

GRAFTON BEGINS JUBILEE YEAR CELEBRATIONS MEMORIAL STONE DEDICATED

FROM A SPECIAL CORRESPONDENT

Grafton, March 23

Representatives of all parishes in the Grafton diocese, from the Hastings to the Tweed, met at Christ Church Cathedral here on March 13 to celebrate the beginning of the Diocesan Jubilee Year.

The Bishop of Armadale, the Right Reverend J. S. Moyes, preached the jubilee sermon at Evenson.

His presence recalled the close links between the two dioceses which, until fifty years ago, had been joined together.

The Bishop of Grafton, the Right Reverend R. G. Arthur, welcomed the visitors and said many messages had been received for the jubilee.

One had come from the second Bishop of Grafton, Bishop Ashton, now in his 97th year, and another from Canon Gerry, a priest of the diocese who was at the enthronement of the first bishop, the Right Reverend C. H. Droll, fifty years ago.

Bishop Arthur said other jubilee celebrations would be held on June 21 which was the anniversary of the meeting of the first synod.

He said the celebrations would culminate on September 20 and 21, the time of this year's Diocesan Synod.

He spoke of the stained glass windows which were to be placed in the cathedral during the year in memory of three bishops.

That for Bishop Droll would depict St. Paul, the preacher for Bishop Ashton, St. Peter, the teacher for Bishop Stevenson, St. John, the teacher.

After the service, Bishop Moyes and Bishop Arthur laid the foundations to the memorial stone which had been erected on the

site of the first church in Grafton at the corner of Duke and Victoria Streets.

Bishop Arthur said the granite stone had been brought from the foot of the ranges, near the border of the two dioceses.

He invited the Dean of Grafton, the Very Reverend A. E. Warr, to unveil the memorial which he then dedicated.

In his sermon, the Bishop of Armadale said there were great names associated with the clergy and laity who had been pioneers in the settlement of the northern rivers of N.S.W.

They were names which would never be forgotten because of the service such men and women rendered to the Church.

The new nations of to-day presented us with a similar challenge to spread the Christian Gospel before less worthy religions took over.

DEATH OF BISHOP

Bishop Moyes said our greatest failures are the things which we have left undone.

We must repent, not only for the wrong we have done, but for our sins of omission.

There are dreadful things across the world and we are not conscious of them, he said. "Hunger of the people of India we can forget in five minutes."

While paying tribute to the

pioneers, the duty of the present generations was to look to the future.

"The only thing necessary to let evil win is for good people to do nothing."

The influence of the Church on art, music, drama and sport depended on churchpeople.

They must show a living Christ to the community, in their homes and their daily life.

CLERGYMAN AND FILM ACTOR ARRESTED AT A "FISH-IN"

FROM OUR OWN CORRESPONDENT

San Francisco, March 20

Marlon Brando, the film actor, and the Reverend John Yaryan, Canon Precentor of Grace Cathedral here, were arrested near Olympia, Washington, on March 2 while helping American Indians launch a civil disobedience movement.

The priest and the actor embarked in an Indian canoe early in the morning with the purpose of being gaoled for violating a Washington game law.

They joined forces with a Payallup Indian who caught two steelhead trout in a net at the Californians' paddled the vessel up the river.

Brando and Canon Yaryan were arrested for participating in the "fish-in" protest against alleged persecution of reservation Indians and flouting of their rights.

But the Washington officials refused to press charges against the demonstrators who were released from gaol after two hours.

"I don't see any purpose in letting Brando sit in gaol and make a martyr out of himself," the County Prosecutor said. "We are not going to make a mockery out of the law or our own office."

More than fifty Indian leaders throughout the nation immediately started to discuss whether or not to stage more "fish-ins".

The Washington Indians say the protest campaign is intended to focus attention on their demands for recognition by Federal and State officials of their 110-year-old treaty right to fish in traditional places.

Fishing is the main source of livelihood for the reservation Indians.

"These Indians want to remain twentieth century Muckle-shoots, Payallups, and so forth, and not to become twentieth century Anglo-Saxons," said Canon Yaryan for his arrest.

FIRST TIME

"Tract house living is not attractive to them—they want to live by the stream."

The Indian in the canoe with the Californians was Bob Salsicum who is charged with using a net in the stream which is forbidden to Payallups.

The president of the newly-formed National Indian Youth Council, Melvin Thom, says it is the first time that Indians have come together to end the "government's divide-and-rule system and the days of broken promises."

Brando said he joined the

DEATH OF BISHOP

J. W. ASHTON

We record with regret the death in Melbourne last Friday, March 20, of the Right Reverend John William Ashton, one time Lord Bishop of Grafton, in his ninety-eighth year.

He was the eldest living bishop of the Anglican Communion.

An Obituary notice will appear next week.



The Bishop of Armadale, the Right Reverend J. S. Moyes, pronounces the Blessing on March 13 following the dedication of the memorial stone, cross and plaque on the site of the first church in Grafton. With him is the Bishop of Grafton, the Right Reverend R. G. Arthur (right) and the Dean of Grafton, the Very Reverend A. E. Warr (left).

ARCHBISHOP FOR ENGLAND

The Archbishop of Sydney, the Most Reverend H. R. Gough, will leave for England on March 30 to attend a Conference of Archbishops of the Anglican communion.

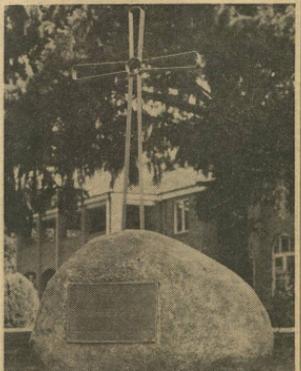
This conference was arranged at the Anglican Congress held at Toronto last August.

The archbishop expects to return to Sydney on May 1.

During his absence the Right Reverend R. C. Kerle will act as the Archbishop's Comararius.

HOSTEL FOR DYAKS

£76 has been received to build a hostel for Dyaks in Kuching, Sarawak. The appeal has now closed.



The stone, cross and plaque at the corner of Duke and Victoria Streets, Grafton, N.S.W., which mark the site of the first church.



In a cool spot, An Aboriginal mother tends her baby in the open air at the Mitchell River Mission after their house had been destroyed by Cyclone "Dora" last month. The Australian Board of Missions appeal for £50,000 will help restore the personal possessions lost by the Aborigines at the Mitchell River and Edward River Missions. (See page 16.)

S.P.C.K. OFFICER FROM KENYA

The Reverend R. M. Nichols, at present Director of Religious Promoting for the Province of East Africa, has been appointed Head Officer for Church Relations and Membership at the headquarters of the Society for



The Reverend R. M. Nichols, promoting Christian knowledge with effect from September 1, 1964.

He will succeed the Reverend J. P. Cotton, now Anglican Chaplain to the University of

Mr Nichols, who received his theological training at the London College of Divinity, has served for ten years in the ministry. He has been in Kenya since 1956.

—Nieuwale "Sun" Book

CELEBRATIONS AT BINDA

CENTENARY WEEK-END

FROM A CORRESPONDENT

Binda, N.S.W., March 23

The Governor of N.S.W., Sir Eric Woodward, and Lady Woodard last month visited the tiny village of Binda on the southern tablelands of N.S.W., for the beginning of the centenary celebrations of St. James' Church there.

The opening function was held on February 28, when His Excellency received the dignitaries at the centenary and then officiated at a service that function as the first of the week-end celebrations.

A large crowd filled the Binda Memorial Hall and people travelled from many parts of the State for the occasion.

In officially opening the celebrations, His Excellency said, "This present generation owes a great debt to the pioneers who built the Church of St. James, and established the Christian Faith in the area.

"These people eked out a precarious living in harsh conditions. They were busy bringing up their families, yet they thought so much of God and their religion, they were prepared to make sacrifices—considerable sacrifices—to build their church.

"At times I think you are not made of the same stuff—I think materialism is getting a grasp on this generation, there is a tendency to see the young people taking an interest in their churches and our religion."

"I am sure the young people entering so heartily into the celebrations today, is of some significance and a sign of things which they desire.

NEW HALL

"But my wife and I are bitterly disappointed we cannot be there for your centenary church party on Sunday, March 22, I have to attend two very important work in Sydney."

"I am duty bound to attend the special Bible Society service in the assembly hall, the parade of the first 15th Royal New South Wales Light Infantry regiment. It would have been well to have had a service to attend a simple service in this fine old Church of St. James."

"The Bishop of Canberra and Goulburn, the Right Reverend Clements, arrived in the parish on February 29, the first of the week-end festivities."

"On Saturday the bishop set the foundation stone of the hall to be erected next to All Saints' Church, Binda, 24 miles from Binda, and the largest centre, numerically, within the parish, which that ceremony, the congregation of well over 100 persons, all at All Saints' for the sacrament of Confirmation which was administered to nine children."

"At the afternoon tea which followed the Rector's Warden, Mr Ross Pickett, said "To-day is for me the most important day in Binda since the foundation stone of the church was set in 1906."

CONFIRMATION

"However, I'm sure everyone will agree the setting of the foundation stone is still of less importance than the Confirmation service."

"It is no good having a church building unless people come to fill it. The Church is for the people and not the buildings we build."

"I congratulate the conference and hope they will remain faithful to the Church."

"The hall will cost \$5,000.

"Three hundred people attended the centenary service, the over-60 congregation hearing the service from the church's front porch."

"The Bishop Clements in his sermon, traced the history of St. James' Church. He said that it was from Goulburn that ministrations first came to the diocese, then known as the Abercrombie region.

"The area had a reputation for lawlessness and for befriending bushrangers. Immediate issues of discrimination in housing has been published in the Protestant Episcopal Church in the U.S.A.

to the Abercrombie area before any other. Binda church was built at very early date.

The parish had been well served by three Clergy and people over the hundred years since Bishop Clements challenged the present parishioners to build the hall above.

The congregation adjourned to the Binda Memorial Hall for a buffet luncheon prepared by the ladies of St. James', assisted by many ladies from other parts of the parish.

LUNCHEON

The speaker at the luncheon were the Rector, who welcomed the guests to Mrs. Clements, the Reverend J. Rolfe (his predecessor as rector of the parish and now R.A.N. chaplain) and Mrs. Rolfe and the Reverend S. R. Willey (Rector of the neighbouring parish of Crookwell) and the host.

He was supported by Rector's Warden Mr. H. E. R. Rolfe and Mr. Willey added their congratulations to the congregation and their best wishes for the future; finally, the bishop spoke about his faith as a Christian.

"We are thinking particularly at this time of the past one hundred years."

"I have thought faith in God and man that men will have the good to do for us. Through the dangers of the H-bomb and nuclear war, we must know today will continue to come for many, many centuries to come."

"The way to the future is to depend on the spiritual values of life. This spirit is the very stuff of religion."

FOUNDATION-STONE SET FOR HALL

FROM OUR OWN CORRESPONDENT

Melbourne, March 23

The setting of the foundation-stone for a new hall for St. Philip's Church, West Melbourne, on Sunday afternoon, March 15, was more than the first stage in the erection of a new building; it also represents a new step in the development parish.

The existing church hall, which has served for many years, was not only unsuitable, but it was felt that a better site was necessary if the needs of the parish were to be met.

