

SIX DELEGATES FOR ASIA ASSEMBLY AT BANGKOK

THE EAST ASIA CHRISTIAN CONFERENCE NEXT MONTH

A.C.C. SERVICE

Six representatives of Australian Churches will attend an important Asian Churches' conference in Thailand in February and March.

They will attend the Second Assembly of the East Asia Christian Conference.

This is a regional association of Christian Churches from 18 nations, covering the area from India to New Zealand and north to Korea.

The Australian delegation at Bangkok, Thailand, from February 25 to March 5, will comprise:

The Reverend B. R. Wylie, Master of Wesley College, University of Sydney, and President of the Australian Council of Churches (Methodist).

The Right Reverend G. T. Sambell, Conventual Bishop of the Diocese of Melbourne.

Mrs L. Wells, a South Australian laywoman (Congregational).

The Reverend F. G. Engel, General Secretary of the National Missionary Council of Australia and a member of the World Council of Churches' Central Committee (Presbyterian).

Mr R. S. A. McLean, a pastor of a United Church of Christ in South Australia and secretary of his Church's Overseas Mission Board.

The Reverend Harvey L. Pearson, General Secretary of the Australian Council of Churches (Anglican).

YOUTH WORK

Two other Australians will be attending in special capacities.

The Executive Secretary of the Australian Christian Youth Council, Miss Wendy Dowling (Church of England), will attend a youth work planning meeting prior to the assembly and will be an Australian youth delegate at the assembly.

The Secretary for Public Relations of the Australian Council of Churches, Mr Vaughan Hinton (Presbyterian), has been co-opted to the assembly staff to provide information and public relations work.

The assembly will be the first such meeting since the E.A.C.C. inaugural assembly at Kuala Lumpur in May, 1959. About 200 people will attend.

As the main tasks before the conference will be a review of E.A.C.C. operations since its founding and the recommending of courses of action in the coming four to five years.

THREE STUDIES

The assembly's principal concerns will be:

● Christian living.

● Christian encounter with persons of other faiths.

● The renewal of the Church.

Three special studies have been prepared in advance, of which the missionary advance of the congregation (Dr J. R. Fleming) religion and the State (Mr M. D. Thomas) and the Christian home in Asian society (U. Kayu) have been the third series of R. Mott lectures will be delivered during the assembly.

It is also possible that special studies which will be attended by some of the delegates will be conducted with responsible parenthood. Asian missionaries, confessionalism, and the interfaith and theological education.

At the assembly the daily programme will include Bible studies, group meetings and sessions with commissions with

special concerns and plenary sessions of two kinds of churches.

For the first time, Australians will be attending as representatives of their own churches. At the first assembly the delegates from five churches in New Zealand represented their national councils of churches.

Australian Churches which are members of the World Council of Churches and which have since become also members of the E.A.C.C. are:

OBSERVERS

The Church of England in Australia, the Methodist Church in Australia, the Presbyterian Church of Australia, the Congregational Union of Australia, the United Methodist Churches of Christ in Australia.

In addition to Church delegations, the assembly will be attended by a 10-member youth delegation from the United Kingdom and observers.

The World Council of Churches will be represented by the general secretary, the Secretary of the Hoof, and the associate general secretary.

The East Asia Christian Conference is a regional expression of the ecumenical movement formed by the Christian Churches of Asia to help them to work and plan together to assist each other and more effectively to carry out their common task of proclaiming Christ to all men.

Its chairman is Bishop E. C. Sobrepance of the Philippines, with Dr D. T. Niles of Ceylon, as general secretary, Dr D. G. Moses, of India, as vice-chairman; U. Kayu than, of Burma, as secretary; and Dr J. R. Fleming, of New Zealand, as Secretary for Inter-Church Aid and Development. Other members of the Council are Nababan, of Indonesia, as youth secretary.

CENTURIES OF SILENCE END WHEN TWO LEADERS MEET

ANGLICAN NEWS SERVICE

Jerusalem, January 13 — "Great is our emotion and profound our joy in this truly historic hour, when, after centuries of silence and expectation, the Catholic Church and the Patriarchate of Constantinople meet once again in the persons of their highest representatives," said Pope Paul here on January 26.

He was speaking to the Patriarch Athenagoras on the Mount of Olives in Jerusalem. The English text of his speech has been released from the Vatican.

"Great and profound, also, is our gratitude to you who have kindly left temporarily your own duties to come here to meet us."

"It is, however, first of all towards God, the Lord of the Church, that the works of our humble thanksgiving ascend."

"An ancient Christian tradition lovingly sees, as the centre of the world that place upon which

the glorious cross of the Saviour was erected, and whither, being raised up from the earth, He draws 'all things unto Himself' (cf. John 12: 32).

"It was fitting then — and providence has permitted it — that it should be in this place, this forever blessed and sacred place, that as pilgrims from Rome and from Constantinople, we should be able to meet and be united in a common prayer."

"You have desired this meeting ever since the time of our unforgettable predecessor John XXIII, your esteem and affection for whom you did not conceal, and to whom, with striking intuition, you applied the words of the Evangelist: 'There was a man sent from God whose name was John' (John 1: 9).

"The words of Christ: 'That they may be one, as I am one,' repeated frequently by the dying Pope, leave no doubt as to one of his most cherished intentions, those for which he offered God his long agony and valuable life."

"Doubtless, on the one side which led to union may be long and sown with difficulties. But these two paths converge towards one another and eventually reach the sources of the Gospel."

"The work of these regional officers, missionary in spirit, will chiefly be to help long-term planning of Christian cooperation, especially in the younger dioceses, and Anglican co-operation wherever possible in inter-Church activity."

The Toronto plan envisages mutuality in the Anglican dioceses' help to one another. In other spheres it is hoped that the younger will help them to find their way out of their present state."

Bishop Bevan announced last week an instance of another sort of mutuality. He said that from an African diocese he had received a £500 gift, to be used wherever Anglican work is needed in the work of the world.

Metropolitans to Meet

ANGLICAN NEWS SERVICE

London, January 13 — The Lambeth consultative body of metropolitans of the Anglican communion will meet in London in April.

By that time it is expected that it will have been decided who shall be the first to hold two of the nine appointments to be made under the plan devised at Toronto.

The others, Bishop Stephen Bayly should be appointed by the end of the year.

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BISHOP AMBO STRESSES OBEDIENCE AT ORDINATION HELD AT ERORO

FROM OUR OWN CORRESPONDENT

Port Moresby, January 13

Obedience is the keynote of all Christian living, said the Assistant Bishop of New Guinea, the Right Reverend George Ambo, at the ordination of four deacons to the priesthood at St. Andrew's, Eroro, Papua, on the Feast of the Epiphany.

"Priests owe allegiance to their bishop, and must be obedient to his commands, and obedient to God, so also must the laity be obedient to God, for Christ's sake, who is obedient to God, even to His death on the cross."

The whole sermon was preached in Ewa, Ge, the local language, to a congregation of 600 people, although the service was held in English.

During the singing of the Litany, the four deacons, Gilbert, Ronald, Hamilton and George King, lay prostrate on the raised platform on which the altar had been placed the high altar.

The west wall of the church had been removed, in order that the overflow of the congregation might be able to see what was going on inside, this being the first ordination ever held at Eroro.

The Bishop of New Guinea, the Right Reverend David Hand, was the ordaining bishop, and the Ven. Reverend Frank Roberts, bandmaster of the Martyrs' Memorial School, was the officiating priest.

Also during this stay at Eroro, the bishop held a Confirmation following which he gave licenses to six missionaries just arrived in the Territory: Sisters M. Dunne and D. Rogers, both of St. Luke's Hospital, Erero; Miss B. Hodges, teaching at Menapi; and to Messrs M. Lean and W. Kelly; the former having joined the teaching staff at Eroro and the latter to join the building team, shortly to move into the Martyrs' School.

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HAPPY AGURGY

— If it is not then, happy agurgy that to-day's meeting was placed in the hands of Christ founded His church and His blood for us?

It is in any case an eloquent manifestation of the great good-will which thanks be to God, animates ever more all Christians truly worthy of that name: the will that is to engage resolutely upon the path which leads to reconciliation.

"Divergences of a doctrinal, liturgical and disciplinary nature will have to be examined at the proper time and place, in a spirit of fidelity to truth and understanding in charity."

"What can and must now commence a development is that fraternal charity, which is impatient in finding out new ways of showing itself, which, taking its lessons from the past, is ready to pardon, more ready to believe well than evil, careful above all to conform itself to the living Master and to allow itself to be drawn and transformed by Him."

DR DE BLANK FAREWELLED

ANGLICAN NEWS SERVICE

London, January 13 — The Most Reverend Justice de Blank, who resigned as Archbishop of Cape Town because of ill health, has returned to England with his sister.

He will be installed as a canon of Westminster Abbey on January 25.

Before he left, Cape Town City Hall was packed with people of many races who came to farewell him.

The Archbishop told that anyone who tried to divide South Africa into groups in which there would be no inter-racial disadvantages on the other was no true patriot.

He has given the primatial cross and crozier, made for the twenty anniversary of his consecration, to the Diocese of Cape Town to be used by any archbishop who may wish to do so. They are both very interestingly drawn and transformed by Mr Deane Anderson.

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THE CELTIC SAINTS

RETURN TO RIPO

By MICHAEL J. LAURENCE

THE Pope having refused his permission for Wilfrid to stay at Ripon and his companion monks set out for home.

There was worn out by the long strain of the trial and sick he could not ride his horse but had to be carried by his companions, a litter.

The monks grew more and more anxious about him and they who they reached the city of Meldrum (Meaux) knew they were close to the end of their journey.

For four days and nights he lay silent, scarcely breathing, and his companions thought he was about to die, but at daybreak on the fifth day, much to their amazement, Wilfrid suddenly set up as though he had just woken from a deep refreshing sleep; he looked round the room and saw a crowd of monks gathered about his bed, weeping while they sang the psalms.

