way back in September of 1961 that serious thought was given by the youth department council to the erection of its own ski lodge and appellation was first made to the Koscieszko State Park Trust for a site.

This was soon granted and Smigin Hole was chosen on account of the advantages of the site for skiing, building, and for its accessibility to transport in the area.

The financing of the project has been undertaken by the youth department, gifts and loans from interested people, and a loan from the bank.

VOLUNTEERS

The firm of architects, Hely, was engaged by the youth department to draw up the plans, which have been completed, construction was able to begin under the responsibility of Mr Peter Reed, the architect, on December 1, 1962.

During the summer vacation the majority of the construction was undertaken by voluntary labour. A total of 80 young people offered their services, skilled and otherwise, during the months of January and February.

The chalet will be managed by a company specially formed for this purpose. The Church of England Youth Department,



The Venerable C. W. Whombson-Aston, signing the declaration of his collation as first Archdeacon of Polynesia in Holy Trinity Cathedral, Sava, May 6.

TRIPLE FIRSTS IN POLYNESIA

FROM OUR OWN CORRESPONDENT

Suva, May 13
The Bishop of Polynesia, the Right Reverend J. C. Voecker, in Holy Trinity Cathedral, Suva, on May 6, collated the Venerable C. W. Whombson-Aston, previously Archdeacon of Fiji, as first Archdeacon in and of Polynesia.

The widows also installed the Reverend H. W. Figgess as first Dean of Suva, and the Reverend Harold Butler as first chancellor of the cathedral chapter.

The Governor of Fiji, Sir Kenneth Muldoon, and Lady Macdonald attended the service.

The bishop preached the occasional sermon on the example of St. Andrew in practical discipleship in bringing his brother, Simon, to the Lord.

KOREAN SISTERS' NEW HOUSE

FROM OUR OWN CORRESPONDENT

Seoul, May 13
The religious community for Korean women, the Sisters of the Holy Cross, in Seoul, on May 10 established its first daughter house in Pusan.

Three members of the community, Sister Maria, Sister Cecilia and the newly-pressed Sister Ethelreda, are the first to be sent. They are living in residence on the Church property until a proper house can be obtained.

As well as their prayers, the sisters will be responsible for a large part of the social work of the Pusan parish.

They will give religious teaching in the parish's day kindergarten, work among the students at the sewing school and other groups, similar to that with the parish visiting, teach in the Sunday school and help with evangelism.

13 MEMBERS

The community was founded in 1925, and the first members were the Superior, Mother Phoebe. For some years the community has been sustained by English sisters from the Community of St. Mary, but that is no longer necessary.

Among the tasks that the community has undertaken in the past are the management of an orphanage, training centre for women evangelists, classes in rural areas on the Bible and the operation of a hostel for working students in Seoul.

There are 111 members of the community, ten of them professes sisters.

BISHOP ILL

FROM OUR OWN CORRESPONDENT

Suva, May 13
The Right Reverend J. S. Kempthorne, lately Bishop in Polynesia, now seriously ill, is at Suva War Memorial Hospital.

The three Korean sisters who are working in Pusan. (Left to right): Sisters Maria, Ethelreda and Cecilia.

FIVE IN THE CHOIR



At St. David's, Burnside, Diocese of Adelaide, five brothers sing in the choir cloth together. They are the son of the rector, the Venerable J. R. Blyth, and Mrs. Blyth: David (22), Peter (20), Martin (17), Michael (14) and Andrew (9).

STUDIES IN GREEK WORDS

LIVING WORDS, S. M. L. WOOD, Epworth Press, 63, Enfield place, N.4. 10s. 6d.

JUST a few days before his death, Dr. Wagh, an Irish Methodist, completed the second of his books on studies in Greek words.

They are brief—there are 56 studies and are much in the nature of obiter dicta. The second half of the book is concerned with "Methodist doctrines." Some examples may illustrate the value of this slim book.

From the word "son of David"—used once only in the New Testament in 1 Thess. 1:8—he suggests that we are transmitting strains, relaying the message of the king.

Prayer is a transmitting station. It can be effective everywhere.

Frank Laubach, who someone has said is the most dangerous man in the world, uses his time travelling by praying for his fellow passengers.

L. R. Mott said that during his travels around the world, he invariably discovered that where there had been a revival of religion, it was due to intercessory prayer.

Occasions where the double negative is used are equally illuminating. These negatives are the strongest in the Greek language.

Archbishop Temple said that they ruled out not only the fact, but the bare possibility of a fact. So, "I am the bread of life who comes to me shall never hunger." "I will never, never let you go home." "Him who comes to me, I will never, never let anyone drive away."

His study on "Exploring the Spiritual World," based on the word "unsearchable" (not able to be traced out)—is most stimulating. Three aspects of exploration are considered: the presence of Christ, the purpose of Christ and the power of Christ.

