

THE AUSTRALIAN

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CHURCH UNION REJECTS REUNION SCHEME ANGLICANS AND METHODISTS IN ENGLAND

ANGLICAN NEWS SERVICE

London, July 8

Following various other attacks, both from Conservative Evangelicals and Anglo-Catholics, and indeed also from Lord Fisher of Lambeth, the Church Union last week rejected the Anglican-Methodist unity scheme.

This decision was taken despite the hopes expressed by the Archbishop of Canterbury and York that the scheme would go through.

In the Church Assembly on June 24 Dr. Ramsey said Anglican-Methodist unity in England would have "a prodigious effect on the movement for Christian unity in the widest sense".

The Church Union has issued a statement rejecting the scheme as it now stands. Its members say it "does not provide such assurance of a common faith and order as would be necessary for full communion between the Church of England and the Methodist Church and for their ultimate union".

The Church Union adds that, if the scheme is rejected or delayed, this will inevitably involve a reappraisal of the situation.

Among other things, it should be pointed out that the fact that co-operation between the two Churches has hitherto been limited, and that there lies between them a wide field of common activity which can be developed without the establishment of full sacramental communion.

While recognising the complexity of the task which lay before those who sought to forge a unity which would transcend the differences of belief existing between the two Churches, the Church Union wishes to affirm "that the historic episcopate and episcopal ordination are necessary elements of the Catholic Church."

RECOMMENDATIONS

The union of episcopal and non-episcopal Churches must provide both for the assimilation of all ministerial gifts to that order, and for the assurance of its continuance as the universally acceptable order bestowed by God upon His Church.

There follow five specific recommendations in the Church Union statement.

1. That the two Churches should seek, in a spirit of humility and charity and at the deepest theological level, to resolve the differences which will remain as serious obstacles to unity.

2. That the Church of England should not proceed with the proposals for communion and union with the Methodist Church as they now stand.

3. That every effort be made to give effective expression to this recommendation at all points where the scheme is under discussion and where decisions are to be made.

4. That the bishops and priests of the Church of England should not agree to participate in the proposed service of reconciliation.

5. That the discussion of questions which are not restricted to the Anglican-Methodist conversations should be developed to include representatives of other Churches.

OBJECTIONS

The statement, with the backing of the General Council of the Church of England, now becomes the declared policy of the union at its next stage.

It recognises, however, that "some members take a more favourable view of the scheme".

More detailed grounds of objection under nine heads are then outlined in the statement.

It is pointed out that the Methodist practice of inviting to Holy Communion all who love the Lord Jesus Christ without specifically requiring baptism "cannot easily be reconciled with the teaching of the Church of England that baptism is generally necessary to salvation."

It says, further, that many Anglicans would question the validity of a Eucharist which was deliberately not used, and for this reason would be unable to communicate at a service of reconciliation or other service in which unfornated grape-juice was substituted for wine.

The preface to the Ordinal and

the ordination rites which follow are found to be generally acceptable, and whatever the outcome of the present proposals, the Church Union would welcome an Ordinal of this kind for use in the Church of England.

Against this, however, there is a note of concern about the substitution of "presbyter" for "priest" with its association, since the Reformation, with other forms of ministry, including lay ministry.

"Notwithstanding the positive statements on the ministry in the proposed Ordinal, the use of 'presbyter' might be taken

(Continued on page 12)

QUIET YEAR FOR A.C.L.

The Annual Report of the Anglican Church League for 1968 states that it has been a quiet year in which "no matters of tension arose and nearly all the elections were uncontested".

The A.C.L. is reputedly the best organised and most influential pressure group in the Anglican Church in Australia. It dominates all synodical elections in the Diocese of Sydney, and has extended its influence in recent years to the Dioceses of Melbourne and Armidale.

In years gone by, spokesmen for the A.C.L. have frequently publicly denied that the organisation in fact runs a "ticket" for elections at synods.

The year's Annual Report, however, states that "The more important election of candidates sponsored by the League were Standing Committee, Canon A. H. Funnell, the Reverend J. R. Reid; Mr. B. R. Davies and Mr. Reid were elected to the Synod."

The Report also claims that candidates were successfully nominated in the Sydney diocesan Property Trust and the New Housing Area Committee.

The Report says that "The modest but liberalising approach abroad has found expression in Australia with the agonistic clerics of Melbourne, and further highlights the different reactions to discipline and doctrine in the Church."

WORLD ASSEMBLIES

On the Lambeth Conference and the W.C.C. Assembly at Uppsala, the Report says "Whether they will have any more impact on the life of the Diocese than previously remains to be seen."

"The effect is long-term and subtle rather than immediate and direct. The members of the evangelicals ignore them and those who are concerned do not agree voice, on the pronouncements they will make and the issues which they are concerned with."

The reaction of the Report headed "The Evangelical and To-day's World" says particular attention was given to the world over,



—Brisbane "Courier Mail" picture
Torres Strait Islanders and other parishioners of St. Michael and All Angels', New Farm, Brisbane, celebrate the Coming of the Light Festival on July 1.

COMING OF THE LIGHT

ISLAND FESTIVAL IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, July 8
This year the Feast of the Coming of the Light was celebrated here by a group of Torres Strait Islanders, many of whom live in the G.F.S. Hostel at New Farm.

On July 1, 1871, Christianity first came to the peoples of the Torres Strait Islands.

It was on this day that missionaries sent by the London Missionary Society landed on Darvelly Island.

The Christian Mission for the Islands was taken over by the Church of England in 1915.

July 1 is kept with great reverence on the Islands with a celebration of the Holy Communion followed by feasting and dancing.

The Brisbane celebration was held in St. Michael and All Angels', New Farm.

The celebrant of the Eucharist, in honour of Christ the King, was the Coadjutor Bishop of Brisbane, the Right Reverend W. J. Hudson, a former Bishop of Ceylon.

Bishop Hudson was assisted by the Reverend Bojo Pilot who is himself a Torres Strait Islander.

The Islanders themselves provided some of the music for the service.

The Bishop in his address traced the development of the Island people since the coming of Christianity and told the Islanders present (many of whom are trained teachers) of their responsibilities to their own people.

The service was followed by a party in the G.F.S. House.

Here the Islanders and St. Michael's parishioners shared in a feast which included Island dishes which had been cooked for the occasion by the matron of the house.

Later the church was erected by the Islanders to a special of Island songs.

UPPSALA DEMONSTRATION BECOMES A "NON-EVENT"

FROM A CORRESPONDENT

Uppsala, July 5

The opening proceedings of the W.C.C. Fourth Assembly here yesterday were mildly enlivened by a "mini-demonstration" by two students.

The two students, M. Buss, a Swiss who is studying for a higher degree at Cambridge, and M. Monom, from the University of Strasbourg, are both members of the French Reformed Church.

Their demonstration was against the "antiquated medievalism" of the robes worn by delegates at the opening service in the Uppsala cathedral.

They said that the colourful robes, which included doctoral gowns and hoods of every conceivable hue, and the sombre garb of the Orthodox, were "numbness" that was "out of keeping with the theme of the Assembly: 'Behold, I make all things new'."

Mr. Buss climbed to the top of a tall ladder on which TV cameras of the Swedish Television Corporation were installed, and M. Monom, managed to scale a lamp post outside the cathedral.

At the procession started, led by the Archbishop of Canterbury and the Greek Orthodox Archbishop Iakovos, M. Buss shouted: "We are here to protest..." and the rest of his words could not be heard by the crowd of spectators.

M. Monom, from his lamp post, invited the crowd to gather around to hear the "real" meaning of the theme, "Behold, I make all things new."

When no response—the procession was much more interesting—he slid down the lamp post and joined the watchers.

The phlegmatic Swedish Police, after a quick discussion with the TV men, climbed up and pulled M. Buss from the ladder, where his presence interfered with the filming of the procession.

Neither student was charged. A press conference which he called later to explain their action was a notable "non-event" of the opening day, since no one attended it.

The Bishops of Tasmania, Bathurst and North Queensland on the "Australia" bound for Lambeth.

THE GENEALOGY OF CHRIST . . . 23

HE BRITISH ISRAELI FEEL

BY MICHAEL J. LAURANCE

DRIVER thinks the entrance to the fortress of Jebus lay through the water; but Joseph brought water to the garrison from the Virgin's Spring on the east of Ophel, but Joseph considers there was a number of different entrances and this is the one that had to be crossed before an entrance could be effected.