Wilfrid smiled, then asked them to send for Aca, his chaplain, who, coming at once and seeing the bishop so much better and able to speak, immediately brought the monks giving thanks to God.

Then he went to Aca and the monks for about an hour, then he lay down to rest and leave him alone with his chaplain.

When they were alone, Wilfrid told Aca he had seen a vision, but before disclosing it requested first, that he should not let it be known during his lifetime.

Aca promised to keep the matter secret and Wilfrid proceeded to tell him what he had seen.

The Archangel Michael, he said, had appeared to him and had told him that some of his fellow-monks had been heard, in the night, saying words to health and would return to England in safety.

When he would be given again most of his possessions and his life in peace. In four years time, the Archangel said, he would return for his soul.

When Wilfrid returned to England with the Pope's authoritative demand that he be sent to Rome, he found that the Archbishop of Canterbury and Ethelred, who had been a King of Kent but was now a monk, were quite willing to obey the commands of the Pope, but King Aldfrid of Northumbria refused definitely to alter a sentence issued by himself, the archbishop and all the bishops, on the land for any writing coming, to which he called it, from the Apostolic See.

RESTORED

Wilfrid's friends and admirers who had been his judges in judgment and looked on Wilfrid as a buffeted and persecuted man, but the king would not return and refused to restore the land.

A short time later as King Aldfrid lay dying, he remembered Wilfrid and his people. A vision was had on the night of his death.

A vision was held soon afterwards, and near Ripon, the Nidd at which Aldfrid's request was discussed, but the bishops would not restore the land, such a troublesome bishop to restore him to the clergy and the people of York refused even to countenance it.

There was reached at length by which Wilfrid became a hermit and the monks of Ripon were John of Beverley, who was at that time Bishop of Hexham, who was raised to the See of York.

Wilfrid knew he was to die in four years' time, decided to leave his possessions to accept the decision and retired to his monastery at Ripon with a flock of sheep.

During his remaining years, he prayed often, read a great deal

and pondered how best to dispose of his riches and possessions.

He wrote his will at Ripon in which he left all he possessed to be distributed in four equal parts: one to the Church of Ripon and Hexham, the second to the poor, the third to his friends and the fourth to the Church in Rome.

Towards the end of September, 709, Wilfrid determined to travel victor to Rome and to die there in the city where he had known the Lord Jesus Christ, and he and the monks who travelled with him reached Omdale in Northumbria, he found he could go no further and had to seek refuge in the monastery of S. Andrew which he had founded only three years before.

Each day he grew weaker until, on October 3, he called his faithful band of monks to him and read the will of Paradise was not due.

After giving them his blessing, he turned his head away while he listened as they sang the Irish Psalm, but before they reached the last verse he quietly slipped away, so that they knew not, "his death by which he overcame the power of the devil and death's sleep."

His monks followed him in their placed the vestments of a bishop, and they lay him upon an open bier carried him slowly back to the monastery.

There he was buried in the beautiful Church of S. Peter which he had built many years before, on the south side of the River Ure. The epiphany which was inscribed on his tomb reads: "Here Wilfrid, mighty priest, Dates had, reared the abbey."

He died as bishop five and forty years.

And praise ye rejecting to our God, O Jesus, his trust, And tread with him the road to life.

Many years later, the Danes had reared the abbey.

MYSTICS OF THE CHURCH . . . 6

EARLY ENGLISH MYSTICS

By THE REVEREND EDWARD HUNT

The earliest surviving mystical writing in English is the "Ankerwyke," by an unknown writer, c. 1200.

Written as a rule of life for anchoresses, it is a simple, direct, and serene the order of the day, and the progress to the spiritual life.

In the past, however, a purely mystical. "When the priest consecrates the bread, he is there and there is altogether out of the body, for God has alighted upon heaven, hold Him fast till He hath granted all that ever you will."

The application of this "ancient rule" surely inspires the mystical consciousness in modern times, and shows how truly "castles in the air" the faith, as Richard Rolle (1200-1349) we come upon one of our most famous mystics, who has exerted a deep influence on the life and thought," according to Lorna Kennard.

A marked individualist, he gives many autobiographical references, so that we feel we are dealing with a real person.

As Dr. J. H. S. Burrows writes in "The English Mystical Tradition," "Rolle's mysticism is a prayer for 'paradise of all our sins, time for immortality of life and the grace and comfort of the Holy Spirit.'"

The contemplation of the words of our matchless liturgy surely leads us, as Rolle long ago said, "to behold God in the shining of his majesty and to praise Him for ever."

In his later days he was directing a group of hermits of Cistercian monks in Hampden.

Miracles were said to have been wrought by him, and the monks prepared an "Office" in anticipation of his death, which was in an event however which did not take place.

There were some special translations. The "Form of Perfect Prayer" which he wrote is known as "He fled the outward songs of worship," and in contemporary writing on the subject I am most at rest, and my heart most upward."

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Illustrated Prospectus on application to the Headmaster.

MISS MARGARET ARCHOLD, B.A., Headmistress

YOUNG PEOPLE INVITED TO ASSEMBLY IN MANILA

A.C.C. SERVICE

Fifty young Australians have an opportunity of meeting young Christians from all parts of Asia and of seeing some parts of Asia this year.

The Australian Christian Youth Council is now calling for applications from young Australian Christians who would like to be included in the delegation to attend the Asian Christian Youth Assembly at the end of this year.

Young men and women between the ages of 18 and 25 years are eligible for inclusion in the delegation, which will represent the youth of our Churches at the assembly near Manila, in the Philippines from December 25, 1964, to January 8, 1965.

Applications forms are available from denominational youth

departments, State Christian Youth Councils or from the Australian Christian Youth Council, 100 Flinders Street, Melbourne, Victoria.

The assembly is the first of its kind ever held in Asia and will be attended by 600 young people from Australia, New Zealand, South Africa, Japan, Okinawa, Korea, Hong Kong, Taiwan, Malaysia, Thailand, Burma, Indonesia, Vietnam, Sarawak, North Borneo, India, Pakistan and Ceylon.

Christian leaders of worldwide repute will lead the Bible studies and give addresses at the assembly, the theme of which is Christ the Life.

The assembly programme will include worship twice daily accompanied by different traditions; Bible studies in groups led by delegates; lectures on the value and meaning of life and the Christian call to witness and service.

Delegates will also participate in panel discussions on such topics as Christian responsibility for sex, marriage and family life. Seminars for occupational groups will examine the possibilities and opportunities for Christian witness in and through one's daily life and work. There will be cultural and social evenings and most delegates will have the opportunity of spending at least one day with a Christian family in neighbouring parishes in Manila, taking part in local church services and sharing in post-assembly visits to other Asian countries.

APPLICATIONS

With concession fares it is hoped that conference travel expenses will amount to about £200 per person return air fare from Sydney. The conference itself will cost delegates £14.60 for accommodation, food, etc.

Applications for inclusion in the Australian delegation close with the Australian Christian Youth Council on March 16 and delegates will be informed of the selection by April 1. The Asian Youth Assembly offers to young people of the Australian Churches a seldom received opportunity to learn about the people and Churches of this part of the world, to make new friendships and receive new understanding across racial and national barriers and to participate in a Christian conference which has a potential for far-reaching effects throughout Asia.

Mount Magnet is one of the centres in the west Parish of the Marchion, one of the parishes run under the auspices of the Bush Church Aid Society.

Youth groups in some areas of Australia have already decided to sponsor a youth delegate and will help to raise funds for the actual journey.

The Asian Youth Assembly is sponsored by the East Asian Christian Conference in co-operation with the World Council of Churches and with the World Council of Christian Education.

It is hoped that the delegation will include representatives from a wide variety of occupations, from all States and from as many denominations as possible.

It is also probable that some assistance will be available to delegates who have a long way to travel to reach the departure point of Sydney.

Detailed information on travel and the assembly itself will be announced when the composition of the delegation is decided in March.



The ordination group at the Church of St. Alban the Martyr, Griffith, Diocese of Riverina, on St. Thomas' Day. Left to right: The Reverend Donald Shearer (priest), Archbishop V. E. Twigg, the Reverend Bartholomew O'Donovan (deacon), and the Reverend Douglas Rella (priest). The archdeacon presented the candidates to the Bishop of Riverina, the Right Reverend H. G. Robinson.

£2,000 FLOOD RELIEF

FROM OUR OWN CORRESPONDENT

Canberra, January 6
The Bishop of Grafton has sent a letter of thanks to the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, for a cheque of nearly £2,000 sent from parishes in the latter diocese to help them seriously affected in the southern area during severe floods a few months ago.

"Without the help of our fellow-Anglicans across Australia, some of our parishes and parochial districts would not have been able to maintain the ministry of their clergy," said the bishop.

"The Diocese of Grafton has been seriously affected by its own finances and we could not have given the assistance required."

"Your generosity has brought home to us our common membership with you in one Church. I am sure that our people in this diocese will increasingly take their own responsible place in interdependence within the Body of Christ."

"Meanwhile, we thank God for what you have done for us."

MOUNT MAGNET

FROM OUR OWN CORRESPONDENT

Geratonia, January 13
In December, 1960, the Church of All Souls was erected at Mount Magnet, Diocese of North-West Australia, to replace the sixty-year-old church that had been destroyed by fire the previous year.

On the third anniversary of its dedication, the rector, the Reverend Bernard Hochland, was pleased to announce that the debt on the church had been fully paid off.

Mount Magnet is one of the centres in the west Parish of the Marchion, one of the parishes run under the auspices of the Bush Church Aid Society.

WORK WITH MIGRANTS REPORTED IN SYDNEY

The Immigration Officer of the Diocese of Sydney, the Reverend J. R. Henderson, in his current newsletter, says that in January and February 5,450 assisted British migrants will arrive by sea and approximately 2,000 by air.

