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# ADDITIONS TO ATELAL OPENED AND DEDICATED DR RAMSEY BLESSES MANY MEMORIALS AT WANGARATA

FROM OUR OWN CORRESPONDENT

Wangarata, March 29

The third section of the Cathedral of the Holy Trinity, Wangarata, was opened and dedicated on March 21 by the Right Reverend T. B. McCall, in the presence of the Archbishop of Canterbury who preached the sermon and also set in position a piece of stone from Canterbury Cathedral.

His Grace also blessed other fragments recently sent — from Jerusalem, York Minster, Westminster Abbey, St. Paul's London, St. Andrew's Sydney, St. Paul's Melbourne, and from the original church on the local site.

A set of seven windows, depicting the ancestry of the diocese and erected as a memorial to the former his Grace, Thomas Makinson Murray, was also blessed by Dr Ramsey.

The subject matter is the coats of arms of Jerusalem, Canterbury, York, Calcutta, Sydney, Melbourne and Wangarata.

A large open scroll, telling mostly historical, summarising the history of the cathedral building so far, and of its predecessor, was also blessed.

Following the receiving of the petition to dedicate the cathedral additions by the Bishop of Wangarata, the two processions proceeded to the church while the psalm, "I was glad when they said," was sung.

The trumpets then sounded and the Bishop, standing in the choir, said:

**THE ARCHBISHOP OF CANTEBURY**

An interview with the Archbishop of Canterbury, conducted by the Reverend Dana Kennedy in the U.S. last month, appears on page 3 of this issue.

It is regretted that further news reports of His Grace's first visit to Victoria and to Tasmania have had to be held over until next week.

The Archbishop's visits to Adelaide and Western Australia are taking place this week.

front of his throne, attended by the rector, canon and choir, from said to the Archbishop:

"My Lord's Grace of Canterbury, we welcome you to the Holy Trinity in the name of the Lord."

The congregation then said: "Amen" and bowed to the Archbishop.

The Archbishop was then escorted to his sedilia while the responsory, "A Great Father," was sung.

Then followed the suffrages, a prayer and Psalm 24.

The Archbishop of Shepparton, the Venérable G. D. Smith, read the lesson from St. John 14.

The hymn, "Our Father, by Whom All Things are Made," was sung before the Bishop of Wangarata dedicated the building additions.

During the singing of "Christ is Made of Purest Mary," the Archbishop's procession went to the eastern position of the altar for the setting of the Canterbury stone.

This he did and blessed the other fragments, the windows and the scroll.

"Praise, my soul, the King of Heaven," was sung as the Archbishop went to the pulpit and the others returned to their places.

Dr Ramsey preached on the Church built of living stones, having the heavenly quality in themselves, and in their built in relationships.

"Blessed be the God of Israel," was sung. Bishop McCall, then said the Archbishop said:

"Sir, it would be idle for us to ignore what is in all our hearts, and what we have coming as the one hundredth successor of St. Augustine and the present Incumbent of the cathedral, the Right Reverend John Ramsey, to which we are tied through our forefathers and the Holy Trinity Church, that above all bound together in Christ. I therefore ask Your Grace to give us your solemn blessing."

Following the blessing, the hymn, "Trumps of God," was sung as a call to Mission.

About a hundred people were inside the building, and twice that number outside where the service was held.

**PICNIC TEA**

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At a picnic tea in the grounds, under strings of coloured lights, the Archbishop was welcomed by representative people including the Mayor, Monaghan J. Hussey of the Roman Catholic church, and the Reverend R. J. Scrimgeour (Presbyterian) for the other communions.

The building of variegated pink and greyed granite is impressive, and is complete except for the tower, a project for the future.

The cost of this new section, together with memorials and other furnishings, is approximately £180,000. So far, about £150,000 has been received from all sources.

The Archbishop of Canterbury and Mrs Ramsey with the Bishop E. K. Leslie, at All Saints' College, Bathurst, on March 14, in the Dean Registrar, Miss Jean Purser.

## COLOURFUL WELCOME FOR DR RAMSEY IN BATHURST

FROM OUR OWN CORRESPONDENT

Bathurst, March 29

Brilliant sunshine, cheering crowds, colourful decorations and a spontaneous expression of friendliness welcomed the Archbishop of Canterbury when he visited Bathurst with Mrs Ramsey and his chaplain, the Reverend John Andrew, on March 14.

