

## 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 Armidale, the Right Reverend J. S. Moyes, preached the jubilee sermon at Evensong.

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. Drutt, 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 Drutt would depict St. Paul, the penitencer for Bishop Ashton, St. Peter, 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 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 Armidale 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 today presented us with a similar challenge to spread the Christian Gospel before less worthy religions took over.

THE PRIEST AND THE ARCHBISHOP  
Bishop Moyes said our greatest failures are the things which we have left undone.

We must not, 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 churches.

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 law.

They joined forces with a Payallup Indian who caught two steelhead trout in a net as 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 people."

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 after his arrest.

FIRST TIME

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

The Indian in the canoe with the Californians was Bob Saisacum 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

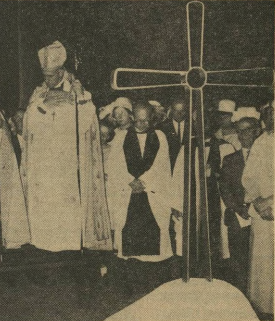
DEATH OF BISHOP

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 Armidale, 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 Coadjutor.

## HOTEL FOR DYAKS

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

## S.P.C.K. OFFICER FROM KENYA

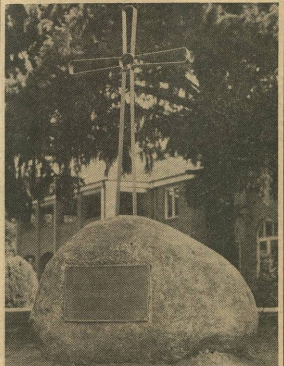
The Reverend R. M. Nichols, at present Director of Religious Education for the Province of East Africa, has been appointed Chief Officer for Church Relations and Membership at the headquarters of the Society for



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

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

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.



—Nieuwland "Sun" block

The stone, cross and plaque at the corner of Duke and Victoria Streets, Grafton, N.S.W., which mark the site of the town's 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 relieve the personal possessions lost by the Aborigines at the Mitchell River and Edward River Missions. (See page 16.)







## CELEBRATIONS HELD 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 Woodward last month visited the tiny village of Binda on the southern tablelands of N.S.W., for the beginning of the centenary celebrations of S. James' Church there.

The opening function was held on February 28, when His Excellency received seven debutantes at the Centenary Ball, then officially opened 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 deal to the pioneers who built the Church of S. 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 they are not made of the same stuff—I think materialism is getting a grasp on us here, therefore, therefore to see the young people taking an interest in their church and its traditions."

He said the young people entering so heartily into the celebrations, is of some significance, and something which they deserve credit.

### NEW HALL

"Now my wife and I are bitterly disappointed we cannot be there for your centenary church service on Sunday, March 29. I have to attend two very important social events in Sydney."

"I am duly bound to attend the special Bible Society service and the annual service to mark the centenary of the first 15th Royal Australian Cavalry Regiment."

"I would have been well to have been able to attend a simple service in this fine old Church of S. James. 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. That ceremony, the congregation of well over 100 persons, all to 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 perhaps the most important day in Binda since the foundation of the church was set on (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, but building without people to fill it. The Church is the people and not the buildings we erect."

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

There will cost \$6,000. Three hundred people attended the centenary service, the over 100 congregation hearing the service from the church's front porch.

Bishop Clements, in his sermon, traced the history of the church, and said it was from Goulburn that ministrations first came to the district, then known as the Abercrombie region.

The gold rush in the area had a reputation for lawlessness and for befriending bushrangers. The history of this Bishop Messersmith, Thomas, when he arrived in Binda in 1864, decided to take the Church's ministrations

to the Abercrombie area before any other. Binda church was built that very year.

The parish had been well served by very early and lay people over the hundred years since. Bishop Clements challenged the present parishioners to keep the faith alive.

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

### LUNCHEON

Speakers at the luncheon were the rector, who welcomed the Bishop, Mrs Clements, the Reverend E. J. Rolfe (his predecessor as rector of the parish and now R.A.N. chaplain) and Mrs Rolfe, the Reverend S. R. Willey (Rector of the neighbouring parish of Crookwell) and all other members of the parish.

He was supported by Rector's Warden Mr M. H. R. R. Rolfe and Mrs Willey added their own contribution to the congregation and their best wishes for the future; finally the bishop spoke about his faith in the future.

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

"I had enough faith in God and man that man will have the good sense to find a way through the dangers of the H-bomb and cobalt and other things. I have now today will continue to work for many, many centuries to come."

The way to the future is by the way of the spiritual values in 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 S. Philip's Church, West Heidelberg, on Sunday afternoon, March 15, was more than the first stage in the erection of a new building; it also represented a new step in the development of a 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 Glen Street, West Heidelberg, and the new church hall is being erected there. The existing hall in Watford Road has been sold to the Church of Christ.

Canon 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 it is to provide seating for 250 people. A prominent external feature will be a slender copper spire and cross, rising above the wall behind a free-standing altar.

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

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

### HOUSING BOOKLET

ECONOMIC PRESS SERVICE

Genova, March 23

A 24-page pamphlet on housing which people understand 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 at full-time or part-time lectures. They are, from left: Chaplain D. H. Perceval (Cape Superior), Indianapolis, U.S.N.Y.; Archdeacon J. Ware (Seaside), Chaplain, R.A.N., Colac, Jarvis Bay; Archdeacon G. H. Coddington (a visiting lecturer), Brighton, Victoria; Chaplain B. Hall, Balcombe, Victoria; Chaplain G. J. Gifford, Hamilton, Victoria.

## MORAL LEADERSHIP COURSE HELD FOR SERVICEWOMEN

FROM A CORRESPONDENT

The Anglican Army and Navy Women's Moral Leadership Course for 1964 was held at the No. 30 W.R.A.A.C. Barracks, 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, equipping them to exert, as leaders, a more potent 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 courses cover subjects ranging from any given at the syllabus.

Army and Navy chaplains guide the course covers character relating to Christian Doctrine, Living, and the basic of the Church's role in the community, and the Anglican Church.

Ample opportunity is given for discussion in groups. The course includes films and visits to Church homes and institutions.

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

Why Believe in God?; The Death of Christ; The Resurrection of Christ; Life Everlasting; the Anglican Church; our Christian Heritage; Christian Behaviour; Christian Stewardship; Prayer; Christian Leadership; Christian Mission; the Church and Social Service; Love and Compassion; Marriage and Family Life.

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

Visiting Panel

The panel was Mr W. Brown, Director G.B.R.E.; Dr W. L. Carrington, Director of the Victorian Marriage Guidance Council; S. Laurence, Director of the Church's role in the community, and the Anglican Church.