He appeals to churchpeople to help the immigration chaplains find accommodation for many of these people.

Furnished houses or flats at a reasonable rental, private board for single people or married couples are all required.

Those people who can help are asked to contact him at Diocesan Church House, George Street, Sydney (telephone 26-2371).

Mr Henderson also reports on the work at the East Hills Hotel Chapel where Mr Ian Hardy, a Moore College student, is catechist.

A Sunday school has been commenced and an average of twenty children attend weekly.

However, more teachers are needed as there are many children in the hostel who have no contact with Sunday school or Church.

A team of young people has made a door to door census at the East Hills Hotel and a group of men has visited twenty-five men.

More visiting is planned for this year to encourage attendance at church and Sunday school.

A church service is held in the chapel at 9.30 a.m. each Sunday.

BISHOPSCOURT SOLD

Bishopscourt, Ballarat, has been sold to the government of Victoria to be used by the Mental Hygiene Department.

It will become a hostel for expatriates of the Ballarat Mental Hospital.

The chairman of the Mental Hygiene Authority, Dr. Cunningham-Dav, said that this move will help patients gain employment and re-establish themselves in the community.

The sum paid for Bishopscourt, £22,000, will enable the diocese to build a new house for the bishop.

The present Bishopscourt is very large and unsuited for modern needs.

As it has belonged to the diocese for about 10 years and has a most beautiful chapel in the grounds, the necessity of parting with it will be without pain.

ARCHBISHOP AT CONVENTION

FROM OUR OWN CORRESPONDENT

Brisbane, January 13
The Archbishop of Brisbane, the Most Reverend Philip Street, addressed a meeting of the National Convention of Christian Endeavour in the Brisbane City Hall on Thursday evening, January 9.

His Grace stressed the Australian Christian responsibility to Asia.

A member of the convention, the Reverend I. G. Rees, incorporating National President of Christian Endeavour, preached at Evensong in St. Job's Cathedral on Sunday, January 12.



Breakfast parade at the C.E.B.S. camp at Pemberton, W.A. The leader in charge for the day is Mr. W. Day, from Busselton, Diocese of Bunbury.

Confirmation in a new housing area in Adelaide, at St. Oswald's, Seaton Park. Bishop Donald Redford conferred the candidates, who were presented by the Priest-in-charge, the Reverend Anthony Taylor.

LETTERS TO THE EDITOR

The following letters to the Editor do and do not represent our editorial policy. The Editor reserves the right to accept for publication letters on matters of general interest. Letters should, if possible, be brief and to the point. The Editor's preference is always given to contributions which are well written and which are accepted for publication. If possible, the author's name and address should be given so that letters may be sent back.

PRAYER FOR UNITY

Scheme for Lent

TO THE EDITOR OF THE ANGLICAN
 Sir,—Last Lent you published an account of a "Prayer Pattern" scheme which we had begun in this parish and I now write to you before the Lenten season begins again in the hope that many other parishes may join in it this year.

The bell here is at St. George's Church, a small parish in the suburbs of North West Australia was rung each day during Lent in this church and by over 200 or three members of our parish. The members of the Greek Orthodox Church, the Methodist, Presbyterian and others in the recreation of the Prayer for Unity from the Prayer Book. These "prayer partners" all lived within ear-shot of the bell and the sound of their homes or wherever they happened to be at the time.

The whole idea was intended to arouse interest in the growing Ecumenical Movement at a parochial level, and the combined effect of such prayer on both sides has wrought more than the parish dreamed of. It would not be surprising if the idea were being followed by many other parishes during this coming Lent.

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true faith the catholicity of the Church, but rather tends to refer to either another of the many denominations.

In the third conversation above is everything in the right perspective, The Roman member is not free to express the truth of the Church, Catholic and Apostolic, he belongs; the Anglican is not free to express the truth of his position and cannot be confused with any Protestantism. Those who oppose instruction know they do not understand the truth of the Catholic faith, while Holy Anglicans who are not free to express themselves well or fluently are relieved of the responsibility to induce their Roman acquaintance to believe that we are as much a part of the Catholic Church as they are.

In my opinion, therefore, the only possible name in the English language of Church of Australia.

I am, etc.,
 F. I. BREKLEY,
 Melbourne.

T.H.A. SUBJECT

TO THE EDITOR OF THE ANGLICAN
 Sir,—I have read with interest in the "Leuchner and R.G.T." which have appeared in recent issues of The Anglican. I have been a member of the T.H.A. since 1948 and have had 40 years experience as a Sunday School teacher, a lay preacher and Bible class leader. In the circumstances it is perhaps not surprising that in my seventh-sixth year I no longer feel any respect in the T.H.A. subject of Sunday school and Bible class work.

I would hold those subjects of the T.H.A. with an average of seven per cent and hope to complete Part II this year. However, the fact that I am disappointed will deprive my subject of the T.H.A. subject which now useless to me.

It seems to me that R.G.T. has found M. Leuchner's letter. The latter does not refer to the T.H.A. subject of Education as a T.H.A. subject, what he suggests is that it is a T.H.A. subject of Education, the relative subject for the T.H.A. subject of Education, which is wholly and entirely contrary with me.

Yours faithfully,
 H. W. VARD,
 (The Reverend) Doocoon Layardner,
 Timara, New Zealand.

FLUORIDATION

TO THE EDITOR OF THE ANGLICAN
 Sir,—The Melbourne Press recently carried the news that the Federal Government intended to override the Sydney Council's decision not to fluoridate that city's water supply.

It is a matter of deep interest to many Christians that their own water supply should be added, on moral grounds, the holding of sodium fluoride.

Our bodies are "temples of the Holy Spirit" and we should not individually mist assume personal responsibility for what goes down our neck.

"For freedom hath Christ set us free" (Eph. 2:18). No matter how vehemently the other water supplies be of mass-medication and mass-discrimination.

Most people do not realize that fluoride is a deadly residual poison, nearly as deadly as cyanide of potassium, and residue of the water supply. It is shown that there is no certainty that the water supply is evenly distributed through that city's pipe network.

Among the opponents of fluoridation in this country is the late Dr. R. M. McCann, eminent nutritionist and a Christian. Sir Stanton Phipps, a well known individual from water supplies is totally ignorant of the fact that fluoridation shows that as differing amounts of water, so the intake of fluoride of heavy liquid consumes (toxic) workers, foundry

men, etc.) would also vary. Further, human systems have developed immunities to chemicals and drugs.

It is interesting to note that the great "movement" of human rights—I refer to those with the right to free expression of the Church, Catholic and Apostolic, he belongs; the Anglican is not free to express the truth of his position and cannot be confused with any Protestantism. Those who oppose instruction know they do not understand the truth of the Catholic faith, while Holy Anglicans who are not free to express themselves well or fluently are relieved of the responsibility to induce their Roman acquaintance to believe that we are as much a part of the Catholic Church as they are.

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OVERLOOKED

TO THE EDITOR OF THE ANGLICAN
 Sir,—In the four years that I have been resident in Adelaide, I have been disappointed and astounded by the complete lack of interest shown in members of my own age group by most of the members of the T.H.A. Club.

The concentration would appear to be on youth groups and Bible groups, which by all means let us do, but I fail to see how we can be interested in the expense of people of my own, or for that matter any other age group, to be interested in the T.H.A. subject of Education, which is wholly and entirely contrary with me.

One of the churches in the suburbs which I attend, is a church of the T.H.A. subject of Education, which is wholly and entirely contrary with me.

My Shilley separates "spiritual" and "material" from the "Communion", allowing the former to people who are prevented from receiving the latter to those who do receive. My Shilley separates "spiritual" and "material" from the "Communion", allowing the former to people who are prevented from receiving the latter to those who do receive.

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ANGLICAN OF THE WEEK

BOOK REVIEWS

"HONEST TO GOD"
FOLLOW-UP

THE HONEST TO GOD DEBATE, John A. E. Robinson and David L. Edwards.

S.C.M. Press, Pp. 20, 3s. 6d.

It is obvious from the number of letters in *THE ANGLICAN* that many responsible people who have read such books as "Honest to God" ("Dedication to Christ Belief," "Soundings") have been placed in a dilemma as they reflect on the question whether the classical creeds should be jettisoned out of the mind of the Church now that man has come "of age."

This latest addition to our libraries does at least show the stage upon which such a theological issue is to be resolved.

The Bishop of Woolwich, in collaboration with David L. Edwards (the editor of the S.C.M. Press) has given in this book an account of the thinking which led to the publication of "Honest to God" and of the reaction to it.

Thus we are informed of the general reaction in England, but together with that we are given many letters from individuals, the more important reviews, the opinions of eminent theologians and philosophers and finally a reply to some of the bishop's objections which was not objective enough to be a criterion to assess the value of the book.

Among the reviews, one of the most significant comes from the pen of Herbert McCabe, O.P., whose critical conclusions were published in "Blackfriars" in July.

It is significant because "Honest to God" will be determined by its ability to answer the questions as posed by the sceptic. McCabe suggests the books with this in mind.

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whether this "meaningful life" is true to the facts.

Our minds are compelled by the arguments to concentrate on the relationship between existential and metaphysical statements.

Surely the "God of depth" statement needs a logical pattern, and as such this is just as necessary to give the logic of the inference from "I know that God exists" to "God is Love" as it is to pattern the way from "I have experience of relationship with God" to the assertion "God exists".

The bishop in "The Debate Continues" does not give us a logical chain and as such this book must have a question mark placed over it.

It is interesting to note that no well known philosopher of religion has said that "Honest to God" compares to the intellectual debate between "the religious and the secular".

They know that we all are heavily influenced by the contemporary philosophy of Wittgenstein and Cambridge and must that the book must be judged on its cutting power against the opinions of those linguistic philosophers who are atheists. Your reviewer is of the opinion that this cutting power is very limited.