A new site was obtained in Gordon Street, West Melbourne, and the new church hall is being erected there. The existing hall in Wakefield Road has been sold to the Church of Christ.

The Rev. Canon W. Kew, the Reverend I. Harvey Brown, set the foundation-stone, in the presence of a large congregation. It is expected that the new building will be ready for use in August.

The cost of the building is approximately £19,000, and is to provide seating for 250 people. A prominent external feature will be a slender spire and tower, 150 feet high, which will be another large cross standing tall within a free-standing wall.

Until this new building is completed, Sunday services will be held in the Heidelberg Technical School.

The Vicar of St. Philip's is the Reverend Owen Dowling.

HOUSING BOOKLET

ECUMENICAL PRESS SERVICE

Geneva, March 23

A 24-page booklet on understanding and cope with the universal, immediate issues of discrimination in housing has been published by the Protestant Episcopal Church in the U.S.A.



Students and instructors of last month's Army-Navy Women's Moral Leadership Course held at Mount Martha, Victoria. The chaplains in the front row took part as full-time or part-time lecturers. From left to right: Chaplain D. H. Perceval (Course Supervisor), Ingleburn, N.S.W.; Archdeacon J. W. Gossler (Chaplain, R.N.A.C., College, Perth Bay, Collierie, Adelaide, S.A.); Chaplain G. G. O'Connell, Sandhurst, Victoria.

MORAL LEADERSHIP COURSE HELD FOR SERVICEMEN

FROM A CORRESPONDENT

The Anglican Army and Navy Women's Moral Leadership Course held at Mount Martha, Victoria, from February 10 to 21.

The aim of these courses is to strengthen the faith and moral outlook of Army and Navy personnel, by exposing them to expert, as leaders, a more positive Christian influence, particularly in their own homes or establishments.

Courses are held each year for both male and female members of the Army and Navy.

A moral leadership course syllabus is related to the opportunities and difficulties of life in and outside the Services.

The course covers subjects relating to Christian Doctrine, Christian Behaviour, Christian Stewardship, Prayer, Christian Leadership, Christian Missions, the Church and Social Service, Love and Courtship, Marriage and Family Life.

These subjects were led by chaplains and visiting lecturers. The panel of visiting lecturers included men and women prominent in a number of fields of service.

Chaplains who were advanced to such an given at the Army and Navy Character Guide, and the Army and Navy syllabus.

The course covers subjects relating to Christian Doctrine, Christian Behaviour, Christian Stewardship, Prayer, Christian Leadership, Christian Missions, the Church and Social Service, Love and Courtship, Marriage and Family Life.

Subjects at the recent Women's Moral Leadership Course were:

ANGLICAN OF THE WEEK

Our Anglican of the Week is an active parishioner of Mayfield, Diocese of Newcastle, who has been selected to tour England with the Australian cricket team this year.

It is Graham Corring, a pace bowling bowler, who in the third innings of the Test match at Newcastle for an Australian touring team, was the first bowler to gain this honour.

Graham, who is 23 years old, was born and baptised in the Parish of St. Stephen's, Adamstown, in this diocese and came to Mayfield parish when about nine years old.

He was a member of the Church of England Boys' Society for five to six years, sang in the choir and served in the sanctuary for eight years in the Parish Church of St. Andrew.

Graham had a very happy relationship with Canon Marshall until his death in a motor accident on April 17, after 17 years as rector, to take up duties in East Maitland parish.

Graham will be away with the Australian cricket team for seven months.

He is in England, they will play matches in Tasmania, Colombo, Bombay, Scotland, Holland, India and Pakistan.

Graham's rise in the cricket world was so rapid that he is called an "meteoric". He joined Warwickshire club when 14 years old, by his way up through the grades he has been selected as the best batsman in the side's first eleven as the side's fast bowler. On

CLERGY RETIRETS

FROM OUR OWN CORRESPONDENT

Melbourne, March 23

Clergy of the Diocese of Melbourne have been offered a choice of several opportunities for Retirement.

Two full retirement letters have been arranged, and will take place at the Retirement House, Cheltenham.

Three of these will commence on the evening of St. Peter's Day, and will continue until the morning of July 10. It will be led by the Dean of Newcastle, the Rev. Reverend N. Falkingham.

The Rector of Marjorie-though, the Reverend Peter Monic, will be conductor for the second retreat, which will also be Monday evening to Friday morning, beginning on November 9.

A new feature this year is the opportunity for a twenty-four hour retreat, or extended Quiet Day, beginning with Evening, and continuing through the next day.

This has been arranged for May 11 and 12 and will be led by the Reverend R. M. Souleby, Vicar of St. Peter's, Box Hill.

DEMONSTRATIONS

AVAILABLE

The Ladies' Auxiliary of the Beresford Chelton House will be conducting a cooking demonstration at the St. Mary's County Council's Home Showroom on July 15.

This function is arranged to raise funds to assist in the running of the home.

Another Church organisation which will take advantage of the S.C.C.'s offer to give free special cooking demonstrations at any of its eight suburban showrooms is the Ladies' Fellowship of St. Mark's, Berwick.

Two dates have been booked by this fellowship, July 29 and an early date in November.

The organisers for the Beresford Ladies' Auxiliary is Mrs G. Wade (TW158) and for the St. Mark's Fellowship, Mrs Burn (610-181).

Information regarding special demonstration dates that are still available can be had from S.C.C. Home Management advisers at Bankstown (790-9235), Bendi Junction (200-5481), Burwood (74-2262), Campsie (74-2244), Crown Sea (415-2579), Hornsby (424-4173), Kingsford (290-5947), Sutherland (324544).

VISITING PANEL

The panel was: Mr. V. Brown, Director G.B.R.E.; Dr. W. L. Carrington, Director of the Victorian Marriage Guidance Council; Mrs. J. G. Gossler, Director of the Victorian Marriage Guidance Council; Mrs. J. G. Gossler, Director of the Victorian Marriage Guidance Council; Mrs. J. G. Gossler, Director of the Victorian Marriage Guidance Council.

From those nominated to attend the required number of services is selected by the Army and Naval headquarters.

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—Newcastle "Star" Mail.

THE LITURGICAL CHURCH AND ATONEMENT

Incorporating the Church Almanac

THURSDAY MARCH 25 1964

FOR EVERY DAY OF THE YEAR

Many critics today leave us with the nagging thought that perhaps the Church is empty. Empty after all, and that to our own present day the Humpty Dumpty is about to fall, and with all our modern resources it will not be possible to rejoin the pieces and to replace them in the previous position of splendour. It is a vital matter for those of us within the Church to take note of such a thought as it is backed by an intellectual, social and moral rejection by the majority of the people of our time.

In some ways a retort courteous to give a few years ago when we were asked to put Christ back into Christmas. Many were becoming so sensitive to the unholliness which surrounded and permeated the holy day that they felt that they must appeal to the Church and to society to do something about the growing secularisation of the day.

This indeed was a start, but it is surprising and tragic that the same spotlight has not been focused upon Easter, which indeed is the major festival of the Christian Church.

Is the Church of 1964 vitally aware of the environment of this Easterfest? Does it register that only a minority of our Australian society give a thought to the empty tomb, and of that minority who present themselves at the parish church it is not unkind or untrue to say that only a very small group live as though the empty tomb as an historical fact is the significant symbol for their faith in life and their standard of morals for life?

As Christians, we are sure that this Humpty Dumpty will not fall, because it is built on the foundation of God's truth for mankind, but just as a demand has been made upon us to re-define Christmas, so there is equally a great demand to put the risen Christ back into Easter.

And how shall this be done?

Shall we only impress upon the authorities who guide the destiny of the Sydney Royal Agricultural Easter Show and their counterparts in practically every city and village in the country, that their actions come under divine judgement because they desecrate our holy seasons? Surely this is the negative way.

The positive way is for the Church to take seriously the fact that Jesus Christ rose from the dead. As at first sight it is so easy to recognize both the sad facts that many of our church-going folk appear not to believe in their innermost being that Resurrection occurred, and that they return to us are not filled with the conviction that Jesus indeed lives in us and that we have found a perfect freedom in life by offering our services to such a risen Lord!

The next step is for us "to be the Church". If we as God's community took the risen Christ seriously and saw in Him the absolute authority for our life, then we would soon know whether this life was indeed the true life. It would naturally follow, too, that being in the world but not of the world, we would be seen to be different, and also worldly people would be forced to estimate the values of the life we live and of the authority for our life.

The Church will not come to live in the world with its present weak impact. She herself must destroy the public image of religion where for a few hours a week certain people become religious and join to get into some religious act, and that return to the world as though it is a separate department of their life. The Church in being true to its Master has to see the whole of life as worship of the risen Lord, no whether in various areas of the Church this has been realised, and the resultant activity has both challenged the rest of the Church and the world for which Christ died.

Let us call to mind the community of Taizé, in France, where the risen Christ is made real to the walls of the chapel of the community, but is taken and witnessed to by the members in their daily work, whether as artist or physician or engineer or farm labourer. Many have heard of the work of the Christs in all consuming for these men, whether they are on their knees or working with their hands.

Or again, many in England have learned to take the Easter truth more seriously than had by spending time at such a place as the Abbey at Lytton, in Devon. Here is a community of upwards of 60 people who, in complete dedication, have offered themselves and their talents without rest to the maintenance of the abbey for conferees or people from all over the world. Such conferees inevitably present the Christian as indeed risen and demanding of complete commitment. There is no doubt that such an activity of this kind institution does bring God out of orbit and makes Him

"Everything which touches the life of the nation is the Christian."

Does It Matter When Easter Falls?

Easter comes comparatively late in the year, and many people to whom it means only a secular holiday, have often been heard to say: "I would probably be observed in the second week in April, instead of Easter Day being on the Sunday after the paschal full moon."

If Easter were fixed, as has often been suggested, it would probably be observed in the second week in April, instead of Easter Day being on the Sunday after the paschal full moon.

Easter falls on Sunday, April 22 and April 25. The Roman Catholic Eminentissimus Council has considered the question of a set date for Easter and has suggested re-aligning the date with the Roman Churches to agree on a date, each with Easter Day always falling on Sunday, April 8.

Perhaps more likely to be considered is the system of a radical alteration in the calendar but which would involve no change in the date of Easter in the same week each year. This, too, probably such a change is likely to be met with despite the renewed interest in the question.

One plan is to have a year of work for the better appreciation of the meaning of Easter, whenever it falls. As Christians move out of the disciplining period of Lent, it is a time when we should be reminded of the Cross and the wonder of the Resurrection, they must feel that Easter is the great challenging time of the year.

It is a useful interruption to the busy life of the modern man, and thinking. But it is a time when we should be reminded of the Cross and the wonder of the Resurrection, they must feel that Easter is the great challenging time of the year.

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It follows that logically the message of Easter should not be emphasised on only one day of the year. It is the emphasis for every day in the year. If it was the joyful memory for every day we would make use of the meetings of Christians in the form of a festival. Would a greeting to a neighbour be "Happy Easter"? Some people of the Church have made the greeting indeed an Easter greeting. The Greeks and the Russians in the Orthodox Church greet one another with "Christ is risen", to which the reply "Indeed Christ is risen" is made. When such folk place the Easter buns and the coloured eggs upon the altar the greeting is with the greeting "Christ is risen". It is symbolically presented to God in word and act in the name of the risen and glorified Jesus Christ.