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## 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.

He is Graham Corring, a pace right-hand bowler, who is the first player to be selected from Newcastle for an Australian touring team and the first bowler to gain this honour.

Graham, who is 25 years old, was born and baptised in the Parish of S. Stephen's, Adelaide, in this diocese and came to Mayfield parish when about nine years old.

He was a member of the Church of England's War Service for five to six years, sang in the choir and served in the sanctuary for eight years in the Parish Church of S. Andrew.

Graham had a very happy relationship with Canon Marshall who left Mayfield parish on April 11, 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 now in England, they will play matches in Tasmania, Colombo, Bombay, Scotland, Holland, India and Pakistan.

Graham's rise in the cricket world can only be described as "meteoric". He joined Waratah-Mayfield Club when 14, working his way up through the grades until about four years ago, he was ranked a place in first eleven as the side's fast bowler. On

November 8, 1963, he played for the State XI for the first time and has not been out of that side since and has improved in leaps and bounds.

He is one of the most discussed bowlers in Australian cricket and is highly regarded by opponents, including the South African. His career has been so far, so good.

On Thursday, February 13, when he was selected in the Australian side.

A quick, modest young Christian, Graham has the ability to pick the genuine well-wisher from the opportunist.

Graham has the ability to advise only from former top-class players well qualified to give advice.

The result has been that he thickened his pace a little, increasing his accuracy. His ability to bowl at the stumps and swing the ball has led to do in cricket means that batsmen get little rest.

It will be surprising if he does not make his mark in Australian cricket. His selection has been received with great joy in Newcastle, as one cricket writer has said: "It couldn't have happened to a nicer fellow."

Graham leaves Newcastle on March 26 and the best wishes and prayers of Mayfield cricketers go with him.

## CLERGY RETIRETS

FROM OUR OWN CORRESPONDENT

Melbourne, March 23

Clergy of the Diocese of Melbourne have a number of several opportunities for Retirement.

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

The first of these will commence on the evening of St. Peter's Day, and will continue until the morning of July 28. It will be held by the Dean of Newcastle, the Very Reverend N. Falkingham.

The second retirement of Maryborough, the Very Reverend N. Falkingham, will be for a period of one year, beginning on Friday morning, it begins on November 9.

A new feature this year is the opportunity for a twenty-four hour retreat, or extended Quota 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 M. M. Soutley, Vicar of St. Peter's, Box Hill.

## DEMONSTRATIONS

AVAILABLE

The Ladies' Auxiliary of the Brevett Cheltenham House will be holding a cooking demonstration at the Sydney County Council's Hornby 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 Fellowship of S. Mark's, Berwick.

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

The organisers for the Brevett Ladies' Auxiliary is Mrs G. Wade (TW158) and for the S. Mark's Fellowship, Mrs Burn (610-118).

Information regarding special demonstration dates is still available, can be had from S.C.C. Home Management advisers at Bankstown 799-923 or Bondi Junction (200-5481); Burwood (74-2262); Campsie (78-2242); Crows Nest (78-2242); Hornsby (74-2242); Kingsford (299-5947); Sutherland (74-2242).

From those nominated to attend the regular service, the names of the regular service are selected by the Army and Naval headquarters.

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## Incorporating the Church Standard

THURSDAY MARCH 26 1964

FOR EVERY DAY OF THE YEAR

Or again, many in England have learned to take the Easter truth more seriously than before by spending time at such a place as Lee Abbey, at Lynton, in Devon. Here is a community of upwards of 60 people who, in complete dedication, have offered themselves and their talents without cost to the maintenance of the abbey for conferences for people from all walks of life. Such conferences inevitably present the Christ as indeed rich and demanding of complete committal. There is no doubt that an acquaintance with this institution does bring God out of orbit and makes Him

1870

It is a needful interruption to the ordinary routine of living and thinking. But it is a time, too, for refreshment so that Christians may be able to show renewed faith in their lives and service and so encourage doubters to seek, too, the strength and joy that come from Christian

Our imperfections have given the world the opportunity to identify our fate with that of Humpty Dumpty. We are convinced that the Church cannot die, but this Easter should remind us that we are under judgement because we have not, as a Church, built a life of holiness. If we are not to be rejected by God it would appear that God's loving act in Christ Jesus must be translated into vibrant activity within us whereby we live in the hope that as our life is anchored in the risen Christ our hearts and minds and hands may be used to the relief of others. We must believe that this gift be from God, hope for the world may be known by the Church and shared with our brothers.

And that means the practice of the Presence of God — the Presence in prayer, in the study of His working, in the Sacrament. Christ is Risen!

March 29: Easter Day.  
March 30: Easter Monday.  
March 31: Easter Tuesday.  
April 3: Richard, Bishop.  
April 4: S. Ambrose, Bishop.

CHURCH CALENDAR







## BOOK REVIEWS

THE SOUL—NOW AND  
GLORIFIED

LETTERS TO MALCOLM, Chelby on Fraser, C. S. Lewis, Geoffrey Hills.

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

"Letters to Malcolm" deals with private prayer although it touches on the spiritual aspects of life which the aspiring Christian hymn encourages. What the "Pilgrim's Progress" meant to us in earlier times, this book was for many to come to mean in adult life. The letters are thoughtful, sane and the advice practical for those who are on the same "way-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.

Many of his observations will recall many of us with a jolt of conscience. We are asked to pray for others for ourselves, he says, because it is better to pray for others than to do something for them. Much of the last chapters deal with the resurrection of the body. What the soul cries out for is the resurrection of the senses. Lewis says, "Even in this life there would be nothing to us if it were not for the source of sensations."

LITURGICAL  
DRAMA

MARY'S QUEST, Translated by Kate Augustine Hall.

FROM the liturgical movement in the Swedish Lutheran Church comes this liturgical drama—a distinctive modern art form, the remnant of the cult of Egyptian dramas in the second millennium B.C., but firmly rooted on the Christian Gospel.

Unlike medieval morality and mystery plays and modern "religious" dramas, it may not be based on a liturgical setting, and is unsuited for production elsewhere.

It is meant to be performed in the chance before a lighted altar with the players vested in albs, and the addition of copes, the principal characters. The theologians may over black cassocks or doctors' robes with or without hoods. No music is used.

Thus not only simplifies production but helps to create an atmosphere of worship. Prayer as always directed toward 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, the message of "Mary's Quest" 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 references are incidental to the main theme. A cast of four ten 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, a type of the eternal mother seeking her son. The loss of Jesus signifies His death; His return, the resurrection life.