A special aircraft brought him, Mrs Ramsey and the Archbishop to the aerodrome where he was met by the Mayor, the Right Reverend E. K. Leslie and Mrs Leslie, and the Hon. Mr. E. W. Ellis, Premier of New South Wales.

The Archbishop, who was accompanied by the Bishop of Bathurst, the Right Reverend E. K. Leslie and Mrs Leslie, and the Hon. Mr. E. W. Ellis, Premier of New South Wales, was met by the Mayor, the Right Reverend E. K. Leslie and Mrs Leslie, and the Hon. Mr. E. W. Ellis, Premier of New South Wales.

Entering an open Rolls Royce limousine, the Archbishop and Mrs Ramsey were driven to Kelso Rectory where they first inspected the historic Holy Trinity Church, then had afternoon tea, fitting in a Press and television conference at the same time.

On entering Bathurst the visitors were met by contingents of pupils from Marsden School and All Saints' College and the All Saints' band.

Led by a motor cycle escort the children escorted His Grace in the limousine through the main streets of Bathurst, with hundreds of people lining the route.

The crowds were thickest in Church Street, near All Saints' Cathedral, which was decorated with banners and flags.

The cathedral which was decorated with the flag of the Church schools in New South Wales, the archbishop, with the clergy and synodmen of the diocese and had dinner with them.

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The Archbishop of Canterbury and Mrs Ramsey with the Bishop E. K.



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Miss W. A. WETHELL, B.A.  
Anmowth, N.W.S.W.

## THE CATECHISM . . .

By FRANCIS JOHN BRIERLEY

## THE SEVEN DEADLY SINS

THE answer to the three questions in the Catechism—"What are the seven deadly sins and godliness?" for 3500 years ago, did preaching and teaching say—first, that I should re-

member the sins, the pomp and vanity of this wicked world and of all the things that are in the flesh."

This first view, called the View of the Light, but he rebelled against God and tried to rebel against God's Hosts. The great Archangel, Michael, the Captain of God's Hosts, called together his warrior Angels and with his battery of "Who is like or can be compared to Satan, the Prince of Darkness he goes through the world seeking to turn men away from it for ever."

"All his works," The dictionary says, "the word," as an effort directed to an end."

The seven deadly sins are directed towards the Devil, the Prince of Darkness, away from God and His Love and Life and Light to himself and to the death and doom even as he himself is shut out.

The sin of the Envious spirit in a child who, having been punished for some fault, is then deprived of reward, quite deliberately sets out to do evil, to be shut out as he himself is shut out.

The sin of the Proud spirit, who, having been shut out from the joy and happiness it might have had.

The Devil seeks first to turn us from God Who is Love and the love of others of the Kingdom of Heaven Every Kingdom has its laws. The law of God is Love. The law of the Devil is the transgression of that law. "Whoever committeth sin," says St. John, "transgresseth the law for sin is the transgression of the law (of God)."

The law is the negation or denial of self; the law of love is, therefore, the law of self-sacrifice and self-denial. To put self to death is to transgress the law.

A man who transgresses the laws of his native land is put in prison and there he loses the privileges which are his by the virtue of his citizenship of the land.

If we transgress the laws of our native Kingdom, we must lose the privileges which are ours by virtue of our Baptism.

More than Life

If a man transgresses the ultimate law of the land and tries to keep his life, he loses more than his privileges; he loses his life, for he is executed as a traitor.

If we put self in the central position of our lives and minister to it, differing solely to its wishes, we transgress the ultimate law of God's Kingdom, for we refuse to deliver God's Hosts and put ourselves in His place.

For that, we must lose far more than our privileges; we must lose our spiritual life as traitors to our King.

The Devil directs all his efforts to turn men away from us to that point where we must lose our spiritual life as traitors to our King.

His methods are very subtle. He does not say, "Be ye zealous to make us so well-pleased, that we may be able to do all that we desire, we shall always see some reason or excuse for putting ourselves in the centre of our lives."

Shakespeare calls it selfishness, which means being affected with a selfishness to some one.

There are seven ways through which the Devil directs his efforts towards making us self-affected, consequently how easy they are called the Seven Deadly Sins, deadly because they lead through darkness to the ultimate death of our souls.

