

# ANGLO-CATHOLIC

The Independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust. Incorporating the Church Standard

No. 832

Registered at the G.P.O., Sydney for transmission by post as a newspaper.

THURSDAY JULY 18 1968

Telephone 69-647-8. Cable: "Churchpress", Sydney. Postal address: G.P.O. Box 702, Sydney, 2001.

PRICE: TEN CENTS (1/-)

## BISHOPS WILL BE WELCOMED AT LAMBETH CONFERENCE READY TO STUDY "RENEWAL"

Four hundred and sixty-five Archbishops and Bishops of the Anglican Communion will meet for the opening of the Lambeth Conference in Canterbury Cathedral on Friday, July 26.

The Archbishop of Canterbury, president of the conference, seated on the historic Chair of St. Augustine, will welcome the Bishops as they process into the cathedral for the opening.

Other colourful events will be the Sung Eucharist at Westminster Abbey on August 19, and the missionary Eucharist in the White City Stadium on August 19.

The conference sessions will be held at Church House, Westminster and will continue on August 25. A missionary week-end will be held from August 16 to 18 when the overseas Bishops attending the conference will visit the metropolitan diocese of the Church of England.

The Eucharist at White City is intended to be a climax to this and will be one of thanksgiving for the progress of the Gospel.

The Archbishop in Jerusalem will be the celebrant and he will be assisted by other overseas Bishops.

The Bishop in Iran will preach. Twenty-five consultants, recognised as experts in their various fields, will also attend the conference.

There will be sixty overseas Bishops from churches including the Roman Catholic, Orthodox, U.S.A., Roman, Church of South India, Spanish Reformed Episcopal Church, Protestant Baptist, Methodist, Lutheran, Pentecostal, the Salvation Army and the World Council of Churches.

The members of the Steering Committee of the Lambeth Conference are the Archbishop of Dublin, the Most Reverend G. O. Simms; the Bishop of London, the Right Reverend R. W. Stopford; the Bishop of Exeter, the Right Reverend R. A. H. Eley; the Vice-President of the Executive Council of P.E.C. U.S.A., the Right Reverend S. F. Bayne; and the Right Reverend R. S. Dean, Episcopal Secretary.

### THREE SECTIONS

There are three broad sections of the conference theme, "The Renewal of the Church of Christ".

1. "In Faith", the Primate of Canada, the Most Reverend H. H. Clark.

2. "In Ministry", Chairman, the Archbishop of York, the Most Reverend F. D. Cogan.

3. "In Unity", Chairman, the Metropolitan of India, the Right Reverend H. L. J. De Mel.

There are thirty-three sub-committees of these sections, of from twelve to twenty members, drawn from the various churches of the Anglican communion.

Of Australian members, the Bishop of Gippsland, the Right Reverend D. A. Garney, is secretary of the one on "The Nature of Theological Language".

The Bishop Coordinator of Melbourne, the Right Reverend G. T. Sambell, is secretary of "Faith and Society".

The Archbishop of Perth, the Most Reverend G. Appleton, is the spokesman of "The Language of Faith".

The Bishop of Adelaide, the Right Reverend T. Reed, is vice-chairman of "Laymen in Society".

The Bishop of North Queensland, the Right Reverend Jan

Shovell, is secretary of "The Primate and the People".

The Bishop of Grafton, the Right Reverend R. R. Archer, is vice-chairman of "The Positive Idea of a Wider Episcopal Fellowship".

The 1968 Lambeth Conference will be different in respect of its very much larger size, the presence of observers from other churches, and the greater representation of diverse nations and cultures.

The Archbishop of Canterbury hopes that the many small sub-committees will provide a real meeting of minds with mixed, "real discussion between the bishops from totally different backgrounds".

The Anglican Executive Office, 100 Victoria Road, St. Leonards, also draws attention to the size of this conference which has been held at the Royal Albert Hall since the Assembly Hall at the W.C.C. from its earliest beginnings and from Fr Roberto Tucci (A.C.E.) who gave a very clear impression of the growing openness of the Roman Catholic Church to co-operation and renewal on a basis of equality with other churches.

But a few notes of caution were sounded and appeared:

"The differences in outlook between Western churches and the Orthodox, now strongly requested for the first time; the former were prepared to accept the view of the Church active in the social and political world; the latter saw as guardian of doctrine, faith and salvation."

But a few notes of caution were sounded and appeared:

"The differences in outlook between Western churches and the Orthodox, now strongly requested for the first time; the former were prepared to accept the view of the Church active in the social and political world; the latter saw as guardian of doctrine, faith and salvation."

But a few notes of caution were sounded and appeared:

"The differences in outlook between Western churches and the Orthodox, now strongly requested for the first time; the former were prepared to accept the view of the Church active in the social and political world; the latter saw as guardian of doctrine, faith and salvation."

But a few notes of caution were sounded and appeared:

"The differences in outlook between Western churches and the Orthodox, now strongly requested for the first time; the former were prepared to accept the view of the Church active in the social and political world; the latter saw as guardian of doctrine, faith and salvation."

But a few notes of caution were sounded and appeared:

"The differences in outlook between Western churches and the Orthodox, now strongly requested for the first time; the former were prepared to accept the view of the Church active in the social and political world; the latter saw as guardian of doctrine, faith and salvation."

But a few notes of caution were sounded and appeared:

"The differences in outlook between Western churches and the Orthodox, now strongly requested for the first time; the former were prepared to accept the view of the Church active in the social and political world; the latter saw as guardian of doctrine, faith and salvation."

But a few notes of caution were sounded and appeared:

"The differences in outlook between Western churches and the Orthodox, now strongly requested for the first time; the former were prepared to accept the view of the Church active in the social and political world; the latter saw as guardian of doctrine, faith and salvation."

But a few notes of caution were sounded and appeared:

"The differences in outlook between Western churches and the Orthodox, now strongly requested for the first time; the former were prepared to accept the view of the Church active in the social and political world; the latter saw as guardian of doctrine, faith and salvation."

"Must we drag our feet and wait for a sign to give a sign? Or can the Anglican Communion, through its Faith and God, think in a fresh and unbridled fashion, and point the way forward?"

The Church, he says, is losing immense resources of power because it will not give itself to a

(Continued on page 8)



Richard Harford, Organist and Master of the Choirs at Christ Church Cathedral, Grafton, with some of his pupils at the Church Music School held at Ballina from July 6 to 7. Left to right: Leigh Carwell (Grafton), Neil Pappert (Lismore), Peter Waters (Lismore), Donna Smith (Ballina), Elizabeth Inglis (Lismore), David Marchant (Grafton).

## SOME WARNINGS SOUNDED ON HOPE OF ECUMENISM

FROM A. G. OOSTON

Uppsal, July 12

Addresses on Ecumenism took up most of the first five days of the Fourth Assembly of the World Council of Churches meeting here from July 6 to 12.

There was for the most part a strong note of hope, expressed most illuminatingly by the Rev. Professor H. K. Bechtold of the Dutch Reformed Church, discussed most illuminatingly the "finality of revelation in Jesus Christ".

He suggested that the Roman Catholics and Orthodox agree the finality lies in the basic relationship between God and Man, but does not exclude new insights and interpretations as "knowledge grows and society changes".

Our own correspondent at Uppsal is Professor A. G. Ooston, F.E.S., Professor of Physical Biochemistry at the A.N.C. Canberra, and one-time Fellow of Balliol College, Oxford. This is "Sammy" Ooston's first reporting assignment.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

Dr Elisabeth Adler (East Germany) sounded a warning that ecumenism is not necessarily identified with churches and that, if the churches cannot open themselves to accord with the world's needs, ecumenical Christianity may break away and leave them behind.

● The Reverend Christian Krust (a German Pentecostalist) gave a strong impression of the suspicion with which Pentecostals regard the W.C.C.; they seem to think of it (or he did) as potentially a body attempting to force creeds or dogmas upon Christians—"argue via human logic"—"irreconcilable boxes of the Christian faith".

It seems that the "fundamentalists" or Conservative Evangelicals will be the hardest nut for the W.C.C. to crack.

His speaking also of "applying human power and wisdom in order to build up an artificial unity" implied to me a suspicion of human efforts.

"Yes this may be a warning against excess of faith with man and the W.C.C. can do it."

There are 150 invited "Youth Participants" not appointed by churches but invited by the W.C.C.

There are 647 delegates (average age 52; 49% under 35; 34% 36-50; 43% 50-65; 7% over 65).

67% of participants are ordained, 7% professional church workers, 25% lay.

They carry field a figure for women, but I'd estimate 3-7%.

Youth participants may speak but not move motions or vote upon them.

Since before the Assembly started (and since) the young people have been meeting in a mood of protest.

This seems to be being handled in a very tactful and imaginative way.

(i) It has been publicly recognised that the situation (determined by the W.C.C. constitution) is anomalous; it has been pointed out that the fault lies partly with member churches (see statistics of delegates).

(ii) It has been publicly recognised that the situation is being met, for example by appointing youth participants on a non-voting basis (though they remain un-

(Continued on page 8)

## MUSIC SCHOOL FOR CHILDREN

FROM A CORRESPONDENT

Grafton, July 15

Many children from Lismore, Grafton, Casino, Ballina and other smaller centres attended the Church Music School arranged by S. Anderson, Lismore, Diocese of Grafton, from July 5 to 7.