The action backs toward the night of Our Lord's betrayal and its meaning is bound up with the broken bread and the wine. Two processions are involved and the drama concludes with the Magnificat and the Blessing. Olay 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 experience with spiritual realities.

—A.T.B.H.

"Now we already have some feeble and intermittent power of naming dead sensations from their graves. I mean, of course, the dead."

Now, a glorified body of the resurrection, he thinks, "will be inside the soul." As God is not in space clearly and "Ghosts, of course, are not in space, but not true, something better will be made like Him. For we shall see Him as He is.

His works are known in America chiefly through the translations of Professor Walter Lowrie, of Princeton University. It is therefore his name when Dr Lewis writes of this book.

It is the best book on Kierkegaard which has been written in English—or in any other language.

It is a well-known figure in 1813 and lived nearly all his life in Copenhagen. He turned the necessity of earning a living by his father's trade into a way to turn a university student and a serious author and polemic writer.

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 complexity of his mind and his struggle to find inward peace.

It is a tedious task of reading essays written by eminent biblical scholars is a light tribute on "The Sickness of Death" by Dr H. Hoelke, a one-time President of the Society for Old Testament Study.

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THREE SPHERES OF  
EXISTENCE

THE PRAYERS OF KIERKEGAARD, Edited and with a new interpretation of his Life and Thought, by Perry D. Le Fevre. Phoenix Books—University Press, 235, 240, 241, 242.

THE works of Kierkegaard, since it involves self-realization of the individual at the deepest level of philosophy and theology, are lived through by the stages of his life.

"The levels of life or stages on life's way or spheres of existence" is not an abstract, aesthetic, ethical and the religious. A person who lives on the aesthetic level is not in a self; such persons live, on the surface of the fact, others, but not serious participants.

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

"The third level is the religious, and here self-realization or individuality or subjectivity is reached through a more concrete expression. An individual lives in the religious sphere, and realizes... that there is a God-reality which is private and not the individual God. It is found within the inner life. The individual who is not should be transformed in terms of the absolute God-reality."

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

For Kierkegaard it is not the stages, or spheres of existence, but the individual's process of becoming. "Personal becoming is not a process 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 opportunity of becoming a Christian (in Kierkegaard's sense of becoming a Christian)."

These quotations from the book under review may serve to indicate Kierkegaard's distinctive approach to Christianity. It is a book of ninety-nine prayers which form the first part of the book.

—A.W.J.

## SHORT HISTORY OF PHILOSOPHY

AN OUTLINE OF WESTERN PHILOSOPHY, C. B. ARMSTRONG, N.E.C., Pp. 135, 7s. 6d.

"CANON Armstrong is the Worcester Ordination College and has written a short 'History of Western Philosophy' which is not only a very good introduction to the history of philosophy but also a very good introduction to the history of philosophy."

Comparison with the more weighty volume of Bertrand Russell. Nevertheless, considering its size, it has great merit.

The author starts a valuable series of people to today to view the history of philosophy.

"To criticize their solutions and to learn from their insights enlarges our horizons, clears our thoughts and stimulates our own philosophy and Aquinas."

Thus it is that he endeavours to look at all the important periods 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 very good introduction to the history of philosophy but also a very good introduction to the history of philosophy."

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# 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 service 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.

## 1. 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 x b)
SYDNEY	242	227	63,162
MELBOURNE	203	227	46,081
BRISBANE	109	227	24,707
ADELAIDE	111	229	25,419
SUB-TOTAL "A"	665	1,040	169,869
ARMIDALE	32	256	8,192
BALLARAT	46	223	10,212
BATHURST	45	219	9,855
BENDIGO	28	146	4,088
BUNBURY	27	177	4,779
CANBERRA	49	306	14,994
GIPPSLAND	30	234	7,020
GRATON	36	—	—
KALGOORLIE	5	315	1,575
NEWCASTLE	61	217	13,317
PERTH	31	185	5,735
RIVERINA	24	81	1,939
ROCKHAMPTON	19	237	4,513
ST. ARNAUD	25	172	4,300
TASMANIA	77	13	1,001
WAGGA WAGGA	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—Gratton, Kalgoorlie and Riverina. It was not possible to contact Kalgoorlie. The Bishop of Riverina sent out the questionnaires, but the results did not come to hand.

The grand total of families, excluding these three Dioceses, is 296,680. To arrive at a figure for the Dioceses of Gratton, 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 21.68 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						No. Sur.			
	E	G	F	P	%		E	G	F	P	%					
Sydney	3	6.2	12	25.0	18	37.5	15	31.2	5	10.4	17	35.4	16	33.3	10	30.8
Melbourne	—	—	8	36.4	10	45.4	4	18.2	—	—	11	50.0	5	22.7	6	27.3
Brisbane	—	—	6	35.3	4	23.5	7	41.2	—	—	7	41.2	5	29.4	17	95.4
Adelaide	1	4.8	6	28.6	12	57.1	2	9.5	2	9.6	7	33.3	8	38.1	4	19.0
Armidale	—	—	1	16.6	4	66.6	—	—	—	—	1	16.6	3	50.0	2	33.3
Ballarat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Bendigo	—	—	—	—	—	—	—	—	—	—	1	4.3	32.9	3	42.9	7
Bunbury	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Can. Goulth	—	—	2	22.2	2	22.2	5	55.5	1	11.2	4	44.4	5	55.5	3	33.3
Glegholm	4	50.0	1	12.5	3	37.5	1	12.5	4	50.0	2	25.0	1	12.5	8	100.0
Grafton	—	—	1	11.2	2	22.2	6	66.6	—	—	2	22.2	5	55.5	—	—
Newcastle	—	—	2	33.3	2	33.3	3	50.0	1	16.6	2	33.3	1	16.6	2	33.3
Perth	—	—	3	21.4	11	78.6	—	—	—	—	6	42.8	8	57.1	12	85.7
St. Armand	—	—	1	25.0	1	25.0	2	50.0	1	25.0	1	25.0	1	25.0	4	100.0
Tasmania	—	—	1	10.0	5	50.0	4	40.0	—	—	4	40.0	2	20.0	5	50.0
Wangaratta	—	—	1	20.0	1	20.0	4	40.0	—	—	1	20.0	1	20.0	5	50.0
	4	2.0	45	22.3	72	35.6	81	40.1	10	4.9	58	28.7	72	35.7	62	30.7