In his book, "The Flying Carpet", Richard Halliburton says that when he was in Jerusalem as American who was living in the Holy City, a certain Dr. Spafford, told him the Jebusites had thought themselves invincible because many years before they had driven an inclined and irregular shaft one hundred feet through solid rock from the summit of the ridge on which the city was built to the permanent spring which lay below.

One night, Joab who was resting near the outlet to the Virgin's Spring, thought he heard tinkling of copper buckets against the rocky cavity in which the water flowed.

He walked into the grotto and when he was certain his surmise was correct, undressed and went above the level of the water, he crawled along a dark passage and found a wanted pool which was dimly lit by oil lamps above.

He saw the bucket shaft and assisted by knobs and crevices succeeded in climbing to a point five times his own height.

There he found steps and another passage leading upward which he knew would take him into the heart of the citadel.

Quietly retracing his way he had come, Joab sought David and asked for a small company.

of men to go with him to capture the city.

"Except for the guards, all slept in the citadel and they were so surprised at the sight of the Jews and their men, they were easily silenced and the gates of the city were opened and the Jews entered as they wished outside.

As a victor, David inflicted the usual penalty upon a conquered people, driving out the inhabitants, then bringing rebuilt the city, making the citadel an integral part of it, surrounded it with walls and made it his capital, calling it Zion or the City of David and appointed Joab to have charge of its walls.

Once firmly established in Jerusalem, David became a King on the same scale as other Oriental sovereigns in Egypt and Persia and saw to it that there was no discrimination and that the Court and the Army were properly organized.

He very strict in his observance of the Law and the worship of his God, and was very strict in his observance of the Law and the worship of his God, and was very strict in his observance of the Law and the worship of his God.

An interesting footnote in Josephus says that the city of David was called Selym or Selen, but that after Abraham had been called Selym or Selen, which means the Lord will see or provide, he changed the name to Jerusalem.

(This was after God had promised Abraham for sacrifice instead of Isaac.)

"Jeh", the writer goes on, "with a little alteration prefixed to the old name of 'Salon', 'Peace' will be Jerusalem; and since that expression, 'God will be with us' is a very common Hebrew name for a town or city, it is there said to have been proverbial till the days of Moses, this seems . . . the most probable derivation of that name, which will then denote that 'Lamb of God' which was to take away the sin of the world."

Having made Jerusalem his stronghold and the capital of Israel, King David showed his great organizing ability in the order, giving David would be appointed. (We see that some organizing ability in Our Lord.)

It is thought to have been during his reign that the first records were made. He was great and great and God was with him to prosper him so that he did.

Hiram (for his father Abiathar) King of Tyre in the land of the Phoenicians, conceived it would be profitable to form an alliance with so mighty a prince and sent Phoenician builders and craftsmen from Tyre to Jerusalem with cedar wood to build a house for the King of Israel.

When the Philistines heard that David was King of Israel and that he had made with him a friendship and to cement the alliance he had made with Hiram, they were angry and sought to defeat him that would lose their hold over central Palestine, they sent an army to Jerusalem with and having seized the valley of the Jezreel, they laid siege to the Valley of Keplaham, a few

miles south-west of Jerusalem, proceeded to pitch their tents.

David, learning that the Philistines had pitched their camp along within sight of his stronghold, he did not wait for the Philistines to make their move, but he never undertook any task without first consulting God as to His Will in the matter so grateful was he to God for having raised him from the obscure position of the youngest son and shepherd of his father's flock, to so honoured a position as that of King over Israel.

The High Priest returned the answer that David would win a great victory over the Philistines and gain their territory, so David set out against them with his army and having defeated them, put them to flight, and destroyed the idols they had left behind in the camp.

The Philistines, however, would not succumb so easily, and again came up against David and this time with an army three times as large as before.

Once more they chose the valley of the Glinas for their camping ground and again David had the High Priest seek God's Will in the matter.

This time the High Priest received the answer that David was to keep his army alert and ready for any emergency, called 'The Groves of Weepers.'

They were to remain silent and guard their camp, and when wind blow from the tops of the Glinas, they were to attack the Philistines quickly and

to gain the victory which was already prepared for them.

Several ranks of Philistines, surprised by the sudden assault, turned and fled.

David pursued and chased back to Gaza, the limit of their country, then he moved to the abandoned camp, David removed the great stones he contained, but the idol, as on the former occasion, he destroyed.

This decisive victory against the Philistines was very important for it resulted in David making Jerusalem the spiritual and cultural centre of the Hebrew nation as well as its political capital and this he did by bringing the Ark of the Covenant from Kirjathsepher where it had been for the past twenty years.

The martyrdom of St Peter is believed to have taken place in the Vatican cities during Nero's reign, probably in the year 65.

T. E. V. BIBLE BEING WIDELY USED

BY THE REVEREND R. A. HICKIN

THE commercial traveller drove into a large service station in the Transval (South Africa), the

man was also patronized, and while the attendants were busy he strolled into the manager's office.

"Hello, John. How's business?"

Selling plenty of petrol? By the way, you've been here for you to read; it's a paperback, won't take you very long to get through. As he spoke he thrust it into John's hands.

The traveller returned to his car, to the next customer, and the paperback lay on a desk surrounded by a number of polish, re-view mirrors and other gadgets.

Later that evening John took the book out of his pocket. It had a cover made up of modern newspaper materials.

In bold red letters stood the words "God's New Modern Man". Almost at once he was gripped by the simplicity of its story. Its line-drawing and graphics.

To his surprise he found that it was "Today's English Version of the New Testament", a book he seldom, if ever, read that this was different!

It was written in everyday English, which he could easily grasp. He read on and was soon transfixed.

In the small hours of the morning he was reading Romans 5, and suddenly he found himself reading the story of God's offer of forgiveness and

When the working day began he was at his post. He should have been at his post. There was now a new direction in his life.

He gathered his staff and set attendants to work, and showed them the book. "This is the greatest book in the world," was his testimony.

FOR THE BLIND

The Book that made faith his own personal possession was T. E. V. (Today's English Version) a book that is now sweeping the world.

The general secretary of the Bible Society in Japan is planning to record the T. E. V. by tape to assist the blind.

The entire New Testament will go on tape. This is a unique phenomenon which is being distributed widely in Japan, and it is expected that many Japanese will be able to hear the word of their New Testament, and thus improve their spiritual lives.

At a conference aimed at asking questions that experts did not know also to see a group at each of the major hospitals, to work as a seminar and in no time at all to see the word of their New Testament, and thus improve their spiritual lives.

In Korea the latest translation of the Korean New Testament has been favourably received, but the need for some-

S. PETER'S TOMB

ANGLICAN NEWS SERVICE

Rome July 11

The Pope on June 26 declared that he was the detailed study by Vatican experts had confirmed his theory.

Traces of the crypt bones found under the basilica of St Peter are those of the Apostle.

The Pope referred to the study in his address on June 27 in 1950 soon after the bones were found. The crypt bones found under the basilica of St Peter are those of the Apostle.

In February, 1965, the Vatican announced that Professor Margherita Guarducci, who held the chair of Greek Epigraphy and Antiquities at Rome University, had published a book arguing that the bones were those of St Peter.

But the Vatican had reserved a final opinion pending the outcome of studies by both Vatican and lay authorities.

The martyrdom of St Peter is believed to have taken place in the Vatican cities during Nero's reign, probably in the year 65.

It is becoming ever more "popular" has become clear.

The general reading public requires a style that is modern with a truly dynamic translation. King James' Bible is now to be published as a diglot with the T. E. V. English text

This will be used by next book for learning English as well as for Bible study.

T. E. V. is wide use in the Philippines, as well as other countries where English is spoken throughout the English-speaking world, and in several countries of Europe.

In parallel volume, the Spanish New Testament "Version para el Mundo" is published by women Christ through Latin America. It has been published in follow-up work after evangelistic crusades.

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An Evangelism-in-Depth Crusade is now publishing about a million copies of a special selection which will be highlighted in the T. E. V. Testament.

In Uruguay the Spanish "T. E. V." is being received enthusiastically by Roman Catholics as well as evangelists.

