

THE ANGLICAN

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THE CHRISTMAS BOWL IS FOR £250,000 THIS YEAR

HUMAN NEED EXPANDING IN MANY LANDS

This year's Christmas Bowl appeal seeks at least £250,000 for overseas aid and development and refugee care programmes.

Churchpeople throughout the country are asked to share their resources with the hungry and homeless in many lands.

The Christmas Bowl is the annual appeal of the Inter-Church Aid, Refugee and World Service Division of the Australian Council of Churches.

Traditionally this began at the Christmas dinner table where an amount of money, equal in value to the food one eats, is placed in an empty bowl.

The Prime, the Most Reverend H. R. Gough, commends the appeal in the following message, warmly commending the members of the Church of Eng-

land in Australia the Inter-Church Aid appeal for 1966 arranged under the auspices of the A.C.C.

"Churchpeople should be foremost in active support of this appeal and I hope that once again they will respond with great generosity as they have done in the past."

"The needs of the people of

Asia and Africa increase with the passing years and we must all do what we can to take our share in bearing one another's burdens."

In particular, I commend the Christmas Bowl appeal and hope that in the happiness of this Christmas season we may experience the joy that comes from knowing that through our gifts others have been made happy."

The £250,000 target is £50,000 more than the council has received for its overseas aid programme this year.

The general secretary, the Reverend H. L. Perkins, said this week that Australian churches had provided more than £100,000 for overseas aid through the council in the last five years.

Nevertheless the churches must renew their efforts to relieve human need and combat the economic and social ills of mankind.

The expanded programme for next year covers the care and rehabilitation of refugees and the resettlement of refugees in Australia, finance for agricultural equipment in Asia, for



Although Inter-Church Aid is still concerned with European refugees, the aftermath of the 1939-1945 war, this year there is a new problem. This Viet Name family is typical of the 600,000 homeless people in that country. There are expected to be almost 1,000,000 by the beginning of 1966. They are existing on a small amount of rice supplied daily by the government and help given by Church World Service, the American arm of Inter-Church Aid.

primary and tertiary education programmes in Asia and Africa, medical and social welfare projects and emergency relief measures.

It provides large amounts to send to Asia and the Pacific Australian teachers, tradesmen, doctors and nurses; and for the resettlement of overseas refugees in this country.

The council has allocated £12,000 for its own overseas personnel programme and at least £3,500 to the Overseas Service Bureau.

£21,000 is allocated to the settlement of refugees from Asia, the Middle East and Europe.

RESETTLEMENT

The council maintains a full staff of fifty refugee officers to arrange for the care, resettlement and integration into the country of these people.

As well the Christmas Bowl Appeal will provide assistance to more than seventy projects in thirty countries.

These include programmes for education in Africa, tuberculosis control in Indonesia, artificial limbs for Korean children, training village leaders in Fiji, and loans to farmers in Thailand and Pakistan to enable them to buy better farm tools and modern agricultural equipment.

Of the total sought, £63,000 will be spent on international programmes; £56,700 in Africa, £24,000 in Asia and £49,000 on refugee and aid services in Australia.

The background to the continuing expansion of the Christmas Bowl appeal lies in the fact that two billion people, or two-thirds of the world population, live in areas where people generally are undernourished.

Half of these people are crippled by hunger, if not daily, at least with recurring regularity.

In these areas the population is growing so rapidly that the increase in agricultural production is not keeping pace with the growing demands for food.

Production is further hampered by political instability and natural disasters.

DIFFERENT NEEDS

Food, although the key issue, is not the only need. For economic development, production must be industrial as well as agricultural.

This leads to the need for health, education, and community development programmes.

In all countries, whether rich or poor, there is a quest for a means to life that, when unfulfilled, brings disillusion and despair. A.C.C. money helps with theological training and churches.

The council will spend the Christmas Bowl money helping to meet human need wherever it can.

Donations may be handed in at your parish church or sent to the State secretaries for Inter-Church Aid.

MATCHBOXES FOR CHRISTMAS

"Hundreds of pounds from Christmas Matchboxes helped the needy of the world through last year's Christmas Bowl Appeal," said the Reverend Robert Spracklett, N.S.W. Secretary for Inter-Church Aid, this week. "This year Christmas Matchboxes will help to train teachers, farmers, nurses, leaders, social workers and teachers, to provide seeds, tools, medical supplies, powdered milk, school books and pencils in Asia and Africa," he said.

"Cover a matchbox with Christmas wrapping paper, fill it with your change and give it through your local church or send it to the Christmas Bowl, 511 Kent Street, Sydney. You can send a little in every week, of need through your worldly's Christmas Matchbox," he said.

CHRISTMAS GREETINGS

The Editor and Staff wish all readers of "The Anglican" a Holy and Happy Christmas and thank them for the most encouraging support given during the year. The next issue of the paper will appear on January 6.



Two programmes from St. John's Cathedral, Brisbane, will be seen on A.B.C. Television on Christmas Day. There will be a Eucharist at 11 a.m. at which the Archbishop, the Most Reverend Philip Strong, will preach. Christmas Music at 5.25 p.m. will be introduced by the Dean, the Very Reverend William Baddeley. Robert Broughes will conduct the choir which will be accompanied by a string orchestra. With the Boys' Choir Brother William, S.S.F., will sing a Christmas Carol he has composed. Here the Dean is seen with the Boys' Choir during a rehearsal.

Faces of people . . .

Eyes,
shadowed and bleak,
looking back to Hong Kong
to a damp, back-alley shelter
of the Warthai slum;
thirsting eyes
of the emaciated,
destitute in Calcutta
in Mother Teresa's Home;
veiled eyes
of writhing men
who rub their stomachs
and stare at compassion.

The discovery of anguish
in ourselves
at every precarious dance,
at every darkness of illiteracy,
every Hell of hate,
of fear,
of corruption.

And
the inextinguishable
poignancy
of involvement:

That we are confronted
by the Agents of God
not completed in Gogehia,
but continents
in its outpouring:
that

Calvary is implicit
in God's presence here,
in His own world,
where our melancholy
allows

the vicious circle
of hunger, ignorance and disease
to confound our brothers' lives.

Yet, I saw one
who gave me hope
for myself:
One of four hundred,
silver-boarded,
from the icy land
beyond the Great Wall,
To him
I gave the warmth
of my hand:

Patient, at the dockside,
engaging meagre parcels,
precious garments
and household gods
that were his yesterday's life.

And
one last time
carefully wrapped
in a bag of cloth.

Across the customs table
this wealth
was strewn . . .

A thousand seeds,
a scattering of green and white,
yellow and brown:

"Seed".

He said:
"So that we can grow our food
and start again."

And I vept a little
and said:

"For these
you shall have fresh seeds:
seeds of our compassion,
through the charity
of God."

—LINDSAY M. HOWELL.

MINISTER OF CHURCHILL COMMISSIONED

FOUR CHURCHES CO-OPERATE

FROM A CORRESPONDENT

Morwell, December 20

At a special service held in S. Luke's Methodist Church, Morwell, in the Diocese of Gippsland, on December 3, the Reverend P. K. Arch was commissioned as Minister of Churchill, on behalf of four co-operating churches, Anglican, Presbyterian, Methodist, and Churches of Christ.

Mr Arch was formerly the Vicar of the Anglican Parish of Kaniwa, in the Diocese of Ballarat, and took up his new duties during November.