The above is stated with the full awareness that there are many who say "Honest to God" has heralded a revolution in biblical thinking similar to that of the New Testament.

Scholar of the quality of Macaulay, H. D. L. Fiddling-Clerke and Kania, have denied the book any such value.

If God is not identified with the world, things but is a transcendent being, then is their opinion that this supposed revelation will not be a revelation with a whimper, and the atheist will not believe in God" will refer to the transcendent reality as it has throughout the centuries.

In conclusion it must be stated that this book, together with the works of Tillich, Bonhoeffer and Bullmann must be read by us.

Theological students can't afford to ignore such works. Such reading will help us intellectually to settle our minds on the problem of transcendence, and religiously to accept the obligation to live at the level of depth.

With the pages of "The Honest to God Debate" one can see the way in which and without the Church as to religion and its place in contemporary society. It is a challenge to us to play our part in the world as well as meaningful to those who do or do not call upon His name.

J.O.R.

Our Anglican of the Week is Miss Olive Gibson, who, after serving for fifteen years as private secretary to two successive Archbishops of Sydney and Primate, retired at the end of 1963 and now lives at the Mowll Memorial Village.

Miss Gibson was actually born in North Queensland, at Townsville, but she came to Sydney with her people as an infant and lived at Hornsby, Killara, Westmead and, for the past five years, at Edgecliff.

An unusually full life saw her on the staff of a well-known Business College in Parramatta during the years 1922 to 1948—during twenty-three years of which she was headmistress. During much of this same period, from 1939 until 1962, she was also Leader of the kindergarten at St John's, Parramatta.

She had been a foundation member of the League of Honour formed by the late Archbishop S. M. Johnston, in 1917, in the Parish of St John, and she served in the parish under his successors, Archbishop E. S. Bogbie and Bishop W. G. Hilliard.

In 1948, Miss Gibson became private secretary to the Archbishop Mowll.

It can easily be imagined, so exacting a post demanded not only those qualities of accuracy and speed which would be expected in the headmistress of a

Business College, but a wide-ranging general knowledge of the Church and its personnel, and tact and discretion of the highest order.

To serve an archbishop and primate, and yet to protect him has daily routine against the time-consuming interruptions, some of which would make his task impossible, requires an unusual combination of firmness, poise and unselfishness.

Miss Gibson has been a byword in the Diocese of Sydney, and among visitors from other dioceses, for the friendly efficiency she brought to her task.

Discreet always, she has invariably turned aside such questions as to what the length of her working day might be, or what she might do in her spare time—if any. However, the answer might be that she has been most closely with the staff of Church House, Sydney. On her retirement at the end of last month, she presented her with an easy chair, and the reasonable inference can only be that she has thoroughly earned it!

AN AGELESS PROBLEM

THE LONGEVITY OF MAN, Boston, U.S.A., Pp. 78.

THIS interesting book, by Raymond Chapman, Lecturer in English at the London School of Economics, is written from the viewpoint of an Anglican layman, though published in U.S.A. as the Episcopal Book Club "Book-of-the-season".

Assuming that we agree with the thesis of the "Loneliness of Man", and make allowance for the American background with which the author is obviously familiar, the book provides an interesting study of a problem which there can be no easy answer.

An E.B.C. reader says: "Chapman deals with the race question, the sex question, and the social changes of this scientific age, but his basic matter concerns what man is and what he is for."

To state the problem lucidly and poetically is no small achievement, since the author believes "it is more not to cope, than Christianity offers to the problem of Loneliness."

The "Church Times" suggests that the real solution to loneliness "is to be found in the Atomence."

"Our Lord himself knew, on the Cross, the greatest loneliness of all, and ours is but part of His."

Mr Chapman knows his way around modern literature and is an excellent literary critic. He uses both freely to illustrate his argument without ever losing sight of his Christian values or hold on to the historic Faith.

The style is easy and readable, ranging from "Lonely Man, getting better or worse?" to "man alone, leaping in the dark, yet not alone, because he lives as the creature of God".

THE BUDDHA AND MAHATMA GANDHI

THE LOTUS AND THE SPINNING WHEEL, Marie Riehl, Allen and Unwin, Pp. 252, 3s. 6d.

MISS BYLES, despite being a busy lawyer, has already written a book about Buddhism and another about the Christian life; in this new book she attempts to compare the lives of the Buddha and Mahatma Gandhi.

The book has a jacket design by Anita Riehl, well printed on Anique paper, contains a comprehensive book list for further reading, and is recommended as a worthy addition to any bookshelf's shelf.

E.H.

THE BUDDHA AND MAHATMA GANDHI

THE LOTUS AND THE SPINNING WHEEL, Marie Riehl, Allen and Unwin, Pp. 252, 3s. 6d.

This is an ingenious but possibly misleading book. The author, in the first place there are certain points of knowledge that she does not possess. The life of the Buddha and some Buddhist authorities would claim that we must distinguish between what the Buddha was and what his own followers have claimed that he was.

This is the old problem of the biographer peculiarly magnified here, in so far as the critical faculties to sift the evidence are not available.

Secondly the problems about the life of Gandhi are those which arise from over proximity to his life.

It is not easy to look for a definitive life of Gandhi and indeed there are accounts of his personal actions which were suppressed for pacific reasons by the authorities of the time.

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Mr. F. K. S. WOODS

THE SOUTH PACIFIC COUNCIL OF BISHOPS' MEETING

The following statement has been authorised for release by the chairman of the South Pacific Anglican Conference, the Right Reverend J. C. Vocker, Bishop in Polynesia.

We, the members of the Anglican Regional Conference of the South Pacific meeting at Honiara in December, 1963, having heard the statements of our indigenous members, clerical and lay, about the Church and its future, and their report to the Church everywhere. The views are:

1. It is an urgent need of help if we are to face the problems and new challenges which confront us, and if we are to take up our responsibilities like adults.

Our people are sensible of their debt to those in the past who have brought and supported the bringing of the Gospel to our countries. But we still need to be strengthened to be the Church in our countries.

This is a critical time for us. We must go either forwards or backwards. Trained leaders are the secret of this.

The greater needs of people in our countries have become real to us—for example, people who have enough to eat. We must talk our island people out of their needs.

We cannot only receive. We must not be beggars. We must not give to those who are not the Pacific.

THE LEAST COIN

We have not much to give, but we remember the widow's mite. We have a duty and a privilege to give.

We are happy to hear of the Fellowship of the Least Coin. Can we in the Pacific do this?

To take up and to follow up the work of the Church, in country areas and amongst growing urbanisation, we need:

1. To raise the level of our theological education; to have better trained priests, evangelists, people, to reach the un-
lapsed, to take up the challenge of the unevangelised.

BISHOP EXAMINES CHURCH'S 'STAND' ON APARTHEID

"Articles in the 'Hand Daily Mail', and the statement of the Right Reverend J. C. Vocker, Bishop in Polynesia, that there are many Anglicans who support the policy of apartheid, are a sharp reminder of the great gulf between our profession and our practice in the matter of race relations," writes the Bishop of Pretoria, the Right Reverend E. G. Knapp-Eisher, in his current diocesan paper, "The Kingdom".

"The Chancellor of the Diocese has requested us to state our official attitude on this subject. It is not a new thing," he writes.

"It is entrenched in our Constitution and Canons, and has been consistently reaffirmed in the decisions of Provincial and General Synods, as well as by pronouncements of our Church leaders."

"But we cannot conceal our private belief in the smokescreen of our theory, nor deny that the practice of discrimination within the life of our Church is one of the main causes of the alienation of our witness to the reconciling power of the Lord and saviour of all men."

"For this the clergy must assume special responsibility, and are not alone to blame. The great majority of the members of the Church are the lay who are rightly insistent in looking to the clergy for a lead in matters of faith and morals."

"But the clergy are justified in expecting that when they give such a lead—as they have done over the past years—in the matter of race relations—they will receive the active support of their laity."

"Every Christian is made by God into a soldier of Christ and in His Army, as in any other, the officers must be able both to lead and to march. Racism, discrimination, dishonesty and disobedience are military offences, and in a Christian army they are impossible."

The Solomon and the non-Church of Fiji.

2. To provide increased educational facilities for our children, to meet the great demands which exist for it. To appreciate the value of our primary and secondary schools in the Pacific, with their special contribution. To provide increased education without weakening our contribution to the Church.

3. To train Island Lay Church Leaders of all kinds, which will enlarge our young people which still sit in school; to attract the best of our Island people to be able to allow the Government to leave us behind its standards of training; to bring in trained leaders to help prepare our lay readers and to lead youth work, medical work, women's work.

4. To improve the standards of administrators in our Church, especially for accounting and finance, typing and general office work.

5. As Islanders, to enlarge our vision of the Church and its work in our countries, to help our people for Christian service in other parts of the world, as well as in the Church or "The Mission".

POINTS OF COMMON INTEREST

The following points of common interest in the Dioceses of New Guinea, Melanesia, Polynesia and the Torres Strait Mission were agreed upon by the South Pacific Conference at Honiara last month:

1. The work of the clergy has increased in common between our dioceses in the Fellowship of the Least Coin. The work of the clergy in Australia is a special concern.

2. Training for the Ministry has to cope with the same factors as in other countries, but the standard of education that is required is much higher. The need for ordination training, the gradual training of lay workers, the need for unity to congregations with cash and to urban settlements.

3. The unity of interest throughout the region has been demonstrated by the South Pacific Commission established by decision of the Synods in the region.

4. The dioceses find a similar unity, not only of interests but of discipline and practice.

5. The common resources of the three dioceses and the Torres Strait Mission, whether indigenous or expatriate, in local income and in administrative experience, would be increasingly incorporated in a single strategy for the region.

6. Planning for the whole area would benefit by the pooling of resources and increasing common problems. Such problems, according to the whole area in close:

- Christian Education.
- The development of literature in books and journals.
- The printing of literature in English and the vernacular.
- Disciplines of the Church, especially in discipline, baptism, marriages and communions.