Miss Annie Vallotton, the artist who illustrated T. E. V. was recently featured over a television network in the United States, telling the story of T. E. V. in the country in which almost incredible sales records have

In addition to the English and Spanish Testaments, there will be a number of publications in other leading languages of the world.

Meanwhile the texts are also used in selections that are being widely distributed by an evangelistic purpose.

Certainly no Scripture has ever made such an impact in such a short time.

Even now, it is only eighteen months since the publication of T. E. V. was published, followed by a number of other publications. It is estimated that supplies are exhausted.

At a cost of a million Testaments and Gospels have been sold in Australia alone.

T. E. V. is a unique phenomenon which is being discovered as dedicated people are reading the word of their New Testament, and thus improve their spiritual lives.

But one thing stands out undeniably: the public — of any country — who read it — is not blasé about the Bible!

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AN Inter-Orthodox Preparatory Council TO PLAN GREAT COUNCIL

GENEVA, JULY 5

The meeting in Chambéry was also attended by representatives of the Orthodox participation in the work of the World Council of Churches.

The participants encouraged the contacts and expressions of brotherly love and mutual respect towards the autocephalous Churches. But by joint effort for all 14 Churches of the Roman Church was proposed.

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that the "greater and more complete" which bodies not belonging to the Federation should also be included.

The conference expressed "the general consciousness of the Orthodox Church that it constitutes an organic member of the World Council of Churches, and the firm resolution that through all the means at its disposal, theological and otherwise, it contribute to the furtherance and success of the whole work of the Council."

"Appropriate measures should be taken to do this, and both by the Orthodox churches and the Church of the Holy Spirit, participants solved.

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The chairman of the Inter-Orthodox Council, His Eminence Metropolitan Meliton of Chalcidone, head of the delegation from the Ecumenical Patriarchate.

The general secretary was the Episcopos Metropolitan Chrysostomos of Myra, also of the Patriarchate.

The churches represented were those of Alexandria, Antioch, Jerusalem, Russia, Serbia, Rumania, Bulgaria, Cyprus, and the Holy Spirit.

The Church of Georgia (U.S.S.R.) and the Church of Czechoslovakia were unable to send delegates.

BISHOP EXPOUNDS HEART PANEL SCHEME

ANGLICAN NEWS SERVICE

London, July 5

The Bishop of Durham, Dr. Ian Ramsey, called on June 27 for the establishment of a national group to consider and advise on the problems of heart transplant surgery.

He said he was hopeful that the group would be set up by August, and that being there might be a pause in such surgery.

Dr Ramsey, who has not yet accepted a Press conference at Church House, said it was his hope that there was only a hope and the decision for such surgery must be made by the surgeons.

He believed, however, that the group would be set up by August, and that being there might be a pause in such surgery.

Among them should be surgeons, pharmacologists, a moral

philosopher, a person of wider theological outlook, someone from the social services, and perhaps a balanced scientist, lay people such as engineers who would be able to ask questions that experts did not know.

He had also to see a group at each of the major hospitals, to work as a seminar and in no time at all to see the word of their New Testament, and thus improve their spiritual lives.

At a conference aimed at asking questions that experts did not know also to see a group at each of the major hospitals, to work as a seminar and in no time at all to see the word of their New Testament, and thus improve their spiritual lives.

In Korea the latest translation of the Korean New Testament has been favourably received, but the need for some-

deaths for research after death.

FOUR PROPOSALS SUBMITTED FROM SOUTH AMERICA

The conference of Anglican Bishops in South America has written to every Archbishop and Bishop in the Anglican Communion asking for their support at the Lambeth Conference for four proposals which they want implemented in Latin America.

At the request of the Liaison Officer for this conference, the Reverend Charles A. Moore, we print below the text of this letter:

Dear Brethren:

Ten years ago the Lambeth Conference celebrated a fifty year tradition of disapproval of missionary work in Latin America with the following declaration: "... so far as the Anglican Communion is concerned, South America is the neglected continent" while it is equally a continent of increasing importance in the world today...

"South America offers a challenge and opportunity to the Anglican Communion as a great field for evangelistic work. There is no reason why it should not strengthen and extend its work in the continent. There is every reason why it should assume larger responsibilities there."

The Lambeth Conference 1958, P.2-1.

At the time that it was made, this evolutionary declaration was extremely encouraging to those who had responsibility in this area of the world.

However, in spite of two high level consultations and the consecration of several new bishops, we have not led to significantly increased activity or support.

Doubts about the vocation of the Anglican Communion to serve in Latin America that we have recently been expressed again by an influential voice.

The six bishops who are the focus of this letter met in Asuncion, Paraguay, on September 7, 1967.

We found ourselves sufficiently troubled by this continuing anxiety about the Church in Latin America to decide to put a statement in your hands before we meet for Lambeth 1968.

Now it is our hope that on this occasion you will take unequivocal action to guide us in our work and to encourage those upon whom we must count for support.

1. Christian Vocation in Latin America.

The question of Anglican witness has to be set within the context of what the Lord asks of His people at all times and in all places.

In the light of the Gospel, there is no "special Anglican vocation" that can be compared to the command to go into all the world.

It is not necessary to prove the Anglican communion superior in any way to any other branch of the Church in order to justify a missionary strategy.

NEGLECTED

Nor on the other hand is there an inherent, permanent Anglican inferiority or incapacity with respect to this particular area of the world.

For years we were told that we had no place in Latin America because it was all Roman Catholic.

Now some are saying that only the Pentecostals have a vocation here. We do not agree.

The Anglican Communion is as truly called by the Gospel to mission in Latin America as in any other part of the world, and as truly called as in any other branch of the universal Church. The work of mission is set not only by the Gospel command but also by the constraints of the situation. Bishop Wickham has written this criticism:

"... the Church thinks and plans within the context of the world instead of setting the mission and her obedience within in the given context of society and the world at large. (J. E. R. Wickham, "Church and People in the Industrial City", Lutten-woor 1957, p. 214.)

In the "context of society and the world at large Latin America cannot and must not be neglected."

We cannot here attempt to demonstrate in detail the chal-

lenges represented by this area. We do remind you that it is one of the major geographical and cultural divisions of the world, a vast, rapidly growing in numbers of them all.

While it has much in common with other areas of the so-called "third world", it presents many unique features, especially due to the major historical role played by Christianity from the beginning.

We believe that the Anglican Communion, which considers itself world wide, and which possesses considerable human and material resources for mission, must respond to God's call and the world's need, and do its full share in Latin America. It has much to give and far more to receive by doing.

2. The Future of the Anglican Communion in Latin America.

The question "what then do we propose to do?" deserves an answer. The four points which follow are not meant to be full answers, but rather merely indicate in the briefest possible way some guidelines to priorities. The Anglican Communion:

(a) Proposes to establish an indigenous church in each nation of Latin America.

Each one of these nations is different and self-conscious in its constitution, some elements of the Anglican tradition may be useful and relevant; in another, they may be irrelevant.

Therefore, it is essential to re-examine the Holy Scriptures concerning inherited forms of doctrine, discipline, and worship, and not to be prisoners of the traditional tradition strange to this area.

Due to the great cultural variety in the region, there must be a large measure of local autonomy within a positive and supporting regional association.

NEW COPTIC ORTHODOX CATHEDRAL IN CAIRO

ANGLICAN NEWS SERVICE

London, July 5

Emperor Haile Selassie of Ethiopia and President Nasser of the United Arab Republic on June 25 attended the dedication of the new Coptic Orthodox cathedral of St. Mark in Cairo.

Church dignitaries from east and west gathered in a marquee erected in the forecourt of the cathedral where 2,000 Coptic Christians and a large number of Muslims had assembled since early in the morning.

Patriarch Cyril, head of the Coptic Orthodox Church of Egypt, and all the bishops expressed deep gratitude to "our beloved Emperor Haile Selassie" who had returned the relics of St. Mark the Evangelist to Egypt to be entombed in a crypt under the high altar of the cathedral.

Addressing prelates of many churches Patriarch Cyril called for a close co-operation between Christians.

Cardinal Dulac, the Archbishop of Algier, representing the Pope, said there was but one God for all men.

For all Christians and Muslims that should provide opportunities for a fruitful dialogue between them.

RELICS RETURNED

The Reverend Patriarch Alexie, general secretary of the World Council of Churches, said from the West Bank of the Jordan in an occasion when he was the first to receive the relics of St. Mark the Evangelist to an ancient eastern Church.