EPISCOPAL CHURCH CENTRE

ANGLICAN NEWS SERVICE

The Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend Arthur Lichtenberger, set the example and dedicated the new 11-story Episcopal Church Centre here on April 29.

Leaders of the Roman Catholic, Orthodox, Protestant and Jewish faiths attended.

BOOK REVIEWS

GREAT VALUE FOR A MODEST PRICE

THE CHURCH QUARTERLY REVIEW.

January-March, 1962, S.P.C.K., Pp. 132.

THE publishers announce that from this issue the price must be increased to a modest 35/- p.a. Even so, heavy subsidies are involved. S.P.C.K. hopes, and we anticipate, that contributors will continue to support a journal "which undoubtedly plays an important role in the intellectual life of the Church."

In his editorial, Dr. Wand refers to a recent book and to conclusions which could form the basis for a satisfying theology of the ecumenical movement. One reader, at any rate, questions whether "economy" or "unity without uniformity" goes deep enough. It may be suggested that, in so far as the oft-quoted John 17:21 is concerned, the unity prayed for is that of cohesiveness rather than uniformity, and that cohesiveness might prove a claim an even more satisfying theology than the points mentioned here.

The first article in this issue is by an Australian, and discusses the part played by the community in the transmission of the apostolic message.

This is followed by an interesting account of some unusual ordinations within the Roman communion. It will astonish most readers to learn that non-episcopal ordinations have occurred and have been recognised as valid.

No less informative are three articles on Richard Baxter (who thought it odious to be called a Puritan), the plight of the clergy from 1720 to 1760, and the Christology of D. M. Baillie. All these are clear in expression, and of considerable value to those who wish to keep abreast of current theological research and thought.

The last four articles are also of interest, but of a more limited kind. They deal with the history of Wesley, psychological compulsion after the fashion of the relationship between contemplation and mysticism, and the sociology of religion.

Undoubtedly we learn much from such studies, but perhaps some of us will admire the writers more for his examples than for their conclusions.

We will, for example, admit that the psychological necessity of studying the abnormal, but will doubt the wisdom of drawing from such study inferences about the normal.

We will also honour to the mystics, but remembering that Christ would draw all men unto himself, remain dubious about its superiority to less unusual forms of Christianity.

We will learn from the sociologists, but without going all the way with those who think that overhauling the machinery of the Church is as great a need as a spiritual revival.

Meanwhile, enough has been said to show that this journal is instructive, stimulating, and a varied one. The many pages of book reviews with which it closes make it great value for a modest price.

There is nothing else quite like it, and is asked reason for including it on a list of necessary reading.

—C.C.C.—
The "Australian" so summarily dismissed here, is the one which was commissioned to do the review. It has been reviewed by the "Church Quarterly" for many years; we congratulate him who chooses to write for the "C.Q.R."—Editor.

THE DIFFERENCES BETWEEN TWO CHURCHES

THE CHURCH OF ENGLAND AND ROMAN CATHOLICISM. The Bishop of Melbourne, The Apostles Trust Society, Pp. 88, 8s.

THE Bishop of Kalgoorlie has obviously put a good deal of work into this latest booklet published by the Anglican Faith Society.

He describes himself whimsically in his preface as "a busy priest with certain episcopal duties as well," but he has taken the time to present a very readable account of the relationship between the Church of England and the Church of Rome.

It should, as the Prime writes in a foreword to the book, prove of great interest and real value to many people, both clerical and lay.

The bishop begins by asking "What is the Catholic Church?" and does not explicitly answer this until he comes to a later chapter headed "Non-Papa Catholicism."

Here he says that the scriptural and catholic conception of the Church is "the mystical Body of Christ." Each of its members was in Holy Baptism united with Him, and therefore with one another. That union or membership is sustained by prayer and Holy Communion.

The Church of Rome accepts this definition of Catholicity up to a point, but insists on going further, and adding that to be a Catholic, one must be in communion with the Holy See. This is the crux of the difference between the Church of England and the Church of Rome, and the bishop deals with this in his chapters headed "The Growth of the Papacy," "The Reformation," "The Vocation of the Anglican Communion."

The trouble with these little books is that one often finds that so much more to be said on just about every point. No doubt the bishop felt this as he wrote, but even so, he has managed to say in an amazing amount of material.

There are, as some statements which need clarification and discussion, such as "The Church of England," in common with the

rest of Christendom has the same Holy Scriptures "when we know that it is customary for Roman scholars to speak of a "Catholic" or "Protestant" Bible; also there is the assertion that most scholars would agree that the last parts of the Bible were written or completed by A.D. 100 or 110. Furthermore, the Virgin Mary canon ever applied at any point in history."

