

## MAJORITY DECISIONS MADE AT PAPUA CONFERENCE LONG HOURS WORKED FOR FIVE DAYS

FROM A SPECIAL CORRESPONDENT

**Dogura, Papua, February 10**  
About one hundred and fifty delegates came by boat, plane and truck to the Martyrs' Memorial School in the midst of the Oro-kiva bush for the Papuan Church Conference last month.

Torrential rains had washed out the roads so that it took relays of vehicles two days to transport all of them through thirty miles of water and mud to their destination.

*This was the first conference to meet under the chairmanship of the new diocesan, the Right Reverend David Hand.*

The last Papua Conference two years ago met under Archbishop Philip Strong, whose magnificent leadership laid the foundation for the great progress which has taken place since then.

In the past all diocesan conferences have been held at Dogura, but the centrality of the northern district and the abundance of food and hospitality justified the change of location.

The conference started two days late with a retreat conducted by the assistant bishop designate, Canon John Chislow, who set a spiritual tone to the whole proceedings which increased as the conference went on.

On Monday, January 20, the conference sessions began, continuing morning, afternoon and evening for upwards of nine hours for five days.

The only break was on Tuesday, February 21, the anniversary of the eruption of Mount Lamington, which destroyed the first Mission School and killed its first headmaster, Margaret de Bille, whose memory was honoured at the conference.

Following the meal we all walked down to Haboria village, where the people of Sangrai have moved, and there about four hundred people gathered in the little native church for a quiet Eucharist with the dark mountain smoking in the background.

At the end of the service they chanted in Orokanva the moving Motu: Lamington laments, in memory of the thousands who died in that terrible disaster.

The conference opened with the presidential address of the bishop, in which he challenged us to meet the tremendous number of new problems facing this land, which is rushing headlong into the twentieth century, with faith in God and without fear.

tion of what is needed to pay the very low wages of the Papuan staff, despite government educational and medical grants, which as the very large contribution of the Australian Board of Missions, we are still far from receiving the minimum necessary to keep existing work

All delegates agreed that we should not ask any more from Australia, but that we should do our utmost to increase self-support.

This must be done by more promptness in the handling of envelope scheme, encouragement of local building funds, both through money and gifts of labour, materials and salable cash crops, and also through an increase in mission plantations, including agriculture.

### RESPONSIBILITY

We aim gradually to make each district responsible for its own work, and to take the hand over this responsibility more and more to the Papuan people, who are becoming more and more responsible.

For his work in Papua-New Guinea, the bishop promised to do his best to help to a failure to help that call.

Church workers do not expect high wages, but they do expect to be adequately fed and housed, and the present low wages do cause real hardship.

The bishop promised to do his utmost to raise the standard of living of our clergy and workers.

He explained that this would be done by the assembly to the acceptance of anything the time would come for that later.

In the light of the views expressed by the delegates, the Central Advisory Council for the Ministry of Education and recommendations which will be put before the Assembly in July said more priests would need to be sent to the country, and that wherever the need was greatest.

but such increase must be met by an increase in giving by the people.

To raise licensed teachers in 14 months and unlicensed by 11 months requires £5700 extra per annum. That means that the Government's offer must be doubled.

(Continued on page 12)

## £50,000 URGENT APPEAL FOR CAPE YORK MISSIONS

The Australian Board of Missions has launched an emergency appeal for £50,000 for the Edward River and a Mitchell River mission stations in the Diocese of Carpentaria.

*They have been completely devastated by the cyclone "Dora", which in the past week hit the Cape York Peninsula and North Queensland.*

The following is the text of radio messages received by the Board of the two mission stations.

Edward River: "Village housing, 18 completely demolished; mill blown down, people being housed in hospital and school, office completely demolished."

Two staff housing, 2 nuns, three children, school complete loss; church, school, school kitchen, store, office, completely demolished.

"Hospital roof damaged, staff quarters damaged, people sheltering in hospital and two staff houses."