Bishop Anthony of Minsk, representing Patriarch Alexie of Moscow, said the patriarchate had received the relics with a golden altar cover and presented the Egyptian Theological College with a laboratory.

(b) Proposes to give priority to urban evangelism.

The prospect of urban dwellers in relation to the whole population is rising extremely rapidly.

More and more the decisive developments in these societies are those connected with the major metropolitan concentrations.

All the churches face the same tremendous challenge of secularisation and rapid social change. In many cases our own people, who were reached in rural areas, have now gone to the cities.

It is in the cities that we can best recruit future leadership, and where congregations have been formed that are able to strengthen the church in a wider area.

(c) Proposes involvement in higher education.

Such involvement means imaginative theological education for leadership in the Church, and also the search for the means to reach in the wide range of all peoples of Latin America for better and more equitable educational opportunities.

Our resources should be used to offer equal opportunities to both clergymen and laymen, without restricting them to Anglicans.

At the present time, various experiments in divine witness at the universities are being made. More of such experiments should be made, in co-operation with other Christians, especially those who are themselves teachers or students.

(d) Proposes to witness to the alienated.

The Ecumenical Movement is a very vital instrument in the Latin American scene.

The Roman Catholic Church, with an Iberian heritage, was closed and intransigent until very recently.

Traditional Protestant denominations tend to aggressive fundam-

entalism. Pentecostalism is a powerful force fragmented into dozens of churches.

The vocation here is not so much to the promotion of ecumenism as such but to the living of the ecumenical attitude in relation to others and to the promotion of fellowship and dialogue wherever possible.

The fact that it is very difficult to do this in Latin America only proves that this is a valuable and necessary ministry.

Brethren, although the Lambeth agenda does not refer to any specific geographical areas, we yet ask your concern in discussing and clarifying the central questions of Anglican commitment to Latin America during the time together, so that we may come away with a united programme of mission in this continent.

We claim your help, because available to you are the human and material resources that can multiply our effectiveness as His servants and as brothers.

We bid your prayers for all the clergy and people, and for all the peoples and nations from which they are drawn.

Let us together make Lambeth 1968 a real turning point for the Latin Americas.

EGMONT M. KRISCHE, Presiding Bishop of the Episcopal Church of Brazil.

PLINIO L. SIMOES, Bishop of Southwestern Brazil.

EDMUND K. SHERRILL, Bishop of Central Brazil.

CYRIL TUCKER, Bishop in Anglican and Eastern South America.

KENNETH W. HOWELL, Bishop of the American Diocese in Chile, Bolivia, and Peru.

DAVID B. REED, Bishop of Colombia.

THE PROBLEMS OF SUFFERING

ANGELICAN NEWS SERVICE London, July 5

A three-day residential course on "The problem of suffering and of man's inhumanity to man" is one of the features of the summer programme of Moor Park College, Farnham, Surrey, the adult education centre, which is mainly dependent on voluntary contributions.

This course will be held from July 5 to 7 and the lecturer will be Professor John Hick, the H. G. Wood Professor of Theology in the University of Birmingham, and author of a recent book entitled "Evil and the God of Love".

A rather interesting course, to be held from July 12 to 28, deals with the problems of "Praying and the Christian". The Rev. Fr. Willard will seek to diagnose the real situation of the Christian's view in the contemporary situation.

ARCHBISHOP TO LEAD AT SINGAPORE CONGRESS

FROM A CORRESPONDENT

The Archbishop of Sydney, the Most Reverend M. L. Loane, and the Reverend Philip Teng of the Christian and Missionary Church Union in Hong Kong will lead the Bible Studies during the Asia-South Pacific Congress on Evangelism in Singapore from November 5 to 13.

The congress will bring together 1,000 church leaders from 24 countries.

The Reverend K. David Mack, associate director, said the two leading theologians-experts were the unanimous choice of the Congress Programme Committee.

He said Archbishop Loane, considered one of Australia's pre-eminent Bible teachers, would lead the first two of the seven Bible expositions and Mr. Teng was third-generation Christian

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Signature: _____

THE THIRD WEDNESDAY

By A CORRESPONDENT

IT'S an average week-day experience for those who commute to the city in their cars on board the City Council bus.

A delay occurs on four corners feed vehicles into the stream of traffic and a fifth suburban street adds its quota to traffic movement.

But what makes the third Wednesday different from some people in this Brisbane suburb?

From early morning preparations have been made by those buildings standing at the intersection of a really busy point of suburban life.

It all began the previous Friday with one voluntary woman worker sat at the S. Stephen's Church office, Coorparoo, planning and rans a long list of people.

A cheery greeting and a reminder that the Church cares for people shut inside their homes day after day.

An enquiry about how the person is keeping and whether they would like a car to call on Wednesday morning, because it's the third Wednesday in the month.

These people know that in the Parish Church there will be a celebration of Holy Communion at 10.30 that morning with food and entertainment presented by talented parishioners and friends.

WHEEL CHAIR

One person has given a wheel chair, which provides a valuable aid to anyone who is incapacitated. People needing it can be visited by two church and health workers moving into the hall.

A team of ladies provides transport and refreshments and members look after their own-ers' cars at the service and social here.

Those who are unable to walk use the Communion rack in the church and in the parsonage. The Rev. Dr. Keith Cole of Ridley College and staff moving through the church for this purpose.

CONSECRATION IN BIRMINGHAM

ANGLICAN NEWS SERVICE

London, July 5.—Canon J. P. Burrough, who has been the Bishop of Birmingham's chaplain overseas people, has been consecrated Bishop of Malabaria, Rhodesia, by the Bishop of Central Africa, the Most Reverend Oliver Green-Wilkinson, in St. Philip's Cathedral, Birmingham, on June 30.

The assisting bishops included four from Central Africa. The Roman Catholic Archbishop of Birmingham was present in the clergy stalls.

AUSTRALIAN PRINCIPAL OF RHODESIAN COLLEGE

A.C.C. SERVICE

The United College of Education, Bulawayo, Rhodesia, has opened in temporary premises with Mr. W. G. McD Partridge of Adelaide as its first Principal.

Mr. Partridge was formerly Principal of the Hope Foundation Institution.

Mr. Partridge went to Rhodesia from Australia in 1946 under the auspices of the Congregational Council for World Missions.

He has been responsible for significant developments in African education.

CHURCH SUPPORT

The United College has come into being through the co-operation of churches in Rhodesia, the Rhodesian Government and churches around the world.

A building programme to the value of \$1,900,000 will begin shortly. Of this amount \$1,300,000 have been contributed by churches overseas.

The Anglican, Roman Catholic, Lutheran, Methodist and Congregational churches in Rhos-

Friendships are forged and extra services supplied by the drivers who come to the aid of or inform for a drive or helping with shopping needs.

The third Wednesday in Coorparoo is a Red Letter Day for members of the community which appreciates such Christian fellowship.

Those who increase in numbers has proved how valuable is such a service. The church is not anyone in the parish who is not liked and needs such assistance is invited to ring the rector or Church Office (telephone 97-1264).

CONTACT KEPT

The attendances vary between 80 to 100 throughout the year. Regular monthly contact is maintained and a note made of those unable to attend because of sickness. Those who are then visited at home for their Holy Communion.

A Church which cares is ready to share in this vital spiritual service. Those who wish to demonstrate the fellowship of service.

ROPER RIVER CHANGE

The Western Branch of the Northern Territory Administration has taken over the Church Missionary Society station at Roper River as a base.

It has done this at the request of the North Australian Railway Commission, and is interested in the care of the Diocese. The chaplain is remaining in minister to the Aboriginal community.

The two C.M.S. nursing sisters are remaining for the time being. The first C.M.S. missionaries arrived at Roper River from Melbourne on August 29, 1968.

They will also assist, according to the Rev. Dr. Keith Cole of Ridley College and staff moving through the church for this purpose.

NEW EDITOR FOR THE "CHURCH TIMES"

ANGLICAN NEWS SERVICE

London, July 5.—Mr. Bernard Palmer, Managing Director and Editor-in-Chief of the "Church Times", has been appointed Editor in succession to the Reverend R. L. Roberts who will resign after eight years as Editor on September 1.