The Organist and Master of the Choirs of Christ Church Cathedral, Grafton, Mr. Richard W. Harford, was the director.

Instruction was given in theory of music, voice production, singing, liturgy and practical exercises in the execution of service.

The focal point of the week-end was the leading of a Choral Eucharist by the combined choir from the school at St. Mary's, Ballina, on July 7.

Much of the musical instruction given during the week-end was centred upon the preparation for this Choral Eucharist.

## MANY BISHOPS, MANY ANGLICANS

The 465 Archbishops and Bishops at the Lambeth Conference here will be representing 47,198,230 baptised Anglicans, 40,498 of whom are clergy.

As might be expected the largest of the 22 Anglican jurisdictions is the mother Church of England, with 27,600,000. The next largest is the Australian Church with more than four million baptised members, and third the Episcopal Church of the United States with nearly three and one-half million.

The tiniest of all is the Province of Brazil, with its three dioceses which has a population of only 100,000. Its dioceses is not very old yet, having been founded only about four years ago. It has 96 clergy.

The Anglican communion also includes 59,672 church buildings, 197 theological colleges, 184 hospitals, 486 Bible schools.

Not all of them are going to Lambeth. Just most of them.



## BISHOP REDDING FOR PATRONAL FESTIVAL

### S. JAMES' CHURCH, SYDNEY, CELEBRATIONS

FROM A CORRESPONDENT

An innovation at this year's patronal festival of S. James' Church, King Street, Sydney, will be the introduction of a Choral Evensong at 6.30 p.m. on S. James' Day, July 25, instead of the customary Festal Evensong.

The Priest-in-charge, the Reverend J. Newton Bagall, said that it was felt that the appropriate principal service should be a Eucharist.

"This also gives parishioners and visitors a greater and somewhat earlier opportunity for corporate worship, after the day's work," he said.

The service will be followed by the parish dinner.

The visiting preacher for the festival this year will be Canon Donald Redding of Adelaide who is well known in the Dioceses of Melbourne and Bunbury.

He will preach on S. James' Day as well as at all services on the Sunday in the octave, July 28.

The speaker at the annual festival, afternoons, Wednesday, July 24, at 2.30 p.m., in S. James' Hall will be Chairman Cliff, journalist wife of Australian author, George Johnston.

For some years now, on the Sunday before S. James' Day, the S. James' Players have presented a play at Evensong.

This year's production was written for the Porch Players of Coventry Cathedral.

It's a short amusing play called "Here Today" by Nevil Martin.

It jokes fun at the seriousness of civic life asking in the process, "Why are we here?"

The man in the crowd who dares to ask this question, when

everyone seems to take for granted that he knows the answer, finds himself isolated by asking it. He becomes the odd man out.

The play provokes a thought which Christians might do well to consider in our mass-produced, follow-my-leader apathetic society.

"Here Today" will be produced by the Reverend Abbot of Pipers.

## COMPANIONS OF S. FRANCIS HOLD MEETING IN SYDNEY

FROM A CORRESPONDENT

The Sydney Companions of the Society of S. Francis met this month at the Clergy House of Christ Church S. Laurence under the guidance of Brother Geoffrey, Minister of the Pacific Province of the Order.

Brother Philip, the first life-professed Pagan friar, who also was present, gave an account of the work of the Brothers at Hoboka, a rapidly developing urban area of Fort Meaders, populated almost entirely by immigrant peoples from other parts of the Territory.

At a S.S.F. in the University of Sydney 10 years ago Brother Michael, Mission, gave the origin of the Companion Order in these words:

"The Society of which I am a member came into being because its founder saw the tramps sitting around on the side of the road and he began a community to try to help the unemployed who were tramping the highway of England in vast numbers after the First World War."

Brother Douglas when he began the Brotherhood also coined the phrase which was to be the standard by which the life of the community was to be lived and judged.

**IDENTIFICATION**  
"He said, 'If you want to help the man in the gutter it is no good putting your hand in your pocket and giving him half-a-crown. If you really want to help the man in the gutter you must get right into the gutter with him.'"

"So they went and did just that. It became a community of brothers who tramped the road along side the men they were trying to help. There is only one means of redemption and that is by identification."

Many functional changes have



A scene during the recording of "Fair Go", the current production of the Christian Television Association in Perth. Hester Helen Clayton is waiting for her cue; the floor manager and panel are in the background.

## "FAIR GO" IN PERTH

FROM A CORRESPONDENT

"Fair Go", the Christian Television Association's current production, has had an enthusiastic welcome from Perth viewers.

It is aimed at the 16 to 25 year-old age group.

Guests from different walks of life appear on the show each week.

For a religious programme it is a little different from the usual talk to the knowledge and love of Christ.

At the meeting of Sydney Companions, Father Donald Cordella, Assistant Priest of Christ Church, Laurence, was appointed chairman.

The secretary is Mr David Sloper of 77 Darghan Street, Globe, New South Wales, 2037.

In future the Companions will hold four meetings a year each concentrating on a particular aspect of the Companion's life.

The aims and obligations of a Companion:

1. Social concern;  
2. To lead a modern, conscientious movement;

3. Renewal of vows before the altar.

**ALL WELCOME**  
The next Companion meeting will be held at Christ Church S. Laurence, on Tuesday, September 17 (Feast of the Holy Spirit), when Holy Communion will be celebrated at 6 p.m. followed by tea and discussion in the Clergy House.

Anyone interested in the work of the Society of S. Francis will be most welcome.

## ANGLICANS AND ROMAN CATHOLICS COMBINE FOR DEBUTANTE BALL

FROM A CORRESPONDENT

Emerald, Q., July 15  
For the first time a Debutante Ball held at Emerald, Diocese of Rockhampton, on July 5 was sponsored jointly by the Anglican and Roman Catholic parishes.

It is interesting that the ball followed closely after the Reverend David Taylor, General Secretary of the New Zealand National Council of Churches, addressed a combined women's meeting in the parish hall which included, for the first time in Emerald, members of the Roman Catholic parish.

While sponsored by the two parishes, the debutante ball also came from the Methodist and Presbyterian churches.

There were twenty-three debutantes who were presented to the Dean of Rockhampton, the Very Reverend John Hazelwood, and addressed a combined Roman Catholic parish of St. Patrick, the Very Reverend Dean of Emerald.

The debutantes made their appearance, one at a time, through rich red velvet curtains of the Civic Hall stage and then descended to the dance floor where, in pairs, they moved the length of the hall to the official party where they were introduced to the two Deans and the wife of the Parish Priest of the Anglican Parish of Emerald, Mrs. E. C. Trevor, and the wife of the President of the Holy Name Society of St. Patrick's Parish, Mrs. R. McEwan.

### LARGE CROWD

After the presentation both Deans spoke to the girls and indulged in witty repartee at each others expense which delighted the huge crowd that attended.

The crowd of dancers, over 600, in the second biggest ball hall has ever seen.

The other occasion was the opening ball when the

Governor of Queensland was present.

It has often been said that only the parents and a few friends are present for the presentation of debutantes at balls but on this occasion the only room left in the hall was the dance floor.

The very lovely presentation of the debutantes was arranged by Mrs. V. G. Coombs and Mrs. W. S. Anderson, Councillor Meriton.

In the official party were the wives of the Anglican and Roman Catholic parishes of Clermont and Springridge; the Parish Chairman, Councillor Meriton, and Mrs. Morton; Mr. W. G. S. Anderson, Rectory Warden of the Anglican parish of Meriton; and Mrs. and Mr. R. McEwan.

## TRUMPETS GREET GOVERNOR

FROM A CORRESPONDENT

When the Governor of New South Wales, Sir Roden Cutler, and Lady Carter entered S. John's, De Winton, on July 7 they were greeted by a fanfare of trumpets as they passed through a guard of honour formed by the members of the Church of England Boys' Society.

During the service a new pipe organ was dedicated by Canon Ernest Cameron and His Excellency unveiled a plaque commemorating its dedication in memory of the late members of past members of S. John's. Six hundred worshippers in attendance and State Parliamentarians, the church and the choir of forty sang the direction of Ian Wherry sang for the first time a Magnificat which had been composed for the occasion by Robert Rowling of the Australian Broadcasting Commission.

The church which was built for S. John's by Mr. R. G. Pogson of Penarth Hill, was planned by the original Mr. D. Roberts.

Four stained glass windows are to be dedicated.

The lessons were read by the Governor and the Minister for Social Affairs and Aboriginal Welfare, the Hon. W. C. Wentworth, and the sermon was preached by the Rector of De Winton, the Reverend W. E. West.

## AIRCRAFT FOR BIBLE SOCIETY

The British and Foreign Bible Society has received a "Beechcraft Musketeer" aircraft to take the Scriptures to the less accessible outback regions of Australia.

Initially to be based at Carnarvon, the aircraft is headed by the Rev. Canon J. H. Headland and the sermon will later be used in the Kimberley and in the Northern Territory.

The decision to purchase was made after a long period of consulting with a hired machine to test the efficiency and economy of its use.