Our imperfections have given the world the opportunity to deny our faith with our own mouths. Humpty Dumpty. We are convinced that the Church cannot, but this Easter should remind us that we are under-judged because we have not, as a Church, built our lives on the truth that the resurrection of Christ is not to be rejected by God it would appear that God's loving act in Christ Jesus must be translated into "honest activity within us whereby we live in the hope that our work will be anchored in the truth of the heart and minds and hands will be used to the relief of all mankind's needs. Thus will it be that God's love for our work will be known by the Church and shared with our brethren.

but humility and the desire that others should share the experience.

Training Speakers for Television

Has the Church of England any plans for training in this? This question, being critically asked in Britain in the light of religious broadcasting and television, is surely pertinent. Too, one likes to discourage the enthusiast speaker or to encourage the theatrical professional when sincerity and conviction are the desired thoughts. It could be the wisdom of the Church of England once more to keep the ment between the two extremes.

One line of criticism in a recent leading article in "The Times", London, was that "over the years hours trickle away in often aimless discussions of marriage, industry, education, politics and psychology, all against a dim religious life which only slightly illuminates the subject".

The article suggested that "a television program of a set date is required to deal more closely with the truths and promises of religion than...". I wonder how much that critic is aware of the standards of preaching. It is probably difficult here or in Britain to find men to speak effectively about the Christian faith to a television audience because their own pulpits the temporary must be so close to the altar to attract and retain interest. Only this week I saw a felicitous use of the language of an Anglican minister in his pulpit use a dot and dash to make a very triquetra to make his points with great effect.

One correspondent to "The Times" complained that many religious programmes in Britain "are prompted by a pathetic desire to be taken seriously with it in the intellectual and moral fashions of the day. They are often a waste of time."

I have not noticed that trend myself, but it is a time when we should be reminded of the Cross and the wonder of the Resurrection, they must feel that Easter is the great challenging time of the year.

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More N.S.W. Gambling Facilities

North Wales, lately plentifully endowed with lottery offices and gaming machines, has now set the setting up of betting shops in terms of the recently enacted Gambling Act of 1963. The board was named last week. While it is not yet clear whether the betting shops will be, it is scouting round looking for a headquarters building and it is expected that the shops will have to wait as long as most applicants.

The State Government can claim that it is acting more in the lines of a Royal Commission report—certainly less as a result of a referendum (the fabled starting-point bookmakers may be tempted to compete with the office-bearers).

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THE STAFF

March 29: Easter Day.
March 30: Good Friday.
March 31: Easter Tuesday.
April 3: Andrew, Bishop.
April 5: Richard, Bishop.



ONE MINUTE SERMON

EASTER DAY

"If ye then be risen with Christ, seek those things that are above."

How strange! This almost sounds as though we began Easter with a doubt, "if". Certainly it is not meant to be that way but not the "if". St. Paul uses the word "if" in the sense of resurrection, they did not expect

St. Paul is very sure Christ is risen and on that he builds. We are to seek those things that are above. "In view of the fact that you were raised with Christ."

He takes them back to the time when they became Christians and when baptism they were buried with Him. (Romans 6: 3-4).

But there must be new aims for new men. Normally we concern and women can be concerned with the things of the world and its wealth, its work, its rewards. But the man who has been raised in the Christ sees things from a different point of view, and his baptism they were buried with Him. (Romans 6: 3-4).

Heaven is the Presence of God with whom the Victorian Son of Man has been raised. The things of earth are not of necessity sinful in themselves, but a preference to them is a preference to you and with the shutting out of heavenly things.

For you see "we died" in Baptism, we were separated from the things of earth and we were raised with the Risen Christ, who is unseen, whose kingdom is not of this world. It is not enough to turn our thoughts from these things, there must be a new way of thought on the things of God—our thoughts must be raised to a new level and put to rest in actuality, and in the worship of heavenly things.

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CLERGY NEWS

RAJY, the Reverend R. R. of the Diocese of Melbourne, is to be appointed to the Diocese of Queensland, as a Vicar General, to be in charge of the Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley.

DUNBELL, the Reverend A. S. Dunbrell, has been appointed Assistant Vicar of the Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley.

GREEN, the Reverend B. W. Green, has been appointed Assistant Vicar of the Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley.

REIVE, the Reverend C. F. Reive, has been appointed Assistant Vicar of the Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley, Diocese of Brisbane Valley.

ANTON, the Reverend G. S. Anton, has been appointed Priest-in-charge of St. John's, Brisbane, Bishop.

CHURCH CALENDAR

March 29: Easter Day.
March 30: Good Friday.
March 31: Easter Tuesday.
April 3: Andrew, Bishop.
April 5: Richard, Bishop.

BOOK REVIEWS

THE SOUL—NOW AND
GLORIFIED

LETTERS TO MALCOLM, Choby on PRINCE, C. S. Lewis, Geoffrey Hill.

C. S. LEWIS' last book will be widely welcomed by the many people who have been inspired by him and who treasure his other books.

"Letters to Malcolm" deals with private prayer although it touches on the broader aspects of life which the inspiring Christian young encounter. What the "Virgins' Progress" meant to us in earlier days, this book does for many come to mean in adult life. The letters are thoughtful, sane and the advice practical for those who are on the same "ways-length" as the author. Lewis is the first to admit that what seems right for him may not be for others.

The ideas raised by "Honest to God" and by "Soundings" are discussed in passing as are the letters of Rose Macaulay and Simone Weil's essays.

Some of his observations will recall many of us with a joint of conscience. We feel it easier to pray for others than for ourselves, he says, because it is easier to pray for others than to do something for them. Much of the last chapters deal with the resurrection of the body. What the stool cries out for is that there would be nothing to it if it were not for the source of sensations.

LITURGICAL
DRAMA

MARY'S DREAM, Translated by Kate Bowden, 1965

FROM the liturgical movement in the Swedish Lutheran Church comes this liturgical drama—a distinctive modern art form reminiscent of the early Egyptian dramas in the second millennium B.C., but firmly anchored on the Christian tradition. Unlike medieval morality and miracle plays or Christian mystery dramas, it may be performed from a liturgical setting, and is intended for production elsewhere.

It is meant to be performed in the chance before a lighted altar with the players seated in a circle, and the addition of songs, for the principal characters. The theologians may see the characters or doctors' robes with or without hoods. No make-up is used.

That not only signifies production but helps to create an atmosphere of worship. Prayer is always directed towards the altar and proclamation proceeds from the altar to the people. Players and congregation alike are regarded as worshipping participants.

The players' lines are sparse and concise but certain demands are made on the imagination. If the presentation conforms strictly to the stated requirements, it will be clear to all.

Critics may object that some allusions to Old Testament characters and to Isis and Tamara will be appreciated only by theologians or those familiar with ancient types of Christ. But such references are incidental to the main theme. A cast of fourteen players is required plus a chorus with one or two precursors.

The story of this two-dimensional play is that of Mary seeking the twelve-year-old Jesus, as a type of the eternal mother seeking her son. The loss of Jesus signifies His death; His return, the resurrection-life.

The action harks back to the night of Our Lord's betrayal and its meaning is bound up with the broken bread and the unexpressed word of the Eucharist. Two processions are involved and the drama concludes with the Magnificat and the Benedictus.

Olof Hartman, the author, is a professor of Uppsala University and a pioneer in the field of liturgical drama which has proved effective in involving thousands of people in a genuine encounter with spiritual realities.

—A.T.B.H.

THREE SPHERES OF
EXISTENCE

THE PHASES OF KIERKEGAARD, Edited and with a new interpretation of his Life and Thought, by Perry D. Lewis. Phoenix Books—University Press, 1965, 36c.

THE WAYS of Kierkegaard, the Danish existentialist philosopher and theologian, are well known in Australia and have exerted a considerable influence on religious thought. Dr. Ronald Hewitt's "Many Faces and God's Axiom," which is a new interpretation of his work in Australia, shows this influence clearly and much of the content of the translating, as well as from the method, used in group life laboratories and public conferences and missions, derived from his work.

His ways are known in America chiefly through the translations of Professor Walter Lowrie, of Princeton University. It is therefore high praise when Dr. Lewis writes of this book: "It is the best book on Kierkegaard which I have read in English—or in any other language."

Rosen Kierkegaard was born in 1813 and lived nearly all his life in Copenhagen. Spurred the necessity of earning a living by his father's death, he returned to a university student and a serious author and polemical writer. Many of his books were published anonymously.

He was a well-known figure in Copenhagen, but was a lonely, misunderstood and melancholic character. The simple story of his outward life conceals the consciousness of his mind and his struggle to find inward peace.

His constant flux in his relationship with his father, to whom he was later reconciled, and the break-off of his engagement to marry Regine Olsen seem to have torn him apart. He was often seen to be in deep pain of guilt. Later, his painful spiritual and physical experience which brought him assurance—faith.

These experiences shaped his understanding of Christianity. He has called a group of Christians "Christianity without Christ" and he called bourgeois Christianity "the mass of the people."

He attracted the attention of what he called bourgeois Christianity in his name and what he believed to be a more accurate understanding of New Testament faith.

Briefly, for Kierkegaard, "no one can be a Christian and not a martyr of knowledge; no one can teach it or do it for another."

SHORT HISTORY OF PHILOSOPHY

AN OUTLINE OF WESTERN PHILOSOPHY, C. B. ARMSTRONG, M.A., Ph.D., 138, 9c. M.

"CANON Armstrong is the Worcester Ordination College has written short 'History of Western Philosophy' is not only a very readable volume of Bertrand Russell. Nevertheless, considering its size, it has great merit. The author shows a valuable insight into the minds of the people of today by the context of the ideas of philosophy and the thoughts and stimulates our own thoughts as Aquinas did not come up against."

Thus it is that he endeavours to look at it as an important period in philosophy since the time of the Pre-Socrates until the present.

One can notice as he reviews the Greek philosophers that he is not only a philosopher in the context of the ideas of philosophy and the thoughts and stimulates our own thoughts as Aquinas did not come up against."

CENTENARY BOOKLET—The University of Cambridge, Britain, Dr. G. H. R. Godwin, has produced an interesting booklet on the centenary of the first hundred years. All profits go to missions. The parish has set aside a target of £1,000 for the centenary year. It will cover and above the normal £850 per year plus the £1,000 and £300 per year after that for giving training.

Since it involves self-realization of the individual at the deepest level, self-realization can be lived through by the individual or by the stages.

"The levels of life or individual life's way or spheres of existence are self-realization, ethical and the religious. A person who lives on the soul level is not a self; so each person lives, on the surface of the earth, as a spectator-taster, but not serious participant."

"The second sphere of existence is the ethical. Those who live on this attempt to realize the universal, for the ethical represents the universal demand; what every man ought to do. In the ethical stage a man can be concerned; he is interested; he lives seriously.

"The third level is the religious, and here self-realization or individuality or subjectivity means an even more concrete expression. An individual lives in the world of the real; that is, that there is a God-relationship which is private and individual. God is found within the inner life. The individual who lives should be transformed in terms of the absolute God-relationship."

"To become a Christian means to reach this sphere of existence and to continue in this ultimate consciousness of that it means to be an individual, a sinner, alone before God."