Mr. Roberts will continue to be editorial consultant, it was announced at the end of June by the Board of G. J. Paymer & Co. Ltd., London.

Mr. Palmer is a great-grandson of the founder of the "Church Times".

He is supporting the college as well as the Churches of Christ and the Anglican Church. The college is at present training 150 teachers for African education.

Next year an additional 150 students will be admitted. The Australians will join the staff and Mrs. Donald Gobbert, who is also of South Australia, will be supported as fraternal workers by the Diocesan Council of Churches of the Board of Governors of the United College in seeking help from persons interested in the advancement of African education.

Revolving Loan Fund to assist in meeting fees. Donations for this purpose may be forwarded through State offices of Inter-Church Aid.

OBITUARY

THE REVEREND T. A. CLOUDSDALE

We record with regret the death in Hobart on July 4 of the Reverend Thomas Alfred Cloudsdale, Rector of Clarence, on the morning of Wednesday in Coorparoo is a Red Letter Day for members of the community which appreciates such Christian fellowship.

He was the eldest son of the late Rev. and Mrs. Alfred Cloudsdale and Mrs. Cloudsdale, and was married to his wife, Mrs. Ellen Bell Cloudsdale, and four children, Ann, Peter, Stephen and Mark.

He had been at Belterrie, the centre of the Clarence parish since 1952 when he served a suburban community that is now divided into three parishes: Clarence, Lindisfarne and Howrah.

Mr. Cloudsdale was born at Ballarat and came to Tasmania with his family as a boy. He was educated at the period for the ministry, and was ordained in Tasmania. He entered Christ College in 1940 and was made a deacon in 1940 and a priest in 1941. He served in the Diocese of Tasmania.

He served at Burnie, New Town, Smithton, Wynyard and Clarence parishes.

At the time of his death Mr. Cloudsdale was chairman of the Tasmanian Branch of the Australian Board of Missions, rural and urban, and the South East Diocese, Hobart port chaplain.

He had been port chaplain since 1955, and rural dean since 1959. He was also an member of the Diocese of Tasmania.

Mr. Cloudsdale was always very interested in the care of the Diocese. He was always very interested in the care of the Diocese. He was always very interested in the care of the Diocese.

Three funeral services for Mr. Cloudsdale will also receive testimony for the widespread esteem which he had held, and the regret in his untimely death.

At 9 a.m. Requiem at his parish church of St. Mark's, Belterrie, at 10.30 a.m. at St. Mark's, Belterrie, and at 11.15 a.m. at St. Mark's, Belterrie. The service will be conducted by the Rev. Dr. K. G. Miller, chaplain to the Mission to Seamen in Hobart, and the Reverend R. W. Langlois, of St. Mark's, assisted. There were about 350 communicants.

People from all walks of life and from many parts of the State took part in a service at St. David's Cathedral in Hobart at 11.15 a.m. the same day.

The Dean of Hobart, the Very Reverend E. M. Webber, conducted the service. The Rev. Dr. Charles Arthur Jarman, who was assisted by the Reverend L. J. Grimmett, the Rev. Dr. Charles Arthur Jarman, who was assisted by the Reverend L. J. Grimmett, the Rev. Dr. Charles Arthur Jarman, who was assisted by the Reverend L. J. Grimmett.

Dr. Jarman was well known as a Church organist in many dioceses of Australia as well as overseas.

Until his retirement on Palm Sunday this year he was organist at St. Luke's Day Church of Sydney, for four years.

AD FOR FLOOD VICTIMS

The Australian Council of Churches Division of Inter-Church Aid has today sent \$3,000 to aid victims of recent heavy flooding in Assam.

The Christian Agency for Social Action in New Delhi had been asked to provide relief in Assam affected over two hundred thousand people.

"Large scale relief operations undertaken involving North East India Christian Church and other agencies."

"Please arrange remittance priority initiative for emergency." The World Council of Churches Division of Inter-Church Aid, Refugees and World Service has received a grant for an initial \$15,300,000.

The Australian Council has made a contribution towards that amount.

Dozens of cars joined the congestion at the crematorium where the service was taken by the Administrator and Archdeacons Costello and Jerrim.

Naval personnel formed a guard of honour in tribute to Mr. Cloudsdale's work at Port Darwin.

The attendance at the cemetery was one of the largest seen for some time.

DEACONESS B. M. WESTON

We record with regret the death of Deaconess Bertha Weston, who was many years a C.M.S. missionary in India and Pakistan.

Deaconess Bertha qualified for Th.A., and was ordained deaconess by the Archbishop of Melbourne in 1927. For a period she was with the Mission of S. James and S. John, and on the staff of St. Stephen's, Richmond, then spent some years in India.

In 1943, she returned to Melbourne for a period for the Principal of Deaconess House, then situated in Fitzroy, but Deaconess Weston found her mission field once again.

Deaconess Weston found herself on the Pakistan side of the new frontiers, and in the midst of a refugee problem that could only be solved by the aid of the Government.

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In 1966, Deaconess Bertha Weston, who was many years a C.M.S. missionary in India and Pakistan, returned to Melbourne; but after a short period of rest, she took up residence in Beulah, and was a prominent member of the St. George's, Bentleigh. A gifted and inspiring speaker, she was in many ways a blessing to the meetings and groups, and made many contacts with a wide circle in this way.

Although her health had not been good, she continued to make a good recovery, until overtaken by illness again about a month ago.

The funeral service at St. George's, Bentleigh on Wednesday, July 3 was attended by a large number of B.M.s. from all over as well as members of the Order of Deaconesses, and students. It was conducted by the Vicar of St. George's, and Bishop Arnot, with the aid of Deaconesses, took the prayers. The address was given by the Reverend P. Taylor, of Romedale, who had been on missionary service in Pakistan in the Diocese of Beulah.

DR C. A. JARMAN

We record with regret the death on June 5 at Hammondville, N.S.W. of Dr. Charles Arthur Jarman. He was 86.

Dr. Jarman was well known as a Church organist in many dioceses of Australia as well as overseas.

Until his retirement on Palm Sunday this year he was organist at St. Luke's Day Church of Sydney, for four years.

NEW ENGLAND GIRLS' SCHOOL ARMDALE, N.S.W. 2350

SCHOLARSHIP EXAMINATION

Three Entrance Scholarships for Boarders, valued at \$300 per annum are offered by the School for 1969.

These Scholarships are open to girls under 13 years of age on January 1, 1969.

The examination will be held at the school or at any approved centre on Saturday, September 28 at 8.45 a.m. Entries must be returned by Friday, July 26, 1968.

Full particulars may be had on application to the Headmistress.

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We asked our designer, Charles Furey, to tackle a difficult people-seating problem. A high-fashion stacking chair at a price to please budget-conscious quantity buyers. How did he solve it? With designer's ingenuity—and polypropylene, one of the strongest and most flexible plastics yet invented. We call this new chair The Furey. Polypropylene seat and a sturdy metal frame.

It's so light you can pick it up with two fingers, so strong you can't break it with two feet. Perfect for all installations where highly fashionable appearance, comfort, durability and low-cost are all important.

Don't buy anything else until you've seen it. Phone or write Harry Sebel, Chair man, for the full facts.



sebel THE PEOPLE SEATING PEOPLE

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The Australian Council has made a contribution towards that amount.

"AS RESOLVED..."

By the Reverend Ken Jago, Director of G.B.R.E.

EVERY parish priest understands that by his ordination he is committed to provide a teaching ministry within the congregation.

Most clergy also understand that ministry for adults and children and youth do not fulfil this mission. They try to provide other opportunities for teaching through Sunday schools, Religious Education in schools, youth groups and various kinds of adult groups, utilizing laypeople to assist with these ventures whenever possible.

Establishing and maintaining such an educational programme is often one of the most difficult and frustrating aspects of parish life.

Today there is a growing dissatisfaction with our educational efforts, and numbers of clergy and laity are asking searching questions about the effectiveness of some of our present attempts.

Take the Sunday school as an illustration. The words of inscription in Holy Baptism, "We receive this child... force us to ask the blunt question, "Do we really receive this child as a member in an educational point of view?" Parish says "NO," because when that child is ready for Sunday school it provides a "slot" which:

- (a) the rooms are bare and uninviting;
- (b) the teachers range in age from thirteen years, and "teach" with eyes on the marks rather than the other on the clock;
- (c) the pupils are crowded together and passively wait for the teacher talks;
- (d) there is a great sense of relief when the bell rings and all can go home.