PLANNING

1. There is much that we can do, and must do. Every congregation must welcome all who wish to worship in them our service, and remember that every man is made in the image of God. Church Council, Bible and study groups would both give and gain much if they actively encouraged participation in their meetings.

2. There are a number of different needs, and we must do things together in the fellowship of the Holy Spirit that painful barriers of words and feelings have broken down, and the life of the Church is enriched by the different contributions which different people have to give.

3. The practical demonstration of the redeeming love of God is shown in the very day life of every congregation, we cannot blame the Government for the lack of fellowship in other departments of human life, it is impossible.

We are not asking for ourselves, but for the Church of God.

We want members of the Church to serve God in Government, in our schools, in our work, in our homes, in our leisure, in our daily lives. We want members of the Church to serve our Church and our peoples and our world.

5. To run Bible class meetings and to run Bible schools. We would like to show us the way and there are heavy transport costs; to run Bible classes everywhere and often.

6. TO CLOSER UNITY
We cannot operate as many small islands. We must lead our Pacific people into closer unity. Excluded by the Toronto Message and we now know that it applies to us as well as to the rest of our Commonwealth.

7. We hope we can grow together in the Pacific in mutual responsibility. There is a need for ordinary people in our dioceses to work together. They can grow together in unity.

8. In matters financial, we are not equal. We need help of our own self-support; we will strive to even the playing field for ourselves for their throughout the world.

the world; but we do not yet foresee the resources inside our region to the growth of our own capital needs, need now which are vital to the growth of our own countries during the next five to ten years. We must have more money, more money while there is still time. Please help us to do this. We need money to increase our self-support; we must be able to strengthen ourselves and help others.

In the modern world we cannot operate without money. We must make the Church more truly indigenous, without money.

The initiative lies with us; we must look to what we are to give for the work of God. We must deep if we try to live by the money of the world. We need to rectify past failures due to the intrusion among our people that we are not only to receive.

We do not want to be beggars and we do not want to lean on the world. We do not want to be patronised, but to be treated as equals and as adults.

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

All works published by the Trust are available to MEMBERS of the Trust at special discount prices. Prices to non-members are as shown below.

Publications by the Trust include:

CREED—The Creed in Plain Language, by H. J. James Ed. Maitland, 1952. 12s. 6d.

This simple introduction to the Creed, written by a well-known school teacher, is particularly suitable for Confirmation candidates. Pp. 14. Price: 3/6. (Postage 3d.)

THE LIFE AND LETTERS OF JOHN STEPHEN HARRIS, by R. J. C. Brown, 1952. 12s. 6d.

This scholarly full-length biography, by the first major work specially commissioned by the Trust. Pp. 182. Price: 20/6. (Postage 1/6.)

THE CONTINUITY OF THE CHURCH OF ENGLAND, by E. Maynard. 12s. 6d.

A new edition is now on sale. This book, first published in 1952, is now printed on high quality paper. Pp. 162. Price: 12/6. (Postage 10/6.)

THE CHURCH OF ENGLAND—A Language, by H. J. James Ed. Maitland, 1952. 12s. 6d.

This simple outline of the Church of England faith and practice has been revised to bring it up to date. Total sales have topped 75,000. Pp. 47. Price: 2/6. (Postage 2d.)

OUTLINES FOR YOUNG ANGLICANS, by E. Mission Taylor. 12s. 6d.

This second edition, printed only a few months after its work first appeared, testifies to its immediate popularity throughout the whole Anglican Church. Pp. 53. Price: 3/6. (Postage 3d.)

THE CONSTITUTION OF THE CHURCH OF ENGLAND IN AUSTRALIA. 12s. 6d.

How many Anglicans know the book which has established in Australia ten years ago, this simple outline of Anglican faith and practice has been revised to bring it up to date. Total sales have topped 75,000. Pp. 47. Price: 2/6. (Postage 2d.)

ALL ABOUT TORONTO!

Stocks have just arrived in Australia of the two ESSENTIAL books on the Toronto Congress. They are:

FRONTIER MISSION, by Peter Whitely. Edited with introduction and concluding chapter by Bishop Stephen F. Barnes, 4/6.

This is an account of the whole Congress, from the opening service in Toronto, to the publication of the Anglican Book Department, Toronto, Ontario, Canada, New York, and S.P.C.K., London.

71" x 41", 94 pp. Price: 3/6d. (Postage 3d.)

MUTUAL RESPONSIBILITY AND INTERDEPENDENCE IN THE BODY OF CHRIST, by Peter Whitely, 4/6.

Books from other publishers available on our stocks include—

AN IMPROVED SERVICE OF THE HOLY EUCCHARIST, by J. A. Robinson and David L. Edwards. 12s. 6d.

In March, 1952, the Anglican Book Department of the S.C.M. Press of the S.P.C.K., London, published this book, which has gathered some comments made in the conference; some letters which address the subject of the Holy Eucharist, and translations for Europe, followed.

This book, the Editor of the S.C.M. Press, has gathered some comments made in the conference; some letters which address the subject of the Holy Eucharist, and translations for Europe, followed.

A SHORT HISTORY OF THE PROCEEDINGS OF THE FIRST ANGLICAN SYNOD, 1962, by the General Synod, 1962. 12s. 6d.

This book, ordered to be printed by the General Synod, is available at a special cost price. It contains the text of the Synod, together with the complete text of the resolutions of the Synod and of all officers and committees of the Synod. Pp. 182. Price: 6/6d. (Postage 6d.)

ONE YEAR ON, by the Rev. Canon A. B. C. Jones, 12s. 6d.

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THE NEW ENGLISH BIBLE—NEW TESTAMENT (Library Edition), by the Rev. Canon A. B. C. Jones, 12s. 6d.

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GARBETT LETTERS

THE ANGLICAN NEWS SERVICE

London, January 13 (The Anglican News Service)—The new memorial letters, which are an annual publication of the Church of England, were presented to the House of Commons on Wednesday, January 15, and will be published in the next issue of the Church of England Year Book.

The letters will be Dr Herbert Butterfield, who will take as his subject "The Church and the World" in a layman's way.

LOVE AND JUSTICE

By the Reverend P. R. Cooke, Chaplain of Austin Hospital, Heidelberg, Victoria.

COMMISSION ON ROMAN CATHOLIC RELATIONS

ANGLICAN NEWS SERVICE

London, January 13
The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, issued a statement on January 3 on Anglicans and Roman Catholics.

I HAD the feeling of great satisfaction, of high elevation, of very contentment, very happy when I reviewed the three or four episodes which marked the bright lights of my week's work at my hospital.

First of all the hospital almoner had referred Mrs. Creakin-Joins who was being discharged from the hospital.

They had arranged for a district nurse to visit her regularly, her husband and family were to be home by five or five thirty each evening.

The query was, could we get someone to go along during the afternoon, call in for ten minutes or so, make Mrs. Creakin-Joins a cup of tea and see she is O.K.

Perhaps the local vicar could entail the services of the Ladies Guild, M.U. or Y.M.D. to roster themselves to perform this kindly out of mercy.

I had got to know Mrs. Creakin-Joins quite well during her stay in hospital; she was a lovely old dear, a pleasure to visit, she had been a regular church attendant and an untiring Guild member before her illness took its toll some years ago.

We rang the vicar concerned the almoner reminded me of our similar request for Mrs. Creakin-Joins some months ago.

Her face told its own tale, it was a picture as she continued the conversation with the vicar on the phone.

"Then, too, there was 'Old Bill's' condition which deteriorated rapidly last week-end. He came from interstate and had no relations here. His wife (his next of kin) was notified.

She and her husband made arrangements to take the family and they arrived late Sunday evening and made their way to the hospital.

"Old Bill" lingered another three or four days before he passed on. His sister and brother-in-law spent the days watching over the unconscious form on the bed. Her relatives' concern for a few seconds before he died.

"I was working-class people, nice people, people struggling to make ends meet. They had no relatives, no friends in Melbourne. Do you know of a boarding-house, or a place we can say the staff at the local hotel is too much for us?" they asked on Monday morning when I met them for the first time.

"ONLY TOO GLAD"

I rang Mrs. Regular Church Member, she had stated she was always glad to put people up in an emergency flat. She was quite close to the hospital. She was only too happy to help.

I recalled, too, how Mrs. Worried-Look had spoken of Mrs. Faithful arrival in the week. Mrs. Worried-Look had come from the territory to watch over her bedridden son, but she was out of the district. "Mr. and Mrs. Faithful" (I shall obviously withhold names) she said she stopped to say good-bye and to thank me for all the scenes and thoughts flashed across my mind as I reviewed some of the activities at the end of the week.

"I was a complete stranger and they took me right into their family—nothing seemed too much for them, they never in the world, they were considerate, she said as she moved off.

"I was, too, only today, 'Old Bill's' relatives likewise offered their thanks and appreciation of Mrs. Regular Church Member, it was a good feeling I had as the scenes and thoughts flashed across my mind as I reviewed some of the activities at the end of the week.

"I was, too, some days, now—sorry they say goodbye, before they left. I was a spectator, I was

There or four years ago when, try to start nursing, I had introduced my students into the country, they came quite casually so I was not at all surprised.

Mrs. Regular Church Member and Mrs. Faithful arrived in the week as later the ladies rang the girls and invited them to the hospital.

"I was, too, only today, 'Old Bill's' relatives likewise offered their thanks and appreciation of Mrs. Regular Church Member, it was a good feeling I had as the scenes and thoughts flashed across my mind as I reviewed some of the activities at the end of the week.

"I was, too, some days, now—sorry they say goodbye, before they left. I was a spectator, I was

I silently uttered a prayer of thanksgiving for these ladies and their families. Each had helped, each had shown concern for these young girls during their training.