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fore, the transgressing of the law of God's Love.

An illustration may help us to see how the Devil directs his efforts towards making us self-affected, consequently how easy they are called the Seven Deadly Sins, deadly because they lead through darkness to the ultimate death of our souls.

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## ABBOTSLIGH WAHROONGA

School of England

For Girls

Both Day Girls and Boarders

are admitted.

Illustrated prospectus on application to the Headmistress.

Miss E. B. LUM.

## ALL SAINTS' COLLEGE BATHURST

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A boarding school for girls of England

Discipline of behaviour.

Spends about with extensive outdoor sports and games.

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Commercial and agricultural/pastoral courses available.

Protection on application to Headmistress.

## THE ARMIDALE SCHOOL ARMIDALE, N.S.W.

Boys are accepted for Professional, Commercial, and Agricultural Courses.

The School is the only one in the district.

Boys are accepted from 8 years and upwards.

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# BENDIGO WELCOME TO DR RAMSEY

## CITY HALL PACKED

FROM OUR OWN CORRESPONDENT

The Bendigo City Hall was packed to capacity by 800 people for a Church and civic welcome to the Archbishop of Canterbury on March 22.

Before the service, the Archbishop and his wife in England are involved with Europe.

It is right that we should look beyond our family and give welcome to the world.

His Grace said that it was not only in the capital cities that the strength of a nation was to be found.

Country areas, such as Bendigo, did much to make a nation strong — beyond estimate calculations.

### COUNTRYSIDE

Dr Ramsey said he had been a great experience for him to visit Australia, to consider even at such a dry time, and to witness what a wonderful agricultural country it was.

### "HARD TO DO"

There should be no separation among races because all men are made in the image of God. This may be easy to say but hard to do. We must all strive to do the best we could.

There was another great problem facing the world. There was a need for prosperous countries to help nations where there was poverty and hunger.

Dr Ramsey said that British Commonwealth was a wonderful thing. As a family of nations it had to maturity and deal in matters involving many countries.

"You in Australia find your self involved in the affairs of the world."

## THANKSGIVING IN BRUTHERN

FROM A BRUTHERN

Hundreds of Gipswald families have lived in the area since the savage bushfires of recent years. They are now celebrating Thanksgiving service in Bruthern on March 19.

The service, held in the flood-stricken manse, was to offer thanks for the town saved.

It was arranged, at the request of the townspeople, by the vicar, the Reverend Frank Lowe.

The Bishop of Gipswald, the Right Reverend Dr A. Garney, presided.

The lesson was read by the vicar, the Reverend Dr A. Garney, who is the vicar of the branch of the Red Cross, Mrs F. A. Lowe.

A collection was taken up for the Red Cross in appreciation of the work of the ladies of the fire.

## SUPPORT URGED FOR FIRE VICTIMS

The Australian Council of Churches on March 24 urged all Anglican, Protestant and Orthodox member churches to provide financial assistance to the victims of the recent bushfires in N.S.W. and Victoria.

The executive committee of the council, meeting in Sydney, carried a motion expressing sympathy for all who suffered such great losses in the fires.

It noted that a number of churches and community organisations had already launched appeals for the relief of bushfire victims and asked member churches throughout Australia to support these appeals in every way possible.

## QUIET DAY

Melbourne, March 29

The Associates of the Community of the Holy Spirit arranged their annual Quiet Day for March 27. It was held at St. John's Cathedral, and was conducted by the vicar.

The communion was celebrated at 9.45 a.m., and three addresses were given during the day. The first, on "Why," was by the vicar, the Rev. Canon Day ended with Evensong.

## BENDIGO M.U. FESTIVAL

FROM OUR OWN CORRESPONDENT

Bendigo, March 29

Mr R. W. Cheshire spoke of the need in today's world for correct communication at the annual Mothers' Union Festival in the Diocese of Bendigo on March 25.

So many words had taken on new meanings, especially for young people, that it was fitting that the special theme of the last M.U. Council year should be "Communication — God's Word."

In communication between people, said Mr Cheshire, there must be two-way traffic.

With children, this must be achieved at a very early age, long before speech takes over.

She spoke also of communication between husband and wife, with elderly folk and most importantly, with God through prayer, quiet time, reading and worship.

M.U. representatives came from all parishes in the diocese. There was a colourful parade of 14 banners at the morning service at which the Bishop of Bendigo presided.