Mitchell River: "Mission devastated 8 p.m. Monday 7. No loss of life or serious injury."

In happier days before cyclone "Dora" of February 3—these Aboriginal children have their main meal of the day at the Children's Centre, Mitchell River Mission, Cape York, in the Diocese of Carpentaria. Now the Centre has been destroyed along with three months' store of food. One of the objects of the appeal announced on this page is to rebuild the Centre and provide food for the children.

The Government has promised to replace all housing and public buildings, such as school and store.

The Church has accepted the task of replacing all personal losses of the 800 Aboriginal and twenty-six staff of the two missions, and to rebuild the church on each mission.

The Primate of Australia, the Most Reverend H. R. Gough, and the Archbishops of Brisbane, Melbourne and Perth have commended an appeal for £50,000, launched by the Australian Board of Missions to meet these urgent needs. The statement of the appeal reads as follows:

"The launching of an emergency appeal for £50,000 following the cyclone in Cape York Peninsula was announced by the chairman of the Australian Board of Missions, Canon W. Colclough."

"Canon Colclough said that the two mission townships at Edward River and Mitchell River had been destroyed by cyclone Dora on Monday, February 3."

"The hospital and school at Mitchell River were the only buildings left standing. Total damage was estimated by the Government at £50,000."

"He said the Queensland Government had flown in emergency relief supplies and the 800 Aborigines, at the settlements were now living in tents."

"The early announcement of long term relief measures by the Queensland Government was expected shortly."

"Canon Colclough said the A.B.M. would need at least £50,000 to replace clothing, furniture and belongings of the two churches."

"Donations should be sent to the State office at Brisbane, Sydney, Melbourne and Adelaide and to the Overseas Department of the Diocese of Tasmania and the Anglican Missionary Council in Perth."

"Parishes are asked to make this their first aim, not only in their churches but through local Press and service organisations."

### CONSECRATION OF THREE BISHOPS

Three bishops will be consecrated on St. Matthias' Day, Monday, February 24.

The Venable D. N. Shearn and Canon J. W. Chislow will be consecrated by the Archbishop of Brisbane in St. John's Cathedral, Brisbane.

Archdeacon Shearn is to be Bishop of Rockhampton. Canon Chislow is to be the second assistant Bishop of New Guinea.

The Bishop of New Guinea, the Right Reverend David Hand, will preside at the service.

It is expected that ten bishops will share in the consecration, including Bishop Uhl of Melanesia.

The Venerable T. B. McCord will be consecrated by the Coadjutor Bishop of Perth in St. George's Cathedral, Perth, the same day.

### NEW ARCHBISHOP OF CAPE TOWN

ANGLICAN NEWS SERVICE  
Cape Town, February 10.

The Right Reverend Grahamstown, the Right Reverend Robert Selby of Taitav, was last Thursday elected the new Archbishop of Cape Town in succession to Dr. Joost de Blank.

Dr. de Blank resigned and has returned to England because of ill-health.

The new archbishop went from Britain to Northern Rhodesia in 1935 as a mission priest and became Bishop of Northern Rhodesia in 1941.

Ten years later he became Bishop of Pretoria; and Bishop of Grahamstown in 1959.

### CYCLONE DAMAGE TO MISSIONS

FROM A CORRESPONDENT  
Portland, February 10.

A gift of £25 was offered spontaneously by the Churchwomen's Union, Cullen Bollen branch, in the Parish of Portland, Diocese of Bathurst, on hearing of the extensive damage to the Edward and Mitchell River missions in the Diocese of Carpentaria.

Cullen Bollen is an old mining centre and is dwindling in size, but it is not only there are ten members of the Churchwomen's Union there.

## CHURCH UNMOBILE DEBATES AND "RECEIVES" THE PAUL REPORT

ANGLICAN NEWS SERVICE

London, February 10

At the request of the Archbishop of Canterbury, the Most Reverend A. M. Ramsey, the Church Assembly last Tuesday "received" Mr Leslie Paul's report on the Deployment and Payment of the Clergy.