## 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.				
	E	G	F	P	%		E	G	F	P	%						
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%					
Sydney	1	2.1	8	16.7	7	14.6	3	6.6	1	2.1	11	22.9	12	25.0	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	1	5.9	15	88.2	17		
Adelaide	—	—	8	38.1	6	28.6	7	33.3	3	14.2	6	28.6	12	57.1	21		
Armidale	—	—	1	16.7	4	66.6	—	—	—	—	2	33.3	4	66.6	6		
Ballarat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Bendigo	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Bunbury	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Can. Goulth	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Glegholm	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Grafton	1	11.1	—	—	—	—	2	25.0	1	11.1	7	87.5	7	87.5	8		
Newcastle	—	—	1	16.7	3	50.0	1	16.7	3	50.0	2	33.3	6	100.0	6		
Perth	—	—	2	14.3	12	85.7	—	—	—	—	1	7.1	13	92.9	14		
St. Armand	—	—	1	25.0	1	25.0	—	—	—	—	2	50.0	3	75.0	4		
Tasmania	—	—	1	10.0	9	90.0	1	10.0	—	—	2	20.0	3	30.0	5		
Wangaratta	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
	3	1.5	28	13.8	66	32.6	105	52.1	2	9.8	24	11.4	40.3	213	104	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.				
	E	G	F	P	%		E	G	F	P	%						
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%					
Sydney	1	12.1	9	18.7	9	18.7	20	60.5	1	2.1	11	22.9	16	33.3	20	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	—	—	4	19.0	6	28.5	11	52.5	21	—	21
Armidale	—	—	1	16.7	2	33.3	3	50.0	—	—	2	33.3	4	66.6	6	—	6
Ballarat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Bendigo	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Bunbury	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Can./Goulth	—	—	1	12.5	6	66.6	3	33.3	—	—	3	33.3	6	66.6	9	—	9
Glegholm	—	—	1	12.5	6	75.0	1	12.5	—	—	1	12.5	4	50.0	5	62.5	8
Grafton	1	11.1	—	—	—	—	5	55.5	1	11.1	7	77.8	—	—	7	77.8	8
Newcastle	—	—	4	66.6	1	16.7	1	16.7	—	—	2	33.3	4	66.6	6	—	6
Perth	—	—	4	28.6	10	71.4	—	—	—	—	2	14.3	12	85.7	14	—	14
St. Armand	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Tasmania	—	—	2	20.0	7	70.0	1	10.0	—	—	2	20.0	3	30.0	5	50.0	10
Wangaratta	—	—	2	40.0	1	20.0	2	40.0	—	—	2	40.0	3	60.0	5	—	5
	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 from 30.4 per cent. of the congregations; 69.6 per cent. Fair to Poor.

Probable response to an appeal for India, Asia and Africa was assessed as Excellent to Good from 23.1 per cent. of the 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.				
	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	—	—	9	40.9	7	31.8	6	27.3	—	—	8	36.4	7	31.8	22	45.8	22
Brisbane	—	—	4	35.3	9	52.9	2	17.6	—	—	2	11.8	5	29.4	10	58.8	17
Adelaide	—	—	11	52.4	6	28.6	4	19.0	1	4.8	4	19.0	8	38.1	8	38.1	21
Armidale	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Ballarat	—	—	1	11.1	4	44.4	4	44.4	—	—	—	—	—	—	—	—	—
Bendigo	—	—	1	14.3	2	28.5	4	57.1	—	—	4	50.0	6	66.7	7	77.8	14
Bunbury	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Can./Goulth	—	—	1	11.1	8	88.9	—	—	1	14.3	4	57.1	4	50.0	4	44.4	9
Glegholm	—	—	—	—	—	—	—	—	—	—	4	50.0	2	25.0	4	50.0	8
Grafton	—	—	1	17.5	5	50.0	1	12.5	—	—	3	50.0	3	50.0	6	66.7	9
Newcastle	—	—	11	4	44.4	4	44.4	—	—	—	—	—	—	—	—	—	—
Perth	—	—	2	14.3	4	28.6	8	57.1	—	—	1	7.1	2	14.3	11	78.6	14
St. Armand	—	—	2	50.0	1	25.0	1	25.0	—	—	2	50.0	1	25.0	1	25.0	4
Tasmania	—	—	3	40.0	6	60.0	—	—	—	—	3	30.0	5	50.0	2	20.0	10
Wangaratta	—	—	3	60.0	1	20.0	1	20.0	—	—	3	60.0	1	20.0	5	—	5
	1	5.0	61	29.9	74	37.3	66	32.3	2	1.0	45	22.1	69	34.8	86	42.1	202

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# 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 would 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 Parish, 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						PARISH COUNCIL						Int.				
	E	G	F	P	No.	%	E	G	F	P	No.	%					
Sydney	1	2.08	18	37.5	11	22.9	18	37.5	12	25.0	16	33.3	48				
Melbourne	—	12	54.5	3	22.7	5	—	12	54.5	3	22.7	22	—				
Brisbane	—	10	58.8	6	35.3	1	5.9	—	10	58.8	7	41.2	—				
Adelaide	—	15	71.4	3	14.3	3	14.3	—	10	47.6	10	47.6	1	4.8	21		
Armidale	—	3	80.0	3	10.0	1	16.7	—	3	80.0	16.7	2	33.3	9	—		
Ballarat	—	3	33.3	2	22.2	4	44.4	—	3	33.3	3	33.3	9	—	—		
Bendigo	—	5	71.4	1	14.3	1	14.3	—	4	57.1	1	14.3	2	28.6	7		
Bunbury	—	—	2	28.6	5	71.4	—	—	3	80.0	16.7	2	33.3	9	—		
Can/Goulburn	—	—	8	88.9	1	11.1	—	—	6	66.6	3	33.3	9	—	—		
Cairns	—	4	50.0	12	3	37.5	—	—	4	50.0	3	37.5	1	12.5	8		
Grafton	—	1	11.1	3	33.3	5	55.5	—	1	11.1	3	33.3	5	55.5	9		
Newcastle	—	2	33.3	2	33.3	2	33.3	—	2	33.3	2	33.3	2	33.3	6		
Perth	—	3	21.4	11	78.6	—	—	—	2	14.3	12	85.7	14	—	—		
St Arnaud	—	3	75.0	1	25.0	—	—	—	3	75.0	—	1	25.0	4	—		
Tamworth	—	2	66.7	2	20.0	2	20.0	—	6	60.0	2	20.0	2	20.0	10		
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	37	37.6	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 holders 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.	%	No.	%	No.	%
SYDNEY	34	70.8	14	29.2	—	—	—	—
MELBOURNE	12	54.5	10	45.5	—	—	—	—
BRISBANE	—	5.8	16	94.2	—	—	—	—
ADELAIDE	—	21.8	16	78.2	—	—	—	—
ARMIDALE	5	83.3	1	16.7	—	—	—	—
BALLARAT	8	88.9	1	11.1	—	—	—	—
BENDIGO	6	85.7	1	14.3	—	—	—	—
BUNBURY	4	57.1	3	32.9	—	—	—	—
CAN./GLBN.	2	75.0	2	77.8	—	—	—	—
GIPPSLAND	6	100.0	0	0.0	—	—	—	—
GRAFTON	3	33.3	6	66.7	—	—	—	—
NEWCASTLE	6	66.7	3	33.3	—	—	—	—
PERTH	5	35.7	9	64.3	—	—	—	—
ST ARNAUD	3	75.0	1	25.0	—	—	—	—
TAMWORTH	5	62.5	3	37.5	—	—	—	—
WANGARATTA	1	20.0	4	80.0	—	—	—	—
	106	52.5	96	47.5	—	—	—	—

