

WORLDWIDE

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V.C.C. REGRETS RESUMPTION OF VIETNAM BOMBING

SIX POINTS ADOPTED AT WINDSOR CASTLE

ECUMENICAL PRESS SERVICE

Windsor, England, February 20

The Executive Committee of the World Council of Churches has called for the cessation of bombing of North Viet Nam as one of a series of steps which could "break the current impasse" and lead to "meaningful negotiations."

The committee also said North Viet Nam "either in advance or in response to the cessation of bombing should indicate by word and deed its readiness to move towards negotiations."

The sessions of the 14-member committee were held at Windsor Castle last week.

Members came from Argentina, Borneo, Czechoslovakia, Germany, Ghana, Greece, India, Philippines, United Kingdom, U.S.A. and U.S.S.R. Dr Franklin Clark Fry, president of the Lutheran Church in America, is chairman.

The Viet Nam statement with its six inter-related points, adopted by the committee by a large majority, also declared that "South Viet Nam should negotiate but should move towards opposition and should further agree that the National Liberation Front (Viet Cong) be recognised at them."

The statement registered the committee's "regret over the resumption of bombing by the U.S. and its 'disappointment and sorrow' at the failure of the Christmas and New Year cease-fire to lead to 'meaningful negotiations'." However, it said, "We will believe there is room for hope."

It declared: "This is the heart of our appeal. Let each party by its own initiative and its support to those of others demonstrate that it committed to peaceful settlement, and is ready to take reasonable risks."

The statement was presented to the committee by Dr O. Frederick Noldé, New York, director of the W.C.C.'s Commission of the Churches on International Affairs.

It will be sent to heads of state of countries including the U.S.A., South Viet Nam, North Viet Nam, U.S.S.R., United Kingdom, India and China, and to U. Thant, secretary general of the United Nations.

MASSIVE FAMINES

It will also be sent to churches both in and outside W.C.C. membership and other world and national Christian bodies for their study and support of its recommendations.

In another action the committee recorded a minute which called urgent attention to the "danger of massive famines" as indigenous food production lags behind population growth and world food supplies are diminished.

Another section of this minute dealt with Rhodesia.

The committee noted that recommendations by the United Nations Security Council imposed specified economic sanctions against Rhodesia "dependent upon the integrity and faithfulness of nations which they are supported by nations and their citizens, and that the effectiveness of these measures remains to be demonstrated."

However, it said "We consider that they provide a better immediate alternative to the dark road of violence."

In another action the Executive Committee: "Approved further plans for the World Council's Fourth Assembly to be held in Uppsala, Sweden, from July 4 to 21, 1968. It will be the largest assembly

in the council's 20-year history with attendance estimated at 2,250 persons. The Assembly will be held, 1967, in Uppsala, Sweden, All Things New."

Received a report from the W.C.C.'s new general secretary, Dr Eugene Carson Blake.

In a review of Council committees he emphasised the necessity of more closely involving Orthodox member churches in the W.C.C.'s work.

He also reported he planned several trips this year to member churches in the U.S.A. and Europe, including Sweden and the U.S.S.R. and in Africa.

Received a report that the Joint Working Group of the W.C.C. and the Roman Catholic Church has reached "a new stage" in its work.

It had now completed the task of listing the areas of concern and possible collaboration, and is moving into the actual work.

MIXED MARRIAGES

This involves a joint ecumenical commission, studies on the problems of mixed marriages and proselytism, and work together for justice and peace.

Committee discussion emphasised the study of the mixed marriage situation as one of particular urgency.

Received reports of plan for a consultation to review and evaluate the work of the W.C.C.'s Commission of the Churches on International Affairs at the Hague, Netherlands, from April 12 to 17.

Upwards of 50 participants, both those who have been members of the Commission and those who have been critical of its work, are expected to attend.

Chairman of the consultation will be Dr Emile Castro, executive secretary of the Provisional Council of the Evangelical Unity in Latin America.

The two vice-chairmen will be Dr Max Kahanoff, vice-president of the Action Committee for the United States of Europe, and Dr Z. K. Matthews, ambassador from Botswana to the U.S.A.

The consultation will study the aims, function, ethos, development of resources, organisation, and relations with other agencies, as a basis for determining the commission's future work.

Members were received at a reception in the castle by Her Majesty Queen Elizabeth on Monday.

A NEW LENTEN CHALLENGE

By noon last Tuesday — despite slow and chaotic mails — readers of THE ANGLICAN had responded to our 1967 Lenten Appeal by sending us a total of \$316,000 for specific funds under the Appeal.

Gifts totalling \$1,247,40 for Tasmanian Bush Fire relief have been sent to the Bush Fire Fund, and we just acknowledged direct from Hobart.

We have decided, after consultation with the Bishop of Tasmania, the Right Reverend E. E. Davies, now to extend the Appeal by opening another Fund — bush fires Tasmania parishes which have been virtually wiped by the great

The generous response by individuals and organizations throughout Australia who contributed to the Governor's Bush Fire Relief Fund, made possible much relief of immediate distress in Tasmania.

These gifts were placed in a common pool administered by an official ad hoc body set up for the purpose.

There now remains the long-term problem of rehabilitation of six particular Parishes, which have been so badly affected, that parishes, which have lost most of their worldly possessions, are unable to maintain a continuing ministry in these areas.

The Diocese of Tasmania, of course, will do its utmost to help from the very small central funds under its control.

Bishop Davies, however, has informed THE ANGLICAN that this will be insufficient to meet the needs of these six parishes.

The Church of England Information Trust has therefore decided to launch a further Appeal, through the columns of THE ANGLICAN, to help these parishes maintain a ministry.

No specific target has been set. We just appeal to the generosity of all Anglicans who read and hear this Appeal. We hope they will aim to send

at least \$1,000,000 for a start, however.

The names of all who contribute, as in the case of the other (Continued on page 11)

LATE DELIVERIES

We must regret to learn of late deliveries of "The Anglican" over the past few weeks in Sydney, N.S.W. country areas and interstate.

This is in no way our fault.

The blame rests squarely on the Post Office, to whom we have complained repeatedly.

Subscribers and bulk agents who receive their copies late are invited to help us by sending letters of complaint direct to the Postmaster General, Parliament House, Canberra, A.C.T.

REMEMBER NAKURU?

Next week we shall publish the first of four articles on the Diocese of Nakuru, Kenya, East Africa, written for "The Anglican" by Mrs Constance Bakwell, at the request of the Bishop, the Right Reverend Neville Langford, on the missionary who toured this country last year.

Five years ago when the Bishop was in the new diocese, he appealed to churchpeople here for help. Readers of "The Anglican" generously gave their names to the articles trace some of the exciting developments for the diocese in the past years. Much more could be done with more money. Nakuru received only £100 sterling from the Anglican A.O.S. in 1966 for an adopted M.A.L.I. project of £6,800.

The articles, which will appear over the next four weeks, will be accompanied by several photographs,



The four Sisters of the Community of the Holy Name who have taken charge of the Adelaide Diocesan Retreat House at Blair, S.A. They were installed on February 18. Left to right (front row) Sister Lydia, Sister Patricia; (back row) Sister Joyce, Sister Constance Mary.

SEVEN LENTEN RALLIES SYDNEY NEEDS EXPLAINED

The first two Lenten Rallies at a seven night stand by the Archbishop of Sydney were held at the Randwick Town Hall and at the Civic Centre, Hurville, last week.

More than 500 people from the rural dioceses of East Sydney, Cooks River and Randwick were in attendance at the first meeting, and nearly 1000 people from St George, Sutherland, Bankstown and Marricville at the meeting at Hurville.

The Archbishop was given the subject "The Greatest Needs in the Diocese" and the series has been discussed at the Archbishop's Meetings "The People".

The Archbishop drew attention to the tremendous rate of growth in Sydney. In less than 20 years Sydney has become a city larger than any in Western Europe with the exceptions of London, Paris and Berlin.

The Archbishop said he was a boy at school when Sydney's population exceeded the figure of 1,000,000—it now approaches three million.

"We have moved from the crucial situation of 1945, gas lighting to electricity."

"When Archbishop Wright came to Sydney in 1951 there were 172 clergy and 104 churches. Today there are more than 300 clergy and 1,100 parishes and districts in which we seek to exercise our ministry."

NEW ORIENTATION

"The British Empire, into which many of us were born, is being dissolved. Commonwealth of Nations seem to be on the way out and Australia and New Zealand are to face a new orientation both to the East and the Pacific Ocean and in particular in relation to Asia."

The Archbishop then discussed three areas of need and priority with the diocese: a 1,000 ministry to those being displaced at all levels, the problems of the inner city churches set against the background of social and economic change in the inner city area, and the final issue of the new housing areas of Sydney.

The Archbishop announced a new committee headed by C. H. Sherlock, rector of Hunters Hill, as part-time Director of the New Housing Area Committee.

The Church of England Television Society in conjunction with the Public Relations Department will produce a dramatic presentation on slides which will be shown to a family who has moved from an inner suburb to a new housing area.

The slide set went on to give a documentary statement of the development of the new housing areas in Sydney.

It is hoped that the seven Lenten Rallies the Archbishop is speaking to at least 3000 Sydney Anglicans.

M.R.I. RAISED \$41,000 NEW

COUNCIL MEETS IN SYDNEY

The Primate's Committee on Mutual Responsibility and World Mission, formed in 1964, and which in fact functioned for two full years, raised a total of \$41,000 for M.R.I. projects abroad, including several sponsored by Inter-Aid.

These results were reported at the first meeting in Sydney last Friday, February 17, of the Missionary and Ecumenical Council which was established at Melbourne in May of September last year.

The council takes over the M.R.I. work from the Primate's Committee.

The Primate, the Most Reverend P. D. Selby, directed the meeting. He appointed two vice-chairmen, the Right Reverend E. W. Kenyon as chairman of the Newcastle Diocese and the Archbishop of Melbourne as chairman of the Ecumenical Committee.

Three officers were elected by the council: the Right Reverend

G. T. Semblé, director; the Venérable G. R. Delbridge, secretary; and Mr F. A. Timbury, treasurer.

The business of the meeting was largely concerned with the completion of General Synod projects, agreement to the M.R.I. Council's 1967-68 budget, a project list and the publicity program to be launched in connection with the popular review of the graphs and statistics compiled for General Synod on resources in the Australian Church.

The council appointed an eccumenical affairs committee and a committee on relations which includes representatives of A.B.M., C.M.S., B.C.A. and G.B.R.E.)

and has power under the canon to help in the membership of both.

It also appointed the Executive Committee and declared that the functions previously carried out by the Primate's M.R.I. Committee shall be continued by the Executive.

The Executive consists of the Primate, the Archbishop, the Secretary, the Director of Melbourne, the Bishop of Newcastle, Canon F. W. Colbridge, the Right Reverend E. W. Kenyon, the Reverend E. D. Cameron, Mr F. R. Bailey, and Mr V. K. Brown.

The council will meet again on May 5.

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THE CATECHISM . . . 104

SOME "HARD SAYINGS"

By FRANCIS JOHN BREERLY

WE have seen that when the Jews offered their sacrifices, they were put in striking and indelible remembrance. First there were sinners whose only hope of eternal life lay in the Messiah, the Christ, whom God would send from them from their sin that His blood being shed, the taint of their vitiated blood might be taken away; secondly, their sin was and should be the intense victims had in their sin as dead, and thirdly, the eating of the flesh of the victim was the sign and symbol of their desire for communion with God.