The British and Foreign Bible Society has been greatly encouraged by the support of all the churches and the warm welcome going back to the Biblical Register only until 1955, the aid godmother to 42 children of the parish.

And there are some even earlier than that.

What is still more remarkable is that Mrs Burke manages to fulfill her responsibilities in guiding her god-children into the life of the Church far more effectively than most god-parents who have only one or two to look after.

Can any other parish equal or better records?

The capital cost of the aircraft is being met by donations specially designated and \$4,000 is urgently required to complete the purchase price.

A commissioning service will be held at the Royal Aero Club Hangar in Marine Street, Bankstown, on Saturday, July 20, 2.30 p.m.

The service will be led by the Reverend J. H. Headland (former R.A.A.F. Chaplain in Malaya and the British General Secretary of the British and Foreign Bible Society in Australia).

## SYDNEY C.E.M.S. MEETING

The next meeting of the Diocesan Council of the Church of England, Meriton, which is the Diocese of Sydney will be held on Tuesday, July 23, at Bible House, Bahurst Street, Sydney.

It will be a general meeting at which all C.E.M.S. members will be welcome.

Brother W. G. Brady, founder of Brady House, Meriton, which is run as a hostel to help in the education of young people in Melbourne C.E.M.S., will speak.

The Minister for Justice, Mr. Justice, will also address the meeting.

The Reverend W. V. Payne, C.E.M.S. Secretary, and the Reverend Keith Marr, Chaplain for Gaols, will

The official party at the Anglican-Roman Catholic Debutante Ball held at Emerald, Queensland, on July 5 seen at upper left. Right: Dean F. Carew, the Dean of Rockhampton; Mrs. E. C. Trevor, the Reverend Dean of Emerald.



**LETTERS TO THE EDITOR**

The following items, which the Editor has not necessarily selected for publication, are for the Editor's selection. Letters for publication, if possible, should be sent to the Editor. Preference is always given to letters which are signed. Names are appended for publication, but those of the Editor's letters may have been omitted.

**DIOCESAN FINANCES**

**A WRONG IMPRESSION**

TO THE EDITOR OF THE ANGLICAN STAR—I would like to correct an impression conveyed in your issue of July 4 (p. 12) concerning the finances of the Diocese of Canberra and Goulburn. While the article itself as far as it goes, is a reasonably faithful statement of the matter and accurate. I refer, in particular, to the sub-heading, "Estimates for July 1948." It is the whole point of the report to the Diocese had consistently correct in recent years, while all-round costs had consistently decreased. Fortunately, the diocesan grazing portfolio has been able to expand their help for diocesan undertakings to counter the difficulties by the declining value of money. As the report indicates, this state of affairs cannot continue indefinitely.

I am concerned to correct the impression which your article conveys because the members of the parishes in maintaining their pledges to contribute to the Diocese of Canberra in the recent drought affected all 42 parishes at least, and every parish of the Diocese has had to contribute to maintaining the ministry at home. The financial picture is not as pessimistic, and most parochial councils are aware of the situation, and try to respond to them.

Your faithfully,  
Bishop: Administrator.  
Cabrera.

**PARTISANSHIP IN THE CHURCH**

TO THE EDITOR OF THE ANGLICAN STAR.—I would agree with Mr Bonford's article of July 26 in his criticism of the overtones of the bitterness in the Editorial of June 19, but it was a pity that he slipped into unsupported bitterness against the Province of Queensland and the Province of New Guinea, after defending the Diocese of Sydney on the basis of a single example, that there are Episcopals in other dioceses who are holding on with both hands, then there are others in the Diocese of Sydney who are in the same predicament. The number of Episcopals in Sydney where stoles are worn has dropped from approximately 100 in 1920 to approximately 75 in 1964.

We might ask—"Is it by design or accident?"  
G. H. STEPHENS,  
N.S.W.

**TO THE EDITOR OF THE ANGLICAN STAR**

Regarding the letter by T. Thomas of Campbelltown (July 4). While I am not quite prepared to corroborate the Diocese of Sydney, as the writer of the letter mentioned above, I feel bound to offer the following instances out of my experience. First, that Anglican appointment was generally felt towards other Anglicans. Secondly, that Anglicans moving to other dioceses are often unfaithful to the Anglican Communion, preferring to submit themselves to the somewhat lesser sects of the Anglican Church. Thirdly, that Evangelical Anglicans are often, if not usually opposed, to anything which even smacks of anything resembling Roman doctrine.

Whether or not we in the

Dioceses of Brisbane or Sydney are right or wrong in a trivial fashion at any time or in the magazine's page. But what is of importance is the direction of the greater consideration that there exists in the Church of Australia based on loyalty than on a search for the Truth or the Kingdom of God.

This division is detrimental to the unity, stability and re-establishment both within and without the Anglican Communion. It is high at hand for some serious consideration. This division will lead and where it will prevail we are going.

Yours faithfully,  
STEPHEN M. BAGGALEY,  
Grevelly West.

**DIOCESAN BOUNDARIES**

TO THE EDITOR OF THE ANGLICAN STAR.—First, congratulations on your excellent Editorial in your issue of June 27. It is marked by clarity of thought and insight, and is free from the lack of inaccuracy and inaccuracy. I refer, in particular, to the sub-heading, "Estimates for July 1948."

The two diametrically opposed views of view expressed in the Sydney and Goulburn newly in the Diocese of Canberra, as they both contain error that most people would agree that it is a little absurd to have a diocese with two parishes in one place, and another—although this is not without parallel in N.S.W.—to have the added criticism of the rapidly growing national capital, and the City some distance away. It is a little absurd to have a diocese with two parishes in one place, and another—although this is not without parallel in N.S.W.—to have the added criticism of the rapidly growing national capital, and the City some distance away.

It is therefore, in my opinion, a very insignificant population, rather than in being the centre of the Diocese. Another, to separate the A.C.T. from the Diocese of Canberra, and once more have a diocese of Goulburn as at present defined, with a resident bishop or episcopos in Canberra.

It was therefore, in my opinion, a very insignificant population, rather than in being the centre of the Diocese. Another, to separate the A.C.T. from the Diocese of Canberra, and once more have a diocese of Goulburn as at present defined, with a resident bishop or episcopos in Canberra.

**TALKING IN CHURCH**

TO THE EDITOR OF THE ANGLICAN STAR.—I am, your article, "Man in the Street" for his timely comment on the subject of talking in church. My family also travel frequently to and attend various churches, and have found that the problem is wide-spread. Recently when attending a service in a cathedral we had an experience which can only be described as appalling. We had taken our places and were kneeling in prayer prior to the Eucharist when three women in the front row, in front of us I presume they said a word or two, and then immediately became aware of their presence as they sat back in their seats.

It was quite impossible to shut our eyes, and when they touched on the fact that a certain priest was very much in the foreground with the former rector had been "quite normal" in his utterances, another "erring" in his utterances, and the "diagonal" habit of the continued use of the chalice instead of the paten. How much more we had taken our places and were kneeling in prayer prior to the Eucharist when three women in the front row, in front of us I presume they said a word or two, and then immediately became aware of their presence as they sat back in their seats.

After receiving the Blessed Sacrament, the priest then turned to give thanks, we were treated to a sermon on the "fashions of the women returning from the Holy Land" and the forgiveness for my lack of contentment in my "erring" under-stand that this is no longer the case—one may turn to equally

pointed anomalies where State boundaries have played no important part. May I refer to two such examples? The Diocese of Melbourne in Victoria are closely allied units, only being separated by the River Yarra and its flood plain. Yet the former is in the Diocese of Warragatta and the latter in the Bendigo diocese.

The very recent erection of the new diocese of Shepparton—I do not know if it is a complete unit, yet the Rector of Shepparton, each time he has been based on the western side of the Warragatta diocese, while it is only 48 miles from Bendigo and almost twice that distance from Warragatta.

Shepparton itself, somewhat later, and what doctrines and/or practices are based upon. The article says "that as Christ rose from the dead, and was restored in His physical body, so those who dwell in Him, that is those who, in baptism, have been made partakers of His death and resurrection, should be restored to what they were before baptism." "Why, however, should it be necessary for us to be raised in our physical bodies?"

The writer of the article has pressed this hard. I wonder whether S. Paul would agree with the writer, my correspondence I understand by baptism, but taking it as a matter of course, as best, according to the Catechism it is generally necessary for salvation.

Where baptism is to be had, it ought to be received. Whatever the views held about Baptism—"The European, the middle class, the materialistic, or the authoritarian, hierarchical pedagogy of the past, and the command, Baptism is generally necessary for salvation."

But God is not bound by His own ordinances, nor must we limit Him in His freedom. He can do through those who have never entered into the things of this earth, another. So it is with the resurrection of the dead. What is apparent in the earth as a

provisionally extremely holy as the earth, and the resurrection of the dead. What is apparent in the earth as a provisionally extremely holy as the earth, and the resurrection of the dead. What is apparent in the earth as a provisionally extremely holy as the earth, and the resurrection of the dead.

It is a pity that we in the presence of our Queen we be overwhelmed with the importance of the occasion. How much more should we have a sense of awe when we come to my very tiny body God.