## Footnote to Answers Tabled.

The survey booklets generally reveal 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 129 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 note 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.

83.3% 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 unfavourable. 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

Closer personal link with mission fields

Answer commonly held contention "Missions have failed"

Educate parish councils in budgeting

Greater emphasis on vocation

Give Rectors 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 societies.

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 exposed 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 skilful 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 Prime and Bishop and must not be planned to a rigid 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. The 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 obediency 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 include 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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# AN ANTI-CONFESSIONAL SURVEY OF THE AUSTRALIAN CHURCH

(Continued from Page 9)

interior life of each one of our Anglican Churches there must grow patiently (it will not happen all at once), but grow urgently 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 of the more superficial aspects of 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 mutual expectancy of the average Churchman as he awaits the impact of Toronto to reach him at his local parish.

2. Something new, new to the world-wide situation.

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 ultimate 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 an appeal before any irreversible step is taken.

On the brighter side, it should not be overlooked that 30.4% congregations were assessed as likely to respond well 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% 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 the 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 indifference is not an inevitable tide 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 Toronto constitutes a starting point which may not come again for years. It also gives a fuller concept 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 manpower, conviction and money. 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 of the report who might properly benefit by 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 public 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

ATTITUDE SURVEY			STATISTICAL SURVEY		
DIOCESE	No. of Parishes & Diots	No. of Intlvis	Percentage Represented by Sample	Q/aire Answers Obtained	Percentage Represented by Sample
1. SYDNEY	242	48	19.6%	147	60.8%
2. MELBOURNE	22	22	100%	102	50.2%
3. BRISBANE	109	17	15.6%	95	87.1%
4. ADELAIDE	11	21	18.9%	67	60.3%
5. AUCKLAND	32	6	18.8%	11	34.4%
6. AUCKLAND	45	9	19.5%	38	78.2%
7. BATHURST	45	16	35.6%	45	100.0%
8. BENDIGO	28	7	25.0%	28	100.0%
9. BUNBURY	27	4	14.8%	22	81.5%
10. CAN. GOULBURN	49	9	18.4%	30	61.2%
11. GIPPSLAND	28	5	17.9%	20	66.6%
12. GRAFTON	36	9	25.0%	1	2.8%
13. KALGOORNEY	61	Nil	Nil	32	52.4%
14. NEWCASTLE	16	Nil	Nil	21	67.7%
15. NTH. QLAND	16	Nil	Nil	64	84.2%
16. PERTH	14	1	4.2%	19	100.0%
17. RIVERINA	24	1	4.2%	23	92.0%
18. ROCKHAMPTON	28	4	16.0%	19	58.5%
19. ST. ALBANS	77	10	13.0%	27	96.4%
20. TASMANIA	28	5	17.9%	27	96.4%
21. WAGGA WAGGA	28	5	17.9%	27	96.4%
22. WILCHURRA	11	Nil	Nil	27	96.4%
	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 do you think 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/wardens are about the missionary needs of:
  - a. The South Pacific and New Guinea.
  - b. India, Asia and Africa.
6. How well informed do you think your parish council/wardens are about the missionary needs of:
  - a. The South Pacific and New Guinea.
  - b. India, Asia and Africa.
7. Why is this so?
  - a. Congregation (refers to Q. 5)
  - b. Parish council/wardens (refers to Q. 6)
8. What % of your parish gross income is now given to Overseas Missions?
9. What do you think can be done to PREPARE THE WAY for a special appeal for Overseas Missions? Special Appeal?
10. How do you think your congregation would respond to a special appeal for:
  - a. South Pacific and New Guinea.
  - b. Asia, India and Africa.
11. Why would this be so?
  - a. South Pacific and New Guinea (refers to Q. 10a)
  - b. Asia, India and Africa (refers to Q. 10b)
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/wardens 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 9
Bathurst	81,675	10,975	2 8
Canberra-Goulburn	98,980	12,550	2 6
Grafton	68,400	9,668	2 11
Newcastle	178,020	18,100	2 10
Riverina	53,520	4,350	1 7
Melbourne	596,820	102,650	3 6
Bendigo	42,560	7,850	2 4
Gippsland	31,640	7,320	2 3
St. Arnaud	57,300	8,750	3 0
Wangarratta	31,000	4,792	2 5
Brisbane	42,560	7,850	2 4
North Queensland	337,900	32,025	1 11
Rockhampton	65,255	4,725	1 5
Adelaide	25,840	4,736	3 8
Tasmania	212,010	32,275	2 0
Western Australia	147,070	14,688	2 0
Perth	189,240		
Bunbury	189,240		
Kalgoorlie	10,450		
N.W. Australia	235,222	13,250	1

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

# FILLING THE GAPS IN GAZA

ECCLESIASTICAL PRESS SERVICE

INTERNATIONAL welfare organisations, 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 the 300,000 refugees in the Gaza strip.

With funds contributed by Christians all over the world, the committee is looking after hardship cases and is working to improve the lot of the "economic" refugees. Often kids which seem almost primitive bring 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, not 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 verandahs and for the beds, plaited baskets and even plated beds. The leaves are shredded into strips and made into mats and benches.

There is also a fairly large carpenter's shop, where refugees are trained, an upholstery shop, a smithy for forging art-objects made of iron, a workshop for repairing radios.

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

The Refugee Committee of the Near East Christian Council also lends money free of interest to people who want to start a new life, 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, aged 38. He was a soldier in the 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 work shop in the town of Gaza.

But the business did not go well. He had not the proper tools. The Refugee 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 to buy another in February 1, 1963.

A landowner, Hassan Ali El Moghribi, 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 a sewing-machine. Since then he has been running his own small laundry.