The bishop in his text has not taken into account the developments in better relations between the two Churches evidenced in the recent Vatican Council, and especially the creation by the Pope of the Secretariat of Christian Unity. Nevertheless, the Church has a permanent representative in the person of Canon Pawley (He does, however, mention Canon Pawley's book in the reading list). Nevertheless, the bishop is eristic in nature and authority of Canon Pawley would do a great deal of good.

—G.D.G.—

DEVOTIONAL TUTORIALS

TO CHRIST, ARMED BY THE HOLY SPIRIT. S.P.C.K., Pp. 12, 1s.

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WILLIAM TEMPLE PAPERBACK

WILLIAM TEMPLE, Archbishop of York 1929-1962, 10s. 6d. University Press, 22, Tripp's Alley, London, E.C.4.

WHEN this biography was first published in 1961 it was eagerly read by a generation to whom the name of William Temple was still fresh.

It is fitting that now this edition, edited by D. C. Somerville, has been brought out in a paperback so that young people, in particular, can read of the great Archbishop, one of the few prophets the Church of England has produced.

His name was a household word in England, particularly in the short span of his twenty years, when he was at Canterbury. He was admired and respected by the leaders of all the lines of Church circles; youth in particular looked to him for a lead and he always gave it.

A brilliant mind, a photographic memory, a humble heart and a strong moral conscience together with the ability and virtues of one of the world-wide leadership of the Church have combined to make him almost a legendary figure.

Try this paperback and pass it on to others; it will do more than most other chronicles to convince people of the truth of the Christian message.

—J.S.—

FRENCH VISTO RUSSIA

ECUMENICAL PRESS SERVICE

May 1962

A delegation from the Church of England, led by the Right Reverend the Bishop of Exeter, is visiting Russia, from June 11 to 22, in response to an invitation received last December from Archbishop Nikanor, head of the Department of Foreign Affairs of the Moscow Patriarchate.

The delegation will include Pastor Charles Westphal, Federal president, Pastor Andre Appel, its general secretary, and Pastor Paul Bourque, president of the National Council of the Reformed Church of France.

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S.P.G. TO LAUNCH LOAN FUND PLANS TO FINANCE NEW AND URGENT WORK

ANGLICAN NEWS SERVICE

London, May 13

In order to encourage and assist the development of the Church's work in Africa, the Society for the Propagation of the Gospel is to open a floating loan scheme, to be called "Festina" (Latin for "hasten").

The scheme is not altogether a new one. As the secretary, Bishop Eric J. Trapp, explained at the society's annual meeting on April 28, "It came into being when the society set aside £10,000 for loans to assist the Church in South Africa."

"Now it must grow, so that it may have the resources with which to facilitate the financing of urgent and important new work not only in South Africa, but elsewhere in the world-wide Church of God."

There are two main reasons for enlarging the scope of the fund.

First, it is felt that despite the annual fulfillment of many requests in the society's Budget of Opportunity—during 1962 it released £203,000—there is still not enough urgent and important work to keep the society busy for several years.

SELF-SUPPORT

Secondly, some South African dioceses have intimated that they require grants to enable them to provide for the spiritual needs of moving populations, but that loans will be sufficient for their purposes.

"It is a very significant sum, which can be lent to different dioceses, though to be repaid," said the secretary. "Through our formulation of the scheme we cherished the hope that it might, that is, need arise, be much more than an S.P.G. loan."

"Could it, perhaps, be launched, in so far as the Church in Britain is concerned, by a group of missionary societies acting together?"

"Could it be a grand Pan-African endeavour, involving Anglican, Roman Catholic and the family of Churches from the very beginning?"

"We have been in consultation with others about these possibilities, and notably with Bishop Stephen Bayne, as Executive Officer of the Council of Churches in Africa, who has been very helpful. We have been able to accept loans will have an accompanying commitment to repay, the money will become available for use elsewhere."

While the society is insisting that loans must be allowed to endanger direct giving to its mission work.

CONVOCATION'S FIRST DAY

ANGLICAN NEWS SERVICE

London, May 13

The Convocation of Canterbury will continue to start its sessions with the liturgy in Latin. A motion opposing this, by the Bishop of Southwark, the Right Reverend Merlyn Stockwood, was defeated on 10 votes to 6.

The bishop secured a majority of 12 votes to nine in the Upper House, but the Lower House was equally divided at 50 to 50. The convocation ended with a singing vote to defeat the motion.

There was a short debate on the trial of the pulpit. The bishop suggested that comments on it should be debated at the beginning of sessions.

The former Bishop of Ripon, the Right Reverend John Chubb, who was a member of the commission, debated the changes in the canon and why they had been made in keeping with synodical government. "This was why canons had disappeared and badgers had been produced, and why canons had been substituted for unicorns."

With regard to the twenty-third canon, Dr Chubb said he was not surprised at the outcry against its change from "the valley of the shadow of death" to the "darkest valley" and entirely acquainted with it.