We have seen, too, that Christ fulfilled in Himself the sacrifices of the Old Covenant which typified Him and He is Himself the fulfilment of the New Covenant who, by the offering of Himself, once for all, has taken away the sin of the world and given man the chance of eternal life. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

As St Paul writes to the Romans more particularly what the Catechism means when it says the inward part of thing signified in the Lord's Supper is "The Body and Blood of Christ which are verily and indeed taken and received by the faithful."

Speaking to the people in Capernaum after the miraculous feeding of the Five Thousand, our Lord said, "Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life which the Son of Man shall give unto you."

And He went on to say, "I am the living Bread . . . if any man eat of this Bread, he shall live forever; and the Bread that I will give is the flesh of the world . . . Verily, verily, I say unto you, that whoso eateth of the flesh of the Son of Man, and drinketh My Blood, he abideth in Me, and I in him. Whoso eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him."

When He had spoken thus, they were all amazed, saying, "This is a hard saying . . . and walked no more with Him. A few months later, on the night in which He was betrayed,

Our Lord "took Bread, and blessed it, and broke it, and gave His Body . . . for you, and gave thanks, and gave it, saying, 'Drink ye all of this, for this is My Blood of the New Testament, which is shed for many (all) for the remission of sins.'"

These have always been "hard sayings" and difficult to understand. First, let us think of two analogies and for the first, let us think again of the child's birthday cake. The mother of the child first orders the cake to be made but through the decoration and sugar-warding may indicate its purpose, it is, when fetched from the baker's, just an ordinary cake made in the usual way. When the table is prepared and the cake set in its place of honour, the guests assembled and the party begun, the cake becomes the symbol of token of an event, a sign of the mother's love and care for her child, but if she goes out and leaves him unattended, the cake may still be a symbol of her love, but it is her mother's thought for him, but a symbol for or to her, but not for or to him.

PRESENCE NEEDED To change the cake from a symbol or token to a birthday cake in its deepest sense, the mother must be present in her own person, the man who is with her child, sustaining and nourishing him with her actual presence.

If it is her person, her presence, her veritable love (as it were) which turns the cake from being a symbol of her love to being what we might call a living reality, what the mother did for the child, how she suffered for him that he might be born into this world, as well as the privileges she obtained for him, and the care she took of him.

It was through her, it was born; it was, though, he is fed and nurtured by her actual presence with him, that the birthday cake is turned into a living reality (as it were). It is the same with the Eucharist, after noon, two young friends called to enquire after the

priest, an elderly and saintly man, who was recovering from some indisposition. They were invited to go inside and sat before the fire talking to him for half an hour, but he had to say, "I am so engaged were they, that they did not notice how the day had drawn in nor that dusk had fallen until someone coming into the room switched on the light, commenting upon your sitting in the darkening room without putting it on. The two young people were in one sense, feeding up the person of their old friend and were being fed by him. If we consider these two analogies together, we shall see that when the Bread and Wine for the Sacrament of the Lord's Supper are brought into the church, they are simply bread and wine. The bread may be leavened or unleavened, but although the leavened bread may already be broken into the parts necessary for the communicating of the people, or the unleavened wafers stamped and cut by himself, the IHS to indicate the purpose for which they are to be used, when they are put upon the Golden Table, the bread is bread and the wine, wine. When the Lord's Feast is prepared, and the people are assembled for the Holy Eucharist, our Saviour does not leave to be fast alone with the Bread and Wine only, the symbols of His love and care. He is with us in His very Person.

God the Father by the power of God the Holy Ghost makes the bread and wine become the Body and Blood of Christ. So that they are the living reality of His Presence and His Person. The Lord's Supper commemorates what He did and how He suffered that our vitiated blood might be drained away and the Body of God's Children, restored to Him through His love and care.

It is through Him and by Him we not only receive the gift of eternal life, but that we are nourished by His presence. We can say in the words of the Communion Hymn,

Here, O my Lord, I see Thee face to face, Here would I touch and handle Thee, O my Lord, I see Thee and know we are verily and indeed in His Presence, fed by His very self, by His Person, Love and Light. Secondly, the Revelation, St John saw Our Lord in several ways. First, he saw Him as the great Victor, risen from Death and Darkness and heard Him saying, "I am He that liveth and was dead; and behold, I am alive for evermore."

Secondly, he saw Him standing as a Lamb as if He had been slain, before him a new song was sung, "Thou . . . hast redeemed us to God by Thy Blood, out of every kindred, and tongue, and people, and nation." And thirdly, he saw Him as He who feeds those who have accepted His redemption and leads them to the fountains of living waters. We may understand this a little more easily if we remember that where we have a dead body, we may have a dead body, but we may have a person and a living person.

Christ, whom St John saw as the great Victor, risen, ascended and glorified, is a Person and a Living Person. He who is the Lamb of God, shed His own Blood and gave His own life for that which we had redeemed of God. He rose from the Dead that we might be made alive.

"Christ died for our sins," wrote St Paul in his Epistle, "and . . . rose again the third day. For since in Adam all die, even so in Christ shall we be made alive."

Because Christ died and rose again that we might have eternal life. He feeds us with His own Body and Blood, and we are fed by the eternal life which He has obtained for us, and which is maintained in us. The ordinary visible sign of Bread and Wine in the Lord's Supper are no mere symbols and tokens of God's redeeming love for us. They are verily and indeed the Body and Blood of Christ who gave Himself as the all-sufficient Sacrifice for us.

FAMOUS ANGLICAN SEES . . . 56

ST EDMUNDSBURY

By THE REVEREND EDWARD HUNT

ALTHOUGH the present see of St Edmundsbury and Ipswich was created in 1914, the name St Edmundsbury appears as early as 1085. By the time of Henry I, it goes back to a 903, a brief notice of the famous abbot, one of the richest and most powerful Benedictine houses in Christendom may therefore possess an interest, as it is full of history, the abbot well knowing that they were entitled to receiving the dignity of mitres from discreditable.

About 903, the remains of St Edmund, the "Blessed King" of the Saxons, who suffered martyrdom at the hands of the Danes, were removed from Hereford to Boadsworth, afterwards known as Bury, in Suffolk. The shrine was in a large wooden church and in the charge of a college of four priests and two deacons, a small enough benefice.

However, Edmund the Magnificent gave a grant of land in 905, and a century later, King, 1016, became benefactor to Bury, and founded the monastery dated from his reign, a new stone church being commenced in 1020 at the King's command. A number of privileges granted by Cnut, 1024, included "a gift of 4,000 cows a year."

In 1170, the Pope and the Confessor, enlarged the lands and granted the right of coining money, which he retained in his own money, which it retained

until Edward III. Herfast, Bishop of Hereford, who died in 1170, 1020, at Abbots Baldwin defunct, and the monks, persuaded Alexander I to take his house under special protection of the Holy See. Its freedom from episcopal control was confirmed by William I. Its wealth had doubled since Edward the Confessor and in Domesday it was noted "as possessing 20,000 acres."

Baldwin built a splendid stone basilica, of which fragments remain, to which fragments of St Edmund were translated, 1095. The abbey was removed from Boadsworth to Bury, and the abbey had a chequered history. The abbey buildings were destroyed by fire, Abbot Hugh's widow obedience to Theobald, the Abbot of Ely, was expelled immediately subject to Henry II.

During the rest of his history the abbey was at feud with the bishops of Norwich, but maintained its independence. St Edmund's bones were selected about 1180, provided the best-known episode in the history of the abbey. A Norfolk man, proved "an able and industrious man" and offended the monks by "granting privileges to the town of Bury."

In 1191, he proposed to John by excommunicating him, and making the town of Bury his knights, and he visited

Richard I in prison in Germany. His large see in history. Dying 1208, he was buried in the choir, and his tomb is one of the Papal Interdict.

In the thirteenth century the abbey was one of the richest houses in Christendom, and the monks were attracting many pilgrims on route from London to the Low Countries, just as Canterbury attracted pilgrims on the way to France.

In either case "merchants could combine business with devotion." In 1214, Langton and the rebel barons met in the abbey church at Bury, but the story that St Edmund's bones were taken to Toulouse by Louis the Dauphin has no foundation.

Henry III granted two annual fairs to Bury, one of which still continues. In 1327, the townsmen plundered the abbey and kidnapped Abbot Richard, and in the Peasants' Revolt, 1381, the prior, De Canby, was murdered by a mob.

Many misfortunes occurred about the abbey. In 1430, a storm wrecked much of the abbey, a fire gutted the church, 1465, "that left the shrine of St Edmund in ruins." In 1539, the monks attempted to bribe Thomas Cromwell to give up the abbey, which was plundered, 1538.

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BISHOP ROSIER CONSECrated

PERTH CATHEDRAL PACKED

FROM OUR OWN CORRESPONDENT

Perth, February 20

Whatever minglings one may have had concerning the propriety of an evening hour for the consecration of a bishop, were dispelled on the Feast of the Presentation of Christ in the Temple, when at 7.30 p.m. in St. George's Cathedral, Perth, Canon Bruce Rosier, Rector of Kellerberrin and Rural Dean, Eastern Deanery, was consecrated Bishop in the Church of God.

The Right Reverend Bruce Rosier is now the second Auxiliary Bishop of Perth, appointed to the episcopal oversight of the Northern Australian diocese which includes all the country parishes in the diocese. The evening hour of 7.30 p.m. enabled the country parishes to be well represented; office workers from the metropolitan area and housewives, with their families took full advantage of the after-dinner hour.

For many, it was the first such service attended which they would have been obliged to miss had it been held in the morning. The bishop-elect was presented to the Archbishop by Bishop T. B. Macdonald and Bishop John Frewer.

Besides the Archbishop and the two bishops already mentioned, the others taking part in the laying-on of hands were the Bishop of Kalgoorlie, Bannister, North-West, Australia, Bishop C. Riley and Bishop George West, formerly of Rangoon.

Representatives of other churches were present. It was good to see the Roman Catholic Monsignor seated alongside the Salvation Army Brigadier and the President of the Congregational Union.

Serbian Bishop, Methodist Presbyterians and Presbyterian Ministers all gave assent to the rite. The rite of the day which had been set up in the cathedral crossing, wherein were assembled the bishop with the archbishops and the other bishops. The one disappointing aspect was that none of the visiting churchmen knelt for the singing of the "Veni Creator" or for the laying-on of hands.

COMMUNION

When the time for administering Communion came, the Archbishop of Perth invited visitors from other churches to participate in the sacrament, but your correspondent not having a licence a vantage position could not see the altar. Mrs Rosier and their four children were the first to go to the altar rail.

At the Intercession in the service of Holy Communion it was particularly thoughtful of the Archbishop who was the celebrant to remember Ronald Ryan, who at that time, was awaiting his execution.

The sermon was preached by the Venerable I. Bothamley, former Archdeacon of Northam, whose successor in the new auxiliary bishop will be, according to the text in Acts 20:8, "Keep watch over yourselves and over the flock of which the Holy Spirit has given you charge as shepherds of the flock of the Lord, which he has won for himself by his own blood."

Archdeacon Bothamley said always the bishop had to be a pastor, and though the exercise of his pastoral might vary from age to age and the emphases differ, yet the fundamental character remained unchanged.

Evangelism would not be achieved by avalanche-like crusades but by the setting up of

strong committees, but after the manner of Our Lord's word to St. Peter, "When these are converted, strengthen thy brethren."