It cannot be emphasized that for Kierkegaard it is not the stages, or spheres of existence, that are important in his life of becoming. "Personal ethics is not a matter of becoming, active self-realization."

"It may be said that a human being really 'exists' in Kierkegaard's sense of the term unless he has the courage of coming a Christian in Kierkegaard's sense of becoming a Christian."

—A.F.L.

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LIQU

A NATION-WIDE SURVEY OF THE AUSTRALIAN CHURCH

READ ALL ABOUT IT!

THE ANGLICAN is privileged to reproduce, on this and the following pages, the complete text of a unique kind of survey of the Church of England in Australia.

The Report of this Survey is to be published in booklet form. It will be on sale within a fortnight. The size of the pages of the booklet will be 5½ inches by 7½ inches. The actual type metal used in this edition of THE ANGLICAN is identical with that to be used to print the booklet, hence this unusual format.

The words and Tables contained in the Report speak for themselves. They will repay close and careful study.

The conclusions in the Report, and the conclusions that follow from it, are of the utmost significance for the Church and for every individual Anglican. They merit the widest possible publicity and discussion.

The Churches of the South Pacific need urgent and large-scale help.

This was the situation that confronted the Australian Board of Missions at its meeting on May 2, 1963. Within three months the Toronto Congress was to reveal that other regions of the Anglican Communion were in similar need.

In preparation for as prompt and adequate a response as possible to these needs the Board at its meeting on May 2 resolved as follows:

- (i) The Australian Board of Missions asks the Standing Committee of General Synod to take note of this impending demand for new vigour in missionary programmes and consider appropriate action which might be initiated by the Standing Committee of General Synod;
- (ii) Agrees to engage the Sydney Diocesan Department of Promotion to conduct a survey of the whole Australian Anglican Church to discover the potential support for the South Pacific Churches, the Churches of Africa and India, and the other missionary areas of the Anglican Communion and to discover the appropriate part for A.B.M. and C.M.S. to play;
- (iii) Informs the Church Missionary Society of Australia of these views and undertakings, inviting them to work together with us in the furtherance of these matters;
- (iv) And respectfully asks the Primate to consider what other steps he might ask us to take in the services of the Australian Church.

The Standing Committee of General Synod met the following day. The Statement from the A.B.M. was received and the following resolution passed:

"This Standing Committee commends the proposed survey of the Church of England in Australia being undertaken by the Australian Board of Missions through the Sydney Department of Promotion and awaits with interest further proposals for challenging the Australian Church in its missionary task."

The Director of the Department of Promotion, Mr J. H. Keavney, and his staff set to work immediately on the three tasks in the survey:

1. To discover the total number of active practising Anglican families in the Church of England in Australia.
2. To discover how to raise the maximum funds for overseas missions.
3. To find an acceptable plan to bring the challenge of overseas missions to the Church of England in Australia.

They immediately proceeded to interview almost all Diocesan Bishops throughout the Commonwealth. From these Bishops they obtained not only their reactions but also lists of key clergy and laymen to interview throughout their Dioceses. They also arranged for the Bishops to send out questionnaire forms to all their clergy to obtain the desired statistical information. Their task was greatly facilitated because of the Primate's letter to all Diocesan Bishops asking for their co-operation and putting the commendations by Standing Committee before them.

The Survey Report is arranged in relation to the three tasks undertaken.

I. NUMBER OF ANGLICANS

"TO DISCOVER THE TOTAL NUMBER OF ACTIVE PRACTISING ANGLICAN FAMILIES IN THE CHURCH OF ENGLAND IN AUSTRALIA."

The Survey gives the following results:

DIocese	a No. of Parishes	b Av. No. Giving Families per Parish	c Projected Total No. Giving Families in Diocese (a × b)
SYDNEY	242	261	63,162
MELBOURNE	203	227	46,081
BRISSBANE	109	223	24,207
ADELAIDE	111	229	25,419
SUB-TOTAL "A"	665	1,040	169,869
ARMIDALE	32	256	8,192
BALLARAT	46	232	10,212
BATHURST	45	219	9,855
BENDIGO	28	146	4,088
BUNBURY	27	177	4,779
CANB. GOULBN.	49	306	14,994
GIPPSLAND	30	234	7,020
GRAFTON	36	—	—
KALGOORLIE	5	5	—
NEWCASTLE	61	315	19,215
NEH (FLAND)	31	217	6,727
PERTH	76	185	14,060
RIVERINA	24	—	—
ROCKHAMPTON	19	81	1,539
ST ARNAUD	25	237	5,925
TASMANIA	77	198	15,246
WANGGARATTA	28	172	4,816
WILLOCHRA	11	13	143
SUB-TOTAL "B"	650	2,978	126,811
SUB-TOTAL "A"	665	1,040	169,869
GRAND TOTAL	1,315	4,018	296,680

Average per parish — 15 Dioceses, 216.8 Giving Families.

Projected for 3 Dioceses (65 parishes), 14,092.

Projected total "giving" families, 310,772.

"Giving Family" — A Caution.

The definition of what constitutes a giving family would vary from Diocese to Diocese and parish to parish, as will be seen in comparison of figures from various Dioceses in the Table. Nevertheless, allowing for inaccuracies either way, the total figure is significant and gives a clearer picture of the total number of giving families in the Church than has been previously available.

Misuse of the Survey Report will result if a wrong meaning is given to "giving family". The surveyors had to accept the figure given by each Diocese, but in some places, it was used to mean "an income earning unit" even though there might be only one of the "income earners" giving to the Church. Sometimes only one person in the income-earning-unit is a churchgoer supporting the Church. In fact, this very often appears likely to be the case.

It must also be realised that many "giving families" have only one "income-earner" even though several members of that family may be "givers" to the Church.

It will not be too cautious to conclude that the number of "giving families" shown by the survey, 310,000, is the number of "givers" on whom the Church can normally count. It is also not much below the number of "Church-going" Anglicans if we allow an extra figure for children under earning age.

(The Commonwealth census figure for Anglicans in Australia is a little over 4,000,000. Of these, 1,200,000 are under 15 years of age. A similar proportion of children for 310,000 "givers" would be 96,000.)

For all practical purposes the source of Anglican finance in Australia is the total 310,000 "giving families" revealed by this survey of diocesan records.

It will be seen that statistics for the above Table were available from all three Dioceses — Grafton, Kalgoorlie and Riverina. It was not possible to contact Kalgoorlie, and Grafton was behind schedule owing to the decrease of the Registrar. The Bishop of Riverina sent out the questionnaires, but the results did not come in hand.

The grand total of families, excluding these three Dioceses, is 296,680. To arrive at a figure for the Dioceses of Grafton, Kalgoorlie and Riverina the average number of giving families per parish in the other Dioceses has been taken (but omitting Sydney, Melbourne, Adelaide and Brisbane because of their size). This averages 216.8 families per parish, which has been multiplied by the 65 parishes in the three Dioceses for which there are no specific statistics, resulting in a total of 14,092 families. Addition of this to the grand total of 296,680 gives the figure of 310,772.

The grand total of families would not vary greatly if an even higher sampling than 3.5 per cent. of the parishes were taken. The digits that make up the total figure were obtained in some cases from incomplete or unreliable parish records.

A NATION-WIDE SURVEY OF THE AUSTRALIAN CHURCH

(Continued from Page 7)

"TO DISCOVER HOW TO RAISE THE MAXIMUM FUNDS FOR OVERSEAS MISSIONS."

A. Attitudes to Mission-Giving.

To discover how to raise the maximum funds for overseas missions the attitude of people and parish councils was surveyed.

The questions put by the surveyors were:

1. What do you think is the attitude of your congregation to Overseas Missions?
2. What is the attitude of your vestry/parish council to Overseas Missions?

The answers to these and other survey questions were given in the speaker's own language and were then assessed by the surveyors under the headings: Excellent, Good, Fair or Poor. (This is standard survey procedure and relies on the training, experience and impartiality of the surveyor.)

Attitudes of 24.3 per cent. of the congregations were assessed as Excellent to Good; 75.7 per cent. were Fair to Poor.

Attitudes of 33.6 per cent. of parish councils were assessed as Excellent to Good; 66.4 per cent. were Fair to Poor.

The whole body of answers received and classified is summarised in this table:

TABLE
CONGREGATION PARISH COUNCIL

	CONGREGATION					PARISH COUNCIL					No. Sur.					
	E	G	F	P	%	E	G	F	P	%						
Sydney	3	16.2	12.50	18	75.5	15	11.2	5	10.4	17	35.4	16	33.3	10	20.8	48
Melbourne	—	8	36.4	10	45.4	4	18.2	—	11	50.0	5	22.7	6	27.3	22	48
Brisbane	—	6	35.3	4	23.5	7	41.2	—	7	41.2	5	28.4	5	25.4	17	37
Adelaide	1.4	8	28.6	12	37.1	7	41.2	2	9.6	7	33.3	8	38.1	4	19.0	21
Armidale	—	1	16.6	11	66.6	4	22.2	—	1	16.6	3	30.0	2	33.3	6	13
Barrhat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Bendigo	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Bunbury	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Can./Goulth	—	2	22.2	5	55.5	2	22.2	—	1	14.3	3	32.3	3	33.3	9	9
Gippsland	—	4	50.0	11	12.5	4	50.0	2	25.0	1	12.5	1	12.5	8	32.5	8
Grafton	—	1	11.1	2	22.2	2	22.2	5	55.5	9	90.0	—	—	—	—	—
Newcastle	—	2	33.3	2	33.3	1	16.6	2	33.3	6	66.6	—	—	—	—	—
Perth	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
St. Armand	—	1	25.0	1	25.0	2	50.0	1	25.0	4	40.0	—	—	—	—	—
Tasmania	—	1	10.0	5	50.0	4	40.0	—	4	40.0	2	20.0	4	40.0	10	10
Wangaratta	—	2	20.0	1	10.0	3	30.0	1	10.0	3	30.0	5	50.0	5	50.0	5
4	2.0	45	22.3	72	35.6	81	40.1	10	4.9	58	28.7	72	35.7	63	30.7	202

B. How Well-informed are Parishes?

(i) Congregations.

The survey asked the question:

"How well informed do you think your congregation is about the Missionary needs of—"

- (a) The South Pacific and New Guinea?
- (b) India, Asia and Africa?

Informedness on the missionary needs of the South Pacific and New Guinea was assessed as Excellent to Good for 15.3 per cent. of congregations; 84.7 per cent. Fair to Poor.

Informedness on the missionary needs of India, Africa and Asia of 12.3 per cent. of congregations was Excellent to Good; 87.7 per cent. Fair to Poor.

The whole body of answers received and classified is summarised in this table:

TABLE
Congregation Informedness.

	PACIFIC-NEW GUINEA					ASIA - AFRICA - INDIA					No. Sur.						
	E	G	F	P	%	E	G	F	P	%							
Sydney	1	2.1	8	16.7	7	14.6	6	6.6	1	2.1	11	22.9	12	25.0	26	50.0	48
Melbourne	—	—	4	18.2	9	40.9	9	40.9	—	—	3	13.6	8	36.4	11	50.0	22
Brisbane	—	—	3	17.6	7	41.2	7	41.2	—	—	1	5.9	15	88.2	17	33	
Adelaide	—	—	8	36.4	12	50.0	6	24.0	—	—	3	14.2	6	28.6	12	57.1	21
Armidale	—	—	1	16.7	6	30.0	4	20.0	—	—	2	10.0	5	25.0	6	30.0	6
Barrhat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Bendigo	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Bunbury	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Can./Goulth	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Gippsland	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Grafton	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Newcastle	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Perth	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
St. Armand	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Tasmania	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Wangaratta	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
3	1.5	28	13.8	66	32.6	105	53.1	2	98	24	11.4	43	21.3	134	66.4	202	

(ii) Parish Councils.