My heart was full of gratitude. I thought of the many visitors, those who took long-term courses, those who were short-term, who helped this way and that.

KUCHING'S SIMPLE NEED

S.P.G. QUEENSLAND NEWS

In recent years the Diocese of Kuching has done a very great deal to translate worship into action and to pray in deed as well as in word. New medical work in jungle areas, a share in community development work, and in this S.P.G. has been privileged to have a part.

But, in Bishop Nicholas Allenby's view and the view of his flock, it has always been a fundamental need which, until it can be satisfied, must make any other activity of doubtful value. The need, says the bishop, is very simple one, but it impinges on the life of the church as a whole. The need, in fact, is for someone to come to Kuching on an emergency or pleasure visit.

"When approximately 10 days visit Kuching," writes Archdeacon Peter Howes, the cathedral is quite prepared to house their souls; but they have no room to put their bodies in—on these days of development, an increasing number of visitors arrive for one reason or another.

"They may come to bring a patient to the hospital, to bring their children into school, to do business, or just to see Kuching."

"The bishop, during the course of his hours, visits their homes, he is always a friendly received, housed and fed."

"The same open hospitality is shown to all, and the priests as they visit their regular parishes, as they visit their regular parishes."

JUST A ROOF

"It is therefore not surprising that a great many Dayaks arrive in town seeking a roof for their families. The Mission will be able to offer them a roof for a night or two."

"If they have brought a patient, one or two people from the party will have to stay in the hospital, to see how the patient is progressing and when he is likely to be discharged."

"Few have anywhere to stay. There are hotels, but they are very expensive and meals have to be paid for. The only place that can be very cheap is a public house."

"The people who turn up to ask for a place to sleep in most exactly what they say."

"I discharged, and expect to be fed. They know and understand that a luncheon can look after them, and they can't do that look after a luncheon. They merely say, 'I am a good to sleep

any, it had been an exhilarating week. . . ."

Sorry, but my dreams were over. I came back to reality. I was, too, only today, 'Old Bill's' relatives likewise offered their thanks and appreciation of Mrs. Regular Church Member, it was a good feeling I had as the scenes and thoughts flashed across my mind as I reviewed some of the activities at the end of the week.

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homes' nowadays, they soon make their own friends."

As I write this I recall being asked by a member of a local church near the hospital. "We often get nurses from the hospital here for three or four years."

The church member then described the girl and I knew of whom the member was speaking. "Was supposed to her, she hasn't been back lately."

"No, she attended regularly for a while. She attended occasionally but another lady with her. She informed me that she left."

"The vicar always took me by the hand after each service; no one else ever spoke to me. I was quite appalled," she said. "It was just a nurse from the hospital and nobody cared a damn."

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the Archbishop of Canterbury, the Most Reverend A. M. Ramsey, issued a statement on January 3 on Anglicans and Roman Catholics.

"The announcement of a Commission on Roman Catholic Relations is the Archbishop's knowledge on behalf of the Anglican Communion under the chairmanship of the Archbishop of Canterbury, Dr. John A. Kemp, of the University of Oxford, Dr. J. N. D. Kelly."

"In his statement Dr. Ramsey said: 'At the time when the Pope and the Archbishop of Canterbury are meeting in Jerusalem, Anglicans everywhere should thank for the first official contact between Rome and Constantinople since the Council of Florence in the fifteenth century and they will intensify their prayers for the unity of all Christian people, remembering that we are brothers and growing friendship with reformed Churches in this world.'"

"Perhaps in 1964 we could show a little more love, a little more concern for others, than what we showed in 1963. 'Love constrains us.'"

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"The Church of England has maintained contact with Constantinople since the sixteenth century."

"The present body of the Archbishop of London and Archbishop of Canterbury, the Archbishop of Canterbury, the Most Reverend A. M. Ramsey, issued a statement on January 3 on Anglicans and Roman Catholics."

"The announcement of a Commission on Roman Catholic Relations is the Archbishop's knowledge on behalf of the Anglican Communion under the chairmanship of the Archbishop of Canterbury, Dr. John A. Kemp, of the University of Oxford, Dr. J. N. D. Kelly."

"In his statement Dr. Ramsey said: 'At the time when the Pope and the Archbishop of Canterbury are meeting in Jerusalem, Anglicans everywhere should thank for the first official contact between Rome and Constantinople since the Council of Florence in the fifteenth century and they will intensify their prayers for the unity of all Christian people, remembering that we are brothers and growing friendship with reformed Churches in this world.'"

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BENEDICTINE COLLEGE OF PRAYER FOR THE LATTER CHURCH AND GOOD CITIZEN

By the Reverend F. N. James, Warden of Benildorf

If this were a report I could tell you how interested I am with a small group of Christians from different denominations who have been led stage by stage to establish an ecumenical house for prayer.

It would begin many years ago with the first idea of a room for prayer for the people and then tell how it was so well to be essential to be made to be more widely based.

It would tell how in the Christian climate of this country support in prayer and money has been given to enable us to buy a pleasant house at Headley in Hampshire, not far from Hinton, and to engage the interest and encouragement of responsible people in all the main non-Roman Churches.

This, however, is not a report. Instead, I want to give some sort of explanation of our purpose and the way we see certain crucial matters in inter-Church relationships.

Benildorf exists to bring together Christians of different traditions for retreats and courses on the devotional life, and schools of prayer, and to provide a place where groups and individuals may come for their own purposes in the field of prayer.

It is not intended to be a conference house or a guest house where those who will be small conferences and many who hope who will come for quiet reflection.

Long delays in getting necessary work done in the house have compelled us to postpone the time when we could have guests, but by the end of the year we hope to have begun in a small way.

It is this kind of programme which will be apparent at once that we are going to be in the question of inter-communication.

Undoubtedly we shall find it right on many occasions to practise it.

When the different non-episcopal Churches there is no difficulty so far as rules and principles go which it not we can afford to be careless about.

Understanding what we are doing at inter-communication is an important part of our programme.

When an increasing number of Anglicans are interested in Benildorf, we shall make arrangements for an occasional celebration of Holy Communion by an Anglican priest.

When there is a group seeking to promote the unity of the church, non-Anglicans will be permitted to communicate; the church has given his approval of this.

REAL UNITY

When a non-Anglican celebrates the eucharist, the principle laid down in our first leaflet, which reads:

"All regular services, including Communion, arranged by the church would be subject to the approval of the individual conscientious recognition of the order and discipline of his own Church."

Our attitude on this very important matter must be governed by something more than sentiment.

When all the discussions of theology and ecclesiastical policy have come to an end, we are in agreement or apparent final agreement, the real question of unity still remains.

We do not need to stress the point that the real unity of the Church is not brought about by a treaty signed by denominational authorities and vetted by theological scholars.

It is always, however it comes, the gift of Christ in whom we are one.

This is not to say the discussions are not necessary — they are — but by themselves they do not suffice. What remains to be done?

To persuade the rank and file of members of the Church, ministerial and lay, to accept the

This article originally appeared in "Faith and Unity", published in London. Copies of this journal may be ordered from the publishers at a price of £1.00 including six times yearly. The subscription is 7s. 6d. sterling p.a.

plan of unity? That, too, must be done and still something more.

The something more is very important. We may call it the acceptance of Christ in others.

It is not our selection of facts, describing some sort of Christian love and working at matters that seem to us of value.

It must be in an act of truth, of honest worship and of Christian love.

Let me explain further what I mean.

The truth is in Christ. The truth is in the truth of God. It is not our selection of facts, but a traditional interpretation of them.

To see the truth we must be able to see it through Christ.

Although this is obvious to a person consciously accepting the Christian revelation, it suggests, still needs to be said because in our day the truth is so often turned back to the truth in the witness of a person's own private life, and then judge others by that.

Real freedom to see the truth comes when Christ releases us from the bondage (not the obligation) of our own traditions and understandings. Then we become available.

To this to happen we must approach Christ in humble worship, in prayer, in fasting, in work, and in the way we live through him, we can see others and their traditions in love.

But we believe that love is not friendly tolerance, which always seems to mask a little dislike, but it accepts the one and then judge others by that.

THEATRE REVIEW

JOB AT THE INDEPENDENT

The problem of man's suffering and the meaning of it was examined in highly effective dramatic fashion in the play "Job at the Independent" by J.B. MacLeish's play "J.B.", which is producing its first Sydney showing at the Independent Theatre.

The production is striking for its clarity of statement and dramatic integrity.

"J.B." tells the story of Job, the setting being modern but the dialogue retaining the Old Testament character. J.B., a successful businessman, is suddenly struck with financial disaster, a loss of all his possessions, and the confidence that God is on his side, is plunged from the heights of success to the depths of poverty and despair as he is tested by the loss of his family and his physical well-being.

MacLeish constantly reminding his audience that they are watching stage and not real characters, the play is a triumph for the Bechtel form capable of absorbing that which has meaning for us all.

And it is this, this realisation that in the sufferings of Job, we are all suffering, that is the message, that first shocks the mind and then probes and queries the heart, and finally purges of sin and sin are sought.

In all that occurs, J.B. is not a man who cries out for help, but a man who is given the gift of God and Satan in Job's story, J.B. remains fervently true to his God.

It is in the denouement when, after affirming his trust in

right which is Christ's gift and not ours.

The irresponsible act and the desire to be right are the cause they flout Christ's authority and worship.

At Benildorf it is not our task to organise religion and individualism.

We believe we have a special task to support our prayer for unity by helping people to experience it.

Unity is discovered most truly in the reality of Christ in each other.

By this discovery the fin of exclusiveness becomes a terrible pain.

It does not excuse us from the obligation to live in peace, in social harmony; but it makes us all aware of our false position and incomplete salvation as long as we deny each other a full place in the community of Christ.

This is a tentative and groping explanation of what I mean by the acceptance of Christ in others.