The substance of our day was for every bishop to be, in the flesh, a father to his clergy. The present stress and strain of parochial life was an endurance test, and sometimes doubt and despair went hand in hand.

It was the fatherly heart and hand alone that would bring spiritual refreshment which in turn would give new hope and conviction.

"He must share with the clergy the 'mine and thine' of the pastoral office, he must have personal knowledge of them and their difficulties which will lead to a new birth of assurance from his fatherly and wise counsel."

"We have all the organisations we need, and efficient as they are it so often militates against the fulfilling of the primary tasks of evangelism and pastoral care."

BISHOP A PASTOR

A chief shepherd had first to feed his lesser shepherds if the task of feeding the Church of God was to be done, said Archbishop Bothamley, benevolent as it may be, irresponsible as it must be, yet the doing of it would bring joy and refreshment for the bishop no less than for those to whom he ministered.

Christ's work on earth was chiefly with individuals. Public occasions there were, and ministry to crowds and groups of people, for the ministry was to the whole world.

But that small band of apostolic men to turn the world upside down had they not been fortified by the constant remembrance of days and hours of personal intimacy with their risen Lord in the days of His flesh.

So it was today. "This is what the clergy look for and expect, and this is the task to which our brother is being called by God in his consecration to exercise."

Addressing the new Bishop, the preacher concluded: "My brother, we are truly thankful for the quality of your gifts, qualifications and achievements, which you are presenting to the Lord in His holy temple on this Feast of the Presentation in the Temple."

Archdeacon Bothamley said always the bishop had to be a pastor, and though the exercise of his pastoral might vary from age to age and the emphases differ, yet the fundamental character remained unchanged.

Evangelism would not be achieved by avalanche-like crusades but by the setting up of

Temples, for rededication and consecration.

"I believe, in expressing the thoughts and hearts of many when I say that our hope is that being a bishop largely free from the burden of administration, you will be free to exercise what, as a bishop, you are pre-eminently called by God to your consecration to carry out."

"Our holy religion is based on that which is dogmatic and doctrinal. These are the bones and flesh which can only come alive and live through the breath of the spirit of the master. Ministry which is the very heart of the matter, which is always and forever a matter of the heart."

TASMANIAN CHURCH

CENTENARY FESTIVAL

FROM A SPECIAL CORRESPONDENT

Fingal, February 20

On March 5, the members of St. Peter's Church, Fingal, Tasmania, will begin a week of celebrations to mark the centenary of the church's foundation.

The celebrations are being arranged by the Rector of St. Peter's, the Reverend Arthur Solomon, his churchwardens and members of the vestry.

Among visitors to the parish during the celebrations will be the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, the Bishop of Tasmania, the Right Reverend E. E. Davies, a former Bishop of Tasmania, the Right Reverend C. J. Cranwick, the Premier of Tasmania, the Hon. Eric Reece and Mrs. Reece, and the Dean of Hobart, the Very Reverend E. M. Webber.

The week's programme will begin on Sunday, March 3, with Family Eucharist. The Dean will be celebrant and preacher. On Tuesday, March 7, centenary day, will be marked by morning service, a parish tea in the Town Hall and a Festival Evening at which the preacher will be the Right Reverend K. J. Clements.

The celebrations will conclude on March 12, when Bishop Davies will confirm a number of candidates.

The church's history began with the setting of the foundation stone on March 7, 1847, by Archdeacon Reibey of Entally.

The ceremony was witnessed by more than 150 residents of the district, who subscribed the substantial sum of £259/15/4 toward the cost of the church.

A land grant of 11 acres was made by the colonial government as a site for the church, but insufficient funds prevented its completion.

In 1868, the Reverend John Chambers, then incumbent of the parish, wrote an appeal to all churchmen and women throughout Tasmania appealing for funds "on behalf of our unfinished church in the parish of Fingal."

His appeal was successful and the church was soon completed. A rectory was added to the church in 1895, financed by public subscription.

St. Peter's is one of the loveliest churches in Tasmania.

AFRICAN BISHOP FOR ORDINATION

FROM A CORRESPONDENT

Hobart, February 20

The Assistant Bishop of Central Tanganyika, the Right Reverend Yohana Madinda, will preach at the ordination in St. David's Cathedral, Hobart, on February 24.

list small churches in the state. Built of local stone, its fine stained-glass windows are memorials to early settlers in the district who helped to build the church.

A long-range plan has now been put into operation to re-qualify the grounds and property surrounding the church building.

When completed, this project will bear witness to the congregation's care for and devotion to their house of worship.

NEW CANON APPOINTED

IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, February 20

The Bishop of Adelaide, the Right Reverend T. T. Reed, has appointed the Reverend H. E. C. Shepherd to be an Honorary Canon of St. Peter's Cathedral, Adelaide.

Canon Shepherd succeeds to the Woodcock Chantry which became vacant on the death of Canon C. J. Whitfield who died last year after holding the canopy since 1949.

Canon Shepherd who was ordained in 1927 and priest in 1928 after receiving training at St. Barnabas' Theological College and pursuing with second class honours, has served the whole of his ministry in the Diocese of Adelaide, except for the period 1943-46 when he was on service as chaplain with the R.A.A.F.

Nicknamed "Tiny" because of his great height and breadth of stature, he was a popular and effective chaplain.

Before World War II he served as Assistant Curate at Melbourne, February 20, 1947, and was successively vicar-in-charge of Westbury of Loxton (1929-31), Rector of Auburn (1933-37) and Priest-in-charge of St. Edward's, Kensington Gardens (1937-43).

DEAN THOMAS AS PRESIDENT

FROM OUR OWN CORRESPONDENT

Melbourne, February 20

Founded in 1839, the Melbourne Athenaeum is the city's oldest public institution.

The Dean of Melbourne, the Very Reverend T. W. Thomas, has been elected its President for this year.

The Athenaeum is situated in Collins Street, a block away from St. Paul's Cathedral, and has its own site since 1840. It contains a library, reading room, and art gallery.

OBITUARY

MRS C. N. THOMAS

We record with regret the death of Mrs Phoebe Thomas, wife of Canon C. N. Thomas, Vicar of St. Peter's, Box Hill, Diocese of Melbourne. She died at the Viracage on Friday, February 19, after a long illness.

English by birth, Mrs Thomas had settled in well to Viracage life in Australia, and was greatly beloved in all the parishes to which her husband had been appointed. She leaves a family of three sons and a daughter.

Her big congregation attended a Requiem Eucharist at St. Peter's on Monday morning, February 13. The celebrant was the Right Reverend G. E. Arnot, assisted by the Reverend S. M. Young.

Assistant Curate in the parish of the funeral service was followed by cremation at Springvale.

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CYCLONE RELIEF FUND

The following further donations to the Cyclone Relief Fund received by the Australian Board of Missions are gratefully acknowledged:

Anonymous, Adelaide, \$17.54
 Mr Ralph Dorman, \$10.00
 St. Paul's, Burwood, 25.22
 Y.A.F. E. Kew, 20.00
 Anonymous, Adelaide, 30.00
 Anonymous, Adelaide, 1.00
 John's C. of E., 2.00
 Raymond, Adelaide, 2.00
 Anonymous, Warman, 2.00
 Anonymous, Adelaide, 2.00
 St. Thomas' Sunday School, 36.15
 G. R. Wakfield, 4.20
 Anonymous, Newcastle, 4.50

TOTAL: \$1,870.61



The Archbishop of Perth, the Most Reverend George Appleton, and seven other bishops taking part in the consecration of Bishop B. S. Rosier.

SCHOOL CHAPLAIN COMMISSIONED

On February 17 at the opening of Lent term service of the children's Cathedral in the cathedral, Bishop F. O. Hulme-Morr, Dean of Sydney, commissioned the school chaplain, the Reverend John F. W. Mason.

The headmaster, Canon M. C. Newish, in welcoming Mr Mason spoke of his wide experience in Church schools particularly as senior chaplain of "Shore" for nine years.

The Cathedral School opens with a record attendance of 108 boys.

St. Peter's Church, Fingal, Tasmania, the centenary of which will be celebrated next week.

THE AGONY AND RAGE

Incorporating the Church Bulletin
THURSDAY FEBRUARY 23 1967

CONFERENCES ENOUGH ALREADY!

One of the more interesting suggestions which came out of last year's annual meeting of the Australian Council of Churches was that the Federal Government should be asked to consider holding a yearly conference on foreign policy, as it presently sponsors conferences on migration and the state of the Australian economy.

Any action taken to inform Australians about foreign affairs, and all informed discussion of foreign policy, is to be welcomed. Too many people are unaware even of basic facts about foreign affairs; and most discussion of foreign policy, even in the Parliament itself, is rather less informed than marked by prejudice. It is highly doubtful, however, whether this suggestion by the A.C.C. is practicable. Even if it were, it is even more highly doubtful whether it would accomplish anything of real value.

In the first place, no Commonwealth Government, whether Liberal or Labour, could be expected fully and openly to disclose the factual bases upon which it conducts its foreign policy, because these have touch closely in many cases upon defence. If the outlines of defence policy, and even many details, are obvious to any intelligent observer prepared to spend a little time examining them, there is no need to say that this is so, and that the Government realises it is so, tends to make any Government the more secretive about them.

It seems to us self-evident that there should be nothing "secret" about defence or foreign policy in a democratic society that truly respects individual freedom: the actual conduct of diplomacy, actual strategy and tactical plans, and some aspects of industrial production. Most people would concur in principle with this. In practice, however, the slightly abstruse "secrecy" of all Governments about defence policy proper, and about aspects of defence closely related to foreign policy, extends into aspects of foreign affairs which should be known by all citizens, and widely discussed.

The so-called Joint Parliamentary Committee on Foreign Affairs (which the Opposition unfortunately failed to join) is a good idea, but it is doubtful whether lengths to which a Government may tend to go in preserving "secrecy" about foreign affairs and foreign policy. Most of the information given its members is of a confidential nature. It is not clear whether the price of an airline ticket from Perth to Hobart. For example, it was "confidentially" "revealed" to its wide-eyed members last year that the C.I.A. had instigated the U.S. Central Intelligence Agency's Saigon regime, first by Roman Catholic groups, and then by Buddhists, in Saigon itself and later Hue.

The object of the U.S. Central Intelligence Agency, it was explained, was simply to give SUB-BRIGADIER KY a satellite race because he was tending to take an independent line at variance with U.S. wishes. Unfortunately, members of the Committee, like a grass fire, until the U.S. military authorities, thoroughly alarmed, intervened on the side of the Saigon junta to "disclose" its "secrecy" and its "classified" information to the Committee doubtless gave its members that feeling of importance natural to recipients of such significant and "secret" information. Unfortunately, the disclosure of such "secret" about these facts, which could even at that time have been gleaned from the French and U.S. Press — and in more detail than the Government chooses to give the Parliamentary Committee.

It is fair to say that the Government gives even Members of Parliament only highly selected snippets of facts. It does so not to encourage and to encourage, but to forestall critical discussion. If, as we hold, no Australian Government is prepared to give Members all the facts to which by any reasonable liberal criteria they are entitled, then what chance is there that those facts will be disclosed to any extra-Parliamentary assembly such as the Australian Council of Churches suggests? What is its interest in not so doing? It is not clear that there are more about world affairs than most specialists outside the government apparatus, but that any Government should be expected automatically to put a gloss on these, to "stitch" them as views in support of its own judgment and policies.