**"NEW THOUGHTS OF GOD"**

TO THE EDITOR OF THE ANGLICAN STAR.—As happens so often, the correspondence from the Reverend Ralph's letter of June 19, was not one of getting right off the original subject. I decline to follow Mr Ogden and enter into argument on irrelevant matters, but I would like to have to correct an error or two. The omission of "goodness" in the original text, as you have quoted verbatim Student Ken-edy's letter, is a mistake. The word is clear from a reading of the whole context, and there is no need to say so. I doubt whether any New Zealander would be so stupid as to omit the word "goodness" from the original text.

My first letter to you (published in the STAR) was one thing only, namely the implication of the "goodness" of the Holy Spirit and the Father is so completely in contrast to the "goodness" of the Holy Spirit. He will ensure that the "goodness" of the Holy Spirit is so completely in contrast to the "goodness" of the Holy Spirit. He will ensure that the "goodness" of the Holy Spirit is so completely in contrast to the "goodness" of the Holy Spirit.

**I'D LIKE TO KNOW . . .**

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. W. Maddick.

**Why should we be raised in our physical bodies?**

Brothers are invited to submit questions for answer in this weekly question box. Questions for publication will be addressed to the Editor, and will be answered as far as possible. Answers to be returned to the Editor.

perishable thing is raised immortal. Now in humiliation, it is raised in glory; so, in weakness, it is raised in power; so, in an animal body, it is raised as a spiritual body." It is a different body. It is one degree higher than the body we were in. We will not be disembodied spirits, but clothed in recognizable personalities.

My correspondent then continues to enquire why those who have never heard of Christ and who have never been baptized—should be restored to what they were before baptism. "Why, however, should it be necessary for us to be raised in our physical bodies?"

Where baptism is to be had, it ought to be received. Whatever the views held about Baptism—"The European, the middle class, the materialistic, or the authoritarian, hierarchical pedagogy of the past, and the command, Baptism is generally necessary for salvation."

But God is not bound by His own ordinances, nor must we limit Him in His freedom. He can do through those who have never entered into the things of this earth, another. So it is with the resurrection of the dead. What is apparent in the earth as a

provisionally extremely holy as the earth, and the resurrection of the dead. What is apparent in the earth as a provisionally extremely holy as the earth, and the resurrection of the dead. What is apparent in the earth as a provisionally extremely holy as the earth, and the resurrection of the dead.

It is a pity that we in the presence of our Queen we be overwhelmed with the importance of the occasion. How much more should we have a sense of awe when we come to my very tiny body God.

**SILENCE, PLEASE.**

Victoria.

**"NEW THOUGHTS OF GOD"**

TO THE EDITOR OF THE ANGLICAN STAR.—As happens so often, the correspondence from the Reverend Ralph's letter of June 19, was not one of getting right off the original subject. I decline to follow Mr Ogden and enter into argument on irrelevant matters, but I would like to have to correct an error or two. The omission of "goodness" in the original text, as you have quoted verbatim Student Ken-edy's letter, is a mistake. The word is clear from a reading of the whole context, and there is no need to say so. I doubt whether any New Zealander would be so stupid as to omit the word "goodness" from the original text.

My first letter to you (published in the STAR) was one thing only, namely the implication of the "goodness" of the Holy Spirit and the Father is so completely in contrast to the "goodness" of the Holy Spirit. He will ensure that the "goodness" of the Holy Spirit is so completely in contrast to the "goodness" of the Holy Spirit. He will ensure that the "goodness" of the Holy Spirit is so completely in contrast to the "goodness" of the Holy Spirit.

operation of the Holy Spirit as well as the conventional channels of holding of attitudes, presumably that there is hope for those who have been baptized, and the privileges of the Gospel in the world, or through faith in the resurrection of the dead, or through participation in the special means of grace.

So, in answering my correspondent's final question whether the holding of attitudes, presumably sincere, prevent the holder from being saved, we can only say that in whatever state the unbaptized, "the heathen" are in the life to come, we cannot tell.

But we believe that God is a God of infinite love, of ceaseless compassion. We believe that He will deal justly with all men.

He will allow them all chances of moral growth as we, who have been baptized, and have accepted the Gospel, in a leading role. It will also need further opportunity for moral growth and development.

Can you suggest to me why the programme with the orthodox Anglican Church in a leading role seems to draw such a large viewing audience?

What the Australian figures are, I do not know, but according to the British Broadcasting Corporation, it is, it commands a larger broadcasting audience week by week than any other single programme.

Whatever we may think of All Garnett—and he is sometimes quite orthodox—there is to be expected something of us of perhaps more than we care to acknowledge. He throws into our faces some unpalatable things about ourselves.

I noticed in the "Church Times" that the Reverend Canon the Chairman of the Acton Church Union, the Bishop of Australia, and the Archbishop of Canterbury. We ought not to object when nasty people speak ill of us in our homes. These people do exist, and we should be ready to recognize their existence. There is something of All Garnett in us.

All Garnett may be ignorant, stupid and colloquially prejudiced—all of these—but as well as he is frequently blasphemous and foul-mouthed. Why does so much have to be tolerated in the laird Australian advertiser?

I am not condoning Spurgeon's intervention, but when you sometimes look objectively at the man, you will find that he carries you along so that you become unreasoning, thoughtless, and if crossed, both contradictory and cruel. Isn't there "some-thing" of Garnett in you?

I'm an unashamed watcher of the nation whenever I'm free. I'm not a political agitator, but I am, in fact, political, or religious, or anything else. The language is sometimes too precious—"darling, darling"—and sometimes downright objectionable.

Garnett gets us laughing—and he can get us laughing at ourselves, and that is our service seriously, he will have us as Christians a good service.

W. G. COUGHLAN,  
Chatwood,  
N.S.W.  
(More correspondence p. 11)

**ASSIST YOUR CHURCH MISSIONS**

BUY YOUR YOUR

MONEY HELPS THE CHURCH

**CANTERBURY BOOK DEPT**

22 BELIEN STREET, ADELAIDE, SOUTH AUSTRALIA

THEOLOGICAL \* BIOGRAPHICAL

BIBLES \* GENERAL LITERATURE

PRAYER BOOKS \* NOVELS

## BOOK REVIEWS

## THE SKY IS RED

THE SKY IS RED. Geoffrey T. Bell. Pp. 221. 6s. HARVARD UNIVERSITY PRESS, 1967. Pp. 192. 36s. NEWY DOOK, 1967. Pp. 256. 45s. All Harder and Shogun paperback.

A PRISONER for several years in Red China. But interestingly his trilogy of books about his experiences.

In his first book, he tells how God sustained him during his period of "brutal imprisonment". In the second, he provides some of the meditations which sustained him during his periods of solitary confinements.

In this volume, he sets out God's answer to his problem, and in particular to the problem of Communism.

Fearful he was in his trials, but his firm conviction is that "outside China there is no other way; that outside of Christ there is no other Truth; and outside Christ, there is no other life". It is this faith which sustained and supported him, making him seemingly impervious to all the efforts of his captors.

Similar in pattern but abiding out of experience in the Congo is the deeply moving book which Margaret Hayes and her fellow missionaries endured at the hands of the rebels.

Almost in identical words to her testimony that "behind the changing facade, with all its trials and faith, is the conviction that God is actively working out His purposes, and cares intimately for men and women."

A third book which confirms faith and strengthens resolve is that by the veteran Welshman. "Men more than ever demand evidence that the Gospel works, as they write in his foreword; and he sets out, from his own experi-

## SCHOLARLY

## BOOK

SAINTE PATRICK, R. P. C. Hanson. Dutton, 1967. Pp. 208. 45s. It is always a pleasure to read a book by one of the Hanson brothers because in it is found a fine flowering of scholarship of Trinity College Dublin.

This is a fugal work for an Irishman and Canon Hanson has written a scholarly book for scholars. The casual reader who would turn down this book would find he himself involved with the intricacies of textual criticism and the perplexing problem of dates.

I remember Michael Ferraz, another great Irish priest, describing St. Patrick as a gentle man who came of decent people, and this was more than accurate for his father owned a small farm and lived in a village. Early in his life he was carried away by pirates and sold as a slave in Antirrh. In his every Patrick turned to God. "After six years he escaped and returned to his home in Britain."

He was ordained and volunteered to be a missionary in Ireland. He became a bishop and the head of the Irish Mission which died in peace among adopted people.

As Canon Hanson remarks Patrick moves us to investigate sympathy because, in this human world, he was no futile self-pity because of his helplessness but he had a helper and friend in God.

—J.T.

## CURRENT "A.C.Q."

## THE AUSTRALIAN CHURCH QUARTERLY

"Theology of a Modern Liturgy" by the Reverend E. P. Manning, "Historical Theism" by the Reverend J. G. M. Clark: the second part of the Psychology of a Christian."

The ecumenical movement of Graham Greene by Lawrence L. Booth; and "The Love of God" by the Theology of S. Augustin: are four the excellent articles which are included in this issue. With some short reviews of current books this "Quarterly" is one of the best yet.

—J.S.

## FIRM CONVICTIONS

has about it the element of risk.

Emphasis change, perspectives alter, subjective material, being untried, tends to draw attention to itself rather than to what is illustrated.

No one with any knowledge is likely to deny that Westhorland is an able preacher, and is equally an able writer, but untried addresses tend to speak to a situation which has passed and is not immediately relevant.