He explained that this would be done by the assembly to the acceptance of anything the time would come for that later.

In the light of the views expressed by the delegates, the Central Advisory Council for the Ministry of Education and recommendations which will be put before the Assembly in July said more priests would need to be sent to the country, and that wherever the need was greatest.

He said the ideal of a more mobile missionary, ordained in the country, was being developed throughout the country, envisaged in the Melanesia report, was not happy, besides the glorious married clergy and those who were injured by accident, a larger body of young clergy who are being sent by God for a time to minister as a celibate with the dedication of discipline and sacrifice that goes with it.

The needs of clerical families affected by the reduction of the clergy more than the Paul report had considered. The large number of vacant parishes in the north of England.

The Bishop of Lincoln, the Right Reverend Kenneth Riches, thought the time had come to the pay of clergies to the rest of the clergy, or integrating the Church Commission with responsible Church organisation.

There was also the doubtful assumption that they needed hundreds more full-time clergy.

More radical?

The Bishop of Woolwich, the Right Reverend John Robinson, said the ideal of a more mobile missionary, ordained in the country, was being developed throughout the country, envisaged in the Melanesia report, was not happy, besides the glorious married clergy and those who were injured by accident, a larger body of young clergy who are being sent by God for a time to minister as a celibate with the dedication of discipline and sacrifice that goes with it.

The report would not be in the Kingdom of God, in the wrong hands it could be a dangerous instrument; but he believed that practically everything they wanted to do, lay on the other side of those recommendations.

If the opportunity presented by the report was not seized, he would take a gloomy view of the future.

The effect on recruitment if they rejected it could be catastrophic.

The Archbishop of York, the Most Reverend F. D. Cogan, pleaded for a forward-looking future.

Much of their machinery was archaic; it was a deterrent to securing priests of the future. "Look forward," he said, "because if you keep looking back to the time of Queen Victoria, that is the way to lapse into sleep and death."



















## THE DEADLY SINS . . . I

## PRIDE

All  
the ways of Caliphah  
were clean in his own eyes.  
The High Priest said  
the Temple of the Lord  
is with us;  
And,  
we have Abrah in our talfer;  
we are not born of fornication.  
You have heard the blasphemy;  
of His blood on us.  
He said,  
It is expedient  
that one should die for the nation . . .

But the Lord did not weigh  
the answer of his tongue;  
the Lord  
weighed  
his sin;  
He said,  
I have made the proud  
on crowning  
to divide the spoil,  
to join hand in hand  
for the day of evil.

He said,  
All  
the weights of the bag  
are my work;  
And,  
a haughty spirit  
sovereign  
before destruction . . .  
In the light  
of My Son's countenance  
is Life.  
He  
shall feed My flock.

How far have the Old Testament  
patterns and categories of  
thought, influenced writers of  
the New Testament? One book  
dealing with this is Dr P. Gail-  
son's "Moses in the Fourth Gos-  
pel".

The Reverend John Smith be-  
lieves we may be paying too  
much attention to the Dead Sea  
Scrolls and missing other im-  
portant fields on Jewish Litera-  
ture. Hence he provides a really  
interesting and lengthy article on  
"Eccelesiasm".

The Reverend David Edwards  
has edited "The Hymns of David  
Davies", with twenty-three re-  
views from newspapers and  
Magazines. The reviewer believes  
the main obscurities in Bishop  
Robertson's book are those which  
claim that the final battle will be  
fought out on the field of Christo-  
logy.

Another book, "For Christ's  
Sake", written by the Reverend  
O. Fielding Clark, intended as a  
reply to "Honest to God", does  
not get a very kindly criticism.  
It is inadequate.

A Canon of Westminster pro-  
vides an iternical approach to  
family planning in its approach  
to the Roman Catholic.

"Entre Nous" provides a re-  
view of Dr John Kenyon's "The  
Minister's Vocation". It is full of  
vital advice and advice. The re-  
viewer believes it rekindles the  
sense of God in which the mini-  
ster must carry out . . .