It would therefore, in our view, be more effective by far for the A.C.C. not to get itself mixed up with any Government-sponsored or approved discussion on foreign policy; but to continue as before independently to examine foreign policy. The true rôle of an organised Christian body like the A.C.C. is to establish the truth of the facts, about foreign affairs, and then to assess those facts in the light of common Christian doctrine. No government will help it establish the truth, or thank it for doing so. It is not relevant to foreign affairs as to individual conduct.

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

African Lead To Our Bishop Diocesans

Did you see the half-hour television documentary on Sunday evening on the Bishop of Mombasa (Tanzania), the Right Reverend Trevor Hudson? He is perhaps still better known for his work as priest in charge of Sophistonia, where many black Africans working in Johannesburg live, and as author of the anti-apartheid book, "Naught For Your Comfort".

Bishop Hudson, now in his 54th year, has been in Mombasa since 1960, and has since then given a fascinating and sometimes frightening insight into the tremendous task he performs that disposes, larger in area than Britain but consisting almost entirely of villages, where there is much poverty and disease. The film also showed the progress being made with the education of the young, lack most of the civilised comforts we take for granted, and even go to breakfast-less to school.

My purpose, though, is not so much to dwell on the details of the stirring story this film brings as to suggest the possibility of conveying its message in less worthy of consideration in Australia.

Television, intelligently used, is a most effective medium to awaken the Church and the people to the needs of its struggling areas. If, for example, a similar documentary were made about the Bishop of North-Western Province (Rhodesia), the Rev. Dr. Howell Witt, I think it should be of great value in helping that diocese to attract more social supporters. I cite that diocese as an example because there are probably half-a-dozen others in the world which are in a similar predicament, including the one that will soon be formed with the Bishop of North-Western Province (South Africa). Indeed, that champion of the oppressed, Archbishop Sheil, of North Queensland, might be one of the best Church leaders in the world, and is suggesting to the A.C.C. that it

think the Church in the outbreak of juvenile crime. Sydney has the Bush Brotherhood but I did not know anything about it until I read something with a wider horizon, though I have not yet seen the Bush Brothers or their splendid work in several dioceses, notably Bathurst.

More Police Needed On Beat In Sydney

Since we wrote a fortnight ago about the alarming current wave of juvenile crime, Sydney has had outbreaks of violence by young offenders which have exceeded in viciousness anything known in that city for many years.

One teenage gang, with many of its members armed with iron bars, attacked other youths only 150 yards from the Darlinghurst police station at the weekend. In another ugly incident three youths bashed a wanderer in Parramatta street. Other week-end events, particularly a telephone booth in the normally quiet suburb of Kirribilli, were wrecked by a bomb and a four-year-old child was killed and mangled and looked up in a lawsuit in circumstances similar to the treatment of a five-year-old girl in the same suburb a few months ago.

Doubtless the N.S.W. Government and the Police Department are working hard to suppress criminal activities, of which those cited are only a sample. But much more worried are the public and the Church.

It is vital that stern efforts should be made to take the offenders into custody. There has been strengthening its Police force, but only by a few hundred men in the past year or two. Surely this should enable better repressive action to be taken. It is so important that it is unsafe for young men to walk the streets at night, or to be in a group of other folk even less able to take care of themselves. These youths are at night in an obvious need for care and main support of the present state of youthful lawlessness.

BISHOP LEADS PROCESSION

PLEA FOR PEACE IN VIET NAM

ECUMENICAL PRAYER SERVICES, London, February 20

More than 120 Roman Catholic priests and Anglican clergy took part in a candle-light procession through the City of London on February 10.

Organized by the Right Reverend C. K. Sansbury, general secretary of the Anglican Council of Churches, Father Simon Carter, O.P., and Rabbi Saul Amiel.

A banner carried by two Franco-British clerics bore the words "For Peace in Vietnam, Stop the Bombing". The banner also bore the peace proposals of U.Than, U.N. secretary general.

The organizers stressed that this was not a political protest but a plea for peace for all the victims of this war, and with their deeply troubled African brethren.

Those taking part were given a sermon by the Archbishop of Canterbury, Pope Paul and to simultaneous statements by the W.C.A. and the British Council of Churches.

A New Bloom On Parliament

With a Prime Minister only five years in office, new Opposition leaders in both Houses and a new Speaker, Federal Parliament

PROTEST ON RACE CLASSIFICATION

ECUMENICAL PRAYER SERVICES, London, February 20

An Anglican Episcopate who have been protesting for years as a result of his strong stand against South Africa's racial segregation policies, is to be in England.

He is "coloured" by the government's race classification authorities.

His decision to leave the country came after a family in Cape Town was threatened with separation when the mother and one of her three sons were taken from the two children.

Since under the nation's Group Areas Act whites cannot live in the same district as non-whites, the mother and one of her three sons were taken from the two children.

a new era this week. The change is contrary, even to the line in the hymn: "Zion like an ever-flowing stream flows all its sons away."

Happily, though, "Time is a gradual process. We see that this year more changes than we have had for a long time, we can reasonably expect the newly-emerging leaders to command the scene for a Parliament or two.

But will they stir public indignation? If they don't we're not disposed to blame them at this juncture but rather the apparent growing public boredom with politics. We earnestly hope that changes will stimulate interest in politics because we believe Australians should not be indifferent to the wide planning and the good administration this challenging stage of our national development requires. Nor should we be indifferent either to our rôle in the world immediately about us, particularly in South-East Asia.

The deaths and wounding of more Australians, including a South Viet Nam in the past week, should make us all more conscious, in particular, of our peace-seeking and peace-keeping rôle in this region. It is true that our young men should be conscious of their lives in this unnecessary war.

A Fanfare In Canberra

That fanfare of trumpets with which the first session of the Federal Parliament was greeted drew the attention of one or two. One wonders whether the fanfare of Canberra had been impressed by the environment service of the Archbishop.

It is months ago when the trumpeters gave a distinctive flourish in any cause) impressive occasion.

Some cynics may argue that the Holt Government has not made these things a part of its life. But for our part we would welcome the fanfare and welcome Canberra's innovation if it is used with sparing discretion, say every three years at the beginning of a new Parliament. What sort of musical language (if any) the Parliament may merit at its close we will not venture to predict at this juncture!

—THE MAN IN THE STREET

ONE MINUTE SERMON

Rev. Col. 1st-166.

Who would ever think of "tolerance" in connection with St. Paul? He was not tolerant of his enemies against it and that was the symbol of marriage. So here he takes them up and spends a few words in self-defence. He says, "I will not be with you," he says, to the Corinthians. "I will not be with you," he says, "with God's jealousy," for that is the better translation. He loves jealousy is right or wrong according to whether the claim is right or wrong.

God's jealousy is right! He has a claim over us as Creator and Saviour, an exclusive claim. This jealousy St. Paul shares, for he brought them to Christ and betrothed them to Him. But if they look partners to Him and to the world, they cannot be with an "Eve bride." St. Paul uses the symbol of marriage (freely of the relation of Christ to the Church as just as the Old Testament uses it of the relation of Jehovah to Israel. Nevertheless, because the world is not but wait for the final consummation of the marriage, "wedding," the Church here and now can be regarded as the wife of Christ. St. Paul is anxious for their true relationship to Our Lord. He is anxious for the Pharisees warning them of possible danger (Eve was beguiled). They can be no defiled allegorists. It is not 24) or as his betrothed.

Now he tells why he warns them. He says that the Pharisee's false mission is really, St. Paul holds, offering a different religion, the law of the Jews, raise as so important that he would be as high as the Old Gospel is at stake.

And they seem to be putting up with it. They are not as keenly loyal to the faith as he is. He says, "I will not be with you," he says, "with God's jealousy." He says, "I will not be with you," he says, "with God's jealousy." He says, "I will not be with you," he says, "with God's jealousy."

For his apostleship is in full of the faith. He is not as keenly loyal to the faith as he is. He says, "I will not be with you," he says, "with God's jealousy." He says, "I will not be with you," he says, "with God's jealousy."

As a matter of fact, to us today, the teaching of St. Paul's teaching is really, St. Paul holds, offering a different religion, the law of the Jews, raise as so important that he would be as high as the Old Gospel is at stake.

He does not compare (says Dr. Goudge) with the writer of the "Hebrews" or with St. Luke, St. Peter or St. James. His treasure is in an earthly vessel, but he is the greatest evangelist and teacher of the Church.

CLERGY NEWS

RECTOR OF STURT TOWN, Diocese of Maitland, the Reverend H. A. D. ...

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LETTERS TO THE EDITOR

The following letters to the Editor are not necessarily the official view of the Editor. The Editor is glad to accept for publication letters of an important or controversial nature, unless clearly of a purely technical, legal, and must be double signed, and sent to the Editor.

Preference is always given to correspondence in which some are appended the publication, facts of some of the statements made may have been omitted.

THE GOSPEL MADE REAL

INTER-CHURCH AID

TO THE EDITOR OF THE ANGLICAN.—May I briefly comment on W. Terry's letter in the *ANGLICAN* of February 9 regarding Inter-Church Aid?

I feel W. Terry's comments can only stem from a complete ignorance of the workings of the W.C.C. and the A.C.C., its aims and intentions, and, in addition, a lack of knowledge of the Gospel itself.

The work in which I am actively engaged as an Anglican and former Anglican was made possible by the generous support of the W.C.C., A.C.C. and the British Council. I have done the bulk of which money I am not Anglican, and W. Terry bothered to investigate he would find that a lot of it is non-Christian money.

Inter-Church Aid makes real the Gospel which has been so clouded over by attitudes such as those propagated by W. Terry. Inter-Church Aid is the Gospel in action in other lands, such as Fiji, just as much as the Bishop's Home Missions, the many Old Nurses' Homes, and the many Hospitals and similar projects in Australia.

Inter-Church Aid has made Christ and His Gospel more real to many people who have had many months of ear-bashing and eye-achuring.

I thank God daily for Inter-Church Aid.

Yours faithfully,

YRIAN HATHERLY.

Inverell, N.S.W.

(The Reverend)

YRIAN HATHERLY.

the present time and ask such things as a Christian before he would offer him any help? He mentions also, a case of a non-Christian woman who although living in poor circumstances, has done nothing to help her. Since W. Terry is the part of the Church who knows her, why does he not do something to alleviate her conditions? If he were to do that, he would tell his God, but he never let his God for any of the things he has done.

(d) William Hill objects to the word "being put down" of the will, but their boys must be taught that there is a position of honour for they are one of the minor orders in the Church and as such are expected to set an example to others.

When I was at an overseas university, one Church in the city disciplined its naughty boys by removing their surplices and making them sit in their classrooms for a state number of Sundays in the front pews with the aspiring choir boys who were being trained for they are one of the minor orders in the Church and as such are expected to set an example to others.

This might be a solution here, too.

I am, etc.

M. J. LAURENCE.

Melbourne.

(The Reverend)

M. J. LAURENCE.

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BOOK REVIEWS

MELBOURNE STUDIES IN EDUCATION, 1946, Edited by E. L. French, Melbourne University Press, 1946, 12s.

NOW in its eighth year, Melbourne Studies in Education is established as the most impressive annual in its field. It continues, also, to be the one publication to record the views of the intelligent citizen who wants to know, as he ought, how this country's children are educated.

The 1965 volume, which was published in 1966, is as wisely edited and as handsomely printed as were its predecessors. Although necessarily expensive, it is excellent value.