A graduate of Selwyn College, Cambridge, he worked for some time in different kinds of parishes in Grimsby, England, and served with the Forces in Korea.

Before taking up his present appointment, he had served for some three years in the Diocese of North Queensland and for about the same period at Kaniwa. The commissioning service was conducted by representatives of

the four churches, the Bishop of Gippsland being the preacher, and the Chairman of the Grace Land Methodist District, the Reverend D. W. Ristrom, affording the actual commissioning.

The order of service for this occasion was specially prepared for the purpose, and incorporated features distinctive of the traditions of the Churches concerned.

Bishop Gurnsey said that the co-operative ministry at Churchill, along with similar experiments elsewhere, were part of "our response to the movement of the one Holy Spirit."

He is calling us to repair the damage to the one Church by Christians of earlier centuries.

"We are not to blame for what they did, but we are to blame if we passively accept the situation, still more if we justify its continuance, and still more if we add to its malignancy by pride and prejudice."

The bishop said he thought the plan at Churchill was unique but he hoped it would not long remain so.

There was a great responsibility for building wisely, "not adding another makeshift building to the disorderly shantytown of Christendom."

There was a wonderful opportunity for "an untrammelled approach in the Churchill campaign" — untrammelled by rival buildings and rival organisations and rival ministries.

ADVENTURE

"In those activities in which we feel obliged (because of our responsibility to our brethren in our own churches) to conduct separately, ought it not to be possible that we pray another? This one we can be present with this another in spirit, even across denominational barriers."

It was, in the New Delhi phrase, "a responsible adventure." "Responsible to the truth as it is in Jesus; to that truth which has been revealed to us, and to which we have been revealed to others; adventurous because that we may show truth and love and live in unexpected action."

The Church wanted to serve every man, woman and child in Churchill.

It must be remembered, however, that the only loving service will automatically and painlessly win the hearts and minds and will of ourselves and our fellow-men to the obedience of Christ.

"There is a stumbling block that all of us try to dodge —

the call to sacrifice, to make the will of God and not our wills the centre of our lives. "The Cross that means salvation also means a cross. The ministry is a prophetic one, and so is a part of its message."

A brochure just published, "Churches in Co-operation", gives the latest details of the Churchill plan. It is available in quantities of 10 for 50 from either the secretary, Rev. D. W. Ristrom, 3 Mill Road, Traralgon, or the Ven. J. A. Kelly, 9 Latrobe Road, Morwell, Victoria.

B.S.L. FESTAL EVENSONG

FROM A CORRESPONDENT

Melbourne, December 20

In a little wooden building out from Geelong, Victoria, on Sunday morning, December 12, a priest aged to frail whiteness in the service of his Church robed just outside the porch — because there was no vestry.

With two lighted white flickers in the draught and two blossoms of humble flowers, he stood in white vestments to give a train of other priests, moved to the sanctuary of a great city church.

He spoke of the need for more men and women to do the work of the Church. He told of the young Eucharist priest, severely by a boy who didn't have any robes. Then, the choir, but a man played with deep feeling a tiny, sad song, the congregation sang fervently.

God's family, where a baby in a basket gurgled sweetly at a grand old who found it difficult to kneel.

In the evening of that same

FIELD OFFICER FOR EDUCATION

The Canberra and Geelong Diocesan Christian Education Office is to be reorganised in the new year. Bishop Warren will undertake the overall supervision of education in the diocese. Full use will be made of the staff of the Anglican Education Committee, and committees will continue to advise Bishop Warren and plan with him the steps to be taken locally.

It is expected that a Field Officer will shortly be appointed to assist in education. This special responsibility for work amongst young people. This is in line with the programme outlined for the Diocesan Centenary Appeal, and is a direct result of its success so far.

At the same time, it is earnestly hoped that a full-time education officer can be appointed in the next year or two.

This will depend, however, upon the necessary capital funds for his indowment becoming available.

Rev. Helen Dewhirst, who has given such sterling service to the diocese, and particularly to Christian Education and the Y.A.E., over the past twelve years, is leaving to be married in January.

ORDINATION IN KUCHING

FROM OUR OWN CORRESPONDENT

Kuching, December 20. The Bishop of Kuching, the Right Reverend Nicholas Allenby, S.S.M., ordained the Reverend Bernard Chai Kwong and the Reverend John Singapore to the priesthood in St. Columba's Church, Kuching, on December 15.



—The Lewin, p. 10.

At the commissioning of the Minister for Churchill at Morwell, Victoria, on December 3. Left to right: the Reverend D. Howard, Moderator of the Latrobe Valley Presbytery; the Bishop of Gippsland, the Right Reverend D. A. Gurnsey; the Reverend F. K. Arch; Mr. D. Smith, Home Missions secretary of the Churches of Christ in Victoria; and the Reverend D. W. Ristrom, chairman of the Gippsland Methodist District.

CLERGY RETREAT IN WILLOCHRA

FROM OUR OWN CORRESPONDENT

Gladstone, December 20

The Prior of the Society of the Sacred Mission, Fathers, Fr. John Lewis, S.S.M., conducted a retreat for clergy during the first week of Advent.

All except two of the diocesan clergy, including the Bishop, were able to be present and they were joined by three others from the Diocese of Adelaide.

The retreat took place at the Diocesan Centre, at the foot of Mt Remarkable, a location well away from "civilisation." It was thought interesting that Fr. Lewis had come from Mt. Lofy to Mt. Remarkable to assist us to Mt. Zion!

Fr. Lewis' theme for his address was Meditation, and they were listened to with examples of meditation, based on several incidents in the life of Jesus, the parable of the Good Samaritan, and St. Paul's analogy of the Church and the body.

Services and meditations were held in a temporary chapel, but were conducted with full dignity and reverence. Silence was observed from the first to the final address, and then followed the final evening of "shop talk."

This was the first clergy retreat held in the diocese for many years. Judging by its reception it is the first of an annual series.



The Bishop in Polynesia, the Right Reverend J. C. Voelcker, with the three former students of S. John's Polynesian College, Suva, whom he addressed in the discourse in Holy Trinity Cathedral, Suva, on November 20. Left to right: the Reverend Sofia Pincumpong, Villavasa, Hala 'api 'api, both of Tonga, the Bishop and John Sahayam, an Indian from Fiji.

Mr Paul Baylis.

warden of an International Students Hostel and latterly as an executive in training at the C.M.M. Institute. In this recent position, Mr. Baylis has assisted with Life and at Fellowship House.

Much of Mr. Baylis' time will be devoted to a leadership training programme for the senior I.S.C.F. members. Training Conferences are held continuously throughout the year in the city and country on a regional basis to cater for the 240 I.S.C.F. groups throughout N.S.W.

The Reverend John Sahayam singing the Gospel at his ordination to the diaconate at Suva on November 20. The Reverend Edward Sultramsi (back, in camera) officiating at the occasional sermon and was also sub-deacon.

THE ANGLICAN

Incorporating the Church Messenger

THURSDAY DECEMBER 29

BLESSED ARE THE PEACEMAKERS

The path of the restorer of peace has never been an easy one. Self seeking and vested interests are so hard to erode from the mind of man, indeed, apart from the message of Christmas, "peace" can have little meaning unless it be regarded as the absence of strife and not the peace which the Christian Gospel proclaims.