## ORDINATION AT GRIFFITH

FROM OUR OWN CORRESPONDENT

Griffith, March 29

The Bishop of Riverina, the Right Reverend Dr A. Robinson, ordained Ernest Frederick King to the diaconate in the Church of St. John the Baptist in Griffith, who has the Martyr here as patron.

The Rector of All Saints, St. Kilda, the Reverend W. A. Bo, was, preached the sermon. The new dean has been appointed to the staff of the parish of Broken Hill.

March 25, the Feast of the Annunciation, was also the occasion of the Diocesan Women's Conference, which included meetings of the Mothers' Union and the Women's Auxiliary of A.M.

About 90 delegates from various parishes attended in the afternoon, Mrs Bowk spoke of her experiences in Assam.

## BISHOP OF HULL

ANGELIC NEWS SERVICE

London, March 29

The Venerable H. L. High, Archbishop of Bradford, has been appointed Bishop Suffragan of Hull in the Diocese of York in succession to the Right Reverend G. F. Towson, who retired last week on April 30.

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THURSDAY APRIL 1 1965

**CHURCH CALENDAR**  
April 4: Lent 5. Passion Sunday.

8.11 a.m.: DIVINE SERVICE — St. Paul's Cathedral, Melbourne, Victoria — Preacher, the Archbishop of Canterbury  
5.15 p.m.: SUNDAY SPECIAL — TWICE TOLD TALES (4) The Reverend Roger Bush.  
9.30 p.m.: PROFILE — a former Archbishop of Melbourne is interviewed by Bob Cornish and the Reverend J. Lewis Eiman.

## MADE IN







## ANGELICAN OF THE WEEK

## BOOK REVIEWS

## MORAL ORDER IN SHAKESPEARE

SPIRITUAL VALUES IN SHAKESPEARE, E. M. House, Abingdon Press, Pp.

HAVING often read of Shakespeare as "a devout Anglican" your reviewer was delighted with the Reverend E. M. House's masterly exposition of spiritual values in Shakespeare, which reveals the spiritual dramatist as an inspired moral teacher.

Verbed in the Geneva Bible and well acquainted with the Book of Common Prayer, the author of *Moral Order in Shakespeare* presents his plays for our entertainment but also reminds us of the moral law of God is the framework of the universe.

After an opening chapter on drama as "Religion's Prodigal Daughter," House deals with Hamlet (Indecision) Othello (Jealousy) (Ambition) Lear (Ingratitude) Richard III (Bad Intention) Julius Caesar (Good Intention) Merchant of Venice (Inhumanity) and The Tempest (Tragedy of Life).

The author has many wise things to say and when well, writing in an easy style with many touches of kindly humor.

Although Shakespeare never mentions "the gloom of evil deeds" through it all "the inebriated grandeur of the soul shines with unflinching glory."

The great dramatist never avoids "the smell of rottenness" in darkest corners "he makes the soul shine forth like a morning star."

Shakespeare has three assumptions, that individuals matter, that individuals are responsible and that they live amid a moral order.

House has but one criticism, that none of the "sage" has any power to "redeem."

Yet, Shakespeare's thinking

goes back to the Prophets of Israel making "the deepest truths of scripture glow with new brightness and integrity."

As an expert Scottish minister of spiritual values in Shakespeare tells you all you need to know about them and the Bible tells you all you can know about God."

It is fitting, therefore, that Shakespeare's culminating masterpiece, "The Tempest," was completed in 1611, the year in which the A.V. Bible was published.

Shakespeare, concludes House, "is not the Gospel but is never far from the eternal virtues."

The book, a paperback, is well printed and contains indexes of quotations, persons and subjects and may be well recommended to the Shakespeare scholar, Bible student and general reader.

Considering the wealth of information supplied, the book is most reasonable.

E.H.

## READINGS FROM BUNYAN

LENT WITH PILGRIM'S PROGRESS, John, Columbia, Newbury, Pp. 128.

There is no limit to the imagination of some people. The Precursor of Southwark, Cathedral, has not only read the Pilgrim's Progress for every day in Lent, but also has read it in an abridged and arranged version of the famous classic.

But what more astute reading could there be for Lent? Despite that, there have been written nearly three hundred new versions of it, an extraordinary degree utterly relevant to the present day.