As usual, the contributions cover the three traditional areas of educational discussion: philosophy, history and practice.

The first section is notable for containing papers mainly by professional philosophers.

Professor Royce Gibson considers T. S. Eliot's notion of the elite, and also the seminal theories of A. N. Whitehead.

Professor A. J. Passmore—an eminent contemporary analytic philosopher whom we should require to have in this country—examines a critique of traditional educational theory, and attempts to build a new one.

D. C. Phillips, the only educationalist in this category, offers a history of the idea of evolution in educational thinking.

In the historical section, there are two most interesting juxtaposed studies, one on Bishop Houghton's attitude towards

PRIVATE PRAYER FOR LENT

LENTEN PRAYERS FOR FEBRUARY, M. J. Haacker, Melbourne, Pp. 188, 1s. 2d.

These prayers are intended for personal use for each day in Lent and are grouped around a central theme for each week, for example, for the third week they are for the Seven Gifts of the Holy Spirit, and for the fifth week are the Seven Last Days of Our Lord.

They range from the earliest centuries to the present, and from the Roman Breviary to the Presbyterian Church of South Africa.

A devotional verse begins each day's prayer, but not too late for churchpeople in this country who have not yet found satisfactory Lenten material.—J.S.

NEW GUIDE

A CHRISTIAN'S GUIDE TO GROWING OLD, Minnie Parsons, Hodder and Boucsein, Pp. 102, 1s. 6d.

We all need help to prepare for old age, and as we grow older our horizons might not be so widely restricted even if our movements are more limited.

Writing simply in line with the conception behind this series, Parsons has much to say of practical every day importance.

His section on making a will can be read desirably by anyone, many hesitate to get a lawyer to draw up their will.

Spiritual principles floodlight each chapter without being artificially introduced.—A.W.M.

ADVERTISEMENT FOR CONFESSIONS

ANGLICAN NEWS SERVICE
London, February 20

Some readers may be surprised when an advertisement for Confession candidates was recently placed by the Derby Cathedral in the "Derby Evening Telegraph", but, in fact, there has been an excellent response when this was done in the past.

For a number of reasons some people are shy of approaching their own parish priest, and although the cathedral in no way intends to "trespass" on the responsibilities of parish priests, it has "captured" such candidates from surrounding parishes, some do respond to the advertisement which attracts them to the cathedral because they are not already attached to any church.

BIBLICAL POINT OF VIEW

VIET NAM: THE LOTUS IN THE SEA OF FIRE, Thos. Noah, S.C.M. Press, Pp. 128, 5s. 6d.

CANON JOHN TAYLOR, general secretary of the Church Missionary Society, devotes a great deal of his time to February's "C.M.S. Newsletter" to championing this small paperback written by a Buddhist monk and scholar.

As much material has been produced on the war in Viet Nam that it is difficult for the general reader to keep up with it; it is easier, then, to dismiss the Western press as Communist-inspired propaganda and accept the government line in the U.S.A. and Australia, usually hoping that they "knew best."

But this book does not deal with the Western or the Communist point of view. It deals with the Viet Nam peasant himself, the "simple victims of war."

Canon Taylor, who has so much knowledge of the area of rise of nationalism in Africa and the fight for independence there, sees remarkable parallels with what is happening there with the "rise" of the Viet Nam people.

Which Nam Hanh sees as a vicious power-struggle between capitalist and Communist. Through choice or compulsion many of his countrymen are divided, supporting the peasant government and the American, or formally committed to Communism.

The vast majority, particularly the rural population believe, have no interest in politics, but want to preserve Viet Nam's identity as an Asian and largely Buddhist culture.

"After sixteen years of war, Viet Nam society now approaches the ultimate of disintegration," he writes.

"The needless killing and destruction of the innocent, the destruction of property, and the venal use of money to erode human values, have resulted in

widespread doubt and frustration among the Viet Nam people. Everyone is prey to violence, so that the February 25, 1947, the Communist chameo, politicians, generals and intellectual alike are in a state of confusion. It is believed that negotiations between the Viet Nam and the Communists will end the war.

He wants only Viet Nam to negotiate for peace, hoping that Christian, Buddhists and other religious groups in the country will bring about a lead for unity.

HE is not anti-American and he is not anti-Roman Catholic; believing the former see Viet Nam only through Western eyes and that younger Roman Catholics do not agree with much that their Church did during the Diem regime (The Primates was the President's brother).

But the longer the American stay, he fears, the more Communist they will become. Viet Namese to them look alike and so friend and foe, civilian and soldier, are so severely confused.

Which, Mr. Hanh says, that the peasants in the villages have both sides in a war which has for so long distorted their lives.

The National Liberation Front grew out of patriotic reaction to the diabolical application of Diem, in those times American help grew from the desire of a few advisers to the present situation where American troops have taken over the war to the extent that the South Viet Nam is a Fed. Govt. and armed, and its policy made by the United States.

He conceals that this could lead to a military victory, but no one needs a fool to see the need for Viet Nam, and no future for it as an independent Asian State.

White smoothly... and full marks for that brought out absolutely no comment. Here he had scribbled on his Sunday night work, and not one comment on his church, clubs, delinquency, scripture in schools, nothing.

The World Church News Headlines was just a replay of part of the 2CH Church News Page. A segment better left out. Hadn't I heard that talk by Neale Aspinall before someone?

And the craziest thing of all was "C.B.A.'s new commentator." This turned out to be a man who had no relations officer for the Diocese of Sydney? Will he be a P.R. man for a church, offer real comment on church events?

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He doesn't criticize any non-Anglican church, or even write what he can't? So why are his articles in the "Spectrum" waiting for it?

Bishop Huddleston's house through a warm house, dense and singleminded man. Never once sidestepping the awkward question — never pretending to know everything, nor to be capable of entering the totality of the African mind, Bishop Huddleston will long remain in the memory as a true apostle of Christ.

A.B.C. radio gave us "Undivided Devotion" in its "Encounter" spot on Sunday morning. What a rubbish job that one! Reginald Huddleston has recognized the voice of John Nicholson, ripped through with a sound and a fury, and is to be a documentary on celibacy, timed to catch on the various parts of the Roman Catholic ministry at the present. So he had to be had, was hardly worth the listen.

At a problem was the basic A.C. stage ever dealt with. Nor was there any Royal Commission on the cellist life expressed. This programme needs doing again. Instead of a pity interview and comments, a long "Our Country" programme from the A.B.C. spot began the programme.

Remembered Eric Bird talking with Scripture Union man David Cleary. Why did he do that, and for what? It must be remembered that 2CH's talking image is one of constant COMMENT on life.

Bird's interview, though it

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RADIO AND T.V. REVIEW

WHAT GOES ON? Diarist in "What Goes On?" reviews that heads of most Churches in Sydney do not know who the head of the Christian Television Association? They weren't aware of the loss of a Sunday afternoon time slot, or of the reasons!

Does the C.T.A. represent the Churches? If so, do the denominational representatives represent their Church leaders? Has anyone seen an annual report and balance sheet lately?

Come on, even UN.C.L.E. Huddleston will long remain in the memory as a true apostle of Christ.

The "Hour of S. Francis" seems to have a firm hold. Ten's 11.30 a.m. Sunday spot, the main Melbourne program "What Do You Mean" offering the Mass, their weekly dose of "people's opinion" on Seven and Nine.

Sunday's "Divine Service" last Sunday from Chatswood South is sounding un-rippled through with a sound and a fury, and is to be a documentary on celibacy, timed to catch on the various parts of the Roman Catholic ministry at the present. So he had to be had, was hardly worth the listen.

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NEW U.S. LITURGY WELCOMED

ANGLICAN NEWS SERVICE

The joy and thanksgiving implicit in the Eucharist became evident to participants in the new "Liturgy of the Lord's Supper," celebrated publicly during the eighth annual Acolytes' Festival at St. John's Cathedral, Jacksonville, Florida.

The celebrant was the Reverend Messy H. Shepherd, professor of liturgics at the Church Divinity School of the Pacific, Berkeley, California.

The new service, used at the request of the Right Reverend E. Hamilton West, Bishop of Florida, marks the culmination of over eight years of hard work and extensive research by the members of the Standing Liturgical Commission of the Episcopal Church.

This autumn the Commission may request that the General Convention authorize the service for trial use throughout the Church. If it is authorized, it will be received, it could provide the nucleus of a possible revision of the Prayer Book.

More than 1,000 Episcopalian in the Diocese of Florida participated in the experience and the use of the new Liturgy of the Lord's Supper, responding enthusiastically to the new order of service.

In his sermon, Dr. Shepherd presented some of the background for the new service which has developed from consultations with other churches in the Anglican communion and also with liturgical scholars in other Christian traditions.

"It is new but not strange. I trust you will not have the feeling you've been to any strange service. Episcopalian will feel at home with this service."

Dr. Shepherd told the congregation of the three major aspects in which the new liturgy differs from the present Prayer Book. First, the structure of the service is altered.

"Once at the Holy Table, there is no interruption. This has been accomplished by putting all the prayers before the Offertory."

BETTER BALANCE

Second, the language of the service has been considerably modernized, though not completely reworded.

"The world has moved swiftly. Hence the last Prayer Book revision in 1928 many words have lost their edge or meaning. We have made many minor changes in the wording, and added new intercessions related to our life in the contemporary world."

Third, there is an attempt in the treatment of penitential service to bring a better balance of devotion into the service.

As Dr. Shepherd stated: "It is important to prepare ourselves for the privilege and grace (of the Eucharist) by sincere repentance, but we should come to the Holy Table in joy and thanksgiving."

Participants commented: "Mag-

nificent beauty!" "Tremendously moving!" "I felt I was more a part of the service and my mind was less likely to wander." "I thought the new liturgy brought the congregation into the action."

Perhaps a most significant comment came from the composer commissioned by the Joint Commission on Church Music to prepare a musical setting for the proposed Liturgy, organ-choirmaster, Ronald Armat of Christ Church Cathedral, St. Louis, who was in Jacksonville to conduct the "Liturgy of the Lord's Supper."

"The new Liturgy from a composer's viewpoint, is very easily set to music. Many of the people on the Liturgical Commission, who have not yet acquired the study guide,

Dr. Shepherd expressed the hope that the new service will be received with the same enthusiasm that interested persons have expressed in the past months to come before General Convention.

In referring to the action to be taken by General Convention, he emphasized that if the new Liturgy is received with favour, the Commission will ask for authorization for its trial use in the Church.

AS IT HAPPENS

Sunday

My third service this morning was a Corps Day service for the W.A.A.C. It is a service to which I look forward with mingled feelings. Generally held under warm climatic conditions, with a parade and a march past, invariably someone faints. Last year nineteen collapsed.

Reminded me of the sergeant who belittled out to the one who felt faint to march off, and half the platoon died 'Tody was hot—but no one fainted."

"I was mighty relieved that the service was held indoors, and despite the torrid conditions, I felt we entered into the spirit of the service."

Monday

While it contains sufficient exaggeration to grip the imagination, the statement has implicit truth to shatter complacency. "Whatever students in our universities may think of Christ, they are unanimous in having nothing to do with His Church."

Tuesday

I visited a patient for the last time this afternoon. He is to be discharged in the morning. He was much happier within himself, particularly as I was able to share with him a letter I had received from his psychiatrist.