Peace does not mean the end of all our striving; Joy does not mean the drying of our tears; Peace is the power which leads to words arising Up to the light where God himself appears.

So wrote G. A. Studdert-Kennedy, and as Christmas comes round with its message of love poured out on suffering humanity we see that he spoke truly. We grow almost used to reading and hearing of strife in the world around us, and thinking men ask: "What of the message of the angels? 'Peace' on earth? What has happened? Has it fallen on deaf ears?"

These are natural questions to ask, but we think God and we are concerned here with the supernatural. Peace among men is one of the fruits of the Spirit of Christ, and because it is from Him nothing can take it away. The world round which he was born was a world seething with strife of nearly every kind. There was strife between nations; strife between classes; strife between religious parties. And into that world he came bearing the everlasting Gospel of Peace.

What then is this "peace" for which we rejoice at Christmas? The angels tell us that it is peace to the question "what does the word mean?" Does it mean simply absence of war? That would be a very mean description of a very wonderful thing. "Real" peace is very difficult to define, but perhaps we come nearest to understand it by pondering the word "harmony". True peace is the right harmonious relationship between God and man — and through that relationship a right harmonious relationship between man and his fellow men.

Why then do we have strife? Because of our imperfections — because of our sinfulness and our selfishness. But the peace which we celebrate as Christmas remains steadfast because it is rooted in the love of God for us — because it is rooted not in the imperfections which do not depend on God. If that is so, since it does not depend on us but on Him we can see that strife does not, strictly cannot, destroy it.

For the man who would obey the Lord's command to spread abroad in the hearts of men this true love of peace the way is not easy. Peace making is a chancy business, and it is not always wise to discharge in that warfare so long as life itself lasts. So to present the principle of the love of God to those at variance with another must ever be his aim — and that, whether they will hear or whether they will forbear.

As he pondered the unsettled state of the world today, as he meditated on the danger of losing heart, "men's hearts failing them for fear of what is coming on the earth." It is then that we need most to hold on to the message of Christmas in an objective message which does not depend on the world's whims and fancies — an objective message which is based on God Himself. Because God is Love, therefore love lasts, and the message of love flows from it last to too. Everything else can and will pass away but not that. Therefore, we can take hope — we can renew our hope. There is no need for us to worry. There is no need to be in a state of constant fear of some of our fellow men make things difficult for us.

The Love of God is far and away the greatest thing in the world, and away the greatest power in the world, and the greatest reality too. But like so many other things in the Christian life it is not given in order to be treated as a personal possession. It is only seen at its best when it flows from us to others. And if the way of the peacemaker is still hard, was it not so from the beginning?

ANOTHER RECAPITULATION

The Authorized version contains a story of the birth of Christ in terms most meek of date, because it was the first version we ever heard, and it's the one we are accustomed to. It is doubtful whether many of our own people in Australia's population will hear that story in churches or elsewhere. The rest have a hazy idea of what it was all about; but they do not relate it to 1965.

Radio listeners in the United States may hear throughout Christmas Day this year, instead of ordinary secular news, a series of newscasts on the first Christmas Day in the current idiom of radio news reports, over Station 38.2. It is an imaginative programme, notably based historically, with considerable dramatic force.

"Everything which touches the life of the peace is the concern of the Christian."

—Dr Geoffrey Fisher

Is This The Horne Of A Real Dilemma?

"Churches no longer matter very much to most Australians. Private surveys suggest that the majority of Australian Christians will admit to not having any religious belief."

So says Mr Horne's observations, the Church is not in any danger of being irrelevant. He comments to see that in our individual spheres of influence and example is how it has achieved the prestige of a hard-baked and has been brought up-to-date in the process.

Does Mr Horne mean that Christianity does not "matter very much" in Australia today? The linked sentences suggest that is his belief.

There is, of course, no lack of evidence to support this opinion. Only a few of us have heard how troubled a big retail store chain is about a plague of dishonesty, by drivers concerned with its deliveries. Involuntarily, we are tempted to cover up large-scale deliveries. But even more and customers some big retailers say they are being robbed of thousands of dollars.

Then, the spokesman for a large, openly admitted, recently closed its two biggest branches, complains that some customers feel no consequences of their actions to settle their bills. They take advantage of the fact that because the doors have closed on the store where the goods are sold, they are not liable to pay.

These examples show that the Christian principle enshrined in the words "Do not steal, do not covet," has no moral force for many Australians. And it is worth noting that the same comments which are also made by some of our own.

Yet I still don't believe that Christmas is irrelevant. It is the declining influence on personal lives that Mr Horne's observations are based on. It is the fact that the extension beyond the Royal Christmas celebration, which some had originally intended to see, also suggests that no greater social and moral dangers are envisaged from the later trading. Certainly it is not a decision by the State Government to postpone the trading of some hours until after Christmas.

While it is true, alas, that

many communicants do not go to church, and that many of them are Eastern and perhaps two or three other occasions during the year, there is also evidence that stewardship campaigns and other forms of giving by Australians are increasing congregations in numerous parishes.

In spite of Mr Horne's observations, the Church is not in any danger of being irrelevant. He comments to see that in our individual spheres of influence and example is how it has achieved the prestige of a hard-baked and has been brought up-to-date in the process.

Mr Horne, by his writing and his television appearances, is doing a great deal to help the Church on the Horne of a dilemma.

Drinking Parties Watched

In Melbourne where I have been, there is a special watch this week before Christmas, the police have been carrying out a practical patrol to protect other road-users from the menace of motorists' interference with the festive season "as a time to drink and drive" is not really going to drive carelessly or dangerously.

The Victorian police, from December 16 to Christmas Eve, are driving a special watch on the police parties, which are customarily held in the homes of the police officers, which are customarily held in the homes of the police officers, which are customarily held in the homes of the police officers.

It is not surprising that many children (including those from higher social homes) might well be encouraged to drink and drive, as some of the money normally spent on Christmas gifts is being spent on amusement at this season which should be diverted to help needy overseas children.

It is interesting, incidentally, to note that the police are to be seen in the devices produced this Christmas. It is to be hoped that the vigorous protests made out that some in the police force, some in the police force, some in the police force.

In Victoria from February 1 to 10 p.m., hold trading hours. It is to be hoped that the vigorous protests made out that some in the police force, some in the police force, some in the police force.

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WHAT YOUR MONEY WILL DO

To assist people giving to the Christmas Bowl appeal of the Australian Council of Churches, the council's Inter-Church Aid Division has prepared a list of what specific amounts of money can achieve:

£100: takes a boy or girl from a Middle East refugee camp to a boarding school in England; £100: takes a boy or girl from a boarding school in England; £100: takes a boy or girl from a boarding school in England.

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ONE MINUTE

SERMON

EXPULSION IN THE CHURCH

Read I Cor. 5:19-13

In an earlier letter, which has been lost to us, Paul wrote to the Corinthians the Corinthians to tolerate even the presence of a man who was not a Christian. He does not mean that Christians cannot mingle with worldly men, but that they should not tolerate a man who was not a Christian. He does not mean that Christians cannot mingle with worldly men, but that they should not tolerate a man who was not a Christian.

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Is Too Much Being Spent On Toys?

It's fun at this time of the year to see the children of youth by visiting a toy shop or two, although one can be tempted to buy more than a grandparent rather than as a parent from whom much more is expected).