FALSE POSITION

Now the recognition of our false position sometimes spurs us to do the things we do in order to put things right. We try to do things which the barriers that divide us.

We tend, if we are not careful, to deny our own traditions by acting in contradiction to our own beliefs and understandings.

Some acts of inter-communication can be attributed to this kind of impulse.

But breaking into a house is not the same thing as being welcomed in. The door once opened is more likely to be burglarized.

At other times it is possible that the refusal of inter-communication is a result of burglary through a possessiveness denying others their place and

UNCOMFORTED

by the gay confemories — pious, common and psychiatric — now answered by God, J.B. rejects both God and Satan and in so doing lays the basis for his Christian faith.

It is not that for the Christian this is an entirely unsatisfactory ending is to miss what the play really says. The god and Satan are man-made images, the result of interpolation, at strategic points during the play, that man has created.

What J.B. rejects is not the supreme creator of all but the god that man has created. It is this the god that suits him best.

By his final affirmation that he has the strength and will to go on living, to build for himself a new life in a world created entirely understood, J.B. affirms God as theologian Paul Tillich would say. By having the courage to be alone, J.B. rejects the god that man has created.

Like the Book of Job itself, "J.B." is pre-Christian and does not depend on the Christian tradition but raises in very pertinent form the questions that man asks himself in suffering and sin. By giving the illusion that all that is missing is the subject is expressed in the play, MacLeish does less than justice to the Book of Job.

Producer Robin Lovejoy has moulded "J.B." with sharply defined images and an exceedingly

powerful force. He has produced a play which is the product of his brain's imagination, by the effort of will and in the humility of listening to the voice of prayer and not a conference centre.

But we believe the important thing is to know each other as one at the feet of Christ.

That is why Benildorf is a house for prayer and not a conference centre.

We require our Associates not only to follow some discipline of prayer and to pray for Benildorf, but also to seek to understand a branch of the Christian Church quite different from their own.

We want people, by the use of their brains and imagination, by the effort of will and in the humility of listening to the voice of prayer and not a conference centre.

We are not expecting to teach anyone how to pray or how to know God.

All we hope is that we may provide a place and an opportunity in which those who come to seek may find a compromise which may also find their fellow Christians in Christ.

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BOOK REVIEW

CHRISTIAN AND GOOD CITIZEN

The Story of Walter R. Lawrence, Member of Parliament and Deputy Commissioner of Police for New South Wales, Pt. 1st.

New South Wales is very short of men in public life who are willing to pay the price of adhering to high moral standards and public conduct. There is a widespread timidity about "nailing your colours to the mast". There is a spirit of woe of adhering to high moral standards and public conduct. There is a widespread timidity about "nailing your colours to the mast".

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It is hardly to be wondered that many men in public life are cowardly conformists. Our Lord said to his children of this world are, in their generations, wiser than the children of light. He did not praise this lack of wisdom as thought to give an everlasting "green light" for ineffectiveness in the realm of Christian social action.

Does the public appreciate the public man whose public life is his strong principle? Does the Church appreciate him? It is to be doubted.

Such a man is no longer regarded as a hero. He is a troublesome gadfly disturbing the peace of the fello-fellows who are all-too-willing to remain at ease in the midst of that "present-day compromise which so many dignify by calling it Realism."

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as a much-needed "epiphany" revealing some of the forces which go to shape the kind of State which we have become.

A great many clergy and churchpeople are so surprisingly naive about these factors towards a more public service in giving information not readily obtained elsewhere and giving in such an interesting fashion.

Everyone is able to do so because of his unswerving adherence to the highest principles of personal and public conduct. He paid the price of not compromise and he won the respect of friend and foe alike.

Everyone will be interested to read about the Broken Hill case. As Deputy Commissioner he went to Broken Hill to indicate that the Silver City would have to obey the law just like any other city in New South Wales.

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(Charmers: The Venerable E. A. Pitt, M.A.)

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GROWING RICE IN THE SWAMPS OF LIBERIA

ECUMENICAL PRESS SERVICE

LIBERIA could increase its rice production five-fold in a few years, according to Mr. A. W. Kananagara, a rice expert from Caylon, who is working in Liberia for the United Nations Agricultural Organisation (F.A.O.).

The project is being financed by the German Evangelical Churches under the F.A.O. Freedom From Hunger Campaign.

Liberia to-day imports 23,000 tons of rice per year, which is a serious expenditure for foreign currency for investment in development projects.

"The introduction of new cultural practices which we are at present testing in the country could change this situation," said Mr. Kananagara.

"Liberian farmers grow upland rice, using primitive methods of cultivation which also destroy the land."

"The farmers clear the bush, cutting and burning precious trees which should provide timber."

"On the land so cleared, they grow one crop of rice—about 500 kilos of rice per acre—followed by a crop of cassava."

"Occasionally, in the third year, they plant rubber trees but in the majority of cases the land is left fallow, without the protection of shrub and trees, and during the rainy season much of the fertile earth is washed away."

EROSION

The government is worried about erosion in the uplands where rice is cultivated and the need to limit its imports of rice. For these reasons F.A.O. has been asked to help.

"My work consists in introducing swamp rice cultivation, a common practice in the Far East but practically unknown in Africa," explained Mr. Kananagara.

"More than 20 per cent of the total area of Liberia is swampy but the water is rich, and the land is rich and ideal for rice culture."

The flooded areas are unexploited and their cultivation

does not require great investments or skill.

"Farmers have to be shown how to grow rice in the swamp and when they realise that yields may be five times as high as on normal soil of 500, they abandon dry cultivation methods."

"My work, therefore, consists mainly in demonstrations, which I conduct throughout the country, and in training rice growers. "This means that I work in close co-operation with extension officers of the Ministry of Agriculture who are most enthusiastic about the project."

"I have organised training courses for agricultural aids and extension workers, some of whom are already exclusively working on my rice project."

SMALL PLOTS

"So far, some agricultural advisers of the Freedom Company, which is economically important in Liberia, have shown interest in my work from the very beginning and they allowed me to bring 12,000 acres of their swampland under rice cultivation."

"These swamps are in the immediate vicinity of Monrovia and more than 1,000 Freedom workers have small ricefields in these swamps. They cultivate their plots with their family during their spare time."

"Instead of leaving for the bush for three months a year, as they did before, they continue to work in the rubber plantation of the company, and by so doing they solve a very difficult problem of manpower which the company previously had to face every year."

"The success of the scheme has induced us to broaden the project and we have now started a modest rice selection programme. Our work in this field is at present limited to the selection of the best local types."

Six months ago, Mr. M. S. Pillai, a rice breeder from India, joined the project and is now working at the agricultural research station of the government.

Experiments, weaver-bird control and protective methods

against wild boars, which cause heavy losses to rice plantations, are also tested.

"We also try to improve the rice varieties which the farmers are using—all home-bred and planting stick-bred. Up to now, the only implements used to grow rice, I am very optimistic about the Swamp Rice Project," concluded Mr. Kananagara. "In a few years Liberia should produce five to six times more rice, enough to wipe out that country's food deficit."

CONFERENCE TRIES OUT A NEW HYMN TUNE

ANGLICAN NEWS SERVICE

London, January 13

More than 900 churchpeople on January 7 tried out one of the new hymns in the "Anglican Hymn Book" at the Islington Clerical Conference at Church House, Westminster.

To introduce the hymn book, said recordings of some of the 30 new tunes were played.

After hearing how the tune should sound, the conference was invited to join in.

Mr. Wilfred Brown, the singer, recalled the conference with the opening lines of "Toll out, ye souls, the greatness of the Lord," by Dudley-Smith and W. B. Lewis, and the whole hymn was then sung.

The new hymn book will succeed the "Church Hymnal for the Christian Year" and the "Hymnal Companion to the Book of Common Prayer" and is to be published in June.

The Reverend H. C. Taylor, chairman of the revising committee, said the primary aim had been to be true to the Holy Scriptures in the setting of the Book of Common Prayer.

He hoped also that the hymns would be true in harmony and tone.

The hymn book, he said, had already received publicity because of a number of traditional

PARISH DISPENSES WITH S.P.G. SUPPORT

FROM OUR OWN CORRESPONDENT

Singapore, January 13

Canon Paul Samuel has been appointed Vicar of the Parish of Province Wellesley and Kedah as from January 1964.

The appointment of Canon Samuel to his new post is the first step in the parish which has become the first in the Malay Peninsula.

He takes over from the Reverend A. C. H. Penfield who had been the vicar for the past seven years.

"With the arrival of Canon Samuel, the parish has also made the decisive step of accepting the responsibility of finding in full the salary and

allowances of the Vicar," says the Reverend A. H. Penfield. "It is a measure of the financial growth of the parish over the past few years that we are now able to dispense with the financial support given by the Society for the Propagation of the Gospel from England. Needless to say, an additional financial effort will be very much required."

Canon Samuel has been the Vicar of the Parish of the (State) Kelantan and Trengganu for the past eleven years. The parish is one of many scattered centres and mixed congregations.

During these years he greatly developed the parish life in these two States in the face of all the difficulties of the past years, including the Emergency and the loss of members due to Malaysianisation.

"Malaysianisation" was the government method whereby European separate officers working in the government, the estates and so on, were gradually replaced by Asian officers.

Canon Samuel, who is an Indian priest, is deeply interested in the problems and opportunities of Christian education and is expected to further develop and strengthen the Christian work in the schools within his new parish.

The parish is also keenly looking forward to the expansion and strengthening of the work in the Tamil-speaking field and of those centres where it is mainly made.

ARCHITECT TO

CALL FOR

ANGLICAN NEWS SERVICE

London, January 13

Dr. Raymond H. Wood-Jones, Senior Lecturer in Architecture and Secretary of the Church Book Room Press, publishers of the book said that the Cathedral at Wells alone was expected to sell at 7s. 6d. and the choral edition at 17s. 6d.