The Survey asked the question:

"How well informed do you think your parish council/vestry is about the Missionary needs of—"

- (a) The South Pacific and New Guinea?
- (b) India, Asia and Africa?

Informedness on South Pacific and New Guinea of 16.8 per cent. of parish councils was Excellent to Good; 83.2 per cent. Fair to Poor.

Informedness on India, Africa and Asia of 12.9 per cent. of parish councils was Excellent to Good; 87.1 per cent. Fair to Poor.

The whole body of answers received and classified is summarised in this table:

TABLE
Parish Council Informedness.

	PACIFIC-NEW GUINEA					ASIA - AFRICA - INDIA					No. Sur.						
	E	G	F	P	%	E	G	F	P	%							
Sydney	1	12.1	9	18.7	9	18.7	20	40.5	1	2.1	11	22.9	16	33.3	30	41.7	48
Melbourne	—	—	2	9.0	9	41.0	11	50.0	—	—	1	4.5	9	41.0	12	54.5	22
Brisbane	—	—	4	23.5	8	47.1	5	28.6	—	—	1	5.9	2	11.7	14	82.4	17
Adelaide	—	—	7	33.3	7	33.3	7	33.3	4	19.0	6	28.5	11	52.5	21	21	
Armidale	—	—	1	16.7	2	33.3	3	30.0	—	—	—	—	—	—	—	—	
Barrhat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Bendigo	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Bunbury	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Can./Goulth	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Gippsland	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Grafton	1	11.1	1	11.1	2	22.2	5	55.5	1	11.1	1	11.1	2	22.2	7	77.8	9
Newcastle	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Perth	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
St. Armand	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Tasmania	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Wangaratta	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
2	9.9	32	15.8	75	37.2	93	46.0	2	9.9	24	11.9	58	28.7	118	58.4	202	

C. Probable Response to an Appeal.

The Survey asked the question:

"How do you think your congregation would respond to a special appeal for—"

- (a) South Pacific and New Guinea?
- (b) Asia, Africa and India?

Probable response to an appeal for the South Pacific and New Guinea was assessed as Excellent to Good for 30.4 per cent. of congregations; 69.6 per cent. Fair to Poor.

Probable response to an appeal for India, Asia and Africa was assessed as Excellent to Good for 23.1 per cent. of congregations; 76.9 per cent. Fair to Poor.

The whole body of answers received and classified is summarised in this table:

TABLE
Probable Response to an Appeal

	PACIFIC-NEW GUINEA					ASIA - AFRICA - INDIA					No. Sur.						
	E	G	F	P	%	E	G	F	P	%							
Sydney	1	2.1	10	20.8	11	22.9	26	54.1	1	2.1	12	25.0	18	37.5	17	35.4	48
Melbourne	—	—	6	30.0	9	45.0	7	35.0	—	—	8	40.0	7	35.0	7	35.0	22
Brisbane	—	—	4	20.0	9	45.0	2	10.0	—	—	2	10.0	5	25.0	10	50.0	17
Adelaide	—	—	11	52.4	6	28.6	4	19.0	4	19.0	8	38.1	8	38.1	8	38.1	21
Armidale	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Barrhat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Bendigo	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Bunbury	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Can./Goulth	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Gippsland	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Grafton	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Newcastle	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Perth	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
St. Armand	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Tasmania	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Wangaratta	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
1	5.0	61	29.9	74	37.3	66	32.3	2	1.0	45	22.						

A NATION-WIDE SURVEY OF THE AUSTRALIAN CHURCH

(Continued from Page 8)

D. Likely Co-operation in a Plan.

The Survey asked the questions:

"Do you think your parish council/vestry should co-operate in an appeal on these lines?"

"Do you think your parishioners would co-operate in an appeal on these lines?"

Before the questions were put to the interviewee, the surveyor gave him a brief outline of the fund-raising plan suggested.

This would be an approach to Anglican families through their Diocesan Bishop, Diocesan Council, parish clergy and parish councils. Face to face presentation of the story by parish workers who have learned the need would be the method and this would require an educational and inspirational preparation. A clear and simple objective for each family and parish would be worked out in the light of the survey.

The degree of co-operation implied on the part of 41.7 per cent. of the congregations was assessed as Excellent to Good; 58.3 per cent. Fair to Poor.

The degree of co-operation implied on the part of 38.7 per cent. of the parish councils was assessed as Excellent to Good; 61.3 per cent. Fair to Poor.

The whole body of answers received and classified is summarised in this table:

TABLE
Extent of Co-operation Implied

CONGREGATION	C				P				No.								
	E	G	F	P	E	G	F	P									
Sydney	1	208	18	37.5	11	22.9	18	37.5	2	42	18	37.5	12	25.0	16	33.3	48
Melbourne	—	12	54.5	3	22.7	—	—	—	—	—	12	54.5	5	22.7	5	22.7	22
Brisbane	—	10	58.8	6	35.3	1	5.9	—	—	—	10	58.8	7	41.2	—	—	17
Adelaide	—	15	71.4	3	14.3	3	14.3	—	—	—	10	47.6	10	47.6	1	4.8	21
Armidale	—	3	30.0	3	30.0	—	—	—	—	—	3	30.0	3	30.0	—	—	9
Ballarat	—	3	33.3	2	22.2	4	44.4	—	—	—	3	33.3	3	33.3	3	33.3	9
Bendigo	—	5	71.4	1	14.3	—	—	—	—	—	4	57.1	1	14.3	2	28.6	7
Bunbury	—	2	28.6	3	41.3	—	—	—	—	—	3	40.0	16.7	2	33.3	3	33.3
Can./Gosford	—	4	50.0	1	12.5	3	37.5	—	—	—	4	50.0	37.5	1	12.5	8	100
Grafton	—	1	11.1	3	33.3	3	33.3	5	55.5	—	1	11.1	3	33.3	5	55.5	9
Newcastle	—	2	33.3	2	33.3	3	55.5	—	—	—	2	33.3	2	33.3	2	33.3	6
Perth	—	3	21.4	11	78.6	—	—	—	—	—	2	14.3	12	85.7	14	100	14
St Armand	—	3	75.0	—	—	—	—	—	—	—	3	75.0	—	—	1	25.0	4
Tasmania	—	2	40.0	1	20.0	2	40.0	—	—	—	1	20.0	2	40.0	2	40.0	5
Wangaratta	—	2	40.0	1	20.0	2	40.0	—	—	—	1	20.0	3	60.0	1	20.0	5
	1	50	84	41.2	52	26.4	65	31.9	2	99	77	37.7	61	29.9	62	31.4	202

E. Attitude to "Single Cash-Gift".

One of the survey questions tried to discover how the mind of opinion blossoms on an old question—giving a fixed sum in one gift or over several payments. The question was:

"Would your congregation respond best to a single 'cash gift' appeal or some other form of appeal?"

52.5 per cent. said that a single cash gift would be preferred; 47.5 per cent. preferred some other method such as pledges, boxes, etc., or expressed no particular preference.

The whole body of answers received and classified is summarised in this table:

TABLE
One Gift or Many?

DIOCESE	YES		NO	
	No.	%	No.	%
SYDNEY	34	70.8	14	29.2
MELBOURNE	12	54.5	10	45.5
BRISBANE	5	28	16	94.2
ADELAIDE	5	25.0	16	75.0
ARMIDALE	5	83.3	1	16.7
BALLARAT	8	88.7	1	11.2
BENDIGO	6	85.7	1	14.3
BUNBURY	4	57.1	3	32.9
CAN./GLNS.	2	22.2	2	22.2
GOSFORD	6	75.0	2	25.0
GRAFTON	3	33.3	6	66.7
NEWCASTLE	6	75.0	2	25.0
PERTH	5	35.7	9	64.3
ST ARMAND	3	75.0	1	25.0
TASMANIA	1	20.0	4	80.0
WANGARATTA	1	20.0	4	80.0
	106	52.5	96	47.5

Footnote to Answers Tabled.

The survey booklets generally received greater pessimism in the answers given by laymen than by clergy and the great majority of interviewees were clergy.

It will be noted that four Tables are based on 202 survey work books although 219 is shown as the total. We decided to ignore Riverina as one interview was not sufficient from which to work out a sample percentage for that Diocese. As regards Bathurst Diocese, 16 survey work books were filled in under the direction of the surveyor as arranged by the Bishop but these booklets were not returned in time. No interviews have been carried out in North Queensland, owing to the surveyor having to return from Townsville in an emergency.

When these additional sources of information are available they should not substantially alter the overall situation revealed by the above Tables.

SUMMARY OF ANGLICAN OUTLOOK ON MISSIONS

The Tables indicate the climate into which any appeal for overseas missions would have to be projected. Correct assessment of the situation is even more than usually important. This is because the amount required to be raised is of such huge proportions. It therefore becomes necessary to take a second look at some of the percentages and the main ones to be noted are:

75.7% congregations are assessed as Fair to Poor in their attitude towards missions.

66.5% parish councils, ditto.

84.7% are ill-informed about the South Pacific and New Guinea fields.

83.5% parish councils, ditto.

87.7% congregations are ill-informed about India, Africa and Asia fields.

87.1% parish councils, ditto.

The major role in changing this situation lies with the Bishops and clergy. The Survey did not attempt to assess the attitudes and informedness of Bishops and clergy. It is apparent from the records of A.B.M. over the years that a change of Bishop or Rector is often followed by a marked fluctuation in support of missions, either upward or downward.

What the Report points to is the weight of the task now facing Bishops and clergy if support for missions with understanding and money is to become more worthy of a living Church.

3. TO FIND AN ACCEPTABLE PLAN TO BRING THE CHALLENGE HOME

The Survey set out to discover not only the climate but how to change it if it was unhelpful. Many ideas were put forward as partial solutions, but the most frequent were as follows:

Convince the clergy.

Convince General Synod and Diocesan Synods

New role for deputations

More effective publicity

Close personal link with mission fields

Answer commonly held contention "Missions have failed"

Educate parish councils in budgeting

Greater emphasis on vocation

Provide readable material for parish papers

Improve Missionary Societies' publications

Better co-ordination between Missionary Societies

Economic management by Missionary Societies

Start at Theological Colleges

Presentation by right personnel

Include children so that next generation will be better informed

Re-establish local missionary secretaries.

These recurrent answers, taken in conjunction with the above tables, indicate an overwhelming conviction that success depends on our re-thinking almost every

aspect of our missionary-education processes. Our Church in Australia is not alone in this, as evidenced by the words of Bishop Bayne at Toronto "We need to re-think the whole meaning of Mission. The cost of this in the abandonment of old ways of thinking and old comforts and old priorities is going to be very, very great."