That Scrooge-like reflection rises from the expensiveness of the toys this Christmas comes to mind. I am sure, as I think that "keeping up with the Joneses" and an understandable desire to display a child to do so, a family budget is not burdened at this time.

Yet many children (including those from higher social homes) might well be encouraged to drink and drive, as some of the money normally spent on Christmas gifts is being spent on amusement at this season which should be diverted to help needy overseas children.

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INTER-RACIAL SCHOOL IN KENYA

By NANCY LAWRENCE, W.C.C. INFORMATION DEPARTMENT

ONE of the most exciting ventures in inter-racial schooling anywhere in the world is taking place on the palm-fringed shores of the busy East African port of Mombasa. S. Augustine's Preparatory School, housed in a modern white building, has a combined enrolment of 200 boarding and day students (aged six to thirteen) composed of African, Indian, Portuguese, Europeans, North Americans, Arabs and Asian Christians, Muslims, Hindus, Sikhs and Sochetinos.

Although in theory all Kenya schools are inter-racial, in practice high schools face make this an unattainable ideal for most and none has so inclusive a student body as S. Augustine's.

The school's authorities have been able to keep its boarding and tuition fees down to £90 a year (about half what is charged by similar schools) while maintaining high academic standards because of the aid received from churches around the world channelled through the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches.

This has been accomplished first through aid to purchase the site and erect the buildings, and continues now through the device of a bursary fund which subsidises up to five-thirds of the total fees for pupils who require it. Help is specially given to the children of low-paid African clergy.

FACING CRISIS

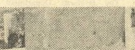
S. Augustine's, which in its four years of existence has set a pattern for primary schooling all over East Africa, faces a crisis in continuing such aid.

The school grows, but the buildings are incomplete and the boarding accommodation inadequate.

An initial fund of £22,000 allocated by the W.C.C. is exhausted and another £10,000 is required. The bursary fund is also exhausted and a further £12,000 is needed to continue this help through the next three or four years.

S. Augustine's, and other inter-racial schools, are confident with aid from the government, which is already paying forty per cent of faculty salaries, most parents will be able to take on this additional responsibility.

The importance of the period immediately ahead was stressed recently by the Reverend F. Ronald Dean, secretary for the Christian Churches' Educational Association, an agency of



As a result, the student bodies are predominantly European and the Africans often feel like outsiders.

Apart from its contribution to racial understanding, S. Augustine's, in providing top-level academic training for its pupils, is fulfilling a function which government leaders stress as one of the most important facing the nation today.

Although sixty per cent of Kenya's children are enrolled in primary schools (in some places the figure is as high as eighty-five per cent.), the quality of the education is low in most areas. At the same time only seven per cent, of all primary school children continue to attend beyond that standard.

An edition appeal letter from the school pointed out that "no greater help can be given to a young country than to show its children how to live and work together in Christian harmony."

Christian churches around the world are being asked to give this help by contributing to the work of the school through the Ecumenical Programme for Emergency Action in Africa of the World Council of Churches.

The African churches estimate they will need 200,000 additional teachers by 1970. Inter-Church Aid will provide £5,000 member churches of the Kenya Christian Council.

He noted especially that the high cost of primary boarding schools in most African schools means that few Africans can afford to attend them.

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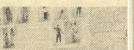
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"MESSIAH" GUIDE

(Continued from page 6)

conducted by Karl Richter and titled *Das Messias* (the article is necessary in German) and such times when our pleasant dreams

about the glories of the English choral tradition are shattered, and this is one of those rare times.

Listen, if you will, to the absolute case with which the Munich choir sings the runs in "Halo ye in easy," or listen to the delicate precision of the choir's *staccato* in the runs in the already-favoured "All ye who sleep." I listen to "Hallelujah" where the choir—a mere half the size of that used by Beethoven—builds a climax that is nothing short of thrilling.

Not only is the choir a triumph, but the orchestra—under a maestro conducted impressively by Hedwig Bilgram—is a masterpiece of Handelian interpretation.

It must be remembered that Handel was originally German and retained many German characteristics throughout his life and work. The Germans have really as much claim to him as we. The English, Karl Richter has claimed *Messiah* and has presented it as a Handel oratorio, not as a British institution with all the trappings that 200 years of English tradition have given it.

Gundlach Janowitz, the soprano, presents with her superlative voice a devotional, precise and a characteristically Germanic tenderness.

The alto, Margu Hoeflein, brings her vibrant voice to this recording with an accuracy and a clarity of complex phrasing and control.

German, it seems, lends itself admirably to *Messiah* and this translation by Sherman and Soltan, published by Peters in 1939, has been chosen as the very musical manner. *Messiah* was first presented in Germany in 1772 and was warmly received at that occasion by Michael Arne.

The tenor was the tenor who, according to Handel, first gave a clear, sharp and impressively controlled performance.

phrasing, in particular on the word *erhaben* (exalted) shows a rare intelligence and musical ship.

Frantz Kraus, the bass, has a harsh and heavy-voiced voice but he uses it with remarkable precision and control.

Trumpeters come and go and usually manage to fit *Messiah* into their repertoire; this recording should cause most of them to re-examine their performances. Maurice Andre is a master of purity and accuracy and brings to not only "The trumpet shall sound," but the music of the trumpet, a rare standard in brass playing.

This version is almost complete, it omits "Let us break their bonds" and three of the conventional cuts from Part Third. The last section, however, has of "Their sound is gone out" as Handel did himself up to the 1754 Founding performance when he instituted the choral version.

This three-record set is issued with "as usual" D.C. quality with the text in German (no anybody really need a translation) in a box bearing a reproduction of a Boult.

For a work on a grand scale, this recording is a masterpiece to make; so many people will bask their choice in a single listening and it will be a firm favorite and it would be a pity to attempt to say such words.

Given regard to the traditions of *Messiah* performances, Sir Adrian Boult, with Joan Sutherland, presents a splendid recording of the whole *Messiah* with a solid core *Messiah* on Corde.

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THE CONTINUITY OF THE CHURCH OF ENGLAND

A STORY OF THE KINGS AND POPES OF THE SIXTEENTH CENTURY

by FARNHAM E. MAYNARD

One time Vicar of St. Peter's, Exeter Hill, and Canon of St. Paul's Cathedral, Melbourne.

This book was first published in 1939 and is now presented in its third edition by the publishers, The Church of England Information Trust, as a high quality paper back.

It is, as its title suggests, the story of how the Church of England preserved its part of the Catholic Church of Christ in the troubled sixteenth century.

A wealth of information is presented here with graceful and easy style. There are eight pages of illustrations—portraits of leading figures of the time, a tapestry of the Armada and a contemporary print of Henry VIII.

The cost is only 10/- (81) per copy.

The cost to Members of the Book of 86/- (85c).

Postage is 5d. (4c) per copy

Available from the Book Department,

THE ANGLICAN.

The Very Reverend Gordon F. Gillett, Dean of the Cathedral Church of St. Paul, Peoria, Illinois, and chairman of the Executive Council's Committee to work with the American Bible Society, examines a page from the Burnside Bible printed by George Annan of the New York Bible Society. The price on this page from Roman was printed with Bibles. That was also the year that the American Bible Society was founded.



LAST FOUR COUNCIL DOCUMENTS

PROMULGATION BY POPE

ANGELICAN NEWS SERVICE

Rome, December 20

At a public session in St. Peter's Basilica on December 7, the Council Fathers accepted the four remaining council documents which were then solemnly promulgated by Pope Paul VI.