—J.S.A.

THE EXPOSITORY TIMES, March,  
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## LETTERS FROM AMERICA

ONE of the most startling developments of recent years in the Roman Catholic Church in America has been the formation of the Institute of Lay Theology in San Francisco.

In any Church this would be a remarkable step, but in the Church of Rome it must count as a revolution.

New in parishes round about, one frequently hears and reads about "The Lay Theologian" functioning in special ways as a full-time and official officer of the parish.

In a special interview this week, Mr Howard Kierdan, Lay Theologian of the Parish of St John Vianney, East San Jose, gave your correspondent some interesting information about the institute and the work of the Lay Theologians.

It all began with an idea in the mind of a forty-two-year-old dynamic Jesuit priest, Father Eugene Zimmers, who worked as a parish priest in the early 1950s in Phoenix, Arizona.

He was concerned about the great numbers of uncommitted and instructed people on and beyond the fringe of the Church. He did not expect any more sustained help, but saw the need for a vitality of using well trained, paid laymen in strengthening the faithful and making converts.

"In every parish," he has since written, "you can find a few concentric circles. You have a parish core at the centre—the active parishioners."

"Around these those who are 'fair Catholics' in the outer ring, the 'fringe'—those who have some contact with the Church in the vast space beyond, the uncommitted—those the priest would not normally reach."

He saw the work of lay theologians as enlarging the parish to form "the fingers" that will penetrate each circle, and extend beyond the fringe to those who ordinarily would have no contact with the Church at all. Fr Zimmers was posted to the University of San Francisco (a Jesuit-controlled college) as Professor of Philosophy, and quietly worked away at his idea interviewing bishops, teachers, priests, and sounding out some laymen.

Finally, with the university's encouragement, his graduate school to train full-time salaried directors of "religious inquiry forums" became a reality in 1960, with the enrolment of six men as the first members of the Institute of Lay Theology.

The ILT has maintained a very selective policy in choosing candidates. Of the 400 inquiries resulting from initial publicity, 15 men were finally accepted.

### EXPERIENCE

Only men 28 years or older, with a Roman Catholic university education, are admitted. A limited number of graduates from American colleges are accepted after making up the required theology and philosophy courses.

The candidate preferred is a married man with a broad experience in the world, and a successful work record—a man who knows his own interests and ability.

He should be a person deeply committed to the Church's mission, but not (as one magazine article put it), "a priest-like layman who fancies a sentimental priest-like vocation." Fr Zimmers knows that his vocation involves a critical struggle—possibly a grave economic risk if he does not measure up.

Fr Zimmers describes the men as "... not just general do-gooders nor fanatics, but mature Catholic adults."

So far, thirty-four men have been trained and are now working in parishes, and this year thirty-three men are in training.

They come from a very wide

variety of backgrounds. Mr Rioridan was an insurance executive with a law firm, and a bishop in the Mormon sect!

All of them have resigned their previous jobs, their homes, and moved their families to San Francisco to undergo a year's solid training at the university. For most, this means they will have to undergo a year's solid training at the university. For most, this means they will have to undergo a year's solid training at the university.

They also give accepted for work in a parish, they are paid the equivalent of \$225 per month, plus \$100 per month at the end of the year.

Usually two parishes combine to employ a Lay Theologian, and sign three-year contracts with him.

It is expected to be received by both parties, so that the theologian becomes established as a member of the parish and community, thus guaranteeing continuity to the parish.

### EXAMINATIONS

So far, the laymen are in dozens in the western part of the country, but there is nationwide interest. In fact, Father Cardinal Cushing is keen to start another in Boston.

The one-year course in San Francisco consists of intensive study for sixteen to thirty days the first week, with regular examinations, and a final test at the end of the year. Some men have been given three-year contracts with ment examination standards.