All this underlines the point that throughout the survey a strong tide of conviction was expressed that no large scale missionary appeal could succeed without first, an all-embracing, skillfully presented educational campaign to the Church, carried on over a considerable period of time.

Many expressed the view that no mere fund raising method or technique, no matter how skillful or novel, could achieve the desired result, but that the only approach was for a nation-wide mission to the Church. This educational mission should be big and comprehensive; must say something new; must tackle the whole concept of the Church's attitude toward Mission as such, not just overseas missions; must start at the very top from the Primate and Bishops; and must be presented in a right formula of implementation, but should consider the differences in Dioceses, both as to method and timing.

COINCIDENCE AT TORONTO

Several Diocesan Bishops said it would be wise to wait and see what Toronto had to say before any decisions are made as to a course of action. It is therefore interesting to note how closely the demands of the survey coincide with the proposals of the significant document "Mutual Responsibility and Interdependence in the Body of Christ", which summed up the insight hopes and determinations of the Primates and Metropolitan and their Advisers, just prior to the Congress. This document proposes a six point programme to "every Church of the Anglican Communion without exception." Two of these six points were:

1. "That every Church begin at once a radical study of its own obedience to Mission."

2. "That every Church seek to test and evaluate every activity in its life by the test of Mission and of service to others in our following after Christ."

The Bishops were not the only ones who placed importance upon Toronto as a major factor in determining the questions the survey sought to answer. Our surveyors discovered expectancy on the part of many clergy and laity that Toronto would have something significant to say which would lead to re-appraisal of the Anglican Communion's Missionary task. It is therefore competent for this survey report to refer to Toronto with frequent reference to things said and done at Toronto, because they bear so closely on the question now under consideration, "how to raise the maximum funds for overseas missions."

Speaking in support of the "Mutual Responsibility" document the Archbishop of Canterbury said, "What effect is to come from it? A process . . . a process involving a great many things, a process going on through many years, but a process that must begin here and now . . . The most important thing that must happen as an outcome of this document and its spirit is this: that within the

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(Continued From Page 9)

interior life of each one of our Anglican Churches there must grow patently (it won't happen all at once), but grow organically a different way of seeing about its own course of action about its own resources... Each of our Churches must look OUT in its priority planning and look INTO its own conscience."

Notwithstanding some reservations about the "Mutual Responsibility" document, it is evident that it does provide two vital things expressed to our surveyors as necessary to a change in the missionary climate in our Church in Australia. These are:

1. A starting point or rallying point, to take advantage of the natural expectancy of the average Churchman as he awaits the impact of Toronto to reach him at his local parish.
 2. Something new to do which will demand attention.
- Another parallel is apparent between the world-wide situation as revealed by the Toronto document and the current problem facing A.B.M. This is the need for an immediate commitment to increased financial support over existing budgets to meet the cost of projects already prepared and which cannot afford to wait for long range studies and planning.

NEED FOR EDUCATION

The question is — can an appeal for the South Pacific succeed to the required dimensions without the full scale all-embracing teaching mission to the Church in Australia preceding it? The results of this survey would indicate a very definite negative answer to that question.

The Toronto document also says, in referring to the need for £5 million in the next five years, that it "should not be understood as, once in a lifetime appeal". It is no more than a first step forward without reference to the long-range needs. A strong, sustained and expanding pattern of giving is required. The same is true, of course, of the Church in Australia in its mutual responsibility with the Churches in the South Pacific.

Even if an immediate appeal could achieve reasonable success without the teaching campaign, would this timing militate against the longer range interests? Would it "harden the arteries" of the Church's giving habits and thus prevent timely attainment of the "strong, sustained and expanding pattern of giving" required to meet the rapidly developing and spiralling problems of the future? This is a more difficult question to which the Survey data gives no answer, but it does emphasize the need for about thirty years before any irrevocable step is taken.

On the brighter side, it should not be overlooked that 30.4% congregations were assessed as likely to respond to an appeal for the South Pacific; 23% for India, Asia and Africa. This does represent a good starting point for national missionary education. It is significant, too, that these percentages rose to 41.7% in answer to the question whether the congregations would co-operate in an appeal along the lines proposed.

If this is the current situation without the educational campaign, it can be confidently predicted that the upward curve will steepen sharply with wide scale teaching.

OUR SITUATION

What, then, is the answer to the major question of this survey — "How can the maximum amount be raised for overseas missions?" Analysis of all survey interviews and data reveals a strong stream of Australia-wide thought to be:

1. The present appalling state of apathy and uninterest is not an invisible line of history; but that the Church can be liberated from its introspective pre-occupation with self-perpetuation if it skillfully and sufficiently confronted with its main issue of mission.
2. This confrontation must, in the first instance, be educational in character; must emanate from the top echelon of the Church from the Primate and Bishops; must capture the complete conviction of the clergy as a major-factor; and from there must radiate outwards to the laity and into every section of Church life.
3. This vast educational programme must start as soon as possible, not only because of the urgent needs in the South Pacific, India, Africa and Asia, but because the Toronto constitutes a starting point which may not come again for years. It also gives a fuller context of mission than was heretofore the understanding of most Churchmen; this concept can be now projected into a more than usually attentive climate because of the curiosity of thousands of Anglicans about what Toronto had to say.

It has been said several times that the Toronto document poses the present position and the challenge well, but does not answer HOW the huge task can be tackled. To those who have raised this query, it has been simple to point out that the document itself says that "it is for each Church to determine its own need to share in the life of other Churches and to determine HOW best to join in a common commitment".

That the HOW for our home Church is the nation-wide mission as suggested in this report is the conclusion to be drawn from the vast amount of opinion and information collated through this Australia-wide survey.

The third aim of this survey was "To find an acceptable plan to bring the challenge of overseas missions to the Church of England in Australia."

Because of the imminence of the Bishops' meeting when it is understood that "Mutual Responsibility" document will be discussed, it is better that this report at this stage contain no detailed plan of campaign for producing a response from the Church in terms of money, men and more. Any plan suggested could be rendered obsolete within days of its enunciation by whatever takes place at the meeting of Bishops.

FOLLOWING THE SURVEY

The Board received the Survey Report at its meeting in October, 1963, and sent copies immediately to the Primate and Diocesan Bishops, the Standing Committee of General Synod and the Church Missionary Society. The Chairman of the Board was asked to publish a condensation of the report for general circulation and supply the full text to any members who might properly benefit its study.

The contents of the Report are being included in the consideration of plans for following up the challenge of Toronto.

APPENDIX I

SCOPE OF SURVEY

The Table produced below gives a picture of the work completed. A total of 219 interviews in addition to those with Diocesan Bishops represented almost exactly that number of parishes. In very few cases were a priest and layman from the same parish interviewed and to have separated these in the Table would have complicated it unnecessarily and would only have made a few decimal points difference in the column shown as "% of Sample".

It will be seen, therefore, that the percentage of interviews, viz., 219, against the number of parishes, viz., 1,315, is well above the requirements for normal opinion polls, being 16.6% sampling.

The number of parishes and districts from which statistical information has been obtained is 835 or just on 63.5% of the total number of 1,315 parishes. This again is a very high percentage sample of the whole. Statistics have been built up to 95% of all the parishes in Australia by using these samples plus information obtained from other sources such as Year Books, Registry information and statistics in the files of various Diocesan Departments.

TABLE

Scope of Survey Samplings

DIOCESE	ATTITUDE SURVEY		STATISTICAL SURVEY		
	No. of Parishes & Diets	No. of Interviews	Percentage Represented by Sample	Quire Answers Obtained	Percentage Represented by Sample
1. SYDNEY	242	48	19.6%	167	69.8%
2. MELBOURNE	207	22	10.6%	102	50.2%
3. BRISBANE	109	17	15.6%	95	87.1%
4. ADELAIDE	111	21	18.9%	67	60.3%
5. ADELAIDE	32	6	18.8%	11	34.4%
6. BALARNA	46	9	19.5%	38	78.2%
7. BATHURST	45	16	35.5%	45	100.0%
8. BENDIGO	28	7	25.0%	28	100.0%
9. BIRKBEY	45	9	20.0%	32	71.1%
10. CAN. GOULBURN	49	9	18.4%	30	61.2%
11. GIPPSLAND	30	9	30.0%	20	66.6%
12. GRAFTON	36	9	25.0%	1	2.8%
13. KALGOORNEY	61	Nil	9.8%	32	52.4%
14. NEWCASTLE	61	Nil	Nil	21	67.7%
15. NTH QUALE	16	Nil	18.4%	64	84.2%
16. PERTH	76	4	4.2%	19	25.0%
17. RIVERINA	24	1	4.2%	19	100.0%
18. RICHMONDTON	25	1	4.0%	23	92.0%
19. ST ARNAUD	25	0	0.0%	27	58.5%
20. TASMANIA	77	10	13.0%	27	36.4%
21. WAGARATTA	28	5	17.9%	27	96.4%
22. WILLOCHRA	11	Nil	Nil	Nil	Nil
	1,315	219	16.6%	835	63.5%

APPENDIX II

SURVEY WORK BOOKS

In carrying out the Survey 219 survey work books were filled in, almost exclusively by personal interviews, but always with personal contact. The following questions were asked:

1. What do you think is the attitude of the Church of England in Australia as a whole to Overseas Missions.
2. What do you think is the attitude of your congregation to Overseas Missions?
3. What is the attitude of your vestry/parish council to Overseas Missions?
4. Why do you think these attitudes exist?
 - a. The attitude of the whole Church in Australia towards overseas missions.
 - b. The attitude of your congregation towards overseas missions.
5. How well informed do you think your parish council towards overseas missions.
6. How well informed do you think your congregation is about the missionary needs of:
 - a. The South Pacific and New Guinea.
 - b. India, Asia and Africa.
7. How well informed do you think your parish council/parish council is about the missionary needs of:
 - a. The South Pacific and New Guinea.
 - b. India, Asia and Africa.
8. How well informed do you think your parish council/parish council is about the missionary needs of:
 - a. Congregation (refers to Q. 5)
 - b. Parish council/parish council (refers to Q. 6)
9. What % of your parish gross income is now given to Overseas Missions?
10. How do you think can be done to PREPARE THE WAY for a special appeal for Overseas Missions Special Appeal?
11. How do you think your congregation would respond to a special appeal for:
 - a. South Pacific and New Guinea.
 - b. Asia, India and Africa.
12. Would your congregation respond best to a single "cash gift" appeal or some other form of appeal?
13. If an Australia-wide appeal is made, do you think there is a particular time of the year when it would be most likely to succeed?
14. What do you think about the suggested/ventive method?
15. Do you think your parish council/parish council would co-operate in an appeal on these lines?
16. Do you think your parishioners would co-operate in an appeal on these lines?

(Continued on Page 11)

A NATION-WIDE SURVEY

(Continued From Page 10)

APPENDIX III

The Survey directs attention away from regular sustained support of the present missionary commitments of the Anglican Church in Australia. The ordinary budgets of A.B.M. and C.M.S. provide the lifeblood of the Church in many places overseas.

Whatever is contemplated for massive assistance for development, the ordinary basic support of ongoing work must not be forgotten or taken away. The following table indicates the scope of yearly budget giving and serves also as a useful comparison with the Survey results.

(This table was prepared in the A.B.M. office using the Survey Report and the Financial Reports of A.B.M. and C.M.S.)