The Declaration on Religious Freedom was accepted by a vote of 2,308 to one. The Decree on the Ministry and Activity of the Bishops was accepted by 2,394 to 5. The Decree on the Ministry and Life of Priests by 2,399 to 4. The Pastoral Constitution on the Church in the Modern World by 2,309 to 75.

The vote on the Decree on the Missionary Activity of the Church was extraordinary insofar as more Council Fathers took part in this vote (2,399) than in any other vote of the council's four-year history.

The final ballot taken this morning on the Pastoral Constitution on the Church in the Modern World was the 544th and last vote of the Second Vatican Council.

In a lengthy address at this Public Session, Pope Paul VI said that the council documents, especially the ones on Divine Revelation, the Liturgy, the Church, Priests, Religious and the Laity, "show how fresh and rich is the spiritual stream which living contact with the living God causes to well up in the heart of the Church and flow out from it over the dry wastes of our world."

He pointed out that the council, besides making a thorough study of the Church itself, has also been deeply committed to making a study of the modern world.

He said that "perhaps never before, so much as on this occasion, has the Church felt the need to know, to draw near to, to understand, to penetrate, to seek and evangelise the society and the lives, come to grips with it, and almost run after it in its rapid and continuous change."

The Pope said that errors were condemned "because charity demanded this, no less than did truth. But for the persons themselves there was only warning, respect and love." And he said that the ultimate religious meaning of the council could be summed up as "pressing and friendly invitation to mankind of today to rediscover God in fraternal love."

Under the date of December 7, Pope Paul VI also issued a Bull proclaiming an Extraordinary

ordinary Jubilee which is to extend from January 1, 1966, to Pentecost Sunday, May 29, 1966. In the Bull he said that a jubilee is "the best way of publicly expressing the faith of the Church in God as is most fitting to do for the beautiful gifts which he has conferred upon the Church."

Also under the same date, the Pope issued an apostolic letter re-organising the most important branch of the Roman Curia and changing its name at the same time from "The Sacred Congregation of the Holy Office" to "The Congregation for the Doctrine of the Faith" (*Congregatio pro doctrina fidei*) whose duty is "to safeguard the teachings regarding faith and morals" in the entire Catholic world.

THE POPE SHARES IN ECUMENICAL SERVICE

ECUMENICAL PRESS SERVICE

Rome, December 20

At an ecumenical service held in the basilica of St. Paul's-outside-the-Walls, followed by a special audience, Pope Paul VI and the Conciliar Fathers took leave of the observers from the Anglican, Protestant and Orthodox churches on December 4.

"We have come to know you a little better," said the Pope in St. Paul's farewell address to the observers, "not only as individual representatives of your own confessions, but as Christians coming to us to live, pray and work in the traditions of the Church, its sacraments and religions concepts which we have shared with you, and which we have shared, frankly, as Christian treasures of great value."

At the departure of the observers "leaves us with a sense of loss," he said, "and a desire to experience before the Lord."

The service held at St. Paul's outside the Walls began on January 29, 1959. Pope John XXIII had announced his intention to convene a council which he regarded in Rome not merely as unprecedented, but as an event of tremendous historical significance.

The participation of the Pope himself in a service which included Roman Catholic, Protestant and Orthodox prayers and hymns was a Latin, French, English

and Greek, would have been quite inconceivable even a few years ago.

"We have been to love one another again," said the Pope in his address. He continued: "Together with Pope John XXIII to whom we owe this triumph, and the Ecumenical Fathers, the Church would like to complete the ecumenical and permanent and complete union of all of you."

The Pope also said that this would be a case of human hate, and that before the goal of complete and genuine fellowship is attained we have still a long way to go. He said that he prays to make to the Father of Lights.

The service opened with the Gregorian chanting of a psalm and with a prayer by the Pope, asking God to "fulfil Christ's wish 'that all should be one.'"

Dr. Albert C. Diehl, of the Methodist Church of America, then read a passage from the First Book of Chronicles. Father Pierre Michelon of St. Sulpice

read passages in French from the Bible to the Maximos, of the Greek Orthodox Church, read some passages of Scripture in Greek.

The Pope's address was followed by liturgies for the Church, for peace, and for the world. The Pope then read a prayer in French, which was repeated in English, Latin and Italian by Mr. Francis Davis.

The Pope then read a prayer by the Lord's Prayer, said by everyone in his own language, a prayer by the Pope in Latin, and the Gregorian chanting of the Magnificat.

On the same day, a letter was read to the council from the observers, expressing their feeling of gratitude for the way in which the Pope had opened the dialogue that had taken place.

What happens internally with one Church is of interest for all others," the letter said. "We are firmly convinced that the communion which has been achieved up to this moment can still grow and that it purely will grow."

"In the first audience granted to the observers, Pope John XXIII spoke these words: 'Let God be praised by day.' The Pope has given to us today, and for that which He has promised, that which whosoever tends to give us in the future."

RACE RELATIONS JOINT OFFICE

ECUMENICAL PRESS SERVICE

New York, December 20

Anglicans, Protestant and Jewish groups in Detroit, Mich., have agreed to join with city's Roman Catholics in the drive and mutual office for race relations.

The Detroit Council of Churches, representing 850 churches, spoke unanimously to the Roman Catholics to establish a joint office to contribute about \$900,000 annually to a total budget of \$1,000,000 to establish the office. The Jewish Community Center in the first thousand years of the Church's life."

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ANATHEMA WITHDRAWN BY ROME AND CONSTANTINOPLE

ECUMENICAL PRESS SERVICE

Geneva, December 20

At two simultaneous ceremonies on December 7 a common declaration was made by the Vatican and the Ecumenical Patriarchate withdrawing the anathema pronounced between Rome and Constantinople in 1054.

The declaration recalled "the faithful decisions, acts and incidents resulting from the sentence of anathema against the Patriarch Michael Cerularius in 1054 by the legates of the Roman See, and in the similar condemnation of these same legates by the Patriarch and Synod of Constantinople."

It was read to the public session of the Vatican Council in the presence of Pope Paul VI and of a delegation from the Ecumenical Patriarchate by the Metropolitan Meliton of Antioch and Thessalonica.

In Istanbul, the same declaration was read at a solemn ceremony in St. George's Cathedral in the presence of the Patriarch Athanasios I and the Holy Synod and of a delegation from Rome headed by Cardinal Franz Han, Archbishop of Baltimore.

"Now that a calmer and more equitable judgement of these

events has been reached," the declaration says, "we can see that their consequences far exceeding aims and intentions of their authors who in condemning the legates, their censures did not consider the ecclesiastical union between the sees of Rome and Constantinople."

"It is for this reason that Pope Paul VI and Patriarch Athanasios I, with his Synod, declared by common agreement: 'We regret the reprehensible and condemnable attitude of our fathers on one side and on the other marked and aggravated by the sad events of that period.'

"We, who they equally regret, withdraw and expunge from the memory of the Church the sentence of anathema which followed the recognition of which was remained till our own days

as an obstacle to drawing together in love."

"And, finally, that they express the regret over the which followed and which, under the influence of various circumstances, including a mutual lack of understanding and mutual mistrust, finally led to the irreversible rupture of ecclesiastical communion."