It is full of sound instructions in the things of God and firmly rooted in Scripture.

A treat for oneself; an excellent gift for others. —A.J.G.

## MEDITATION

THE CROSS COMPLETES US, Stephen, Newbury, Pp. 128.

This is a meditation on the Seven Words from the Cross. The reputation which Bishop Bayne enjoys as the Anglican communion impels one to read this book.

Perhaps the point should be made that there is not a series of sermons, and certainly it should be understood that they are not intended to be "source material" from which clergy are to draw their own sermon preparation.

The author seems to be thinking aloud. There is something intimate and therefore attractive in these comments. They are just addressed to the person who is unsatisfied.

Having said this, they are not unsatisfying. We may be permitted to say that it is not as though the author has missed the point of it all. They are trivial and therefore attractive.

That is not altogether a criticism. No doubt we all fall short of fully understanding the Cross and perhaps this book is one which is sufficient to put what we are understanding we have words?

A.J.G.

## INDUSTRY HELPS BUILDING

Anglican House, 100, London, March 8

Gifts from industry have provided more than £100 towards the £200,000 goal of the Bishop of London's 1965 fundraising campaign, and have provided the beginning of new housing projects. Individual contributions since the appeal began in January have brought the total so far received to £36,240.

Many of the gifts which have been started are a clergy house at Fairfield, Epsom, a church at Dorking, a new hall, a clergy house at Dines, a new hall at Dorking, and a new hall at a church at Norton, Shropshire.

A.J.G.

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Our Anglican of the Week is the Reverend Manasses Kuria, Archdeacon-designate of Eldoret, Kenya, who leaves Australia on April 6 to return home after ten months as assistant to the Rector of S. Clement's, Mowman, Diocese of Sydney.

Mr Kuria passed through his appointment as Archdeacon of Eldoret, an archdiocese which probably has as large a proportion of European farmers and business people as has any part of East Africa. His experience in Australia should stand him in good stead.

## CHRISTIAN FOUNDATIONS

CALLED TO SERVE, Michael Green, Hodder and Stoughton, Pp. 94, 5s. 6d.

PETER BRADY E.A. Meyer, Hodder and Stoughton, Pp. 95, 5s. 6d.

Mr Green has been frequently stated by many eminent authorities that the truth in Anglicanism is not found in the middle but in the extremes. For this reason, these further slim volumes in this series of "Christian Foundations" are welcome. Anglicans need to know what Evangelicals as well as Catholics believe.

Naturally, with material having to be concentrated into something less than a hundred pages, justice is not given to the whole aspects of the subject treated. There are omissions, and sometimes over-simplifications. There is not always that dialogue with differing viewpoints, but these must be accepted in such brief inexpensive works.

The Registrar of the London College of Divinity writes to the Ministry in the Church. This is an explosive subject — but one which must be tackled if union moves are to proceed at any depth. Green, I consider, presents his case fairly. On practical levels he realises that distortion, if not disaster, comes when it is forgotten that the minister is called to serve. He is Christ's representative.

His arguments on Apostolic Succession and the sacrificial priesthood deserve close disputation and lead without doubt to Anglican he who rejected.

He advocates strongly an episcopate which is not a function of chief pastor, over-seeing and teaching, but people are reminded: a priesthood where "no man can reach without departing and lead without abasing, a man who is prepared to suffer with them and not to 'discipline' a discipline which empowers men in their secular call."

In his volume "After Death," the Vice-Principal of Clifton Theological College, Bristol, writes that the Anglican Church has been written on a segment of the truth of immortality. But he is worried. He discusses the "sure and certain hope" which is ours in Christ.

The delegation, which made close study of the churches of that country, recommended among other things that there might well be room for an African missionary in Papua/New Guinea who would work primarily among the youth of that country.

On his return to Australia, Mr Kuria took up his duties, under an arrangement with the Church Missionary Society, the Bishop of Nakuru and the Rector of S. Clement's, Mowman, the Reverend R. Bonford. During the last ten months Mr Kuria has had opportunity to visit, take services and deputations and preach in New South Wales.

When asked about his experience in Australia, Mr Kuria said: "I have discovered that the problems in Australia are very similar to those in Africa. People's excuses for not going to church are always the same. Young people are very similar to those in Africa. They do not respect for their elders then do their Australian brothers and sisters — though I must say that the young people here have always been most polite to me."