AUSTRALIAN BOARD OF MISSIONS

Diocece	No. of Anglicans	Total A.B.M./C.M.S. Asking for 1964	Average Asking per Anglican
		£	s. d.
Sydney	931,700	134,225	2 10
Armidale	72,640	11,689	2 8
Bathurst	81,675	10,975	2 8
Caberra-Goulburn	98,980	12,550	2 6
Grafton	63,450	9,868	2 11
Newcastle	178,020	18,100	2 10
Riverina	53,520	4,350	1 7
Melbourne	596,820	102,650	3 6
Ballarat	67,166	13,500	4 0
Bendigo	31,640	7,320	3 7
Gippsland	57,300	8,750	3 0
St. Arnaud	31,000	3,792	2 5
Wangarratta	42,560	7,850	3 8
Brisbane	337,900	37,025	3 11
North Queensland	65,255	4,725	1 8
Rockhampton	25,840	4,736	3 8
Adelaide	212,010	32,275	3 0
Tasmania	147,070	14,688	2 0
Western Australia			
Perth	189,240		
Bunbury	51,165		
Kalgoorlie	10,450		
N.W. Australia			
		235,222	13,250

N.B.: Figures for the Diocese of Carpentaria, New Guinea, and Willcochra are not included, as complete figures were not available.

Diocece	Projected No. Giving Families	Total A.B.M./C.M.S. Asking for 1964	Average Asking per Giving Family
		£	s. d.
Sydney	63,162	134,225	2 10
Armidale	8,192	11,689	1 9
Bathurst	9,855	10,975	1 0
Caberra-Goulburn	14,994	12,550	17 6
Grafton	9,868		
Newcastle	19,215	18,100	18 10
Riverina		4,350	
Melbourne	46,081	102,650	2 4
Ballarat	10,212	13,500	1 6
Bendigo	4,088	7,320	1 16
Gippsland	7,020	8,750	1 5
St. Arnaud	5,925	3,792	12 8
Wangarratta	4,816	7,850	1 14
Brisbane	35,207	30,025	18 6
North Queensland	6,727	4,725	14 0
Rockhampton	1,539	4,736	
Adelaide	25,419	32,275	1 4
Tasmania	15,246	14,688	19 9
Western Australia			
Perth	14,060		
Bunbury	4,779		
Kalgoorlie			
N.W. Australia			
	19,620	13,250	14 0

N.B.: Figures for Tasmania and Western Australia do not take into account State office organising expenses as would apply in all other Dioceses.

Nor do these figures take into account that in Western Australia, £4,000 is paid per annum to the Forrest River Mission, and £4,000 per annum to the South West Native Mission.

FILLING THE GAPS IN GAZA

ECUMENICAL PRESS SERVICE

INTERNATIONAL welfare organizations, of which the most important is the Refugee Committee of the Near East Christian Council, are trying to fill the gaps in the welfare arrangements made for 370,000 refugees in the Gaza strip.

With funds contributed by Christians over the world, the committee is looking after hardship cases and is working to improve the life of the "economic" refugees. Often aids which seem almost impossible are being surprising transformations.

One example of this: the commonest tree in Gaza is the date palm. Until recently people simply picked the dates, but made no use of the tree itself, nor of its leaves. One day someone had the bright idea of using the branches.

Since then a group of young men (who would otherwise be unemployed) have been making baskets for the beds, plated baskets and even plated beds. The leaves are shredded into strips and made into mats and benches.

There is also a fairly good carpenter's shop which, when refugees are trained, an upholstery shop, a smithy for forging art-objects made of iron, a workshop for repairing locks.

There is a knitting-cosy and a sewing-school which employs quite a large number of girls. To enable those who have passed through this school to find a better market for their work, and to guarantee them a living, a Handloom Association has been set up. Its association now has some of the cloth-firms in Cairo making permanent customers.

The Refugee Committee of the Near East Christian Council also lends money free of interest to people who want to start a business, as a way of helping them to help themselves. Up to the present all the loans have been repaid punctually. In this way a

large number of families—mainly "economic" refugees—have been able to start a new life.

For instance, there is the carpenter, Hassan Ali El Tili, who was a well-to-do man in Gaza before he had to flee in 1948.

For a long time he had nothing to do. At last he succeeded in opening a little workshop. But the business did not go well. He had had the people in Gaza, but the Refuge Committee advanced him money to build up a really good furniture workshop—still primitive but extremely productive.

He has been able to employ several other carpenters. When I called on him, there were ten men working there, earning a living for themselves and their families. He expects the year 1963 to be better.

A landowner, Hassan Ali El Moudali, also comes from Gaza and lives in the Gaza camp. He is 32, married with two children. He also looks after his 16-year-old brother and his 14-year-old sister.

BLOWS OF FATE

In 1954 the Refugee Committee gave him a loan to buy equipment. Since then he has been running his own small laundry.

The most difficult problem which really menaces people's lives, occur when their families are suddenly struck by unexpected blows of fate.

The breadwinner falls ill. The miserably ill collapses or burns down. The only member of the family who has a job loses the minimum existence-level and

where there is no social insurance, there is no medical insurance, these "blows" mean the end of life.

In many cases the Refugee Committee has been able to assist. He was able to help them from his own hardship fund.

In the overwhelming majority of cases, however, the Christian organization could not do anything. Mounir Hemin, the Egyptian Director of the Gaza Dept. of the Refugee Committee, shrugged his shoulders and said, "I am sorry, saying, 'I have seen too many people weep in my office, without being helped, help from our funds are not adequate, and there are too many of them!'"

SOUTH AFRICAN CRITICISM

ECUMENICAL PRESS SERVICE

Geneva, March 23
The Christian Council of South Africa has criticized the South African Government's intention to legislate in the name of "disciplinary and restrictive" and "planning" departments.

The council has a membership of 100 churches, representing four million members. Only the Dutch Reformed Church and the Roman Catholic Church are not members.

The council's statement said the Bill would give the Government far-reaching powers to take away the franchise from non-white South Africans in urban areas, and to give powers to select "dwelling" Africans back to the "undesirable" if they are "undesirable".

"We believe," the council statement declared, "that the Bill infringes upon basic Christian concepts concerning family life and the rights of the individual."

LUCK BE MY LADY

By D. W. MENZIES

THERE can be few moral problems so important as in ordinary life as gambling, yet on this matter Anglicans have put up an almost impenetrable wall of silence.

A wall of embarrassment, principally, because the whole moral theology of the subject seems so equivocal and doubtful. Very little more direction is given to the faithful than a condemnation of all forms of giving money, and a general, rather than a specific, statement that it is unwholesome if you do too much of it.

The subject should not and there A few positive things must be said. One of them is that the term "gambling" is used in these wretched, English words which can be applied to a wide range of activity, legitimate and illegitimate. The bald statement that gambling is wrong is meaningless, unless you specify what you mean by the word.

If you mean taking a risk, the extent of which you cannot estimate, then I would suggest that all life is a gamble. Being born is a gamble; getting married is a gamble; crossing a street is a gamble. The whole commercial world is a gamble, because no worthwhile venture has ever been started without knowledge of the risks involved.

Most people accept this, and do not see in practice any difference between the term "gambling" to the ordinary range of commercial risk. What we usually mean by the word is a special kind of financial transaction in which a profit or loss is made depending on the issue of a partly chance event, but one in which the gambler has no control—at least in theory!

At this stage, the necessity of this type of thing, it is well to reflect a little on why people do it. Why this cultivation of the goddess of Chance, a very ancient goddess whose devotees

have extended back to the first syllable of recorded history?

I am sure that if an ancient Greek or Roman came from a time machine and looked at one of our streets, he would be alarmed by trains and buses and trams, and would certainly think that all that was superfluous. But if he happened to come across a two-up shop, he would feel entirely at home. And I am sure that to white away the writer Bruce, primitive savages who had played dice with mammoth vertebrae, or laid odds on how long it would take a drop of water to leave its appropriate altitude.

There is a question that this is an ancient risk which is spreading. In Britain the bingo craze is reaching epidemic proportions, and in Australia very few families exist who do not buy a weekly Tattler's ticket.

FAMILY TALK

Why do we do it? Because gambling is our last caste of dreams. As the years pass we are progressively aware that we will not become rich or famous, and that we are very likely to pass our lives bound by the restricting influences of poverty, responsibility and too little money.

Our weekly Tattler's ticket is our weekly fairy tale. It is just as desirable that we should win a prize, and suddenly achieve the eminence, the battery, the pseudo-popularity, the fame, the brings. And don't our tongues run out at the thought of it? It's actual, isn't it? Why is it wrong? For it is wrong. But why is it wrong? Because it is wrong. But why is it wrong? Because it is wrong. But why is it wrong? Because it is wrong.

At this stage, the necessity of this type of thing, it is well to reflect a little on why people do it. Why this cultivation of the goddess of Chance, a very ancient goddess whose devotees

door was blown. He told us that he was up there on the earth, and after that he had finished that the loss of money was a new life for him.

Trying to follow these maxims has posed a considerable problem for the Church, which, through a Divine institution is also placed in this wretched world. What the Church in its wisdom eventually decided is that money is not to be worshipped or revered. The important point is that it is to be used.

The making of money is not an isolated thing. In concerning the making of money, the making of money involves service given as well as "volunteering" given. It is not to be worshipped, but it is to be used as we wish.

Except in the case of gambling, which is wrong, we should give, and give no service.

There is the immorality. Even the carnivore prowling in the jungle takes part in an intricate battle of nature, and has a very necessary reason. Out of all God's creatures, the gambler is the only one who has no justification.

He takes everything he gives nothing. He does not suffer. He has no self-interest. He does not build. He does not even save. He is non-human. He is not a creature of profoundity. Maria who buys her ticket in Tattler's every week, and dreams of riches, is not the same. But these are the reasons for her not to be worshipped, but to be used as we wish.

However trivial it may seem, the making of money is a thing which burdens the earth with mired greed, and bears no fruit except distress, and all despair.

THEOLOGY FOR THE FUTURE

By the Reverend Joe Hawkes, Chaplain at Monash University, Melbourne.

IT is a recognised, if not frequently stated, fact that compared with their brethren of some of the other Churches the Anglican clergy are theologically illiterate.

The educational minimum demanded by some theological colleges is far too low. The standard of T.H.L. is not high enough and there is too much in some dioceses to make up a shortage of clergy by the ordination of good men who have received little or no theological training or who have dropped out even belonging to a theological college which has picked up their T.H.L. piecework over the years.

There are indeed cases on record of men being ordained whilst still in the process of acquiring their T.H.L.

How much educational or academic background and knowledge is needed by the efficient parish priest is debatable. Examples of fine priests who never went to college are countered by fine priests who obtained first-class university degrees, without forwarding the argument.

STANDARDS

It must, however, be remembered that an ever increasing number of the young men and women who form the parishes are attending universities and technical colleges, an effort to obtain a qualification in their particular calling.

It would seem that the Church which supports its own theological leaders for the parishes, should insist that the clergy have qualifications of a similar or higher standard in their own field.

Devotion to duty and ability to run the youth club are of valuable assets to any priest, but are they enough?

With them and the other virtues demanded of the parish priest there must be sound knowledge of his own subject, theology.