While stressing that this act is not the ending of the schism between Rome and the Orthodox Church, the declaration insists that it is "the expression of a sincere and mutual desire for reconciliation, and on invitation to continue, in a spirit of love, dialogue which, with God's help, will lead them to live once more in that full communion of faith, brotherly concord and of sacramental life which existed between them in the first thousand years of the Church's life."

THE BIBLE STUDENT

THE PSALTER SPEAKS

By WILHELM M. MAURER
THE PRESENCE OF GOD

"In Thy Presence is fulness of joy," is the conviction of the writer of Psalm 16. Psalm 65 reminds us that God is always to be found in His Temple.

Psalm 75 speaks of God's presence among the people. Though never far away, He is near in a personal way. He manifests Himself to a man. In time of distress, it may be thought He has "abandoned" but He is standing close in the shadows, ready to act. The appointed time is known only to God; but whenever and wherever confusion reigns, it is God who re-establishes order.

In Psalm 76, God has revealed Himself in Zion by restoring the power of the foot that menaced Her. He returns in triumph from the scene of their defeat, and none can resist Him.

In His deliverance of His people, He has once again made Himself known in His palaces as a sure refuge; and cries the Psalmist, Let all that be found about Him bring presents unto Him.

But God is not only the victorious warrior; He is also the great Judge; and Psalm 92 presents Him in a solemn assembly, utterly unshaken by the people's leaders for their wrong-doing. What mean the rocks which He crushes? What mean the mountains which He grind the face of the afflicted?

The Psalmist stands, as it were, watching the trial of the confederation of the leaders, and the sight brings from him an appeal to God to Himself assume the office of Leader of the whole world.

In Psalm 85, only a small remnant of the Babylonian exile are so far back in their own land, and disappointment and disaster are despoiling even these. The great hopes held out by the prophets have not been realized. And the nation prays for an assurance of God's presence.

STRONG FORTRESS

A message comes to the Psalmist that God will surely come to His people and will bless them with His perpetual presence. In the final verse of the Psalm, He appears, and before Him comes righteousness.

God's presence is no less reality in the individual soul. Whoever takes refuge in God will find himself under the protection of an Almighty Guardian, whose power will surpass his in the darkest night.

God is a strong fortress. There is no need to be afraid of the night terror, nor to be alarmed by the foes of the daylight hours.

He shall cover thee with His feathers, shields the Psalmist, and under His wings shalt thou trust. Swift changes of meteoric storms, and those by which He will find himself under the protection of an Almighty Guardian, whose power will surpass his in the darkest night.

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ARE PEOPLE REALLY HUNGRY?

ARE people really hungry? It seems a foolish question at first sight. Is it true that human beings are hungry today?

The answer can be denied. There is simply not enough food in many parts of the world. There is not enough food in existence in many countries for everybody to have enough food to maintain their health.

The amount of food available per head of population is falling steadily, and the rapid increase of population is going to get less in the years ahead.

The amount of food is actually increasing in many countries, but at a very much smaller rate than the number of

Through the Christmas Rush, Australian Inter-Church Aid is making a minimum of £250,000 to help meet human need in 1966. In this article the Reverend Alan Brash, East Asia Christian Conference Inter-Church Aid Secretary, looks at human needs.

people. Apart from that, in many countries, in Asia particularly, the quality of the food available is not as nutritious as it should be.

It is an undeniable fact that a human being can normally expect to live only about thirty-five years in Asia and this is a direct result of the fact that they have not enough food of a sufficiently good quality.

Over half of the people in Asia never get the change to go to hospital when they are ill. Even those who are fortunate enough to get there are suffering from a fatal complaint, die from that complaint primarily as a result of insufficient resistance in their body. This is the result of long-term undernourishment.

ACTIVE T.B.

How do you see hunger? It is not always obvious. Sometimes you can see the swollen faces of children who have come to survive stage starvation.

More often you find that the infant mortality rate in a community is very high, primarily because there is not sufficient food and shelter for the children.

You find children who suffer from rickets and you find very few who are undernourished and undeveloped bodies.

It is significant, for example, that in Korea, one of the coun-

tries of very great human need, it is now reported by the Government, that seven per cent. of their population, a total of 2,800,000 people, have active T.B. and that approximately thirty-three die every hour from tuberculosis.

It is not for nothing that there are food riots in India, and that even in the richest cities there are slums in which the bodies of children and adults are gaunt and underdeveloped.

There have been those who tried to deny the existence of hunger in the world by calling into question statistics issued by Sir John Boyd Orr, one of the first great figures of the United Nations concern in this field.

Personally, I think the figures that he issued were not in any way unreliable, but even if they were, it must be understood that there have been innumerable studies of hunger in particular countries, of hunger in particular provinces of separate countries, and they all come with the same basic conclusion.

Whatever percentage is quoted, whatever number of millions is involved, the basic fact remains that more millions than we can normally conceive with our minds, are daily and permanently hungry.

The answer, of course, is obviously that the world needs that we can normally conceive with our minds, are daily and permanently hungry.

The world hunger is always associated with a total diminution of the life living conditions. Poor education,

shrivelling of all the joys of life and of the capacity to engage in them.

Hunger is never found on its own. It is found with sickness and with such an inadequate kind of human existence that it is hardly correct to call it life at all.

It is why it is never enough simply to think in terms of providing more food; it is a total enemy of man, this thing we call hunger, and we must deal with it comprehensively.

Jesus promised abundant life. No man finds that life without the Gospel of Jesus Christ. We must share it with them.

Those who say the greatest need is that we preach the Gospel are correct, but part of that abundant life is certainly having enough to eat and all that goes with it.

If we who are well-fed preach the Gospel to those who are hungry without helping them to satisfy their hunger — well, it is not the Gospel of Christ that we are preaching.

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In developing countries, how are used in building as well as food distribution. Here, in India, a refugee carries a bowl of rice being offered by churches with help from Australian Inter-Church Aid.

QUICK RESPONSE TO DAM DISASTER

SHORTLY before midnight on October 9, 1963, five hundred million cubic metres of earth, which had plucked away from a mountainside in northeast Italy and plunged into an artificial lake formed by the Vajont dam.

This caused a wall of water, 100 metres high and weighing millions of tons, to surge over the dam and smash into the town of Longarone in the Piave valley below.

Within the space of three minutes the whole town, except for about a dozen buildings on its northern edge, was washed from the map. Villages over 12 miles away were damaged.

The death-toll amounted to more than 2000 persons. Others were found in the Piave river as far as 60 miles distant from Longarone.

Immediately the news of the disaster reached the World Council of Churches in Geneva, in collaboration with the Federal Council of Protestant Churches in Italy, it appealed to its member agencies for funds to help to rebuild those who had suffered inundation.

The response amounted to 44,884 dollars, of which 17,807 dollars and was subscribed by the Italian Protestant churches themselves and the rest by churches in Switzerland, England, Germany, Britain, Canada, Australia, Belgium, Sweden and the U.S.A.

TEN HOUSES

The 44,884 dollars were used to buy ten prefabricated houses in Austria. These were transported to San Quirino, near Pordenone. There were ten houses, but one had been damaged by the disaster had been requisitioned.

Here they were set up in a new specially built housing estate. They are now occupied. From first to last there was full co-operation between the churches, the State and the local authorities.

Dr. Glen Garfield Williams, the W.C.C.'s Secretary for Europe, has now made an extensive tour of the disaster area.