Such an adult congregation seldom sees the children in church, but the pupils get encouragement to be a Christian means to be "happy," i.e. amoralistic.

At twelve years of age, many of the children say, "That's religion, it's boring."

On the other hand, Parish B says, "The children are attracted to the various classes for children in which:

- (a) the pupils are attractive and welcoming;
- (b) the teachers are adults, and teach with both eyes on the children and with a clearly understood purpose in mind;
- (c) the pupils have opportunity to share in the learning and are not expected to be childish or miniature adults;
- (d) the pupils and teachers enjoy being with each other and arrange other activities outside the classroom;
- (e) the children worship regularly for a short period with the adult congregation who make them feel welcome;
- (f) the children get the message that a Christian is the most entrust their lives to Jesus Christ in the fellowship of His Church, the Gospel;
- (g) at twelve years of age many of the children say, "This is religion, this is!"

EXPIENCY

Each of these two illustrations actually exists, but there is little doubt that the great majority of parish schools are more like Parish A than like Parish B.

For all sorts of reasons they are based on the principles of expediency ("Let's get it going sooner") and ineptitude ("Please take a class, it's in the teacher's handbook").

Many clergy and responsible parishioners feel they are trapped in this situation.

It was with this concern in mind that the Annual Meeting of the General Board of Religious Education in May passed the first of three resolutions.

Resolution 1: "In the understanding that the whole of life is a process of education, the most powerful educative influence, but that there is also the necessity to provide planned learning experiences at all age levels (which is the condition of Christian Religious Education) this Board affirms that the Church's educational ministry should be of the highest quality."

The working towards this end will involve identifying and renewing any of our educational work which is based on the principles of expediency and ineptitude.

This represents the opinion of sixteen-year people, from each of the dioceses, from some national organisations.

Resolution 2: "That this Board, through its diocesan representatives, seeks the co-operation of bishops and diocesan departments of education to encourage every parish—

- (a) to form a parish teaching team composed of people who have undertaken a course of preparation authorized by the bishop and which provides the guidance of the parish priest, who will plan the teaching ministry to children, youth and adults in the parish;
- (b) to limit its educational work to the size and ability of the teaching team;
- (c) to support and encourage the growth of the team in every way possible.

The words of reception in Holy Baptism, "We receive this child into the congregation of Christ's Church... until his life's journey is ended," suggest that the teaching ministry is the joint responsibility of priest and people.

It is not to limit its teaching ministry to children, youth and adults in the parish.

(d) to support and encourage the growth of the team in every way possible.

It is not to limit its teaching ministry to children, youth and adults in the parish.

(e) to support and encourage the growth of the team in every way possible.

Such well planned learning experiences demand a team of teachers who themselves are being taught and learning how to communicate it to others.

It is not a high priority for any parish to form such a team, and give it the support appropriate to this vital task.

ALL EDUCATORS

Underlined in the Parish A Sunday school situation, it is tragic that the unplanned learning experiences of such a school were almost impossible to achieve.

It is not to limit its teaching ministry to children, youth and adults in the parish.

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NO MAORIS FOR MINISTRY

ANGLICAN NEWS SERVICE Wellington, July 8

There was a more important work for the Church than that among the Maori people, said the Bishop of Auckland, the Right Reverend E. A. Goring, last month.

He said that during the eight years he had been in Auckland there had been only one Maori recruit to the Sacred Ministry and this was an older man.

Bishop Goring asked for the General Synod commission on going into the trends of world affairs. Maoris to look out why Maoris were not seeking ordination.

He wondered if workers would be the solution.

There were 40,000 Maoris in Auckland and with the numbers increasing it was important, said the Bishop, to emphasize the needs of the Ministry and for lay leadership among the Maori people.

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S. LUKES HOSPITAL
DARLINGHURST, SYDNEY
Church of England General and Obstetric Hospital

S. Luke's provides a very valuable service to suffering people. It is now taking public patients and is a Government subsidy, but the need for improvement and up-to-date medical equipment is always urgent. Patients are taken regardless of creed. Learning and contributions will enable the Board to improve the services and the conditions of the Hospital.

Apply in writing only—giving full details age, experience, Church affiliation, references etc. to—
The Churchwardens,
1 Darling Road,
Manly, 2095.

ST. MATTHEWS, MANLY
CARETAKER — CLEANER
— VERGER —
Full Time

Small S.C. Flat on premises suitable married couple. Will consider energetic retired man or man/wife team.

Apply in writing only—giving full details age, experience, Church affiliation, references etc. to—
The Churchwardens,
1 Darling Road,
Manly, 2095.

SALE

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93 BATHURST ST.
SYDNEY

COMMENCING
MONDAY 15th JULY

ONE WEEK ONLY

"The Church Missionary Society"

experience in parochial and diocesan education ventures.

Of the first two resolutions are accepted and are to become in any way effective, then the third resolution must be considered as the necessary means.

Our State educational system is backed by teacher training colleges, curriculum and research divisions and faculties of Education.

Can we dare to go about the Church's educational work without the guidance of men more people than we have at present who are trained in the objectives and methods of religious education?

To put it quite frankly, when a priest or layman picks up a religious manual, thumbs through it and says, "Hab! Not enough scripture" or "Not enough doctrine," and rejects it on that basis alone (and this does happen) then he is behaving with as much insight as a caravan enthusiast who rejects a particular motor car because he can't see a too-bar!

Materials produced for religious education in parishes and schools cannot stand alone. They need people who interpret them, and demonstrate the skills required to make the best use of them.

Arising out of this third resolution the Board has agreed to set up an advisory service to assist clergy and laity to select avenues for further study and experience in the educational field. (The Reverend John Collins, Executive Secretary of Training, 92 Finch Street, East Melbourne, Victoria 3145, may be person to contact for this service.)

IT CONCERS YOU

A recent survey of diocesan and Church schools has shown a need for people with training in religious education for appointment to diocesan, parochial and Church school positions (both full-time and part-time) and the very inadequate number available to fill them at the present.

These are three of the resolutions discussed and passed at the Board's Annual Meeting with Australian Anglicans thinking about the educational work of the Church of England in Australia.

Among them were representatives from your diocese. The Board in fact only exists through the diocesan representatives and those appointed by General Synod.

Resolutions such as these described in this article do not "belong" to the Board.

They belong to your diocese and to your parish, but they will remain resolutions on paper unless they are also discussed and accepted, modified or rejected by those who care about the Church's educational work.

Of these articles, if you wish, may be obtained from G.B.R.E., 93 Bathurst Street, Sydney, 2160.

As Australia becomes increasingly urbanized and industrialized the way people think and live is changing very rapidly; the Church must become more aware and sensitive to these changes if it is to evangelize, witness and serve the rapid social changes of our times.

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The Perth Priority of the Society North of the River, is moving from Mount Lawley to a house nearer the university, there are no more projects. A member of the chaplaincy, hopes to leave on July 17, with his wife and three boys, Mr Norton is travelling via Djakarta, Hong

LETTERS TO THE EDITOR (Continued from page 5)

EMMAUS GONE

TO THE EDITOR OF THE ANGLICAN: Sir,—Many Christian people were surprised to know that the authorities in Israel have decided to demolish and wipe out the village of Emmaus on the map of Palestine, the Christian village of Emmaus, the village of its inhabitants, homeless in their own country, the beautiful village of the hills, top not far from Jerusalem was not only a Christian land, but also a Biblical site, but also a shrine to which Christians made their pilgrimages every Monday. It reminded them of the Risen Christ, who after His resurrection appeared to two of His Disciples as they journeyed to their home in Emmaus, but he did not recognise him at first, but later on "As he broke the bread, their eyes were open and they recognised Him. It is really hard to believe that this beautiful village that has been standing for the last nineteen centuries is no more there, and you cannot locate it on the map.

There was no military or security reason to have this village destroyed, save to drive its inhabitants away from the area for the benefit of others. This will be in violation of military and international law, but who cares for these now.

In this action there seems to be a strong evidence of disrespect for the Bible and Christianity as a whole. Emmaus was only one of many other villages built on sites that had had a sacredness to the ground to be found no more. Most probably other villages will in future suffer the same fate.