We expect our doctor to have a sound knowledge of medicine without being a specialist. We expect our motor mechanic to know the fundamentals of the internal combustion engine, is it too much to expect our clergy to know that they are talking about, and to be able to explain matters of faith and morals?

It would seem that the time has come for the Church to overhaul her theological training methods to ensure that the higher standard of secular education of the present day parishioner is reached. If not surpassed by those she ordains to do the work of Christ in the world.

She must, in fact, send out men who speak with authority and knowledge and not men who are, in discussion, dredging up the faded memories of some past lecture in Doctrine or Church History.

MANY COLLEGES

There will always be cover for the saintly priest who perhaps has little technical knowledge of theology but the Church cannot rely on a theory that a little education will enable him to produce a saint.

At the moment our clergy are drawn from a wide variety of colleges where students are trained in the shortest possible time, with enough facts to satisfy the demands of T.H.L. They are taught by good, bad and indifferent lecturers and with little or no regard for their abilities are let loose on the poor parishioners as assistants to the priest.

In two years or in some cases three years they are taught that the Church thinks necessary not for their own salvation but for the salvation of the souls of those who come under their care.

A "priest" examination is held after a year in which the poor deacon is given a certificate

in or to an entirely new way of thought. The student is given a possible type of parish activity which he is able to find himself.

Whilst he is still learning the techniques of parochial management, self vicar or rector and has not yet been elected to either.

It is hardly to be wondered at that the educated lay frequently complain about poor preaching. They are not aware of their devotion that they attend their church without their threat of fire and damnation for failing to do so.

Our present system of theological education the churning out of under-educated clergy must be perpetuated.

Some of the finest teachers, through force of diocesan circumstances, must expend their efforts on a few students who, through lack of basic educational standards, are unable to benefit, and vice versa.

A multiplicity of colleges means a duplication of staff, and extra diocesan expense and in some cases the drawing of a parish priest away from his work to attend to the needs of a large number of students.

An inventory of the theological colleges would reveal a massive duplication of staff.

This pattern is repeated, of course, in the other denominations, like the Anglican Church, and affiliated to the major universities.

THEOLOGICANS

Colleges in which the number of ordinands is but a small proportion but is large enough to support a number of theological professors.

Amongst the Anglican university lecturers and professors of theology in Australia are some of the finest teachers of their subjects. In Australia, no man is sought after for summer schools, no conference in fact, learned theologians in the best sense.

These men are confined, their efforts hampered by administrative problems which should be dealt with by businessmen rather than theologians, they are in fact being wasted.

Ecumenism is the catch-word of the Churches to-day—can it

not be put into practice in the sphere of theological education? The wherewithal is hand. Churches ought to provide a breeding ground for ordinands, university students and Christians.

Church colleges which should aim to provide training for all who are capable of taking a degree and finally theological education for those who have obtained their degree can be trained to do so.

CRITERION

In these theological colleges it should be possible to lecture in the particular disciplines so that future clergy and ministers of all denominations, to assemble the best theological training in the common subjects of Greek, Hebrew, Comparative Religion, Old and New Testaments, Moral Psychology, etc.

These teachers would be chosen by denomination but by scholarship and ability. Each would be given his own tutor and lecturers in Doctrine and any special subjects not included in the general curriculum, which it might think that would be of benefit to his own students.

Such a college would naturally be large, catering as it would be for ordinands from many denominations. In its common room, the constant coming and better of various points of view would be a most beneficial understanding between those denied to become the minister and ministers of Australia.

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They would however no action might be rejected on the clerics trying to teach and lay clerics by to wards, lay or clergy who should be the proper functioning of the Church.

It would be natural that each hall would have its chapel and church for the employment of the denominational hall would be the proper functioning of the Church.

After three or four years at university, the theological college course at the theological colleges of all denominations, to assemble the best theological training in the common subjects of Greek, Hebrew, Comparative Religion, Old and New Testaments, Moral Psychology, etc.

These teachers would be chosen by denomination but by scholarship and ability. Each would be given his own tutor and lecturers in Doctrine and any special subjects not included in the general curriculum, which it might think that would be of benefit to his own students.

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for the work of Christ, and any action might be rejected on the Anglican Anglican face-saver. The time is not yet ripe.

Between the Churches there would be the traditional jealousy, the fears of minority groups, the paralyzing fear that one denomination might pay a higher percentage than another, and even the deadly fear of "shopstealing".

We have the men to be trained, we have the men who can train them and we have the work for trained men to do. We have the wherewithal and we have the right theological climate.

NEW SOUTH WALES CONSERVATORUM OF MUSIC AUSTRALIAN MUSIC EXAMINATIONS BOARD OVERSEAS SCHOLARSHIP, VALUE £300

Applications for the above-mentioned Scholarship, tenable during 1965/66 close on 31st March, 1964. (Investment not less than 16 years and under 20 years, and applicants not less than 16 years and under 22 years on the 31st of March, 1964, are eligible to compete.) Application forms and further information are available from the Organising Secretary, A.M.E.B., N.S.W., Conservatorium of Music, 1, J. KEEGAN, Registrar.

EASTER EVE CEREMONIES

S. JOHN'S, BALMAIN,

SYDNEY,

SATURDAY, MARCH 28, 1964,

7.45 p.m.

Booklovers love ANCHOR BOOKS PTY. LTD.

CORNER GEORGE & BRIDGE STREETS, 27-31/19 & 2 WINDSOR STREET, MELBOURNE, VIC. 3000

because they have the best books — and they enjoy taking trouble to get what you want.

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Agents for WORLD BOOKS CLUB READERS' UNION FOLIO SOCIETY and MAIL ORDER EXPERTS

GAUNT'S Jewellers

FOR OVER 100 YEARS AN ESTABLISHED CHURCH PLATE MANUFACTURER

Now techniques in Church buildings today call for entirely new concepts in Church plateware, in which Gaunt's are specialists. All such work is carried out completely in Gaunt's own workshops.

Estimates are gladly given on any design submitted, and you are assured of good and careful service, as well as quality workmanship always. Gaunt's long experience, knowledge and planning all combine with a full understanding of your needs to ensure reverent and dignified expression of your wishes.

337 Bourke St., Melbourne, MF 6757

THEOLOGICAL STUDIES

There is no Substitute for Quality.

THE BIBLE STUDENT

By WINIFRED M. MERRITT
ANSWERS TO LAST WEEK'S QUESTIONS

Q. What and where was Ahadon, and what is its connection with Gehenna?

In Hebrew thought, the dead dwell as shades in a place called Ahadon, a vast subterranean world, a place of gloom and silence. The lowest of its four divisions was known as Gehenna, a word meaning Destruction. This was devoted to the punishment of sinners for whom no hope of resurrection remained.

In Revelation 9:11, the name of Ahadon is given to "the Angel of the Abyss" and is equated with Apollyon, the Destroyer. Ahadon's gates consist of the negative element of supreme loss rather than that of positive suffering symbolised by the other name in our question, Gehenna.

The word Gehenna was derived from Go-Hinnom, the valley on the west of Jerusalem thought to be the place where Melch and Tammar were once worshipped with horrible child sacrifices.

The recollection of this terrible worship gave the valley a sinister character, and it became a place for the burning of the refuse of the city, together with dead animals and the bodies of criminals.

In the course of time, the idea of Gehenna was transferred to the underworld, which is generally conceived of as being beneath the earth, but in which there is much water in extent than the earth.

It was believed to be filled with fire, as was its earthly counterpart, and was the place of punishment of sinners. In New Testament times, it became thought of as Hell, in contrast with Heaven, the symon of Gehenna.

According to apocalyptic belief, Gehenna was to be completely destroyed at the final consummation of the age. Christian theology has lightened the gloom by giving to Christ "the death and of Hades."

2. Who authorized the Authorized Version of the Bible? The Authorized Version has been said "put the crown on nearly a century of labour."

It arose out of a conference convened at Hampton Court in 1603 by James I. to settle a settlement between the opponents of the Italian and Anglican elements in the Church, though it was not one of the original subjects for discussion.

During the proceedings, the leader of the moderate Puritan party mentioned the importance and disagreement of the then existing translations, and a suggestion that a new version be prepared by the best scholars in the country was warmly received by the King, who took an active part in the preparation of the instructions for the committee, and wholly supported the suggestion of the Bishop of London that no marginal notes be developed, except those which supported the explanation of Greek words, and standard cross references.

The King suggested that the task of translation should be committed in the first instance to the universities, subject to subsequent review by the bishops of the Privy Council.

These suggestions ensured the services of the best scholars of the kind, working in co-operation, and also prevented the risk from becoming the mere piece of any one party.

Comments were to be invited from the clergy generally, and opinions requested from any interested man in the country passages of special difficulty.

The translators also consulted all available versions and commentaries in other languages.

The time occupied in the work was 24 years, the number of men engaged in it being fifty. The Authorized Version was published in 1611, and was dedicated to King James I. who had given it his united support.

This Week's Questions: 1. Where Adam and Eve fell persons? 2. What do you know about Aton's Rod?

NEW ZEALAND HELPS ALGERIA

ECUMENICAL PRESS SERVICE

WHEN New Zealand church-people read last March that 1,300,000 Algerians were "in total need," they moved fast to help. Within a few days money began to arrive.

Some of the clothes, carried upon cartons, sack upon sack, upon cartons, sack upon sack and children's, all in excellent order and of the highest quality, a great deal of it perfectly new. Many parcels were anonymous, so many filled with loving messages of good wishes from friends.

Then the heads of the Church began to give. Hundreds upon hundreds of blankets were made by knitting "peeps" sweaters, sewing patchwork quilts of exquisite design, filling squares with old riven stockings and joining them together in eiderdown style.

Many HELPERS

One man was made on his own's knitting machine by a boy of 9, another was knitted by a 24-year-old woman.

Club members of a teenage group made up a parcel, together with material donated by a local factory. Fly Box groups knitted.

A group of new housing area tenants bought with their own little ones, made some 150 Christmas "peeps" sweaters. Young men donated by a clothing factory.

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A still firm gave 200 remnants and the women of the local parish by nuns at the local hospital. Over 2000 socks were given by girls of all ages. This is a record of many such workings.

The final picture is difficult to see. So much contributed so quietly and shared so many. Some never to be forgotten.

Some come from those people too elderly or too busy to sew, from fellowships and clubs, from Sunday schools (one of them unacknowledged), from Bible classes, from whole congregations.

Both sexes have yet to realize their own responsibility.

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CHAPLAINS TO THE POLICE?

ANGLICAN NEWS SERVICE

London, March 23. Appointing chaplains to the police? The question is raised by the Archdeacon of Rochdale, the Venerable L. G. Tyler, in this month's issue of *Cruicell*, the journal of the Church Assembly Board for Special Responsibility.

In an article entitled "The Church and the Police," the Archdeacon of Rochdale says that the Church has a real contribution to make to the work and well-being of the police, yet at present there is no chaplain to the police, in any case the special difficulties of the job.

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ARCHBISHOP SPEAKS ABOUT RUSSIAN CHURCH'S SCOPE

ECUMENICAL PRESS SERVICE

Between thirty and thirty-five million of the services are practised in the Soviet Union.

It is the case despite the fact that while Christians have been permitted to engage in any kind of missionary activity, the Russian Church has not been permitted to engage in any kind of missionary activity.

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Geneva, March 23

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