Who is the Krushchov who had better look out" (page 43) and who is the Little Rock boys of Arkansas (page 183)?

There are other confusions such as questions on the Divine and human elements of religion, the connection between prayer and the sacraments of daily life, the link between authority and freedom, and the problem of religious education in the modern world.

The book alternatively provocative and persuasive and otherwise to readers may perhaps be unbalanced and even unjust.

This is due in part to its forceful and often relevant, and also to the use of words and phrases which need the modification of a specialist. There are other faults of the book.

For example, we read that "Christ did away with religion", but later it becomes clear that this is not to be taken as a literal abuse for the author later says "There must be no compulsion in religion."

Again we are told that the church "must stop telling people that men are brothers" but elsewhere we read that God's "love for men demands a full-bodied response" and that "the church must be to all his brother's needs."

For example, it is said that people may pick out isolated phrases and headlines such as "Race is Grace" and quote them without reference to the context in which they appear. The author says "Christian truths just as they are people use isolated Biblical texts."

This is fine, as already happened! One can well imagine the Church reacting profusely to such injunctions, and "Abolish church-going" and "Burn down the parish church."

There is much that is worthy of serious consideration in these pages. Few will quarrel with the statement that the church should offer more than a "world view God is"; that I should be Divinely and symbolically human, and humane in its approach to mankind, or that the church should be in an "historical situation in which it must help."

Most helpful is the section on "Religious education" which emphasizes that religious education, pleads for smaller classes, and urges that "for better religious education, the religious education children should be made to reach for the children "through the adults".

There are some wise words about the cross-deceiving agents

## THE CALL TO PRAYER

LIVING PRAYER. Anthony Bloom, Franciscan Friar, Holy Trinity, Hildesheim. Pp. 125. 15s. 42s.

THIS is a genuinely international and ecumenical prayer book. The author is an Archbishop of the Russian Orthodox Church, and he is publishing his book with the Roman Catholic Bishop of Pittsburgh.

The reprinting of sermons from the Holy Trinity Book Club of Hillsdale, Arkansas.

Archbishop Anthony Bloom is an interesting person. An expatriate Russian, he has lived most of his life in Paris where he studied medicine.

He served as a doctor in the French Army before being ordained in 1942. Since then his ministry has been centred in London and the substance of this book has been presented as broadcasts over the B.B.C. at different times.

The call to prayer is always a compelling one for Christians who want to live their faith seriously, and the Archbishop's words have behind them the authority of one who really does know.

He is a sure-footed guide through the paths of the spiritual life, and he has a profound knowledge of Western

Church, they are unexceptional, e.g. "Sovereignty is always and always God's." It is not, however, that which should be the focus of our attention.

Yet does not the Sovereignty of God remain the heart of our people's attitude towards it? The difference lies in the results—for them.

In the final chapter the author asks us to consider the "rebirth" of the church. He says "The rebirth of the church is not a lack of fresh content with the Church have just walked out."

He says "The church is not a static and watched reformer like the Church of centuries past, much to our great relief—and loss."

The reformers have decided that it does not consist of good just to get out of it. They are choosing to stay and fight rather than to leave.

Dr Dalrymple proceeds to list the principles on which he thinks reform should proceed, and ends up with a plea for the unionisation of the clergy.

It is well worth the attention of discerning readers of all schools of thought.

—A.T.B.H.

## REFORMING FROM WITHIN

THE HUMAN CHURCH. William H. Dallas. Frederick Muller, Pp. 198. 53s.

ALTHOUGH this book deals primarily with problems currently confronting the Roman Catholic Church, it will be of interest to other communions because it deals with such questions as the Divine and human elements of religion, the connection between prayer and the sacraments of daily life, the link between authority and freedom, and the problem of religious education in the modern world.

The book alternatively provocative and persuasive and otherwise to readers may perhaps be unbalanced and even unjust.

This is due in part to its forceful and often relevant, and also to the use of words and phrases which need the modification of a specialist. There are other faults of the book.

For example, we read that "Christ did away with religion", but later it becomes clear that this is not to be taken as a literal abuse for the author later says "There must be no compulsion in religion."

Again we are told that the church "must stop telling people that men are brothers" but elsewhere we read that God's "love for men demands a full-bodied response" and that "the church must be to all his brother's needs."

For example, it is said that people may pick out isolated phrases and headlines such as "Race is Grace" and quote them without reference to the context in which they appear. The author says "Christian truths just as they are people use isolated Biblical texts."

This is fine, as already happened! One can well imagine the Church reacting profusely to such injunctions, and "Abolish church-going" and "Burn down the parish church."

There is much that is worthy of serious consideration in these pages. Few will quarrel with the statement that the church should offer more than a "world view God is"; that I should be Divinely and symbolically human, and humane in its approach to mankind, or that the church should be in an "historical situation in which it must help."

Most helpful is the section on "Religious education" which emphasizes that religious education, pleads for smaller classes, and urges that "for better religious education, the religious education children should be made to reach for the children "through the adults".

There are some wise words about the cross-deceiving agents

## ADVENTURE STORY

THE BLACK PEARL. SON O'RYEN. Longmans Young Book, Pp. 161. 12s.

This is an excellent adventure story which should lead boys in the eleven to fourteen years age group to read it in one sitting.

It concerns Ramon Salazar who becomes a partner in his father's business.

Soon after he masters the dangerous work of diving for pearl oysters he finds the fabulous Great Pearl of Heaven which is traditionally guarded by the huge fish, the Manta.

Strange adventures follow this discovery; the suspense of the story is heightened by superstition and greed on the one hand, and courage and endurance on the other.

—J.L.R.

## UNITY GUIDE

S.P.C.K. and the Epworth Press published "Anglican Methodist Unity: A Short Guide" by Gordon Wakefield and Michael Fry. It provides an excellent summary to the proposals for unity.

It costs 42 cents.

## ALEX GOW PTY. LTD.

FUNERAL DIRECTORS  
56 Breakfast Creek Road, Newstead, Brisbane  
EFFICIENCY COMBINED WITH DIGNITY AND REVERENCE  
Phone 51-1501

## S. T. NOAD &amp; SONS

ORGAN BUILDERS  
Tanners and Baptists, Sydney Town Hall Organ (50 yrs. org.)  
● Organs with Distinction, with fine tone and superb Craftsmanship.  
● Straight or fan-shaped to any specification.  
● Re-constructions.  
● Maintenance.  
● Any Class Organ.  
Phone 56-2122. 75 ASHWOOD WORKS, 448 2254  
17 GREENWOOD STREET, CONCORD

Phone 56-2122 — Private 71-5570

## ROY TURFMAN MANUFACTURERS

P.TY. LTD.  
MAKERS OF HIGH CLASS ECCLESIASTICAL FURNITURE  
Pulpits, Lecterns, Altars  
Also School and Detail Bedroom and Dining Room Furniture  
Established over 30 years  
PROMPT DELIVERY ON ALL ORDERS  
366-370 Norton Street, LEICHHARD

## SO REVOLVING THAT NO ONE WILL BELIEVE IT

WE ALL FALL DOWN. Russel. Alan Lane The Phoenix Press, 1967. Pp. 156. 10s. 6d.  
By coincidence, this book is being reviewed simultaneously with the July 11 edition of "The Litterer" in which the work is reviewed by N. W. P. E. Fry. The work is a world authority on biochemistry and related disciplines, if any one were to have his doubts on this subject, he would do well to consult this book.

He concluded his review by mentioning that Church, the use and Truman were unaware of the genetic dangers nuclear energy —nor because they deliberately kept it ignorance; but because the physicists conducting the tests were themselves ignorant.

"Compartimental science, shrouded in secrecy, can be relied on to increase the already huge hazards the public face."

The title of this book comes from the words of the prophet Isaiah: "The Black Plague. Robin Clark discusses man-made pollution and its effects on the environment. It is a warning that we must heed. It is a warning that we must heed. It is a warning that we must heed."

Plague, anthrax and so on. He covers "nervous gases". There are exciting things in England that has appeared for many a long year.

There's the church, Here's the steeple...  
But where are the pigeons?  
ALL GONE —  
In Poulisford

POWELL'S PEST CONTROL LTD.  
554 PACIFIC HIGHWAY, CHATSWOOD, N.S.W. 2059  
PHONE 419 2301. A member of the world-wide Borkel Group



ARS SACRA  
PTY. LTD.  
Phone: 643-1477  
Australia's leading makers of stained glass, individual designs (integral pieces of art).