Although I don't think he has yet reached the place where he can accept this accident as being capable of being woven into the

plan of God for his life, some words of Charles Smyth gave him comfort.

"It is a commonplace of religious experience that when a Christian looks back over his individual life—his secular career as well as his spiritual development—it becomes apparent that there has been a mysterious pattern running through it all, and that, not by his own initiative, and not always by his own volition, his life has been brought into conformity with that pattern by one hand of God."

Wednesday

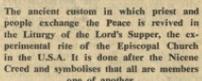
With R.I. starting again shortly, I guess some will be rationalising about their inability to do it. No new experience!

In his biography, I find that Mandell Creighton, Bishop of London, at the beginning of the century was writing to his Assistant Bishop and saying, "The mechanical system has laid hold of the clergy, partly because it relieves them of responsibility."

"They say, 'Scripture knowledge is best taught by the master,' but I want them to teach religion," and then sadly adds, "How am I to get these ideas into the minds of the clergy, I do not know?"

Thursday

That strange text in Paul's letter to the Corinthians in which he suggests that after preaching to others, he might find himself



The ancient custom in which priest and people exchange the Peace is revived in the Liturgy of the Lord's Supper, the experimental rite of the Episcopal Church in the U.S.A. It is done after the Nicene Creed and symbolises that all are members one of another.

rejected, came back to my mind as I sat scanning an English periodical.

In the Stoke factory of Wedgwood's, a teapot had passed nine inspections. It looked perfect, but the last stringent inspection detected a minute chip inside the rim.

Although almost imperceptible to the human eye, it was set aside—and then smashed. For only the perfect might leave the factory and be sold to the public.

Imperfect workmanship must be rejected.

Friday

I had some conversation a few nights ago with an older man, a graduate, who is anxious to serve his parish more effectively than he is able to do as lay reader.

To make him a perpetual deacon—for he will continue in his secular position—might appear to be the solution, but what else could he do on Sundays that he is not already doing?

His maturity and experience alone are of tremendous assistance to his rector, but his availability to celebrate at branch churches would greatly relieve a hardpressed parish priest. I mentioned it to his Diocesan today, and am not without hope that he might be ordained.

Saturday

What was the cause, I don't know. The bridal couple had just risen to their feet. I'd just commented my address, when out of the corner of my eye, I saw movement as if of a tree shaking in the wind.

Then, with a rattling crash, the third groomsmen collapsed—and was restored without loss of dignity. To cap it all, the service was recorded.

CO-OPERATION IN SWEDEN

ECUMENICAL PRESS SERVICE
Stockholm, February 20
A joint Catholic-Orthodox Working Group for Sweden has been formed to ensure co-operation in the pastoral care of immigrants and other matters affecting religious minorities.

The Ecumenical Commission of the Catholic Diocese of Stockholm in Sweden initiated the action.

A communique issued on the formation of the Working Group stressed the unprecedented attitude of both churches towards other Christian communities and towards ecumenical efforts in Sweden.

SPECIAL NOTICE TO INCUMBENTS

PRAYER BOOK REVISION IN AUSTRALIA

Please note carefully the following information about the new and revised forms of Service:

- Separate, individual forms of service are in course of preparation. They will be available to parishes for use under proper conditions AFTER Easter.
- Orders for these small books, each containing one form of service, MUST be placed with your Diocesan Registry. Orders should NOT be placed through bookellers, or direct with THE ANGLICAN.
- The reason for this requirement is twofold. First, each diocesan bishop must approve the use of these experimental forms in each parish, and his Registry is the proper channel through which he should be informed. Second, the actual price of the booklets is dependent on the quantity ordered, so diocesan registries have been asked to transmit orders to the Primitival Registry not later than March 12.
- The second edition of the complete Report of the Prayer Book Commission, together with the draft Revised Forms of Service and the new Forms of Service, is now almost completely sold out; our Book Department holds in fact a stock of fewer than 100 copies.
- Preference will be given to orders for single copies accompanied by cash. Clergymen who have not yet obtained copies are requested to PLACE THEIR ORDERS IMMEDIATELY.

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New Services:

- A Modern Liturgy
- Baptism and Confirmation of Adults
- Ministry to the Sick
- A Suggested Order for a Sunday Liturgy
- A List of Prayers and Thanksgivings

Robert Armat, organ-choirmaster at Christ Church Cathedral, St. Louis, U.S.A., rehearses his "string section" before the celebration of the Liturgy of the Lord's Supper.

THAT'S THE PRICE OF CAL A MAN

By VAUGHAN HINTON, A.G.C. STAFF WRITER

"THAT'S what I call a real" The crash was made a disaster, obviously. It was a relief worker as I entered the central depot set up in Hobart (120,000 population) following the disaster in Tasmania's disastrous bushfires.

The man he indicated stood in queues, waiting for long phones and piles of documents and papers. It was a matter that he's got his collar on backwards," continued the relief worker.

RELIEF DEPUT

The man with his collar on backwards proved to be the Reverend M. B. Derbyshire, Superintendent minister of Hobart's Wesley Church. Since Hobart's day of disaster on Tuesday, February 7, four days previously he had been directing one aspect of the relief operation. Few could recall when he had been to sleep.

The only small thing on his desk was a pile of New Testaments, rapidly diminishing, beside a sign, "Please take one." Inside the door of the relief depot, Stewart Macgregor, former of the thousands of over-

NEW VIEWING ON CHANNEL TEN

On Sunday, February 19, Channel Ten in Sydney began broadcasting on Sunday morning opening at 11 a.m. with religious programmes.

"About Religion," its first programme, contains a wide variety of British-produced religious programmes of all denominations.

At 11.30 a series of "In-ight" programmes from the National Catholic Radio and Television Committee will be shown for six weeks, to be followed by productions from the Christian Religious Association. "About Religion" is a daily approach to religion as everyday living. Each episode is complete in itself and may be viewed in any order in its present-day language.

Several plays in the series deal with the work of the Archbishop of Canterbury to the Holy Land, the Middle East and Rome.

The Roman Catholic Programme "Faith" is a dramatic anthology which seeks to explore in depth the great human conflicts of the twentieth century. Starting on March 14, a five-minute religious segment produced at the studios of Channel Ten in conjunction with various religious denominations will be shown each Tuesday, Wednesday and Thursday at 11.55 a.m. These will replace the former

rest, overstrained relief workers in the relief programme. He was tired about his patient task as quartermaster of the store. Among his duties he is also secretary of Scots Church's community centre.

At tables spread throughout the half-acre building, which is Hobart's largest relief depot, which was now the central depot for the Red Cross disaster operation, church members manned distribution tables, supply vans, sorting desks.

I went to Hobart to see what part the churches were playing and, in the weeks ahead, could play in the emergency. One thing was quickly clear. Church members had thrown their full weight into the general community relief operation with thought only for those who were suffering. Eric Derbyshire, Stewart Macgregor were but two of hundreds of other church members who in the four days since an avalanche of flames had buried across South West Tasmania, Hobart, had been serving the stricken community into a seeming bewilderment of compassion.

On February 7, the bushfire's torrents of raging flame had, within the hour, destroyed 12 villages, 800 homes, thousands of sheep, more than 100 motor vehicles, orchards, crops. The property loss is estimated at 20,000 dollars. Twenty-eight churches were no more.

In the days that the flames had licked away whole streets of homes, not only on the outskirts, but near the heart of the city itself. One Baptist minister described it as "an Apocalyptic event" with the skies dark at midday, a sun which seemed to glow, streets and homes dense with smoke and pulsating heat and a wind which set what was happening. Afterwards, no one could believe what had happened.

But in the hours that the disaster grew, on Wednesday and Thursday, churches went into action.

EMERGENCIES

The Salvation Army, St. Vincent's and the Wesley Church, the three centres best equipped for such an emergency, opened their doors to the homeless, prepared thousands of meals for the mounting army of beggars and found shelter and beds for food.

Anglican, Methodist and Presbyterian churches in the suburbs that had escaped became centres of relief and sorting depots for need-of material.

The Red Cross, equipped for emergency action and skilled at coping with the problems of such disasters, distributed supplies, enrolled volunteers. Central and local churches, too, were ready to help. They stepped into this one overall operation.

Time. This may be in the morning, afternoon or evening, or at weekends depending on the wishes of the donors.

U.S.A. SUCCESS

Dr. Evans said similar schemes had been introduced with great success in the United States of America.

Experience has shown that patients and staff look forward to the visits of the volunteers and that the volunteers derive much pleasure from a worthwhile work.

Mrs M. McCarthy has recently been appointed as Honorary Director of voluntary workers and is in attendance at the hospital on Mondays, Tuesdays and Wednesdays.

Mrs McCarthy will be pleased to answer telephone or personal enquiries from interested persons. Her telephone number is 82606.

Leaders of all the churches are being asked to contribute to a general community operation and appeals for funds for the relief of the disaster. Appeals were announced for all churches in the area.

Archbishop Young, of the Diocese of Tasmania, has received 10,000 dollars from Pope Paul and handed it immediately to the Reverend Bishop Davis, of the Anglican Church, and the leaders of the Protestant Churches were doing the same with money they were receiving.

"All we are concerned about at the moment is the plight of the fire victims," said Bishop Davis.

And whether it was helping fight the fires, or clearing away the destruction, providing billets, cooking meals, sorting household goods, or providing shelter, cooking or comforting the distressed, the churches were in the thick of it, not as distinctive entities, but as an integral part of the relief operation.

Now, as the island tries to return to normal, all will face new problems.

In the temporary camps where hundreds of the victims will live until their homes can be rebuilt, and general welfare workers are needed. Already the Presbyterian Church of Victoria is sending a trained social worker for emergency service.

CHANGES

Many of the churches destroyed will not be rebuilt and it seems certain that some will go up again to be used jointly by several denominations.

The Anglican Church lost 12 church buildings, two halls, a youth centre, the Methodist Church lost three churches, a hall, a youth centre, the Congregational Church lost two churches; the Baptist Church, two churches, a hall, a youth centre, the Presbyterian Church lost a youth camp, the Roman Catholic Church, four churches and a school severely damaged.

In the year ahead many budgets will certainly go unmet as many church members struggle to re-establish themselves and their families.

BLESSING THE SALMON NETS

ANGLICAN NEWS SERVICE

London, February 20 — At the beginning of the salmon season on the river Tweed the Vicar of Northam, the Reverend H. G. Salisbury, will hold his annual service of blessing the nets and fish just before midnight on Tuesday, February 14.

He will conduct the service from the prow of a rowing boat, beached at Pedwell, which is a mile or so from the mouth of the pebble along the river bank. The nets are made near Welling-ton, boat, coast, surplice and vest will be used and will wade out to the boat.

At midnight the first fishing boat will row away to begin the season, which lasts until September 14.

One member of the fishery whose turn it is to start the season will hand the vicar a salmon of about 10 lbs from his first net.

The actual service consists of three verses of "O God our help in ages past" — a reading from the Bible (Psalm 107, vs. 1-5), "31, 'They that go down to the sea in ships' — Job 1, vs. 1-11 (the miracle of the draught of fishes at Caesarea), prayers for the fisherman, a prayer of blessing of the nets and the Pedwell Prayer and Lord's Prayer.

The first blessing of the nets was held about 1900, and local fishermen believe that the Pedwell Prayer has its origin in Devon and that the Northam service is a revival of an earlier custom.

But for the moment these concerns for church property are far from the minds of Southern Tasmania's church leaders and public alike.