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HELPING THE PRISONER AND HIS FAMILY: POLICE COURT MISSIONS

CHURCH INFORMATION SERVICE, LONDON

A MAN is sent to prison and in his life, he feels, is in ruins. His wife and children are at home with no money other than the small amount provided by the Government Prison Service to help and in desperation, he wonders to whom he can turn for help.

But his fears are short-lived; after a talk with the prison chaplain or welfare officer, the family is visited by a Police Court mission who takes along food, clothing and other essentials, and befriends both the prisoner and his family until they are again living a normal life.

Missioners, many of whom are

voluntary, work in many different ways throughout the process of England's penal system, in the offices of all religious beliefs. Probably the most important is the Government probation service which is part of the Police Court Mission.

It was in 1876, four years after the founding of the Church of England Temperance Society, that the first "chilling gin palace" was set up by Frederick Rainer, a journeyman printer that was to become the first of a series of places that were punished by the courts for drunkenness, but which were intended to help him re-settle in society.

Rainer enclosed five shillings and offered if it might be possible to employ a "Prisoner's Friend" to guide those who came before the courts towards a more useful and happier life.

His suggestion was acted upon, and the first branch of the Police Court missioner, attached to the London branch of the C.I.E.S., was opened in the old Southwark and Lambeth Police Court Mission, which convicted drunkennes, the Police Court Mission had begun.

From 1876 to 1950, the work of the mission grew, and there were 150 missioners working in 400 courts throughout the country, and dealing with cases of all kinds. Their reports to the magistracy were so valuable that the Criminal Justice Act of 1952 made it compulsory for all courts officers' compulsory in all areas.

In 1940 the Police Court Mission were original officers of the probation service, and the Ministry of Justice gave them residential training for young officers.

In 1941 it opened its first approved school—the Coltswood School for Adolescent Boys, White-shire—where training and education are provided for boys from 13 to 18 years of age, and subsequently other training centres were opened in London, at Nuffield (Surrey), at Cheltenham, at Caterham and in other areas.

CO-OPERATION

During World War II the London branch of the Police Court Mission separated from the Church of England Temperance Society and became an inter-denominational body, which is now known as the Rainer Society.

The C.I.E.S., National Police Court Mission, continues to operate through affiliated diocesan branches, since in 1952 it had a central executive, which the work to be carried out more effectively and on a wider geographical basis.

The mission operates in 18 dioceses, in 1000 houses, homes and hotels under the sponsorship of the Home Office. It also administers two homes for young lads in need of care and two for young girls, and the organisation works in this field. As its general secretary, the Reverend John Harrison, observes: "The mission is an example of the co-operation between the Church and the State."

Several of the dioceses affiliated to the National Police Court Mission specialise in particular work.

In the Manchester diocese the emphasis is laid upon assisting the wives of prisoners, who are in Liverpool there is a Prison

Good Samaritan funds to assist probation officers in helping special need cases, particularly where there are family responsibilities and where no statutory funds are available.

"The real need of a discharged prisoner is for genuine friendships," says Mr Harrison.

At Leeds the mission is running a pilot scheme which shopskeepers are encouraged to sponsor a number of prisoners and to open their homes to them when they require food, a bed, or just a person to talk to.

The sponsor must at intervals be invited to discuss the people with whom they are dealing and to talk over any particular problems which they cannot handle personally.

Mr Harrison feels that many ex-prisoners are afraid of discussing their problems with people in official positions. "What they need," he says, "is someone who will take a real personal interest in them on the basis of a common humanity."

Several missions are independent organisations. Among them is the St Albans Diocesan Police Court Mission, which specialises in helping the families of serving prisoners.

The mission was constituted in its present form by Bishop Bernard Haywood at the end of the World War II and is assisted by a committee of clergymen, non probation officers, magistrates and representatives of the Church of England Men's Society and the Mothers' Union.

There is only one missioner, Mr Wilfred Bosby, a diocesan lay reader, who also acts as secretary of the committee and works in close co-operation with the State probation officers.

The mission's plan is a simple one: when a man is sent to prison the missioner is informed through the probation officer or welfare services and visits the convicted man's home to offer friendship and help to his family.

He takes food, clothing and other essentials, and there are toys for the children when they are ill, at Christmas and on their birthdays.

When the man is discharged from prison and during the time of his resettlement—"perhaps the hardest part of his sentence," says Mr Bosby—the missioner gives him friendship, and if necessary helps him to find employment.

As with all the Police Court Missions, the St Albans Mission is financed through grants and by voluntary subscriptions. It also receives grants from the State through which it can assist needy cases with rent, bills and fare problems.

A novel scheme for further assistance was introduced a year or two ago when it was suggested that incubators should encourage their congregations to take time of food to their Harvest Festival celebrations, and that these tins should be given to the mission.

The results are staggering. Parishes, schools and other organisations asked if they could be associated with the scheme and last year the missioner received over 3,000 tins of produce.

The mission is at present in the process of obtaining a caravan where a man may stay for a few days after his discharge and while he is looking for lodgings and employment.

ALCOHOLICS AND COMMUNION

ANGLICAN NEWS SERVICE

London, January 13

The problem of alcoholics who have given up taking Communion because of their aversion to alcohol is mentioned by the Bishop of Bristol, Dr Oliver Tomkins, in the January edition of his diocesan gazette. The bishop writes:

"People are very conscious nowadays of the problems of alcoholics, and rightly so, for it is a crying social problem. But one aspect of it should be clearly understood amongst churchpeople.

"There are many cured alcoholics who have such a strong aversion to even the smell of alcohol that they have given up being communicants in order to avoid the risk of even that contact with it, which is tragic.

"It should be clearly understood among the clergy that they should be vigilant to discover any such cases, and have a personal understanding with them so that they receive only the consecrated Bread."

"It is an ancient theological tradition that, where there is good reason for it to receive in one kind only is to receive the fullness of the Sacrament.

"Equally individual communicants should be assured that they will be readily understood by the priest administering them, if they indicate with a small gesture that they wish to let for the chalice pass.

Dr Tomkins concludes: "This is one of those small matters which has big consequences which can often be cleared up simply by bringing it out into the open and something on which there is no misunderstanding or cause for shame."

DIOCESAN NEWS

PERTH

"CAN CHRISTIANITY SURVIVE?"

The Adult Education Board, which conducts an annual Summer School at the University of Western Australia, this year arranged a discussion on the theme "Can Christianity Survive in the Modern World." The school begins on January 10 and concludes on January 21. Discussions on the theme will be held daily in Winchester Hall from 9 a.m. to 10.30 a.m. The Archbishop of Perth, the Most Reverend Gordon Austen, will speak on January 13 on the theme, "No Good Deed Goes Unpunished." Other principal speakers include Professor A. S. Peacock (the Reverend), Fr. J. J. Cunningham, Fr. J. E. Storr (Roman Catholic), Professor D. Davis, McLaughlin, Dr. W. D. L. Rids, Dr. R. Luff and Professor A. K. Scott. All discussions are open to the public.

COMBINED CHURCH SERVICES AT GULDFORD

A census of religious denominations of the people of Guildford is to be made on Sunday, February 7. The census is being organised by Anglicans, Roman Catholics and Methodists, and those who wish to go in pairs, each being a member of a different denomination. Houses to be called on will be allotted in visiting by the committee. It is estimated that 60 visitors are needed, of whom 25 are to be Anglicans.

St. Matthew's parish hall is to be the base of operations, and there will be a briefing of all visitors on Saturday evening, February 1, when a firm trip will be shown. Invitations will be provided for those people who do not wish to disclose information to visitors.

The Reverend E. W. Robotham, Rector of Guildford, writes that those organising this census believe that this is an important co-operation between the various denominations in working for God and the coming of His Kingdom.

BIGGER REQUESTS FROM GRANTS!

ANGLICAN NEWS SERVICE

London, January 13

In the four years since the Budget of Opportunity was launched throughout the end of 1959, the Society for the Promotion of the Gospel has sent overseas more than £760,000 new money for Church development and education.

In its turn this response has encouraged bishops to ask for more help for the work of the Church in their dioceses—with the result that their unfilled requests now total more than £400,000.

The figures for men and women serving overseas, and for the S.P.G., show similar patterns. In 1962, for instance, eighty-nine new names were put on S.P.G.'s official list—an increase of eighteen on two years before.

And by the end of October, 1963, another ninety-three names had already been added.

By the end of October, 1963, the list of vacancies known to S.P.G. was also longer than ever.

It included requests for nearly 30 more than 30 teachers, 10 doctors, 15 nurses, some nine women workers and some two dozen other lay specialists.

"ROUND THE CLOCK"

ANGLICAN NEWS SERVICE

London, January 13

Wimborne Abbey has just installed equipment which gives a "round-the-clock" service to employees.

When the Chapter Office closes for the day a recording machine takes over. People dial the office telephone number and are told that, if their enquiry is urgent, they can telephone two other numbers during the night.

They can also dictate messages which are transcribed by a secretary next day.

A notice on the machine will also inform enquirers concerning the times of services in the abbey.

The recording apparatus deals with a hundred calls over Christmas.

NORTHAMPTON

FROM OUR OWN CORRESPONDENT

Gerraldon, January 13

The fourteenth rector of the Parish of Northampton was inducted and installed by the Bishop of North West Australia on January 9 in Holy Trinity Church at Northampton.

He is the Reverend Henry Williams, who was formerly on the staff of Radcliffe Parish Church, in the Diocese of Manchester, England.

The Reverend James Miles was the bishop's chaplain, and the sermon was preached by the Reverend Edward Doncaster, who had been priest-in-charge during the interregnum.

A welcome social held after the service the speakers included Monsignor O'Connor, of the Roman Catholic Church in Northampton, and Mr Foster, of the local Methodist Mission.

Northampton is a scattered parish with eight centres where services are regularly held, but there is only one church at Northampton.



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