## STEPHEN MOOR

51 LIVERPOOL ROAD,  
8TH STRATHFIELD, N.S.W.

THE PUBLIC TRUSTEE  
EXECUTOR, TRUSTEE, ADMINISTRATOR,  
ATTORNEY OR AGENT  
THE PUBLIC TRUSTEE, 9 O'CONNELL STREET, SYDNEY  
Free Booklet and Advice card obtained on application

## MEMORIAL PLAQUES

Wall of Remembrance Plates in Bronze, Chrome and Brass. Engraving.  
Est. 1910  
ERIC H. STEWART PTY. LIMITED  
39 Liverpool Street (Cor Sussex Street), Sydney  
61-9522

## ALEX GOW PTY. LTD.

FUNERAL DIRECTORS  
56 Breakfast Creek Road, Newstead, Brisbane  
EFFICIENCY COMBINED WITH DIGNITY AND REVERENCE  
Phone 51-1501

## S. T. NOAD &amp; SONS

ORGAN BUILDERS  
Tanners and Baptists, Sydney Town Hall Organ (50 yrs. org.)  
● Organs with Distinction, with fine tone and superb Craftsmanship.  
● Straight or fan-shaped to any specification.  
● Re-constructions.  
● Maintenance.  
● Any Class Organ.  
Phone 56-2122. 75 ASHWOOD WORKS, 448 2254  
17 GREENWOOD STREET, CONCORD

Phone 56-2122 — Private 71-5570

## ROY TURFMAN MANUFACTURERS

P.TY. LTD.  
MAKERS OF HIGH CLASS ECCLESIASTICAL FURNITURE  
Pulpits, Lecterns, Altars  
Also School and Detail Bedroom and Dining Room Furniture  
Established over 30 years  
PROMPT DELIVERY ON ALL ORDERS  
366-370 Norton Street, LEICHHARD

## SO REVOLVING THAT NO ONE WILL BELIEVE IT

WE ALL FALL DOWN. Russel. Alan Lane The Phoenix Press, 1967. Pp. 156. 10s. 6d.  
By coincidence, this book is being reviewed simultaneously with the July 11 edition of "The Litterer" in which the work is reviewed by N. W. P. E. Fry. The work is a world authority on biochemistry and related disciplines, if any one were to have his doubts on this subject, he would do well to consult this book.

He concluded his review by mentioning that Church, the use and Truman were unaware of the genetic dangers nuclear energy —nor because they deliberately kept it ignorance; but because the physicists conducting the tests were themselves ignorant.

"Compartimental science, shrouded in secrecy, can be relied on to increase the already huge hazards the public face."

The title of this book comes from the words of the prophet Isaiah: "The Black Plague. Robin Clark discusses man-made pollution and its effects on the environment. It is a warning that we must heed. It is a warning that we must heed. It is a warning that we must heed."

Plague, anthrax and so on. He covers "nervous gases". There are exciting things in England that has appeared for many a long year.

There's the church, Here's the steeple...  
But where are the pigeons?  
ALL GONE —  
In Poulisford

POWELL'S PEST CONTROL LTD.  
554 PACIFIC HIGHWAY, CHATSWOOD, N.S.W. 2059  
PHONE 419 2301. A member of the world-wide Borkel Group



# FALSE CONCEPTS OF THE FAITH

BY THE BISHOP OF CHICAGO, THE RIGHT REVEREND G. F. BURRILL

WE are told by S. Paul that Christians are the athletes of Christ chosen by Him to train their bodies and spirits to obtain not just a prize but an incorruptible crown, but an incorruptible crown.

What is this crown, this ultimate goal for which, as Christians we are to strive? Is it to save ourselves? There have been those who thought so, and there was a time when they who separated themselves from the world, the flesh and the devil were held in special esteem.

A saint was thought to be the first of all persons who made every effort to avoid "worldly" thoughts and the "sins of the flesh," a person who would deny himself completely to God that the unclean world and its iniquitous affairs were ignored or forgotten.

Although this concept of the ascetic life has always attracted numbers of Christians, it is dualistic and not basically Christian. Certainly it is not Biblical.

In Genesis we read: "God saw everything that he had made, and, lo, it was very good."

## UPSALA ASSEMBLY

(Continued from page 1)

able to vote), by close contact between delegates and youth that delegates can put motions through. (A disallowed motion by a West German youth participant was promptly put by one of the West German delegates — and lost.)

Youth is running its own "Club 68" at which leaders submit themselves to questioning and suggestions, each evening.

Development and Realism were the themes that dominated on July 6 and 7. There were addresses by:

President Kaunda (sensible, from the viewpoint of a "developing nation," and a continued *de facto* exploitation by the developed West of such countries as Zambia; but far too long);

James Baldwin, emotional, stressing the depth of mistrust of white institutions by U.S. Negroes and the return of Black Power;

Lord Caradon, emphasizing the slowness and difficulty of negotiations and the labour that goes into them;

Barbara Ward (Lady Jackson), who gave a wonderful performance, closely argued, dramatic, forceful and feminine, stressing the possibility of a radical reform of the world's international-financial and trade to prevent poorer nations becoming poorer and the richer richer;

was a little unhappy about it. It was inspiring and convincing in general, but made it sound too easy.

richer nations had to do is to forego a portion of the present increase of U.S. — but look what Trades Union did others do when asked (in 1956, at the present time) to do just that!

and that we who listen and are convinced must discover as well as possible what we have to sell, what we must persuade electorates and governments to vote to forego.

Ultimately, I suppose, we shall have to tell this to men of the grounds that it's the only safe thing to do for the sake of their children not for themselves; though it would be nice if they could be persuaded to give up the second car, or TV rental, or smoking or beer, or a new walk-to-work, or the sale of their under-privileged, underfed brothers.

Well, I hope that this kind of thing will be the concern of Section VII.

The organisation is marvellous. We eat on very healthy food in student hostels (very luxurious compared with U.K., Australia), are looked after by shoals of young stewards and Swedish students driven around in buses admirably driven by volunteer lady drivers in smart grey uniforms.

behind it was very good." (Gen. 1:23.)

Further, it is not Christian for the "Word was made flesh" for the "Word" was made into the "flesh" of Christ (John 1:14).

There was a time, not so long ago, when the Church and its welfare were thought to be the all important thing. When I was a young priest, 35 years ago, I knew, as did my fellow priests, the definition of mission: to go empowered through baptism, confirmation and the Holy Communion, into the world God had created to reform it, in His name, from its sinfulness and defeat.

The crucial goal for which we fought, however, was quite different. The Church and its welfare were the reason for all our efforts.

We felt that our task, as priests of the Church, was to preach and teach the faithful people the truth and the depth of the message.

We were to baptize and inculcate into the hearts of the Church would be strengthened and all things would be subject to its sovereignty.

But this concept, which defines the Church as an end in itself and separates it from the world, also is false to our faith.

Our faith, as the fundamental idea of a holy person, a holy spirit, is that we are to be "in the world can join us or go to hell."

## LAMBETH

(Continued from page 1)

Chief function of the function of women in the ministry and to a courageous outworking of the convictions in their training and development."

At the Lambeth Conference, the Most Reverend Philip Strong, says Australian churchpeople will be asked to make a contribution to the nature of the church in the 1970s.

"Australian Anglicans will also look for leadership in the emerging reality of Australia's Asian and Pacific destiny."

We look upon very few Anglican Churches in a region which contains half the world's population.

Priority sessions of Lambeth, which will be opened to the Press, will be held on July 27 and August 2. Other working sessions will be closed to the public. The final reports of the Lambeth Assembly will be made at a Press conference on August 8.

## DEMONSTRATOR CALLS FOR "NO POPERY"

FROM A SPECIAL CORRESPONDENT

A group of extreme Protestant ministers demonstrated for the second time in two days outside the main hall of the World Council of Churches on July 11.

The Reverend Ian Paisley, Head of the Free Presbyterian Church of Ulster, walked up and down waving the flag with the label, "I was impatiently waiting for you to get to the Bible" and Archbishop Ramsey.

Mr Paisley served a three-month sentence in Northern Ireland in 1966 for refusing to undertake to keep the peace between the Catholic and Protestant in Belfast.

Two colleagues, the Reverend Ian Foster, paraded in jackets bearing the label, "I was invited to the Bible" and Archbishop Ramsey.

Mr Paisley said the police had arrested him because he was demonstrating and anything more than parade outside the building would be taken away.

In our day we have inspired men to bring about renewal within itself, react violently against the "beatnik" posture and rediscover its mission to penetrate and redeem society.

Today the incorruptible crown is thought to be relevant only to the world to be absorbed by the world to be somewhat ashamed of "holiness" or "churchliness" as though they were something medieval and reactionary.

Those who have been influenced by Harvey Cox in "Secular City" or by the "God is Dead" school of theology, tell us that God is to be found, if at all, only outside the Church.

If we are to find Him, they insist, we must get out of the Church and into the Christ and the world of the city and the world of the street.

This kind of activist Christianity is impatient with church and especially with the institutional Church, with all its "movements" within it. It is impatient with the Gospel as it is proclaimed in the world.

It sees worship only as living the Gospel, and it is impatient with the Church of to-day has in indeed moved out of its Gothic towers into the world of affairs.

## WOMEN AT UPSALA

FROM A SPECIAL CORRESPONDENT

The question of the status of women was raised at a session of the W.C.C. Fourth Assembly here on July 11.

There was disagreement among those who spoke on the subject as to whether there is a distinction in either direction in the degree of advancement of women in the World Council of Churches.

Women are appreciated here for major addresses, scheduled as advisers and consultants, instead of honorees, lecturers, drafted for serving coffee, working in Assembly offices, and even for driving city buses.

Sixty-three of the 70 registered delegates are women which comes to nine per cent.

Among the official participants, which include staff and advisers, the percentage is slightly higher.