Subjects taken are Philosophy for the first three months, dogmatic theology, historical perspectives (including a study of Protestantism and Judaism with lectures given by other clergy and a rabbi), and theology of the sacraments, the Church in the community, and ascetical spirituality.

Instruction is also given in the history of the Church, the promotion and methods of instruction. There is also field work, and the students are taking home visiting etc.

Teachers are mainly drawn from around San Francisco, but outstanding men have been brought in from time to time, including, in one instance, the Superior General of the Jesuits from Rome!

When the men begin to work in a parish, there may be a hazard about it. They have what they refer to as the plan.

This is a great vast volume of profound instruction, which each man slowly follows, with some variations to suit peculiar local needs.

"The plan" was largely drawn up by a layman who once worked for the World Organisation, later formed a fund-raising agency, and now runs a small, non-free-lance business concern.

The programme reads very much like that of an Every Sunday parish programme, however, not in collecting funds, but in the way the steps are in "the plan".

1. Set up an office (staffed so that the theologian can be contacted at all times).

2. Call a "Christian Awareness" meeting, to bring together "active people"—the "concerned Catholics" are not out of the difficulties faced by the parish, and the desire of other Christians to help.

3. The Parish Dinner, with all the members of the parish, and the hostesses, brochures, etc. This is the first step in the programme.

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Theologian. The theme was "Get up and Go!"

1. The Dedication Mass—consecrating the whole parish to God.

2. The collecting of a band of laymen, training them, and having them call on every house in the parish. This would then meet for a series of report meetings, and the whole parish would be in on their visits. One side of the plan is to keep a record, and the other asked for a commitment to do one or all of these things.

a. Being (underlined) someone to the Catholic Information Service.

b. Offer their services for two hours each week (office work, baby sitting, etc.).

c. Spiritual help through prayer, frequent attendance at the sacraments, etc.

d. The celebration of it all—The Catholic Information Service; a series of twelve lectures, going through the whole gamut of systematic theology, from belief in God to the sacraments.

When the series is over, the parish is then to start the first week, with regular examinations, and a final test at the end of the year. Some men have been given three-year contracts with ment examination standards.

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point of his first series right now. Six hundred people are attending each week, and there has been a steady increase in each class.

The parish priest has noticed the growth of the movement among parishioners, and what places a new emphasis on the role of the laity in the life of the parish.

He concludes that all that is going well is deeply affecting the spiritual life of the parish.

Other pastors bear similar testimony. Monsignor Dowling of Fresno said that about 200 persons, most of them Catholics, had attended the series conducted by George Rioridan for two hours each first six months in the parish.

"It was not merely accidental," he said, "that record numbers attended Mass at Christmas as we that we distributed about 10,000 copies of the book."

At Fresno, the last week of 1961, or that our Christmas lectures reached an all-time high.

So much more could be written about this magnificent affair. The growth of the Australian Anglicans is obvious. There is a growing movement among the laymen willing to commit themselves in a similar way. Has the "official" Church the courage and resources to undertake it?

CORRIGAN GRIFFITH, Trinity Church, San Jose, California.

## AUBURN SPORTS CLUB

BY A CORRESPONDENT

INACCUATED only twelve weeks ago, the newly formed Combined Churches' Sports Club in Sydney has a membership of more than 100 boys in the age group of 6 to 16 years in its first year.

Members are drawn from the Sunday schools and churches of the district, and the promise of an adjacent ground at present under construction.

The club has the patronage of the Anglican Ministers' Fraternal and ministers of other member Churches.

Both St Philip's Church and St Thomas's Church are affiliated with the club. The club is to enter the lives of the Sunday schools in the district by providing satisfying activities in which their members may join together.

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to establish the club by accepting a position as a representative of the club or coach is invited to telephone 648-1182, any night between 8 o'clock and 11 o'clock, and consult the honorary secretary.