If Emmaus means anything to Christian people, this is the time for our Christian Church leaders whether in Uppsala or in Lambeth, to send a strong protest to the United Nations and to Israel against the demolition of Arab villages, especially those that stand on biblical sites, condemning these acts, and demanding that these be at once rebuilt and its inhabitants allowed to return to their homes to resume their life in peace and security.

Yours faithfully,
J. GORDON BOUTAGY,
N.S.W.

NIGERIA AND BIAFRA

TO THE EDITOR OF THE ANGLICAN: Sir,—Two items of news were published in last week's issue. Firstly, while I received a thrill to see the World Council of Churches trademark on some Corners show on Biafra, in Nigeria I think it would do more good if the W.C.C. told the story of what this dreadful trouble in that part of the world is.

I think too that the United Nations is now nothing more than a sounding board whereby the coloured races of the world are whipping the white race—and never let us forget it was the white race with Christian concepts which gave the black and white races the chance to come level in any way. I have friends of all colours.

In the first place Biafra was the Oil Rivers Protectorate and not the tribe and the various tribes of the area are as different as chalk from cheese. The Biafra of the north, where Britain took control of this area and Northern Nigeria which was Nigeria proper, the first Governor-General, and the Muslim Emirs, stand the Muslim Emirs most contented to govern with. He used this system. Never mind that the southern tribes had a different social pattern to the British and accept what the lord says. Then the two were joined together and still the wrong was never righted.

In 1962, I think the Mid-Western region rose in revolt, but was not powerful enough to really separate. Finally time ran out for the Boss. God help them. The Muslim Hausas tried to separate the ruling Government, demoted them this day to genocide the whole of the Boss. Make no mistake. The missionaries have been crying day and night in London. All honour to them. They are ignored. No

British policy always favours Muslims. Why? The Middle East is a mess, and that is all. If every loy is exterminated, what is the result? The result is allowing all things to go. What a travesty of principle.

The Boss, the Babbar, as I have never liked anyone, but until the Government of these "starving" people, the Babbar, the thousands of food is not destroyed by the Babbar, but the thousands of hiding food and using it for corrupt purposes the Australian ought to hang on to his money.

Mr Hobbin apparently never saw the soft shelves of the 1920-30 era in action. He never saw the young wife take the last two loob to buy bread for his children while she and her work-less husband starved. And don't think it will not happen again 'Boy'. It's just around the corner in Queensland anyway the tramway men are to loose their livelihood in ten months, the coal miners are already half workless, our youth cannot find jobs. What trip! We can starve in this fair country and will the people assist help us? Will they? We'll have to wait and see. Perhaps our British friends, who think this will make them send millions of dollars to the Babbar, the thousands of food to us? Never.

Let's come to a real understanding of the world, and realise that all the humanitarian forces in existence cannot finally alter the face of this earth.

Yours faithfully,
WILMA TERRY,
Brisbane.

DIOCESAN CORRESPONDENTS

The following is the current list of Diocesan Correspondents: Adelaide: The Reverend L. E. W. Renfrey, Church Office, 15 St. William Road, North Adelaide; Armadale: Canon R. F. Kirby, St. Peter's Vicarage, Tamworth.

Ballarat: The Reverend R. G. Porter, 24 Essex Street, West Melbourne.

Bathurst: The Reverend J. J. Sherlock, 3 Barnard's Bastard, 14 Brilliant Street, Bathurst South.

Brisbane: The Reverend R. L. Robinson, St. John's Cathedral, Brisbane, N.S.W.

Bundaberg: The Reverend P. S. Robinson, The Rectory, Manildra.

Canberra and Goulburn: The Reverend A. W. Bosser, The Rectory, Broadwood.

Canberra: The Venerable A. H. Bott, P.O. Box 79, Thursday Island.

Clarendon: The Venerable G. C. Lovgrove, P.O. Box 21, Sale.

Grafton: The Rectory, Victoria Road, Grafton.

Melbourne: The Reverend A. W. Singleton, The Vicarage, 13 St. Andrew's Street, Newcastle.

Newcastle: Department of Christian Education, Tyrrell Hotel, Tyne Street, Newcastle.

New Guinea: Canon I. D. Stuart, P.O. Box 1015, Boroko.

Northern Territory: The Venerable C. B. Muston, Christ Church, Darwin.

North Queensland: The Reverend A. T. B. Haines, The Rectory, West Mackay.

Riverina: The Venerable V. E. O'Neil, The Rectory, Griffith.

Rockhampton: The Rectory, P.O. Box 116, Rockhampton.

St. Armand: The Bishop of St. Armand, Bishopscourt, McMahon Street, St. Armand.

Tamworth: The Reverend R. H. Bayner, 45 Erie Street, New Town.

Wanganui: Miss Ruth R. 19, 39 Owen Street, Wanganui.

Willoughby: The Reverend J. F. Barlow, The Rectory, Peterborough.

DIOCESAN NEWS

BALLARAT

NEW CHAPEL

The new chapel at Queen's Church of England Girls' Grammar School will be blessed by the minister, the Right Reverend Robert Porter, on Sunday, July 14, at 3 p.m.

CATHEDRAL FESTIVAL

The Dean of Melbourne, the Very Reverend T. Threlkeld, will visit Ballarat for the festival to be held at Christ Church Cathedral on the Feast of the Transfiguration, Tuesday, August 13. The service, 7.30 p.m., will be followed by a luncheon in the parish hall by Dean Thomas.

A.B.M. DISPLAY

Goods made for the annual meeting of the Women's Auxiliary A.B.M. competitions will be displayed at the diocesan quarterly to be held at St. Matthew's, Westmore, on Monday afternoon, July 22. Mrs M. Hayes of Melbourne will speak at the meeting, followed by a church service at 2.15 p.m.

NEWCASTLE

SERBIAN CHURCH

The Assistant Bishop of Newcastle, the Right Reverend L. Sobbar, attended the consecration of the Free Serbian Church of the Diocese of Australia and New Zealand at Broadmeadow on July 5.

S. JOHN'S COLLEGE

Bishop Strickland visited S. John's College and the whole of the very lively candidates for the sacred ministry.

RECTOR RETIRES

The Reverend William Griffith-Cookson, who for the past eight and a half years has been in charge of the Diocese of Newcastle, retired at the end of June. He was ordained in the Diocese of Newcastle more than forty years ago and except for two or three years gaining experience in the United Kingdom, the whole of his ministry has been exercised in the Diocese of Newcastle. Mr Cookson's contribution to the pastoral ministry of the Church in this diocese has been one of outstanding faithful work and single-minded dedication.

UNITED SERVICE

"A Service of United Christian Witness" was held on July 10 at Wesley Methodist Church, Hamilton, to enable members of the various churches in the Hamilton area to meet one another and to worship together. Clergy from Methodist, Presbyterian, Church of Christ, Roman Catholic, Greek Orthodox and Anglican churches took part in the service. The Reverend P. Simon, D.C.L., of the Great Heart Church, gave the address. After the service a light supper was served in Wesley's youth rooms to allow an informal gathering of all members of the various denominations present.

R.C.A. FAIR

The annual Fair of the Women's Auxiliary of the Faith Church A.S. will be held from 11 a.m. to 2.30 p.m. on Friday, July 26, in the Chapter House. It will be officially opened at 11 a.m. by Mrs E. Elva Chavert. There will be a variety of stalls with goods for sale; hot luncheon will be available from 11.30 a.m. onwards.

FESTIVAL OF MUSIC

A festival of music will be presented in S. Philip's Church, East-

wood, on Thursday, July 18, at 8 p.m. under the direction of Mr Eric Smith, organist of St. Mark's, Darling Point. Mr Smith's choir will take part. The programme will be: Geoffrey Beaumont's "Twentieth Century Folk Service"; Malcolm King's "Procession of Palmers"; and an organ recital by Eric Smith and the Holy Trinity Chorus.

During the festival two organs will be used: a Hammond Model C-3 and the newly-restored and enlarged pipe organ to be dedicated by Archbishop R. G. Fillingham on July 12 at 8 p.m.

CRANBOURNE SCHOOL

Students' Daily service will be held in the school's Cathedral on Sunday, July 14, at 2.30 p.m. to mark the 150th anniversary of Cranbourne School, Bellevue Hill.