He had felt exactly the same at first, but now he was a convert to new wording.

Convocation agreed to ask the two archbishops to appoint a panel for the planning and conduct of the conversations with the Church of Scotland desired by the general assembly at Edinburgh in 1959, and by the Presbyterian Church of England in conjunction with the Scottish Episcopal Church.

ALL AFRICA CONFERENCE PRESIDENTS ELECTED

ECUMENICAL PRESS SERVICE

Geneva, May 13

The assembly of the All Africa Conference of Churches has elected four presidents to head the organization formed on May 29 by delegates representing Churches in 42 African nations.

The presidents are: Sir Francis Ihanda, Enugu, Nigeria, president of the All Africa Conference, and a president of the World Council of Churches; the Reverend Titus Rasendrasahana, Tanjara i.e., Madagascar, president of the Church of Christ in Madagascar; Archbishop Theophilus, Addis Ababa, Ethiopia, senior archbishop of the Orthodox Church of Ethiopia; and Bishop Stephen Reuben Moshi, Mombasa, Tanganyika, Vice-President of the Lutheran Church of Tanganyika.

The presidents will hold office until the next assembly of the conference, four years hence. The assembly also elected twenty members and equal number of alternates of the general conference, and will convene the conference between sessions of the general conference.

Membership in the conference is open to African Churches and Churches in Africa, and according to the new body's constitution.

The constitution also states that the A.A.C.C. will collaborate closely with the World Council of Churches, and other appropriate agencies."

Earlier, one of the assembly secretaries, Dr. Leifur, director of the World Council of Churches, said that the World Council of Churches, the World Refugee, and World Service, addressing 2,000 persons at an open-air meeting for public witnesses, had promised that the A.A.C.C. would be able to assist in youth work in London, and that the A.A.C.C. could assist in youth work in London, and that the A.A.C.C. could assist in youth work in London.

The visitors carry out their work as part of their holiday, pay their own passages, and rely on their own money for their expenses.

The Clayton Volunteers consist of groups of American students, aged from 18 to 20 and from all religious denominations, who come to England for three months to assist in youth work in London, and that the A.A.C.C. could assist in youth work in London.

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DR CLAYTON'S VISIT AUSTRALIAN'S RETURN

ANGLICAN NEWS SERVICE

London, May 13

The Rev. Dr. H. B. Clayton, 77-year-old founder of the T. H. Clayton's visit to the continent of Australia, he will sail from England at the end of August and will reach Australia some time in mid-September.

Although his final itinerary has not yet been decided, he will be meeting representatives from the branches of the T. H. Clayton's visit to the continent of Australia, he will sail from England at the end of August and will reach Australia some time in mid-September.

This is the third time that Dr. Clayton has visited Australia. Since he first came to England in 1925, he has made three more visits to the continent of Australia, he will sail from England at the end of August and will reach Australia some time in mid-September.

After leaving Australia, Dr. Clayton will spend a few weeks in New Zealand, and will return to England in the autumn.

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SOME BOOKS FOR ANGLICANS!

The Anglican Book Department, in co-operation with the Church of England Information Trust, has pleasure in offering the following titles.

In addition, readers are reminded that all books reviewed in THE ANGLICAN are obtainable direct from the Book Department.

Works published by the Trust are available to Members at a special discount of 15%.

A NEW BIOGRAPHY

THE LIFE AND LETTERS OF JOHN STEPHEN HART, by T. B. McCall. This full-length biography was published on March 1. Bishop Hart achieved distinction as Dean of Melbourne and Bishop of Wangaratta. He played a leading role in the development of the Constitution of the Church in Australia. This biography by the Bishop of Rockhampton was specially commissioned by the Trust.

182 pp. Price: 26s. 6d. (Postage 1s. 6d.)

PRICE REDUCTION

THE CONTINUITY OF THE CHURCH OF ENGLAND, by Farnham E. Marvel. Every Anglican should have this scholarly, simply written account of the way that the Church of England preserved her continuity as part of the Catholic Church of Christ during the seventeenth century. It was first published in 1939, with a Foreword by the Bishop of Ballarat, and was soon out of print. The second edition, with a Foreword by the late Archbishop R. C. Halse, who was then Acting Primate, was published in 1959. This second edition was printed by The Anglican Press Ltd., and was one of its best book productions. Originally priced at 15s. 6d., the cost of the book has now been reduced by a subsidy from the Trust which places it within the reach of all.

170 pp. Price: 5s. 6d. (Postage 1s. 6d.)

THE CONSTITUTION

THE CONSTITUTION OF THE CHURCH OF ENGLAND, by Farnham E. Marvel. This book sets out the basic facts about the way our Church is governed? Every priest, every Church officer, and every interested layman should have his own copy of the Constitution.

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