THE LONDON & LANCASHIRE INSURANCE COMPANY LTD

NEW BISHOP OF KENSINGTON ANGELICAN PRESS SERVICE

London, February 10 The Archbishop of Northampton, the Venerable R. C. O. Goodrich, and the Provincial of the Suffragan Bishop of Kensington in succession to the Right Reverend J. R. Roberts, Bishop-elect of Laid.

He was born in Australia, where his father was a Bush Botanist.

The Bishop-elect has had varied experience; chapel chaplain, R.A.F.C. chaplain, wardens of St. Michael's House at Hamburg.

S.C.M. in schools; and parish priest—the last as Vicar of Epsom, Northants.

U.S.A. SEMINARS ECUMENICAL PRESS SERVICE

THE National Council of Churches, USA, has announced it will sponsor 20 seminarians in urban life in cities across the country.

in an effort to help city clergy of all faiths meet increasing problems of their ministry in these areas. The programme will cost \$4,000 from the Ford Foundation.

The sports club now has an urgent need for more coaches and players. Any knowledge of their chosen sport.

They would have access to a large number of boys and girls, and the opportunity to participate in a thorough coaching course.

Any enquiries in helping

## CALL FOR RELIGIOUS FREEDOM

ECUMENICAL PRESS SERVICE

Genova, February 10 Mr John H. Ellis, noted Roman Catholic scholar and historian, said in San Francisco, the Second Vatican Council issued its "unequivocal" prohibition on religious freedom so that "there will remain no ground on which any man to mis- understand".

Such a statement, he said, is contradictory. It is not possible to participate in a realistic and meaningful dialogue on religious freedom so long as the Church remains a closed Christian unity as advocated by Pope Paul VI and his predecessor, the late John XXIII.

"If the ecumenical movement is to be given a chance for genuine fulfilment," the priest stressed, "the Church must meet the insistent demands of other Christians for an authoritative and unequivocal statement on freedom for every man to decide his religious commitment according to the dictates of his conscience."

INJUSTICE IN SOUTH AFRICA ECUMENICAL PRESS SERVICE

Genova, February 10 The Rev. Canon John Hurley, of Durban, Mr Dennis Hurley, of Johannesburg, and the African Institute of Interracial Relations, stressed in its inaugural conference that the racial division between the races, as practised in South Africa, cannot be perpetuated without injustice and that it is not in accordance with the Christian ethic.

STAINED GLASS K. J. DREW, A.M.S.P., Artist and Craftsman

Design and sketch on request. Overseas commission undertaken. 7, The Arcade, Bathwick, Bath, Middlesex, England.

Joseph Medcalf Funeral Directors

172 BEDFORD STREET, BEDFORD Telephone: 99-2315, 95-1328 (Sydney)

FIRE... ACCIDENT MARINE

THE LONDON & LANCASHIRE INSURANCE COMPANY LTD

New South Wales Branches: 100 Victoria Street, Sydney; 100 Victoria Street, Sydney; 100 Victoria Street, Sydney.

Managers for North Wales: Messrs J. A. Holliday (Chairman) and J. A. Holliday.

S. LUKE'S HOSPITAL

DARLINGTON, SYDNEY Church of England General and Ophthalmic Hospital

Lake's perfume is a very valuable article in making people. It is new as giving people and, therefore, makes a valuable addition to the list of items for improvement and up-to-date information is always available.

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## ELDON KATOOMBA

Recently elected our member from the... (text continues)

TARIFF from £10.00 weekly... (text continues)

Mr A. B. Webb, prop. Kar. 20

THE ORPHAN HOME 188 years in the service of the Church... (text continues)

CHURCH CANDLES IMPORTERS & WHOLESALES... (text continues)

CHURCH FURNITURE DESIGNERS & MANUFACTURERS... (text continues)

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# THE PAPUAN CONFERENCE

(Continued from page 1)

**Medical Work:** A special medical conference was also held, on the same problem of how to encourage more medical vocations, not should we neglect the more sophisticated Papuans in towns.

Our college should become more attractive and less isolated, and our teachers should be given more opportunity to travel.

Teachers and medical workers are our greatest need, the latter being out of fashion at the moment.