SCULPTURE FOR COVENTRY

ANGLICAN NEWS SERVICE London, July 8

Sir Isaac Epstein's great sculpture, "Eccle Homo", which belonged to the late Canon C. B. Mortlock, has been offered to Coventry Cathedral for placing in the ruins.

Chateau Tamunda "Historical Firsts" No. 135

(June 1968)



"Manly" first commercial hydrofoil on Sydney Harbour.

The First Hydrofoil

Australia's first commercial hydrofoil craft went into service as a ferry between Sydney and Manly on January 7, 1965.

This hydrofoil which is named Manly carries 72 passengers. It is operated by the Port Jackson and Manly Steamship Co., Ltd., which conducts the ferry service between Sydney and Manly. The company added another hydrofoil to its service, the 140-passenger Flight—11 in November, 1966. The speed and novelty of these craft has made them popular with harbour travellers in Sydney.

The Manly is a FT 29 model Supramar type surface-piercing hydrofoil which cost about \$280,000. The foils are of the Scherbel-Sachsenberg design which is probably the most widely used in commercial services. This hydrofoil craft is of Swiss design and models of different sizes are made in Italy and Japan. The Manly was built at the Kanagawa yard of the Hitachi Zosen Shipbuilding and Engineering Co., Ltd. and has a full load displacement of 30 metric tons and the hull is constructed of special marine aluminium riveted over a transverse frame. Steel has been used in places where exceptional strength is required, such as the foils and the transmission systems. She is 68 ft. long overall with a maximum beam of 15 ft. 9 in. and a maximum hydrofoil width of 24 ft. 7 in. She draws just under 9 ft. when stationary (that is, when hull down in the water) and about 3 ft. 10 in. when cruising on her foils.

Manly has a crew of three (master, engineer and one deck hand) and passengers are accommodated in aircraft type seats in cabins. She is capable of an economical speed of 32 knots with a full load under actual operating conditions on Sydney Harbour. She begins to rise at about 15 knots and at this speed rises considerably to about 18. At the speed increases the soon levels out and streaks along with such as much bumping as an aircraft flying in turbulence if the sea is choppy and none at all if it is calm.

The surface-piercing hydrofoil which is used for commercial craft, is one of two types of hydrofoil design. The other type is the fully submerged hydrofoil, which is more suitable for open sea while the surface-piercing type is preferred for coastal waters. For commercial services the latter poses the main advantage of the hydrofoil is that greater speed equivalent power can be obtained than with conventional hulling craft. This makes hydrofoils very suitable for fast passenger-carrying vessels, especially on regular services where passengers like to complete their journeys in a minimum time. A well designed hydrofoil can reach about one and a half times the speed of a planing craft of similar power and displacement.

Which research is being conducted into various types of hydrofoils and their uses. They are used on Russian rivers for journeys of hundreds of miles. When used in the Russian and Japanese up to 300 passengers. In the United States, Canada and Italy experiments are being made with hydrofoils for naval uses, such as anti-submarine patrols. Gas turbine engines have been installed in experimental hydrofoils.

First in Quality — First in Favour

CATELLE'S BRANDY

The Brandy of Distinction

A Product of the House of Seppelt

N.S.W. Agents: TUCKER & CO. PTY. LIMITED, 355 Kent St., Sydney

* Single free reproductions of this advertisement available on application to Tucker & Co. Pty. Ltd.

VITAL FOOD PROJECTS DEPEND ON APPEAL FREEDOM FROM HUNGER CAMPAIGN'S AIM

FROM A CORRESPONDENT

Melbourne, July 8
"If the Australian Freedom from Hunger Campaign has achieved several breaks through in the fight against world hunger, a poultry scheme in India has doubled egg production per head of population in only five years."

"The scheme, headed by a South Australian, Allan McArdle, has cost \$1,760 and has 100 egg production per hen from an average of 32 eggs to 121 eggs each year."

"The project involves the introduction and breeding of better strains of birds, the development of a cheaper but better poultry vaccination programme to protect against disease and an educational programme to teach villagers the essentials of proper poultry management."

"A fertilizer scheme in Ceylon has increased rice production by 50 per cent, and the island is now in sight of self-sufficiency in production of this vital crop."

"The Freedom from Hunger Campaign has contributed \$260,000 to this five year scheme."

Mrs Frost said that volunteers were still needed to effectively cover the area on Sunday, July 28.

"Enthusiastic committees have been formed in most municipalities both in metropolitan and country areas and these would welcome further assistance from anyone in their locality."

"The Freedom from Hunger Campaign will only be required to make one visit to each area to collect money."

"Last year they were supplied with Hunger Packs which required two visits to each household."

"The new method is more efficient and will ease the load on the 'hunger fighters', Mrs Frost said."

"The Freedom from Hunger Campaign offers Victorians a unique opportunity to combat world hunger."

"A donation of \$100 will provide a ready village water pump for irrigation, \$50 will double rice production on three acre Ceylonese farm, \$10

will buy two breeding sows, \$2 will provide a farmer with a set of tools and \$1 will purchase a small but effective fishing net for a village."

Local enquiries for the Freedom from Hunger Campaign should be addressed to Mrs G. N. Frost.

Projects to be supported by this year's Freedom from Hunger Campaign are:

Malaysia: Village agricultural improvement, \$178,560.

Sabah: Veterinary Launch, \$16,994.

India: Young Farmers training, \$53,000.

Philippines: Fresh water fish farming, \$76,310.

Iraq: Seed Improvement, \$55,575.

Indonesia: Applied Nutrition Programme, \$417,000.

India: Expansion Agricultural Institute, \$46,000.

Fiji: Re-education, \$18,984.

Thailand: Agricultural Training Centre, \$65,500.

Tanzania: Farm Mechanisation, \$27,145.

New Guinea: Lobis Valley Development, \$38,090.

Philippines: Fish Co-operative, \$16,200.

India: Applied Nutrition Programme, \$52,890.

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The Brisbane Diocesan Registrar, Mr R. T. St John, with three members of the laymen's conference held at Chinchilla from June 28 to 30.

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INDONESIA: Applied Nutrition Programme, \$417,000.

INDIA: Expansion Agricultural Institute, \$46,000.

Fiji: Re-education, \$18,984.

Thailand: Agricultural Training Centre, \$65,500.

Tanzania: Farm Mechanisation, \$27,145.

New Guinea: Lobis Valley Development, \$38,090.

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Local enquiries for the Freedom from Hunger Campaign should be addressed to Mrs G. N. Frost.

Projects to be supported by this year's Freedom from Hunger Campaign are:

Malaysia: Village agricultural improvement, \$178,560.

Sabah: Veterinary Launch, \$16,994.

India: Young Farmers training, \$53,000.

Philippines: Fresh water fish farming, \$76,310.

Iraq: Seed Improvement, \$55,575.

Indonesia: Applied Nutrition Programme, \$417,000.

India: Expansion Agricultural Institute, \$46,000.

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UNITY SCHEME REJECTED

(Continued from page 1)
imply a departure from Catholic teaching on the priesthood."

In a postscript the Church Union, while recognising the magnitude of the task undertaken by the Commission and its desire to meet the objections revealed at earlier forums, nevertheless believes that the Commission has not succeeded in presenting to the two Churches a scheme, such as was proposed in 1963, providing for a full and free exchange of ministers and sacraments in a relationship of full communion.

It recognises that rejection of the present proposals will be a grave setback, perhaps for many years to the cause of unity and communion at home and overseas.

"We recognise the gravity of this setback but stress that which all would acknowledge, that unity and mission are concerned with trust."

"Our conviction is that the proposals now before us could in important respect make us one witness of the truth."

The conference, over which Bishop John Boys, chairman of the C.U. executive, presided at Church House, Westminster, provided a free and frank discussion of the proposals.

A PHILIPPINES COLLEGE RECEIVES LARGE GRANT

ANGLICAN NEWS SERVICE
New York, July 5

A grant of \$180,000 has been given by the Netherlands Government to Trinity College, Quezon City, Philippines. It has been announced here by the Executive Council of the Episcopal Church.

This grant, the largest to be received by the college which is a joint enterprise of the Philippine Independent Church, will enable the college to complete a much needed science building, with modern classroom and laboratory facilities.

The college was founded in 1959 from gifts made in 1922 and 1923 of shares of Proctor and Gamble stock.