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

The breadwinner dies. The miserably ill collapses or burns down. The only member of the family who has a job loses it. The ancient sewing-machine at last falls to pieces. These catastrophes are all common from our point of view.

But in a society whose members are living just above the minimum existence-level and

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

In many cases the Refugee Committee has been able to assist. It has helped to help them to its own hardship fund.

In the overwhelming majority of cases, the Christian organisation could not do anything.

Moslem Henna, the Egyptian Director of the Gaza Dept. of the Refugee Committee, shrugged his shoulders and said, "I am saying, 'I have seen too many people, I've been in too many, without being able to help them. Our funds are not adequate, and there are too many of them.'"

## SOUTH AFRICAN CRITICISM

ECCLESIASTICAL PRESS SERVICE

Geneva, March 27

The Christian Council of South Africa has criticised the South African Government's Bill to amend the "Bantu Education Act" as "discriminatory and restrictive" and "placing dangerously arbitrary powers" in the hands of State officials.

The Council has a membership of 100 Churches with a total of four million members. Only the Dutch Reformed Church and the Roman Catholic Church are members.

The Council's statement said the Bill would give the Government far-reaching powers to take that money from the pockets of the people and send them into urban areas, as well as powers to restrict the free movement of the people. It says they are found to be "undemocratic."

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

# LUCK BE MY LADY

By D. W. MENZIES

Diocece	Projected No. Giving Families	Total A.B.M./C.M.S. Asking for 1964	Average Asking per Family
		£	s. d.
Sydney	63,162	134,225	2 2 0
Armidale	8,192	11,689	1 9 0
Bathurst	9,855	10,975	1 0 0
Canberra-Goulburn	14,994	12,550	17 6
Grafton		9,668	
Newcastle	19,215	18,100	18 10
Riverina		4,350	
Melbourne	46,081	102,650	2 4 0
Bendigo	10,212	13,500	1 6 0
Gippsland	4,088	7,320	1 16 0
St. Arnaud	7,020	8,750	1 5 0
Wangarratta	5,925	3,792	12 8
Brisbane	4,816	7,850	1 14 0
North Queensland	35,207	30,025	18 6
Rockhampton	6,727	4,725	14 0
Adelaide	1,539	4,736	
Tasmania	25,419	32,275	1 4 0
Western Australia	15,246	14,688	19 9
Perth			
Bunbury			
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.

THERE can be few moral problems so important as ordinary life as gambling, yet on this matter Anglicans have put up an almost visible 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 raffles for raising money, and a general, rather than a statement that it is unethical 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" one of these wretched, English words which can be applied to a whole 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 exact 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, in practice apply the term "gambling" to the ordinary range of commercial risk. We usually mean by the word a special kind of financial transaction in which a profit or loss is made depending on the issue of a purely chance matter, which is not under our control—at least in theory!

At this stage, it is necessary to look at the moral theology of money, and particularly what Our Lord said about it. He didn't like it. He said the riches were deceitful. He said the

have extended back to the syllable of recorded history.

I am sure that if no ancient Greek or Roman came from time immemorial to tell us of our streets, he would be alarmed by trains and buses and cars, and would certainly think that aircraft were supernatural. But if he happened to come across a two-up shop, he would feel strongly at home.

And I am sure that to while away the winter hours, primitive cavemen probably played dice with mammoth vertebrae, or laid odds on how long it would take a drop of water to leave its appropriate state.

There is no question that this is an ancient risk, and it is spreading. In Britain the bingo craze is reaching epidemic proportions, and in Australia very few families exist who do not buy a weekly "Tatts" ticket.

## FAIRY TALE

Why do we do it? Because gambling is our last dice of dreams. As the years go on, we are progressively aware that we will not become rich or famous, and that we are very likely to pass our lives joined by the restricting influence of too much responsibility and too little money.

Our weekly Tatts' ticket is our weekly fairy tale. It is just as possible that we will win a prize, and suddenly achieve eminence, the lottery, the music-popularity, the prize brings. And don't our tongues hang out at the prospect? But winning is basic principle.

At this stage, it is necessary to look at the moral theology of money, and particularly what Our Lord said about it. He didn't like it. He said the riches were deceitful. He said the

door was blown. He told us to stop, to treasure up here, and then later on, to find treasure that the love of money was a snare to the soul.

Trying to follow these maxims has posed a considerable dilemma for the Church, which, through a Divine institution, is also placed in the wicked world. What the Church's own wisdom eventually decided is that the Church should not be soiled. The important point is how it is made.

The making of money is, not an isolated thing. In consequence the act and end of making money involves services given, as well as "compassion" treated. It is a social act, and it is as important as what we take.

Except in the case of "charity" which is a gift, not doing, and give no service to the individual.

Therein lies the immorality. Even the carnivorous prowling, in the jungle takes part in an intricate balance of nature, and has a very necessary role. Out of all God's creatures, the gambler is the only one who has no function.

He takes everything he gives nothing. He does not enter the moral and therefore profoundly immoral. He does not build. He does not even save. He is non-functional and therefore profoundly immoral.

Martha who says her ticket in Tatts' every week, and dreams of a trip round the world, there are the reasons for the fact that she is not taking the considerations we have to bear in mind as Christians, when we play.

However trivial it may seem, the practice of gambling is a practice which burdens the earth with naked greed, and bears no fruit except disillusion and despair.



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69 Cleveland Street, Sydney.

Applications for the above-mentioned Scholarship, tenable during 1965/66, close on 31st March, 1964. Instrumentalists not less than 16 years and under 20 years, and vocalists not less than 16 years and under 23 years on the 31st 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.

L. J. KEEGAN, Registrar.

## 7.45 p.m.

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

C. S. Lewis	— LETTERS TO MALCOLM	15/6
As	always—be makes eternal things seem new.	
Nina Bayton	— SEAWEED FOR BREAKFAST	44/9
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Elizabeth Bowen	— THE LITTLE GIRLS	26/-
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[illegible]

A "priests" examination is held after a year in which the poor deacon has spent settling

campaign of anti-religious propaganda said that the effects of such a drive could bring terrible

achievements of the Vatican Council and of the ecumenical movement?"

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## THE BIBLE STUDENT

By WINIFRED M. MERRITT

### ANSWERS TO LAST WEEK'S QUESTIONS

1. What and where was Abaddon, and what is its connection with Gehenna?

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

In Revelation 9:1, the name of Abaddon is given to the "Angel of the Abyss," and is equated with Apollyon, the Destroyer. Abaddon suggests 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 Geth-Hinnom, the valley on the west of Jerusalem thought to be the place where Moloch and Tammuz were worshipped with horrible child sacrifices.