One gallery section in the Byri's Sports Hall, where sessions are held, is reserved for "spouses".

In the past this kind of provision is better for the wives of participating men.

The Archbishop replied that the idea, to include the husbands of participating men, was suggested by some as a significant development.

The Press contingent a number of women's magazines are represented.

In a Press conference with the Archbishop of Canterbury, a writer identified herself as a representative of McCall's Magazine, "Who's magazine?" the Archbishop asked.

Her question was whether there would be women present for the Lambeth Conference.

It is in our view, however, there had been the tendency to swing to the right, and it was again discovered that the Church does not have its mission in the world.

For one, rejoice that this is the case. It is a mistake. The whole life is dedicated to the redeeming of mankind.

However, a religion that is not Christian of the glorifying of man is not only of our spiritual growth.

We must not revel in our new sense of mission to the neglect of our spiritual growth.

To love the world and ignore our membership in Christ's body is to guarantee defeat.

It is only insofar as we are in Christ that we do all things.

To ignore holiness as an goal to achieve is to ignore the training of the athlete.

In these activist days, we must remember that prayer is basic requirements of our apostolate. We neglect them at our peril.

Who is to live in Jesus Christ and His Body the Church, that we may give ourselves, as He did, for the world that He created.

In the disciplined gift of what we are truly His priests which we are to do all things.

—From "Advocate", Chicago diocesan paper.

## OBITUARY

### MR F. A. TIMBURY

We received the sad news of the death on June 23 of the Registrar of the Diocese of Newcastle, Mr F. A. Timbury.

He was in his fifty-sixth year. Frank Timbury was one of the better-known laymen of the Anglican Church.

Born at Waratah, near Newcastle in 1912, he was educated at the old Broadburn Grammar School. He studied accounting and joined the staff of the Newcastle Building and Investment Company in 1932.

On the outbreak of the Second World War he joined the A.I.F., with which he saw service in the Middle East and New Guinea. He was demobilised in 1945.

At the instance of the late C. A. Brown, the famous Newcastle Diocesan Registrar, Timbury joined the Registry staff after the war, in 1945, to learn (as he used to remark later on) the art of being a Registrar.

In the '50s, he gradually took interest from the work of the '50s, but the administrative burden of what was then generally agreed to be the Church's National Registry, and he was duly appointed Registrar in succession to Brown in 1957.

Although compelled to spend much of his time in the exacting duties of his office, Frank Timbury always managed to find extra energy for two causes in which he had a special interest: Legacy and the Mission Field.

He was a member of Newcastle Legacy from its inception, a member of the Australian Council of Missions, and of the General Synod of the Australian Ecclesiastical Council.

The funeral service was held in Christ Church, Newcastle, on June 26, The Right Reverend Dr. Stirling gave the address.

He is survived by his wife, Mrs. E. M. Timbury, his daughter, Diana.

## SUCCESSOR TO DR FRY

ECCLESIASTICAL PRESS SERVICE

Dr Robert J. Marshall, head of the Illinois Synod of the Lutheran Church in America, has been elected as president of the church succeeding the late Dr Franklin Clark Fry.

Dr Fry, who had held the position since the church's formation in 1962 from a union of four Lutheran churches, had announced his intention to retire from the top office a few days before his death on June 6. He was also chairman of the Central Committee of the World Council of Churches.

Dr Marshall, who is known as a strong advocate of closer relations between Lutheran churches, was married to the church's biennial convention.

He was a member of the Council of Christian Education in Schools in Victoria.

The appointment, initially for five years, includes:

- Coverage of Agreed syllabus Teaching in Government Schools, 60,000 copies.
- Supervision of a number of full-time Chaplains at Government High and Technical Schools.

- This is a key position within the ecclesiastical activities of seven branches of the Christian Church in their united cooperation to youth.

Full details available from the Chairman of the Council, the Very Reverend, The Dean, 118 Church Street, East Melbourne, Victoria, 2002, with whom APPLICATIONS MUST BE RECEIVED BY 31st AUGUST, 1968.

All enquiries will be treated as confidential.

## CHURCH SILVER SOLD

ANGLIAN NEWS SERVICE  
London, July 12

Two Elizabethan silver gilt liveries, plus belonging to West-wick, near Ashford, Kent, fetched £1600 at Southley's this month.

The Comptroller-General of the diocese gave permission for them to be sold because the money was urgently needed for the restoration of the church.

The figures were given to a church by a parishioner in the early seventeenth century to form part of the Communion plate.

## STAINED GLASS WINDOWS

AND REPAIRS

ARCULIFE STUDIOS  
19 BARDEN STREET  
Phone 59 7348

## BRUCE MAURER

FUNERAL DIRECTOR

2813 CROFT HIGHWAY  
NORTH SYDNEY  
(Near West Street)  
(At Any Hour)

92-6211, 92-6122  
92-6123

## LOST ART RECOVERED BY

A.B.

## STAINED GLASS STUDIO

- Artistic, Individual
- B. M. KOZAK
- 49 RINGWOOD STREET, RINGWOOD, VIC. Phone 478-829

We have proved in a few years that the Church windows we create differ . . .

- Spiritual
- Artistic
- Professional aspects

from those which you have accepted in the past.

Costless to us. Obligationless to you.

## ORVAL STUDIO

J. L. E. Orval, 177 Rippon Rd., Melbourne, Victoria, 3002. Phone: 23-180

Phone: 23-180

## APPLICATIONS ARE INVITED

for the position of

## RECTOR

THE COUNCIL FOR CHRISTIAN EDUCATION IN SCHOOLS IN VICTORIA

The appointment, initially for five years, includes:

- Coverage of Agreed syllabus Teaching in Government Schools, 60,000 copies.
- Supervision of a number of full-time Chaplains at Government High and Technical Schools.

- This is a key position within the ecclesiastical activities of seven branches of the Christian Church in their united cooperation to youth.

Full details available from the Chairman of the Council, the Very Reverend, The Dean, 118 Church Street, East Melbourne, Victoria, 2002, with whom APPLICATIONS MUST BE RECEIVED BY 31st AUGUST, 1968.

All enquiries will be treated as confidential.



# EVANGELICAL CHURCH IN HUNGARY

An interview with Bishop Zoltan Kaldy, Bishop of the Evangelical Church of Hungary.

**Questions:** At the present time the Evangelical Church of Hungary has 43,000 members. Has this number increased or diminished in the last few years?

**Bishop Kaldy:** It is true that the Lutheran Church today has 430,000 members. I must add, however, that this figure has been reached by considerable numbers of Hungarian citizens who have been registered in the Lutheran Church to be a Lutheran.

We cannot give an exact answer to the question whether the number of Lutheran church members has risen or fallen during the last few years; Hungarian citizens do not have to state on any questionnaire whether they belong to a church, and if so, which one.

From information on church baptisms, weddings and funerals, and from the amount received in collections we conclude that the number of Lutheran church members has not fallen.

## NUMBERS UP

The fact that collections are increasing annually leads us to assume that the number of members has increased.

This is all the more striking in view of the fact that we have no compulsory church taxes, only freewill offerings. Even if the number of members has fallen, it has not fallen more than in other Lutheran churches in Western Europe, where people are supposed to be more secular than in our people are.

In the past 20 years I have been happy to see that the Gospel of Jesus Christ can still thrive and maintain congregations.

**Question:** In your view, does the Socialist State present any opportunities for mission work and evangelism? What is the best way out from hiding services of worship?

**Bishop Kaldy:** In the Socialist State there are possibilities for doing mission work and evangelism. However, by these terms I understand not only that famous evangelists can preach the Word of God in great stadiums for at least ten days at a time, or that someone can organize "street missions".

Services of this kind may indeed have been good in certain places. We are opposed to all kinds of uniformity and standardization in mission work and evangelism.

In fact, every time the Word is preached (i.e. every Sunday sermon) it must be evangelistic in character.

In the Lutheran Church of Hungary the redeeming Gospel of Jesus Christ is preached every Sunday in 320 mother churches, as well as in branch churches and diocese congregations in about 600 places. That is also the form of evangelism.

In addition, we preach the Word in Bible classes which are held separately for men and women.

We also hold "evangelism days" and "evangelism weeks" in which a series of sermons is preached—not by the local pastor but by pastors from other parishes.

## EVANGELISM

These are held mainly during Advent and Paschaltide, and also during Reformation Week. They are attended by large numbers of people who have no other contact with the Church.

Lastly, I include church weddings and funerals under the term "missionary activity". Most of these people who attend are not church members, or else they have very superficial contacts with the church.

In addition, every month the Lutheran Church of Hungary has an opportunity to broadcast its service. This is also a form of missionary activity.

**Question:** Apart from religious instruction (in the schools) and Confirmation, are there any other opportunities which you are influencing young people?

**Bishop Kaldy:** We consider it

very important that the State participate in the religious instruction in State schools using religious books of the Church. This is not compulsory. However, many parents do not attend, especially in the villages.

Some 85 per cent. of the children of young parents within the classes to prepare them for Confirmation.

In addition we contact young people of various ages (children's Bible classes and Bible classes for young adults. This is a form of religious instruction we do not attempt the latter. It is a pity that some of our young people say that church work among young people in Hungary has stopped. That is not true.