He writes, has now made an extensive tour of the disaster area.

"The provincial administration of Udine made a free gift of the land on which the houses are erected. This land had a value of approximately 4,000 dollars. The Italian State footed the bill for the provision of all the necessary service to the new building site and a cost of approximately 34,469 dollars.

CO-OPERATION

In view of the fact that the Senior Civil Officer of Udine stated that this was one of the most efficient forms of assistance given in the whole disaster, and in view of the interest of the Provincial Administration, it can be said that the co-operation has been effectively completed."

U.S. SUPPORTS 100 M.R.I. PROJECTS

ANGLO-AMERICAN NEWS SERVICE

New York, December 20

One hundred M.R.I. projects in the United States have received support in the amount of \$2,279,770 dollars from the Episcopal Church in the United States.

Source: This money came from thirty-nine dioceses, four seminaries (Church Divinity School of the Pacific, General Theological Seminary, Western and Virginia Theological Seminary), individuals, parishes and Province V as a whole.

The total of 170,270 dollars from the Executive Council of the Society of the Holy Spirit is a support twenty of these projects.

Since grants are made from such sources as the China Fund, Good Friday Offering and the Overseas Department Budget, the total is now \$2,279,770. Good Friday of the projects are in Africa; ten in India; two in the Near East; eight in the South-East Asia; one in Japan; twelve in the South Pacific; and one in Latin America.



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THE BIRD BEGGARS BY THE COFFEE BEAGS

HE sits beside the Golden Gate in the Old City, turning blind eyes to the cloudless sky, and muttering faintly, "I am blind in his tin cup to attract the attention of passers-by." Most of them hurry along without giving him a thought, for to them he is just another of the innumerable beggars of the ancient world.

Not so the International Christian Committee. To them Mohammad Yusuf Mustafah is a human being and the victim of their compassion to find out all about him.

It was he that was trained when I was a boy I should not hear the streets our bearing for him, for he is just another of the innumerable beggars of the ancient world. Mohammad told her when she was with his confidence. This is his story as she uncovered it piece by piece.

Mohammad is a refugee from an Arab Palestinian village which, until 1948, was known as Bir Ma'in, an Arabic name meaning "Wall of the blind man."

In this village Mohammad had a house and a plot of land which he tilled. He was able to live on what it produced.

When the age of the lost contrived slummers and lost his eyesight. To keep him employed

As part of its 1966 Inter-Church Aid programme the Anglican Church of Canada's Church is seeking at least \$2000 for the refugee work of the United Nations Relief and Works Agency. In this article, the Rev. Canon Geoffrey Murray, tells of one aspect of refugee work in the Middle East.

His brothers brought him when she was with his confidence. This is his story as she uncovered it piece by piece.

With the outbreak of the Palestinian conflict, Mohammad was with his brothers, their parents, and all their children moved with the rest of the Ma'in to Jordan.

Although they were enrolled by UNRWA (the United Nations Relief and Works Agency for Refugees) in the 1950s, Mohammad's brothers

So they took him to Jerusalem where they found room for him in the former Jewish Quarter of the Old City.

They stayed there in Jerusalem, where people were comparatively better off. Mohammad could make a living.

Even so, they were not content. They thought he ought to be married.

In 1956 he became blind to a woman who, because she was a blind girl, was not living with a blind man.

Mohammad's main source of income was from the refugees who UNRWA allows the family and income what he can collect by begging.

Since the International Christian Committee's work began in November 1964, the ICC has made him a very grant of money and a bundle of warm clothing.

In January, 1965, he was given a basket of special foodstuffs on behalf of a donor who wanted to see the refugees for food to be given through the ICC to the case-worker.

The case-worker regularly visits the family and gives advice and whatever assistance is necessary.

The blind beggar is a realist and he knows that it will be for his children. But he is doing what he can.

Mohammad, his wife, and the four little girls live in one dark, damp small room in Muslem Camp, in the Old City of Jerusalem. This is one of UNRWA's fifty-five camps in Jordan where about \$400 rent is levied.

They look forward to the time that UNRWA will be able to build a new house for them which will form an entirely new village, far from Mount Scopus.

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DIOCESAN NEWS

CANBERRA & GOULBURN

PLANS FOR REGISTRY IN CANBERRA

The question of a registry of diocesan property is being considered by the Diocesan Registry Office for the Diocese of Canberra & Goulburn. The Diocese is considering the possibility of a registry of diocesan property.

It is hoped that the Registry may be housed in the new Diocesan Office building at the corner of Constitution Avenue and St. John's Church. Officers of the Diocese of the Interior, and members of the Diocesan Property Trust are examining the proposal in detail.

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PROGRESS AT BUNGARIBUM

FINANCE

In the first year since the Filis Bargham Home was opened at Bunglebungle, progress has been made in its grounds and in the care of the inmates. This is due to the initiative and hard work of Mr. and Mrs. John Bargham.

Behind the staid concrete fence of the home, there is a garden in abundance. The home has been built on a site of about 100 acres. In this year the garden has been well kept and many of the plants and many rows of beans, have been planted.

Thirteen boys are now housed at Bunglebungle. The home is now well established and is a source of pride to the community.

Early in 1965 the Parish of Marulan was ravaged by bushfires and the parish of the diocese contributed to a fund to keep the parish of the diocese in the parish of the diocese.

A short time ago the Reverend John Rogers had to undergo surgery which is now well advanced, and clergy from Goulburn and Canberra maintained services during his illness.

On December 23rd, the Centenary of the Diocese of Canberra was celebrated. The Centenary was celebrated by the Diocese of Canberra.

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MUTUAL RESPONSIBILITY AND INTERDEPENDENCE

CL. CONFERENCE

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WORKER-PRIESTS WANTED

ECUMENICAL PRESS SERVICE

The Bishop of Southwark, Dr. Mervyn Mackenzie, writing in the *Catholic Herald*, has commented on the working of the priest in the Roman Catholic Church in France and in the Church of England to follow their lead.

Stockwood complained that the Church of England was not doing enough to help the poor in this country. "When shall we attract the Socialists and the Trade Unions?" he asked. "It is time we took a leaf out of your book."

He declared that the concept of Anglican clergymen being involved in the work of the professional classes was 40 years old. "I want men," he said, "to go on to the front and work with the poor."

He added, "to be a priest in the harsh environment of industry and commerce, and within this context to establish the Church and to bring about a new order."

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EVIL OF GAMBLING SEEN IN RESULTS

RECTOR ON THE MENACE OF POKER MACHINES

"Gambling of itself is neither good nor bad. The evil of gambling is in its results and effects upon people and communities", writes the Rector of St. Alban's, Griffith, N.S.W., the Venerable V. E. Twigg, in the current issue of his parish paper, *Crescendo*.

"Many argue, I believe rightly, that gambling leads to even greater economic evils than moral evils", he says.

"If gambling was only a mild form of recreation and relaxation, it would lead to no harm. If some folk care to use a portion of their income in gambling, providing they have not just debts and paid their debts, it would be quite in order and no evil would come as a result. A few shillings in a Cup Sweep is of little consequence."

"Having said this, which is in accord with the teaching of our Moral Theologians, one must go on to say that the results of gambling have become a moral evil in our No. 1001 life."

"Unless something is done to bring it down to reasonable proportions, the outlook is grim. Too much of our National income is fritted away irresponsibly in various means of chance and many are suffering severe hardship because of it."