The recollection of this terrible worship gave the valley a sinister character, and it came to be 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, where it generally conveyed as of being beneath the earth, but as being very much vaster 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 synonym of bliss here.

According to apocalyptic belief, Gehenna was to be completely destroyed at the final consummation of the age. Christianity has lightened the gloom by giving to Christ "The death and the life of the world."

2. Who authored the Authorized Version of the Bible?

The Authorized Version, it has been said, "put the crown on a century of labour." It arose out of a conference convened at Hampton Court in 1607 by James I, to seek a settlement between the opponents of Puritan and Anglican elements in the Church, though it was one of the original motives for discussion.

During the proceedings, the leader of the moderate Puritan party mentioned the imperfections and disagreements of the then existing translations, and a suggestion that a new version be prepared by the best scholars in the country was warmly received.

It was by the King, who took an active part in the preparation of the instructions for the translators, who fully supported the suggestion of the Bishop of London that no marginal notes be permitted, except those required for the explanation of Hebrew or 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 work from becoming the mere piece of any one party.

Comments were to be invited from the clergy generally, and opinions requested from any learned man in the country on passages of special difficulty. The translators also consulted all available versions and commentaries in other languages.

The time occupied in the entire work was 25 years, the number of men engaged in it nearing fifty. The Authorized Version was published in 1611, and was dedicated to King James I, who had given his personal approval to the project. This Week's Questions:

1. What does the "Angel of the Abyss" and "Everlasting person" mean?

2. Where do you know about Aton's Rod?

## NEW ZEALAND HELPS ALGERIA

ECCUMENICAL 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 for the purchase of blankets began to arrive.

From the churches, cartoon upon cartoon, sack upon sack, men's, women's and children's, all excellent order and of the highest quality, a great deal of it perfectly new. Many packages were anonymous, so many filled with loving messages of encouragement and prayer.

Then the heads of the Church began to put together some hundreds of blankets were made by knitting "peaky" sweaters, sewing patchwork quilts of exquisite design, filling quilts with old nylon stockings and joining them together in eiderdown style.

### MANY HELPERS

One unit was made on his aunt's knitting machine by a boy of 9, another was knitted by a 25-year-old woman.

Club members of a teenage group in the city sent a quilt with material donated by a local factory. Boy Scout groups knitted blankets.

A group of new housing area residents, many with their own little ones, made some 150 quilts for the Algerian refugees donated by a clothing factory.

### FAMILY WELFARE CORPS

ECCUMENICAL PRESS SERVICE

GENEVA, March 16 (AP)—A foundation of the Churches in Asia and Responsible Parenthood came to Bangkok last month after recommending to the East that it establish a training centre for family and social welfare planning in Asia.

The consultation was attended by 200 delegates from 15 countries, including 100 from 15 Asian countries from both Asia and the West.

In making its recommendations to the E.A.C.C. Second Assembly, which opened last March, the meeting, the consultation stressed that "the ethos of the Christian community is vital to the commitment of the values on which responsible parenthood and family welfare planning are based."

### TRAINING

The suggested training corps would be composed of theologians, doctors, sociologists, and nurses, with special training in family welfare planning.

They would be training countries, at the invitation of E.A.C.C. member churches, national churches, or churches.

Tasks suggested included education and developing family welfare programmes; conducting research into family planning; both theological and practical, in theological seminaries, churches, and in the community; the development of co-operation between religious, medical, and social workers in carrying out family welfare projects; and the production of educational materials on responsible parenthood.

### GERMAN AID TO INDIA

ECCUMENICAL PRESS SERVICE

GENEVA, March 23 (AP)—A technical training school has been opened at Pondicherry on the edge of the Ranchi industrial area in southern India, with a grant of 4.05 million D-Marks from the German Government.

Sixteen boys are receiving instruction in two-year courses in technical, engineering, and building from four German teachers sent to India by the Evangelical Lutheran Church for Service Overseas, which has headquarters in Stuttgart.

The project is of the Goswami Church in India.

A still, firm gave 200 remnants and the women of the town, assisted by nurses at the local hospital, made 100 blankets for the girls of all ages. This was the first of many such clothing drives.

The final picture is difficult to see. So many have been contributed so quietly and shared by so many, some 1,700 blankets.

It is clear from these people who are elderly or too busy to sew, from fellowships and clubs, from Sunday schools (one of them might understand them, whom they were helping, and learn from them).

## ARCHBISHOP SPEAKS ABOUT RUSSIAN CHURCH'S SCOPE

ECCUMENICAL PRESS SERVICE

Between thirty and thirty-five million of the Russian Church's openly practicing members live in the Soviet Union.

It is the case despite the fact that while Christians have been permitted to practice their faith, they have not been permitted to engage in any kind of missionary activity, nor to openly accept converts, nor to propagate, the Russian Orthodox Church in Western Europe said in Geneva this week.

Interviewed by the Geneva daily, "La Suisse," Archbishop Antonine reported that the Church has no right to teach outside its own walls, and it distributes religious literature.

There are no Sunday schools, no youth groups, no social activities, and no welfare work. The Russian Orthodox said, while the Church cannot be a mission Church, "it can be the Church of Christ in prayer."

Congregations are a mixture of old and new. The World Council of Churches reported, but the interesting thing is that the adults attending

## UNITY IN JAMAICA

ECCUMENICAL PRESS SERVICE

BISHOP John J. McElveney, S.J., Roman Catholic Bishop of Jamaica, said that the Church had last month that ecumenical unity was the common goal of the values on which responsible parenthood and family welfare planning are based.

He was speaking to the Jamaica Week meeting at which he was the first time the bishops of the Roman Catholic, Anglican and Methodist churches met together to speak publicly about the ecumenical movement.

Bishop McElveney said that the Catholic Church must do penance in its mission and practice. "We ask pardon of all Christians whom we have offended, and we ask pardon of all who have offended us."

He said the bishops described the meeting as "historic and momentous" and "the beginning of an ecumenical breakthrough" in Jamaica.

Three days later the Jamaica Bishops' Conference presented a television programme in which, again for the first time in Jamaica, the Roman Catholic, Anglican, and Methodist bishops joined jointly in an act of penance and of prayer for unity.

During the same week, two groups of interfaith Christians were announced.

One of the groups was a United Theological College at the University of the West Indies to train ordinands for the Anglican, Baptist, Congregational, Disciples of Christ, and Methodist and Presbyterian Churches.

Another is a scheme for co-operation which would be a kind of organic union within the Anglican community, the Anglican, Methodist, and Presbyterian Churches.