It is the high degree of education and sophistication and the ambition to get lucrative and "high status" jobs which are the main destroyers of vocations to Church work.

However, we decided that the Christian worker must be ready to deny himself to follow Christ, and that God has vocations for all, and that God has vocations for all in politics and trade and bear their witness in the secular world.

Above all, we must constantly pray that all may hear and obey God's call to them.

**Education:** All the teachers had a special educational treat in the chairmanship of Archbishop Tyler Robinson, master of the Marjory School and our director of education in the Anglican Church.

One theory question we tackled was whether the Administration grant we receive in respect of registered teachers should be paid direct to them only, leaving the non-registered teachers on a lower salary.

This was happily rejected by the teachers and the conference decided to spread the money so that all would receive a fair share, according to their needs, that there might be no cause for envy and that all who are doing equal work would get equal pay, as is done with the European ministries.

We discussed the urgent shortage of teachers, especially in view of the rising standards. We need five hundred registered teachers to staff adequately our present schools. So far we have 170.

This, of course, lies in with the discussion about vocations. We are not planning to open any more schools at present, but we are planning to build a new and improved Teachers' Training College in the northern district, to suit St. Aidan's College who move.

We also considered the question of the teaching of vernacular languages in schools in view of the education department's policy of teaching only English. The conference recommends that the vernacular be not dropped, but taught simultaneously with English to avoid the Europeanisation of our people and the complete collapse of their culture.

## ORDER FORM

THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

The Rev. Mr./Mrs./Miss...

BLOCK LETTERS PLEASE

PARISH:

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19...

## 1. SUBSCRIPTION.\*

Please supply THE ANGLICAN for 6 months (24f. posted), 12 months (40f. posted).

Renewal Subscription [ ] (Post &amp; C. as appropriate)

This is a New Subscription [ ]

## 2. BULK ORDER.\*

Please supply me copies of THE ANGLICAN

of the issue to appear on Thursday.

19... at 80c. per copy, for sale at 9d. per copy.

IS

This order IS NOT to stand until further notice.

\* Strike out whichever is not required.

Signature

## CLASSIFIED ADVERTISEMENTS

THE ANGLICAN Classified advertising rate is 10p per word (payable in advance). Minimum 4p per advertisement. A special rate of 3d per word for "Patriotic Wanted" insertions.

## ACCOMMODATION VACANT

LINDEN PRIVATE HOTEL, 26 Acacia Street, Mt. Pleasant, Christchurch. (For your information, however, all our rooms are available.) All our rooms are available. Family rooms, 2-4 bedrooms, 2-4 bathrooms, 2-4 cars. Bath, 1st floor, 2nd floor, 3rd floor, 4th floor, 5th floor, 6th floor, 7th floor, 8th floor, 9th floor, 10th floor, 11th floor, 12th floor, 13th floor, 14th floor, 15th floor, 16th floor, 17th floor, 18th floor, 19th floor, 20th floor, 21st floor, 22nd floor, 23rd floor, 24th floor, 25th floor, 26th floor, 27th floor, 28th floor, 29th floor, 30th floor, 31st floor, 32nd floor, 33rd floor, 34th floor, 35th floor, 36th floor, 37th floor, 38th floor, 39th floor, 40th floor, 41st floor, 42nd floor, 43rd floor, 44th floor, 45th floor, 46th floor, 47th floor, 48th floor, 49th floor, 50th floor, 51st floor, 52nd floor, 53rd floor, 54th floor, 55th floor, 56th floor, 57th floor, 58th floor, 59th floor, 60th floor, 61st floor, 62nd floor, 63rd floor, 64th floor, 65th floor, 66th floor, 67th floor, 68th floor, 69th floor, 70th floor, 71st floor, 72nd floor, 73rd floor, 74th floor, 75th floor, 76th floor, 77th floor, 78th floor, 79th floor, 80th floor, 81st floor, 82nd floor, 83rd floor, 84th 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