What matters is that those 1300 people who lost so much and have endured such horror in the bushfires of last week should be helped back to their places in the life of the community.

CALL TO POPE TO INTERVENE

ANGLICAN NEWS SERVICE

London, February 20 — President Ho Chi Minh of North Viet Nam on February 13 urged the Pope to use his influence to help to end the Viet Nam war.

He linked this plea with an attack on America's role in the war and set out conditions for settlement previously rejected by Washington.

He was replying to a message from the Pope of February 13 which called for peace negotiations.

According to the official North Viet Nam news agency, he demanded that the Americans should end aggression in Viet Nam, halt bombing and other acts of war against North Viet Nam unconditionally, withdraw all their forces from South Viet Nam and allow the Viet Nam people to settle their own affairs themselves.

In his message to the Pope, President Ho said that he hoped that the Pope would use his influence to urge that the American government should respect the national rights of the Viet Nam people.

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BISHOP OF TASMANIA AT MELBOURNE CHURCH

The Bishop of Tasmania, the Right Reverend R. E. Davis, will conduct an evangelistic mission in the Parish of St. Matthew, Cheltenham, in the Diocese of Melbourne, during the week commencing Sunday, February 26 and concluding on Sunday, March 5.

The purpose of the mission is to deepen and strengthen the faith of Anglicans in Cheltenham, and to draw into the unfolding community those who are irregular in church attendance and indifferent to the Christian religion.

The mission will be assisted by the Reverend John Lawley, the Vicar of Altona, and by Sister Rita of the Community of the Holy Name.

On February 26, the mission team will be commissioned by

BUILDER GOES TO NEW GUINEA

FROM A SPECIAL CORRESPONDENT

Port Moresby, February 20

A 44-year-old builder has left his wife and family behind in Brisbane for six months to do voluntary work on new church buildings in New Guinea.

He is Mr. Allen Bews of 61 Buller Street, Ewerton Park. Mr. Bews says that when he heard that there was a grave shortage of builders and other skilled workmen in New Guinea he felt that this was a way in which he could and would like to help the Church.

He has been an active member of St. John's Anglican Church for many years.

While in New Guinea Mr. Bews will help build the new St. Margaret's hospital at Oro Bay and may also work at the new classroom for Martyr's School.

Bishop Arnot, at the 8 a.m. Good Friday service. The programme of the mission will include features such as a teenagers' barbecue, a men's tea, special daily children's services, mission services for teenagers and adults on all week night, and music and drama.

During the week, the Bishop will visit hospitals and schools and will call on aged and sick people in their homes. He will also be available for private interviews.

On the concluding day of the mission, the major services will be a Parish Family Eucharist at 9.30 a.m. and a Thanksgiving Service at 7.30 p.m., both of which will be held in the grounds of the Menzies Girls' School.

APPOINTMENT AT S. AIDAN'S

FROM A SPECIAL CORRESPONDENT

Port Moresby, February 20

The Reverend Theodore Woods, son of the Archbishop of Melbourne, has arrived in New Guinea from England to begin a six-year term of service with the Church here.

He is to be acting principal of St. Aidan's teacher training college at Dogora, the Church's big cathedral station in the Milne Bay District.

He has served in New Guinea before. Seven years ago as a layman he taught for a year at and may also work at the classroom for Martyr's School.

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CORRODIT MILK AND A POWER

DRILLING TEAM DIG A DEEPER

The twentieth century has arrived in Kharpuji, India, and not a moment too soon. In a small American town had a problem that only an elephant could solve, and the elephant suitably showed up on a main street in all its Oriental trappings, the construction work was no greater than in the well-known village when the North-Western drilling rig was ponderously installed to view across their drought-parched fields.

A mundane, unlovely piece of practically in its native environment, the rig was exotic, mysterious, and more than a little fearsome to the crowd of idle villagers who watched its coming. Idle they were indeed, for all activity in Kharpuji had ground to a halt for lack of water.

The village wells were shallow, hand dug. Bedrock lies close under the soil in this part of India. Shovels can reach only a few inches above the rock. All such water sources have been exhausted in three long rainless years.

In Kharpuji, water was rationed. Each family was allowed to draw each day one pot of water for the only water remaining. In half an hour of painstaking dipping with a hand bucket, a woman could collect a pot of murky brown liquid. That must suffice her family for the day's cooking, drinking, and washing.

COUNCIL OF ELDERS

Kharpuji's council of elders had met, listless under their bright burkas, and agreed to let the stranger try his magic.

The stranger, John McLeod, a Scotch agricultural missionary, appointed a day.

And on this morning the great monster was inching into Kharpuji, raising a dust trail from the sun-baked ridge.

No road passes through Kharpuji, but there is a steep slope on the central high ground among

the 200 or so clay-and-stone cottages. Local wise men advised that a good supply of water would reach that space in a spot near the temple.

John McLeod, knowing that the success of his operation depended on the skill of the local village leaders, went over the ground carefully and agreed to drill in the spot indicated.

He would have preferred lower ground, from the rise, they might have to drill 200 feet or more to reach a good water supply.

Kharpuji was the first village in the Jaitsa area to which the drill rig came. It was important that this first well be achieved smoothly, so that future operations would have local cooperation.

DRILLING TEAM

The equipment has great potential for helping in the effort to overcome the water shortage and prolonged drought.

The drilling team guides the rig toward Kharpuji's clustered houses across a barren slope. Dogs bark, chickens scatter before the apparition. From night and day, the wayward children peer timidly.

They have seen bullock carts and bicycles. But this machine is so big it must manoeuvre carefully to fit between the cottages to the way to the drilling site.

As the crew prepares to hoist the rig and start the drill, the elders step forward with a co-ordinated shout. A puff of air from a rock, spilling its milk dusty ground. They sprinkle coloured powder on the well site, and burn incense to insure plentiful rain.

Then the roar of the compressors begins, and the steel bits cut their way down, and down to coat the faces of the rock.

As the day wears on the crowd

thins to a few children and old men. The rest of the village goes about the few tasks that can still be done.

One of them is a daily trip by bullock cart to a well three miles away for a token supply of water, part of a hopeless effort to irrigate and produce some wheat harvest from the withered fields.

Just before the drill enters the rock that prisons water beyond the reach of villagers' shovels, there is a brief burst of mud. It does not last long. Through the still, parched afternoon the plastic chatter of the pneumatic hammer hangs tensely over Kharpuji. The drill reaches 100 feet, 150.

Man sit in the lengthening shadows watching the drill team move under the screaming mound that has occupied their village.

It is late. The crew prepares to stop work for the day. The drill reaches 170 feet down. Suddenly there is a rush of water shooting out around the hole. A brief shower, and the drill is brought up, the hole closed. Silence and doubt descend upon the village. All day the men have been making water. But still they have not water to drink.

SHAFT SUNK

Early next morning the hole is opened. The chief elder peers down into her jar with such incredible ease.

DISBELIEF!
Children crowd around for a turn at the pump handle, for a sip of the water. Parents look on in joy that has a touch of disbelief.

John McLeod, however, has seen this sort of water next night in this thirsty valley. Under the plan for co-operative agriculture, it is about to meet the twentieth century.

Coconut milk and a power drill will get you a glass of water.

—Koyata Features.

W.C.C. APPEAL FOR NIGERIAN REFUGEES

ECUMENICAL PRESS SERVICE

Geneva, February 20.—April 23 has been designated as the occasion for a wide public exchange among Christians of the nine U.S. denominations participating in the Consultation on Church Union (CCU). "The response to the programme this year has been greater than we had any reason to expect—not just from one region but from all over America," stated Professor Paul A. Crow of Lexington Theological Seminary, associate executive secretary of CCU, who is arranging the exchange.

"Congrations across the country are already engaged in inter-church study groups, using the document entitled 'Principles of Church Union', which represents the agreement which the Consultation has reached over the past five years.

When, from May 1 to 4, the major subject for discussion will be the possible structure and organization of a united church.

CHRISTIAN AID VENTURE

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They also manned reception centres and made public collections for rehabilitation.

Earlier the W.C.C. had called funds to Aidia in Northern Nigeria to help refugees there.

Under the plan for co-operative farm settlements, each settler gets about ten acres of land plus a small loan with which he may obtain housing, subsistence for the first year, tools, seeds and fertilizer.

Church funds are augmented by money from the Eastern Nigeria Rehabilitation Commission.

The training of technicians will take place at the Rara Training Centre in Asaba, where short-term courses will be given in such fields as blacksmithing, carpentry, contracting, groundwork, processing, corn chaffing, bullock handling and horticulture.

For the most part these are subjects in which the government has no extension programmes. Loans will be made for equipment, raw materials and subsistence to Eastern Nigeria.

SPECIAL COURSE FOR CLERGY

ECUMENICAL PRESS SERVICE

The Marriage Guidance Council of N.S.W. announces that its Director, the Reverend W. G. Coughlan, will be conducting a special course, for ministers of all churches, on aspects of the sexual revolution and the "new morality" as they apply to religion, the Church, and the pastoral ministry.

The course will be held at the Council's Centre, 2 Wentworth Avenue, Sydney, on six consecutive Monday, April 3 to May 8 inclusive, from 5 to 7.30 p.m.

The sessions will consist largely of lectures and the "new morality" as they apply to ethical, theological, psychological, ethical, moral and pastoral attention.

back. Then there is more activity. A charge of high explosive is lowered into the hole to enlarge the well, changing the shaft to a stump announces detonation.

The hole is enlarged to 18 inches in sunk, and a pump to force air into irrigation to produce some wheat harvest from the withered fields.

When the pumphead is installed, village women begin to haul, happily carrying water jars. A few strokes of the pump handle bring a full spitter, then a steady stream from the pump.

The water is very clear, very clear. The first woman touches the stream that is pouring into her jar.

She has pulled water up from the earth in a bucket all her life. Never until now has water flown into her jar with such incredible ease.

AMAZED AT THE ADVENT OF WATER FROM A TAP, A TEN-YEAR-OLD HESITATES BEFORE TAKING A DRINK. IRRIGATION WELLS WITH POWER PUMPS TO PROVIDE COUNTRY WITH WATER FOR AGRICULTURAL NEEDS IS THE NEXT STEP IN RELIEVING INDIA'S CHRONIC AND ACUTE FOOD SHORTAGE.

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WIDE PULPIT EXCHANGE

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BISHOP DIBELIUS' FUNERAL

ECUMENICAL PRESS SERVICE

Berlin, February 20.—Representatives of Church and State gathered in St. Marien's Church in West Berlin suburb of Steglitz for the funeral of Bishop Otto Dibelius on February 6.

The former W.C.C. president, who had served for many years as both chairman of the German Evangelical Church Council and Bishop of Berlin-Brandenburg, died January 31 at the age of 86.

Present for the funeral service were Dr. Eugene Carson Blake, general secretary of the W.C.C.; Dr. W. A. Visser 't Hooft, former general secretary; and representatives of the Board of Government, the Berlin Senate and the Allied Forces in Germany.

MESSAGES

The Lutheran Churches of Sweden, Norway and Denmark were also represented.

Members of the Evangelical regional bishops in the Federal Republic attended.

A flood of messages from political and ecclesiastical dignitaries in Germany and abroad greeted the universal streets, which Bishop Dibelius had been buried in the spirit of ecumenism."

Ecumenical Patriarch Athenagoras praised "the great Christian leader, theologian and fervent servant of the spirit of ecumenism."