Both schemes have yet to receive the formal approval of the synods concerned.

Five bales of 340 blankets are nearing their destination and the rest are going immediately.

Over one ton of foodstuffs have been despatched, representing the first of many such clothing drives.

A government valuation of 22,200 was placed upon six bales in one consignment.

With the gifts came the success of the project, progress, and the hope of many more such donations.

So many anonymous messages, so much love, and the fact that the Russian Orthodox Church in Western Europe said in Geneva this week.

The Archbishop estimated that between 12 and 15 million of the Russian Church's openly practicing members live in the Soviet Union.

It is the case despite the fact that while Christians have been permitted to practice their faith, they have not been permitted to engage in any kind of missionary activity, nor to openly accept converts, nor to propagate, the Russian Orthodox Church in Western Europe said in Geneva this week.

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## GOOD SERMONS ARE NOT ENOUGH, SAYS BISHOP

FROM OUR OWN CORRESPONDENTS

CANBERRA, March 23 (AP)—In his current diocesan newsletter the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, states that one of the aims in the central theme of the Christian faith is the implications of the Christian faith.

"Our fundamental need, for this reason, is a continuing programme of adult Christian education," said the bishop.

"We need our own people to imagine that an evening sermon are an efficient educational programme."

"Good sermons have their place and value but an efficient programme of adult Christian education is essential to the Church. The leaders shall be responsible for the education of the people, expressing their reactions in their own words, and making their own discoveries of the truth."

The bishop said that his hope is to embark on programmes of education in the future, and that the Church cannot be done effectively and with a sense of direction unless we have leadership on a diocesan basis.

In the person of a Director of Adult Christian Education, advised by a Diocesan Education Committee representing the various parishes and providing programmes for the people, the bishop said that among people of all ages.

"Such a programme will be in the hands of the people, teaching, but the techniques of transmitting that truth to the people, including leader and teacher training, pastoral care, and other matters."

"What all this refers to, in fact, is a kind of school of men, of our regular worshippers. That is the aim of the programme, and we put our part in taking the Faith to the people, among whom we live and for whom we are responsible."

Bishop Clements added that

## CHAPLAINS TO THE POLICE?

ANGELICAN NEWS SERVICE

LONDON, March 23 (AP)—The Church of England's chaplains to the police? The question is raised by the Archbishop of Rochdale, the Venerable L. G. Tyler, in this month's issue of "Crucible," the Church Assembly Board for Social Responsibility.

In an article entitled, "The Church and the Police," the Archbishop of Rochdale says that the Church has a real contribution to make to the work of the police, and that this is even in police colleges and training schools the Church has played no part.

"It is odd," he writes, "that when a priest, a minister, or a nun should be chaplains to the Forces, to hospitals and prisons, we have no corresponding concern for the police. I suppose we assume that as Christians we can be ministered to within ordinary parochial structures."

The truth is, however, that this is rarely a specialised job of the peculiar problem of the police, and in any case the special difficulties of the police, with its regular shift system does not make it easy for him to fit into the normal framework.

The archbishop believes that there is urgent need to examine the use for appointing suitable chaplains to the police service and for the Church to take the question up at the appropriate levels.

As a first move he suggests that a working party should be set up to undertake some creative thinking about the police service and Christian presence in it.

"For reasons both pastoral and practical, it is seriously necessary that we have a working party to look at the question of how we can be of service to the police."

The Archbishop of Canterbury, the Right Reverend K. J. Clements, states that one of the aims in the central theme of the Christian faith is the implications of the Christian faith.

## OFFICE or SHARE OFFICE? CHURCHMAN'S DILEMMA

FROM OUR OWN CORRESPONDENTS

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"Our fundamental need, for this reason, is a continuing programme of adult Christian education," said the bishop.

"We need our own people to imagine that an evening sermon are an efficient educational programme."

"Good sermons have their place and value but an efficient programme of adult Christian education is essential to the Church. The leaders shall be responsible for the education of the people, expressing their reactions in their own words, and making their own discoveries of the truth."

The bishop said that his hope is to embark on programmes of education in the future, and that the Church cannot be done effectively and with a sense of direction unless we have leadership on a diocesan basis.

In the person of a Director of Adult Christian Education, advised by a Diocesan Education Committee representing the various parishes and providing programmes for the people, the bishop said that among people of all ages.

"Such a programme will be in the hands of the people, teaching, but the techniques of transmitting that truth to the people, including leader and teacher training, pastoral care, and other matters."

"What all this refers to, in fact, is a kind of school of men, of our regular worshippers. That is the aim of the programme, and we put our part in taking the Faith to the people, among whom we live and for whom we are responsible."

Bishop Clements added that

LONDON, March 23 (AP)—The Church of England's chaplains to the police? The question is raised by the Archbishop of Rochdale, the Venerable L. G. Tyler, in this month's issue of "Crucible," the Church Assembly Board for Social Responsibility.

In an article entitled, "The Church and the Police," the Archbishop of Rochdale says that the Church has a real contribution to make to the work of the police, and that this is even in police colleges and training schools the Church has played no part.

"It is odd," he writes, "that when a priest, a minister, or a nun should be chaplains to the Forces, to hospitals and prisons, we have no corresponding concern for the police. I suppose we assume that as Christians we can be ministered to within ordinary parochial structures."

The truth is, however, that this is rarely a specialised job of the peculiar problem of the police, and in any case the special difficulties of the police, with its regular shift system does not make it easy for him to fit into the normal framework.

The archbishop believes that there is urgent need to examine the use for appointing suitable chaplains to the police service and for the Church to take the question up at the appropriate levels.

As a first move he suggests that a working party should be set up to undertake some creative thinking about the police service and Christian presence in it.

"For reasons both pastoral and practical, it is seriously necessary that we have a working party to look at the question of how we can be of service to the police."

The Archbishop of Canterbury, the Right Reverend K. J. Clements, states that one of the aims in the central theme of the Christian faith is the implications of the Christian faith.

## SOFA ACADEMY

EDUCATIONAL PASTORAL SERVICE

GENEVA, March 16 (AP)—The Academy of Theology of the University of Geneva, formerly the Faculty of Theology of the University of Geneva, has celebrated its fortieth anniversary.

The academy's dean, Bishop Nikodim Makropolskiy, was awarded an honorary degree of theology.

In former dean, Professor Stefan Tretak, one of the pioneers of the ecumenical movement in Bulgaria, received the highest distinction of the Order of St. Ivan of Ril.

The academy was founded by Patriarch Cyril of the Orthodox Church of Bulgaria.

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