Of course, we have problems in the Christian education of young people. But usually these are not greater than in West European countries.

Theologically, our church's attitude is based on Luther's doctrine of "the priesthood of all believers". It is less noticeable if many people attend at Bible classes is poor. In our Church where the membership is small, it is much more noticeable.

At any rate, the Lutheran Church of Hungary faces the same problems as the Lutheran Church in other parts of the world: how is this unusual situation to be met?

**Question:** It is said that there are many people who have ceased to attend church services. How do you deal with this?

**Bishop Kaldy:** We thank God that there is no shortage of pastors in the Lutheran Church of Hungary today, although not as many as there has ceased to exist or been dissolved.

It is explained partly by the fact that in the years before the World War II almost more pastors were trained than the church could place.

There is a large number of the pastors in the Evangelical Church in Germany were obliged to leave their country. In our army and only two of them were killed.

It is much more important reason, however, is that after the war the majority of young people in the ministry, and He is still doing so.

Today we have 30 young people who are still serving God in their own. At the New College Academy more than 30 young people are training for the ministry.

## CARE OF ACD

As to the second question, I may say that during the last five years we have given three of our German-speaking pastors to the Evangelical Church in Austria as a fringe gesture.

**Question:** Your church does some diaconia, particularly looking after old people and crippled or mentally defective children. How do you do this?

It is able to extend this kind of care in the future? Our church has 18 charitable institutions with 600 old people and crippled or mentally defective children are cared for.

These institutions are maintained by the local churches. At present we are not thinking of extending them.

It is a considerable sacrifice for our congregations to pay for the residents, as well as the 160 laymen and laywomen who care for them.

All of the Christian churches in Hungary, our little Lutheran Church included, have a large number of charitable institutions in proportion to its size.

**Question:** You say that relations between the State and the church are not good. What are the basic principles guiding the decisive role in this?

**Bishop Kaldy:** After World War II our church found itself in an entirely new social and political situation.

Before the war we carried on a so-called "Christian life"; afterwards we were compelled to work in a social order based on the principles of Marx and Lenin. In this situation we might have succumbed to many temptations.

We might have set up a sharp opposition to the government and to the new social system, or urged the young citizens Europe might have become a mere serfdom.

The Lutheran Church of Hungary avoided both pitfalls, although small groups within it did fall into them.

The State agrees that it would not "secularize" the church and Church work fully as "official" use the State.

Of course, it does not mean that there are no points of contact between them.

Members of the Lutheran Church are simultaneously citizens of the Hungarian People's Republic.

Theologically, our church's attitude towards the Government and society is based on Luther's doctrine of "the priesthood of all believers".

Members of the Lutheran Church work honestly at their jobs and also must carry out their plans of the State, which indeed serve the welfare of the whole people (cultural work, raising the level of living, etc.).

Although the relation between Church and State is regulated, it is not a free-for-all relation.

**STATE RELATIONS**  
This is due not only to the fact that the church is the church of the Hungarian people, but also to the fact that the Lutheran Church of Hungary is the church of the Gospel of Jesus Christ, whereas the official ideology is Marxism-Leninism.

**Question:** In its attitude to the State and the Government the Evangelical Church of Hungary shows loyalty and solidarity.

It is not also prepared at times to stand up for certain ideological principles and religious convictions in the State (with its socialist ideology)?

**Bishop Kaldy:** This "loyalty" is not a mere slogan, but it is to be understood in the sense that the 13th chapter of Romans

understands the attitude of the Christian to the State.

But there is one pertinent phrase, the words of the Apostle Paul: "We are subject to God and to the powers that be."

According to this, the Lutheran Church of Hungary teaches its members that they are subject to the powers that be, but the church has never identified itself with certain ideological principles and religious convictions of the State, the church work fully as "official" use the State.

## DIALOGUE

In our church we do not confuse the Gospel with any form of Marxism ideology, nor are we prepared to support Marxism-Leninism with the Gospel.

But no one can take it amiss if we welcome some of the good things that our Government has done for the people.

In this respect we are not identifying ourselves with certain ideological principles; we are simply glad at patriotic citizenship of our homeland.

We hope that no one expects us to remain in the "dark" of the "Sphinx" in a face of the work that is being done for the good of our nation.

**Questions:** In the ecumenical movement, the Lutheran Church of Hungary is in a conversation between Christians and Marxists. Do you support this dialogue in the State, and if so, what effect do you think it will have on the church in a Socialist State?

**Bishop Kaldy:** In the Christian churches there is much talk of ecumenical relations between Marxists and Christians.

Such a dialogue does not being initiated by the World Council of Churches. I welcome it, but I do not attach to its importance accorded it by many Western Christians.

At any rate, we must guard against making this appear to be the most important part of the Christian churches.

Our church does support an abstract dialogue with polemic and apologetic tendencies, nor

Ecumenical issues will be dealt with in seven papers. Mr. V. K. Brown, General Secretary of the Anglican Council of Churches, is to speak on "Structure for Ecumenical Action in Australia".

Such a dialogue does not being initiated by the World Council of Churches. I welcome it, but I do not attach to its importance accorded it by many Western Christians.

At any rate, we must guard against making this appear to be the most important part of the Christian churches.

Our church does support an abstract dialogue with polemic and apologetic tendencies, nor

Ecumenical issues will be dealt with in seven papers. Mr. V. K. Brown, General Secretary of the Anglican Council of Churches, is to speak on "Structure for Ecumenical Action in Australia".

Such a dialogue does not being initiated by the World Council of Churches. I welcome it, but I do not attach to its importance accorded it by many Western Christians.

the idea of wanting to "convert" one another. This kind of dialogue will not prove fruitful.

I consider it important that Christians and Marxists seek those areas where they can cooperate for humanistic goals in the interest of all men, in spite of their ideological differences.

Such joint work will provide opportunities for discussing questions of principle.

For churches of the Socialist countries I do not think any particular advantage would result from such a dialogue. Even when we say so or do, in fact our whole life, is a dialogue with the Marxists.

**Questions:** In Western Europe one is constantly hearing about the arrest or imprisonment of Protestant pastors in Eastern Europe.

Are any pastors of the Evangelical Church of Hungary in prison at present, or have any been forced to retire?

**Bishop Kaldy:** To-day there is not a single pastor of the Lutheran Church of Hungary in prison.

During the past ten years only one was imprisoned for a few months (in 1957) because of his action which had nothing to do with "bearing witness to the Gospel".

## NO FORCE

If a pastor were to start a political action in opposition to the State, this must not be connected with "bearing witness to Christ".

At the present time not a single pastor in our church has been forced to retire either.

This would only be done in a case where a pastor, on account of his advanced age, could no longer carry out his duties as pastor.

The above interview was given by Bishop Zoltan Kaldy, Bishop of the Evangelical Church of Hungary, to the *World Council of Churches*, Geneva.

## MAORI BIBLE CENTENARY

A certain degree of adventure surrounded the arrival of the first Bible in New Zealand, published by the British and Foreign Bible Society in New Zealand for the Maori Bible centenary now being celebrated.

Production delays and the loss of several pages of copy by the printer were followed by a last-minute change in shipping schedules, which would have meant the centenary arriving elsewhere, which would have been most over.

An appeal to the Prime Minister, a warm friend of the Bible Society, brought forth a promise of help.

Air New Zealand agreed to bring 25 tons of Scriptures from Hong Kong to Wellington without charge.

One of the editions was a digitized New Testament with Today's English Version and Maori on opposite pages, with T.E.V. illustrations.

The Bible was the Lost and Found parables (Luke, chapter 15), parables of the fig tree and modern Maori.

Illustrations were accompanied by contemporary photographs of a Maori shepherd in jeans and straw hat with a sheep in the background, a housewife searching for her coat in a wardrobe, a Maori electric cooker, and a father in Western dress with a son (who actually is a prodigal) in tattered Maori clothing.

**REFUGEES**  
The Bible Societies in Viet Nam are preparing a special Scripture selection which will include local churches are to distribute in refugee camps in the Saigon area.

There are 99 camps, with some 130,000 refugees. The illustrated leaflet contains Psalm 137 and 121 and is entitled "I will look up to the hills".

Copies are being printed in Japan and the Australian children's and youth projects are merging most of the cost.

Since camp authorities do not permit the distribution of Scripture material alone, World Vision is co-operating by providing small kits containing soap and tooth brushes, and these will be distributed along with the Scriptures.

The churches near each refugee centre are undertaking the distribution.

**B.C.C. INTERNATIONAL SECRETARY**  
ANGELICAN NEWS SERVICE  
London, July 12  
The Reverend Hugh Wilson, regional secretary of the Student Christian Movement in the south of England, has been appointed secretary of the Joint International Council of Churches and the Anglican Council of Churches in the World.

**SHELLEY'S** Famous Drinks  
ORANGE DELITE - LEMON DELITE - LEMONADE  
KOLA - OLD STYLE STONER GINGER BEER - FRUITPHONE  
For All Occasions - Phone: 51-5441 (6 lines)

the tastiest CHEESE on your table  
Allowrie  
Total CHEESE  
Processed CHeddar Cheese  
Make your first choice Allowrie. Delicious. Tasty. Everywhere.

**Biscuits**  
There is no Substitute for Quality