On being asked what message he would leave with the Church in Australia, Mr Kuria said: "I would like to say two things to the Church in Australia. The first is this: cooperate more with your brothers and sisters who are of the Anglican communion in Australia and with those of other denominations; and second, don't forget that Africa is a missionary area, too; there are many people in Australia who do not believe and who have yet to be reached for Christ; every Christian must be a missionary."

Mr Kuria returns to the Diocese of Nakuru in Kenya to take

## GERMAN CHURCHMAN AT VATICAN

ECUMENICAL PRESS SERVICE

Geneva, March 29 — Dr. Kurt Schaff, president of the Council of the Evangelical Church in Germany, was received this 9th in Rome by Cardinal Bea, head of the Vatican Secretariat for Christian Unity. The two church leaders had a 20-minute conversation



## PECA EXECUTIVE COUNCIL MEETS

### ACTION ON RACE AND CURRENT BUDGET

ANGLICAN NEWS SERVICE

Washington, March 29

At its annual meeting last month the Executive Council of the Protestant Episcopal Church in the U.S.A. adopted a resolution requesting the House of Bishops to place previously upon the participation of Episcopal clergy in projects supported directly or indirectly by the Church.

On December 9, the council had adopted a proviso to its Church and Race Fund appeal resolution which stated that no Episcopal priest could be sent to a diocese in connection with a project supported by this fund unless he first obtained the consent of the diocesan bishop.

Present at its first meeting, the Presiding Bishop, the Right Reverend L.E. Hines, asked for a special open order of business to "examine, reconsider and clarify" the above qualification. Reporters and photographers crowded the meeting room to obtain firsthand coverage.

Since the December meeting more than 75 letters, notes and memorials had been received by the president and secretary of the council from bishops, standing committees, church members and laymen. The diocesan conventions disturbed by the qualification council had adopted.

Bishop Hines expressed the view that "more background may be advisable and wide" and that there could be "some conflict with the House of Bishops statement on Civilian Obedience and the General Convention action with respect to the National Council of Churches."

The General Convention of the Church voted to continue its support of the N.C.C.C. One council member also pointed out that the qualifying clause went beyond the provisions of the Canons of General Convention which require the licence of a bishop for ministers who have authority to perform sacraments.

Following a thorough presentation, discussion and debate, the council adopted these resolutions:

The first stated that Executive Council officers engaged in carrying out the racial programs must obtain the consent of the Bishop into whose diocese they are going.

**RACE RESOLUTION**

When they take on a diocese on interdenominational programs, they are requested to consult with and advise the bishop concerning the program and their participation.

The same procedure will be followed by the Executive Council in situations involving conflict of interest (not officers of council) participating in programs of other denominations or agencies to the extent that their participation is known.

The second resolution established a Church and Race Fund for 1965 and estimated an appeal for 100,000 dollars.

The third resolution affirmed the Executive Council of the N.C.C.C. and of the House of Bishops of the Religion and Race and of the Ministry Committee.

It also committed itself to give priority to the House of Bishops on Religion and Race and an additional 20,000 dollars for the Ministry Committee.

This money will come from the Church and Race Fund if it becomes available.

In adopting a record book for the Executive Council for 1965, the council was commended for their increased financial support of the House of Bishops.

For 1965, total 12,000 dollars, plus 12,000 dollars, totaling 12,200 dollars, for the largest amount of estimated receipts in this budget. An additional

## LONDON REPORT

### CHURCH TO BE UNDERGROUND

ANGLICAN NEWS SERVICE

London, March 22

The church in London airport for the use of the Anglican, Roman Catholic and Free Churches is to be built underground. This will help the Church of England to avoid the stigma of being an aircraft.

Mr. Frederick Gibbert, the architect, said last week that it was also felt that any form of church building had been swamped by environment of the airport and that it was inevitable that it would be insignificant.

The church, with seating for between 150 and 200, is designed to serve passengers passing through the airport as well as people who work there.

It has been sited near the passenger buildings and its preliminary estimate will cost £100,000.

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## CHURCHMEN

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## COMMITTEE OF CONCERN

ANGLICAN NEWS SERVICE

New York, March 22

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## NEW TASKS FOR MINISTRY

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## CLERGY'S DEMAND

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