"Let us be clear on this point. It is morally wrong to waste money, as well as being a bad thing economically."

"A sound economy is based on value for value — an honest day's work for an honest day's pay. There must be an equal return for equal effort, and there is expected for life effort, then it is an unsound economy."

ECONOMY SUFFERS

"No nation, or people, can hope to survive unless their economy is fundamentally sound."

"The Communists, realise this, and so-called Christian nations choose to ignore it."

"The ubiquitous raffle is economically wrong. A raffle is only worth the sum total of the price of the wool used in the making and the price of the labour involved in making it plus a reasonable profit margin."

"It should be sold at its market value, and it is worth no more. The inflated amount brought by raffling is wrong economically and gives the maker a false sense of the worth of her labour."

"The greatest moral and economic evil comes from the Poker Machine, it needs no great intellect or skill to operate, only the ability to put away

money in with one hand and pull the lever with the other. Incredible dull, yet it is one of the strange phenomena of our times that many otherwise sane people fall victims to the madness of playing them, and indeed, many find them irresistible."

"They are the cause of much hardship and many lives and careers are ruined through their use."

"It is difficult to estimate the harm they cause, and it is absurd to think that a gambling machine could have so wide-spread an effect on our communal and national economy and interests."

"It is true that they have brought great wealth to the clubs which are able to provide unimagined social amenities and luxuries for their members."

BILLS UNPAID

"It is difficult for those who enjoy these amenities to look beyond their own comfort and enjoyment, and see that they are only obtained by exploiting the weakness of others."

"It should be realised that the bulk of the money which pours through the Poker Machines is derived from legitimate earnings and that the central bills are left unpaid, and that the compulsive poker machine player loses on his way without any moral responsibility to his family or the community."

"We are our brother's keeper and the weakness and failure of one section of the community affects us all, even if for a period it may seem otherwise."

"I believe that the only remedy for this evil lies in the sense of personal responsibility of each one of us."

"I am convinced that nothing can be achieved by legislation, and at any rate the Clubs have become too powerful to allow it. They have become the greatest vested interest in the country."

"I believe that, no matter how harmless his action may seem to him, no convinced Churchman should ever give an occasion for the playing of a game for gambling to his weaker brother."

"They must be outlawed by all decent and fair-minded people before their grip on the community becomes too great."

PROJECT IN THE PACIFIC



In the Diocese of Polynesia, Australasian Inter-Church Aid is helping the recently-initiated food production programme and move for improved education facilities. Here, at Wallula Patterson settlement, near Suva, Fiji, children of St. John's School, built 70 years ago, the project is the first large-scale scheme helped by the Inter-Church Aid in the Pacific.

JOINT INDUCTION SERVICE

ECUMENICAL PRESS SERVICE

Edinburgh, December 20

A joint induction service for a Church of Scotland minister and an Episcopalian clergyman for a work in the new town of Livingston, near Edinburgh, will take place on January 6 with the Bishop of Edinburgh and the Moderator of the Presbytery of Livingston and Bathgate taking part.

The Church of Scotland will share its extension church with the Scottish Episcopal Church and the two churches will co-operate in youth work, men's and women's organisations and service to the community.

It is hoped to build an ecumenical centre with the co-operation of other churches as well when the town centre of Livingston is developed in five years time.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. (5c) per word, payable in advance. Minimum 4d. (3c) per advertisement. A special rate of 3d. (2c) per word is charged for "Pensions Wanted" insertions. Minimum 2/6 (25c).

WANTED

STAMPS wanted for cash. Old stamps, covers, collections. Send for prices. See Stamp Post, Ltd. London, N.W.5.

POSITIONS VACANT

DIRECTOR of Religious Education, Diocese of Adelaide. Application before December 31, 1964, to the Secretary, the position of Director of Religious Education in the Diocese of Adelaide. Details of salary and terms of appointment can be had upon application to the Secretary, 18 Kent William Road, North Adelaide. Telephone 818. If in the Director's Office and should have had some experience in the principles and practice of religious education.

ALL WELLES school, Clifton, Tynes, Staff vacancies commencing 1st Term, 1965. (1) Physics in Senior 4 (Matics). (2) Bookkeeping in Senior and Training. (3) Bookkeeping in Senior and Training. For particulars apply Headmaster.

PUBLIC RELATIONS and Information, Church of England (Diocese of Sydney). A position is available for a man with a background in public relations and in communication, a working knowledge of public relations, a keen sense of the role of Christianity in the modern world. The appointee will be responsible for public relations in the development of the Diocese of Sydney. The position is a full-time position and will involve the development of the Diocese of Sydney. Commencing salary is £1,000 per annum. For particulars apply Headmaster.

CHURCH SECRETARY required, St. John's Church, 100 Kent William Road, North Adelaide. A position is available for a man with a background in public relations and in communication, a working knowledge of public relations, a keen sense of the role of Christianity in the modern world. The appointee will be responsible for public relations in the development of the Diocese of Sydney. Commencing salary is £1,000 per annum. For particulars apply Headmaster.

AUSTRALIAN BOARD of Mission, Melbourne Office. Bookkeeper required, with experience in general office duties. Apply in writing, mentioning qualification and experience to the Victorian Secretary, Australian Board of Mission, Cathedral Buildings, Flinders Lane, Melbourne.

HOLIDAY ACCOMMODATION

THE HOUSE of St. Andrew Bishop James Memorial Centre, Clifton, Tynes, is available for hire, either for Church or other groups. Accommodation for 20 persons, good laundry and shower facilities. Situated at Stuart Mills, 15 miles south of Adelaide. In the foothills of the Great Dividing Range. Good roads. 3 miles only from bus stop. Call Portliff at 2444, Clifton, Tynes. F.O. Box 96, St. John's, Victoria.

PEARL NOTE new telephone number 60-2460 (Shepherd Exchange). Book now for 1965. Medical appointments, Group 24. For persons. Home, 100 Kent William Road, North Adelaide. Call 818. Home, 100 Kent William Road, North Adelaide. Call 818. Home, 100 Kent William Road, North Adelaide. Call 818.

FOR SALE

AN ADVENT RESOLUTION, Daily Family Prayer and Bible reading. This unique journey book. God's Word a difference is made. Family prayer books every reading list published by the House of Bishops. Available from L. W. Laidlaw, 100 Kent William Road, North Adelaide. Call 818. Home, 100 Kent William Road, North Adelaide. Call 818.

CHURCH NETWORK for Church, Clergy and Church. Mrs. B. Bell, The N.S.W.

ECUMENICAL AND ACADEMIC DEPARTMENT, 100 Kent William Road, North Adelaide. Call 818. Home, 100 Kent William Road, North Adelaide. Call 818.

CHURCH NETWORK for Church, Clergy and Church. Mrs. B. Bell, The N.S.W.

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A CHRISTMAS GIFT SUGGESTION

What would make a more appropriate gift to your friends and relatives than a subscription to THE ANGLICAN? Here is a gift by which you may be remembered not once, but 52 times a year.

Check the names on your Christmas list to see if among them there are any who would value a prompt, accurate and complete record of the life and thought of the Church during the coming year.

The Subscription Department,
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P.O. Box 7002, SYDNEY, N.S.W.

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G.P.O. Box 7002, SYDNEY, N.S.W.

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