The Apostolic Nuncio in Bonn conveyed Pope Pius XII's "deep sympathy" by means of a telegram to Bishop Kurt Scharf.

The chairman of the Conference of Evangelical Church Leaders of the German Democratic Republic, Bishop Friedrich Wilhelm Krummacker (Greifswald) enthusiastically expressed gratitude for the "great man who has been so well over open for his brother."

WORLD LOOKS FOR JOINT WITNESS: W.C.C. LEADER

ECUMENICAL PRESS SERVICE

Brussels, February 20.—A break-through in Christian dialogue during the last few years has aroused tremendous hopes, and it does not help for us to point out that time is needed to fulfil them," stated Dr. Lukas Vischer, director of the W.C.C.'s Commission on Faith and Order, in an address delivered at Brussels during the Week of Prayer for Christian Unity.

Conceding that further development of the ecumenical movement may entail great risks, he said, "I am confident, Mr. Vischer, that the churches have no other hope unless they are prepared to accept the consequences of their own actions."

"Public opinion expects the churches to make a united witness," he said.

ECUMENICAL PRESS SERVICE

The danger of disappointment arises also from the efforts of those "prepared to venture upon the experiment of making a joint witness," he said.

Will they be supported by the churches? Will they be supported by those who believe in the ecumenical movement in principle? he asked.

The real difficulty stems from the fact that the theological and ecclesiastical bases for a joint witness have not yet been worked out, said Dr. Vischer.

"Any attempt to push forward the dialogue to a point to lead to conflict, and the more serious the doctrinal differences, the greater the danger of impasse and disappointment," he said.

In a sense, the W.C.C. given at Louvain, he called for a joint witness for peace.

Full Church of Christ will suffer one of the greatest defeats in our history if it fails to engage in a joint witness and a common effort for peace," said the W.C.C. leader.

"As long as the churches are divided, they do not carry out their mission to try to Christ as the source of true peace."

The canon that says priests must receive Holy Communion which are unbecoming or which give scandal will still be in force.

The ban on priests attending theatres was imposed by a prohibition of the bishops in the last century.

The decision by the bishops to receive Holy Communion which are unbecoming or which give scandal will still be in force, the result of the Vatican Council, which favoured the ending of purely legalistic prohibition.



Amazed at the advent of water from a tap, a ten-year-old hesitates before taking a drink. Irrigation wells with power pumps to provide country with water for agricultural needs is the next step in relieving India's chronic and acute food shortage.

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FAMOUS Biscuits
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AID TO INDIA

ECUMENICAL PRESS SERVICE

New York, February 20

President Johnson's proposals to Congress for U.S. participation in a world-wide "war on hunger" specifically in India, was praised in a telegram sent to him by the director of Church World Service.

James MacCracken wired the President: "Congratulations on your superb India food message which comprehensively and brilliantly expresses the American people's concern and compassion for those in desperate need in India and elsewhere in the world."

"Your message challenges the American Protestant community, working through Church World Service, to do even more to meet the challenge of world hunger."

Commenting editorially on President Johnson's proposals, the "New York Times" said: "President Johnson has broken exciting new ground with his proposals to Congress for American participation in a world-wide 'war on hunger'."

"His programme is both short-term, dealing specifically and immediately with the famine there in India, and long-term, geared to help willing nations help themselves along the road to self-sufficiency in food."

"It is a programme that should receive the best of ideas and attention while satisfying the demands for practicality."

STRICT MEASURES

"The President states harsh truths about imperative self-help requirements for food: efficient birth control and family planning; higher priority for agriculture as against industry in development programmes of needy countries; vastly expanded use of fertilizer and seeds along with soil-building and conservation policies."

"But he emphasises equally the enduring willingness of the United States to cooperate, providing food on generous terms while recipient countries provide the labour and the capacities to feed their hungry."

Mr. Johnson sensibly pro-

IONA COMMUNITY'S FUTURE

ECUMENICAL PRESS SERVICE

London, February 20

The Very Reverend George McLeod, who was created a life peer in the New Year's Honours, has announced his intention to resign in September from the leadership of the Iona Community which he founded in 1938.

A committee under the chairmanship of Dr. William Neil of Nottingham University, has been set up to consider the future of the community.

poses to approach India's Church through the eleven-member consortium already functioning under World Bank leadership to provide food aid to the country. Food becomes a part of the multilateral assistance programmes provided through the consortium.

ADDITIONAL AID

"The President makes clear that food and food-related aid administered in this way should be additional to the economic assistance already in consortium programmes, and not—as had been feared—'a substitute for' them."

"Use of the consortium under the World Bank umbrella should facilitate integration of overall aid to India and defuse suspicions that the United States was using it in an effort to influence Indian policies at home and abroad."

CALL BOTH PRESBYTERS: LORD FISHER ON UNION

ECUMENICAL PRESS SERVICE

London, February 20

Lord Fisher of Lambeth believes that the Church of England and the Methodist Church could be eased if both Anglican priests and Methodist ministers were called "presbyters".

But, although he is in favour of the speedy establishment of such full communion, the former Archbishop of Canterbury, Lord Fisher, is against the two churches at present pledging themselves to become unified in a single church.

Speaking at a meeting of the Methodist Church, not far from where he now lives in retirement, Lord Fisher discussed questions to be settled before the two churches could enter into full communion with each other.

He explained that the greatest barrier to this had already been overcome by reason of the Methodist Church's willingness to become an episcopal church. "But," Lord Fisher continued, "there is a double problem left."

"The Church of England has priests. The Methodist Church has ministers and does not call them priests. What about this?"

"The simple fact is that

any form of ecclesiastical ordination without causing offense," said Lord Fisher, "is not to be used."

He suggested that "it is God who reconciles; and for that purpose He does not need to use any form of ecclesiastical ordination."

"What He does need is faithful prayer by the two churches, that they do not presume to do for themselves."

RECONCILIATION

Turning to the method of reconciling the two ministries, Lord Fisher said it would be wrong to do anything which implies that Methodist ministers are not already by their Methodist ordination fully and completely presbyters in the Church of God.

"The reconciliation of ministers cannot be brought about by

any form of ecclesiastical ordination without causing offense," said Lord Fisher, "is not to be used."

He suggested that "it is God who reconciles; and for that purpose He does not need to use any form of ecclesiastical ordination."

"What He does need is faithful prayer by the two churches, that they do not presume to do for themselves."

"EFFECTIVE MEMBERSHIP" MOTION ADJOURNED

ANGLICAN NEWS SERVICE

London, February 20

At the opening of the spring session of the Church Assembly last Monday, the Reverend Christopher Wansley proposed that the House should record its belief that effective church membership should be on a communicant basis.

Although the Church of England claims a baptism membership of 27,590,000, only 9,700,000 are confirmed and this figure divides to 2,144,750 communicants.

Six members spoke in explaining why Mr. Wansley's proposal before the House. A. A. Lewis asked what was meant by "effective membership."

He thought that before they passed such a motion they would do well to study reports which would be coming from commissions dealing with the Church and the State, and with the representation of the laity.

Mr. Wansley refused to withdraw his motion, and the assembly voted overwhelmingly for an adjournment.

Earlier Mr. Wansley had made it clear that he was not suggesting a change for the electoral basis of the Church and the electoral roll.

This provides for the elected members of the Church of England to vote at the parish meeting if they are of voting age.

Only communicant members, however, can be members of a parochial council.

"PAPER CHRISTIANS"

Mr. Wansley wanted a category of membership that was much more real and genuine. This was his reason for putting in the word "effective".

If they were to regard as members those whose only Christian action was to have survived for 17 years after being sprinkled



TVQ Channel 9 in Brisbane has recorded an interview with the Dean of Brisbane, the Very Reverend W. P. Baddley, who leaves early in March to take up his appointment as Rector of St. James', Bexley. It will be shown Sunday, March 5, at 8.30 p.m. The Dean (centre) is seen here talking with the Warden of St. Oswald's Hostel, the Reverend Stephen Freshwater (left) and the Chairman's News Editor, David Jull (right).

CLASSIFIED ADVERTISEMENTS

THE AMERICAN classified advertising rate is 5c per line per word, per week, in advance. Minimum 40c per advertisement. A special rate of 2c per line per word is charged for "Post-Box" wanted or marriage. Minimum 25c (10c).

POSITIONS VACANT

ORGANIST - CHORISTRESS for All Saints', East St. John's, Methodist, Perth, known, able to play. Suitable application to the Organist and Choral Society, 111 St. John's Street, Perth, Western Australia. Salary, \$100 per week, including board and lodging. Reference to the Organist and Choral Society, 111 St. John's Street, Perth, Western Australia. Telephone, 511-7689 (Melbourne Exchange).

ORGANIST - CHORISTRESS for St. Peter's Church, Campbelltown, 2 Manual Organ. R.S.M. position. Successful applicant to be interviewed. Salary, \$100 per week, including board and lodging. Reference to the Organist and Choral Society, 111 St. John's Street, Perth, Western Australia. Telephone, 511-7689 (Melbourne Exchange).

PREVAILING OFFICER for the New Zealand, body set up to oversee the work of the New Zealand Police. Under the Auckland City Municipal Council. Successful applicant to be interviewed. Salary, \$100 per week, including board and lodging. Reference to the Organist and Choral Society, 111 St. John's Street, Perth, Western Australia. Telephone, 511-7689 (Melbourne Exchange).

DIocese of Rome CRITICISED

ECUMENICAL PRESS SERVICE The New York, February 20

The Jesuit-led group "America" has criticised Vatican officials for their action in refusing to allow Roman Catholics in the Diocese of Rome to attend a unity service in an Anglican church last month.

"America" noted that Apostolic Delegates in several countries were very much embarrassed to discover that Rome, instead of leading the way in the ecumenical spirit of the Council, was lagging behind other countries.

"There is real, not simply fanciful, danger that the Church will move along in this spirit without full partnership, when Roman officials give the impression of being out of touch with profound developments," the magazine stated.

FOR SALE

CHURCH NEEDLEWORK for Church of England, 25 Malvern Street, Stockton, N.S.W.

CONSULT ECUMENICAL AND Anglican Quarters for your needs. All South America, 17 Fitzroy Avenue, in Victoria at All Saints' Vicarage, 219 North Road, Preston, V.I.C. Tel. 471-1411. (Melbourne Exchange. Five days week, 10 a.m. to 5 p.m.)

FAMILY PRAYER BOOK each five days book workbooks published by the Bishop of Adelaide, available from E. W. Lambirth, 241 Goude Street, Townsville, Queensland. Price 30 cents plus postage.

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DR RAMSEY FOR FRANCE

PARIS LETTER

ANGLICAN NEWS SERVICE London, February 20

The Archbishop of Canterbury, Dr. A. M. Ramsey, will pay a four-day official visit to the Archbishop of Rouen, France.

Firstly he will go to the Benedictine Abbey of Notre-Dame at Le Bec where he will take part in the services on St. Anselm's Day, April 21.

The same day he will call on the Archbishop of Rouen to meet the Anglican congregation there.

In Paris the next day Dr. Ramsey will give a lecture at the Institut Catholique on "The Transfiguration in Scripture and Tradition."

He will also meet the new Archbishop of Paris and other church leaders.

THE ANGLICAN LITEN APPEAL, 1967

The Hon. Treasurer, Church of England Information Trust, G.P.O. Box 7002, Sydney, N.S.W.

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