

U.S. SCHOLAR AT UNITY MEETING

STIMULATING ADDRESS IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, March 6
Nearly 100 people, representing the clergy and laity of all the major denominations, heard an extremely stimulating address from Fr. Geoffrey Diekmann, O.S.B., at Newman College, University of Melbourne, on February 22.

The meeting was organised by the Committee of the Week of Prayer for Christian Unity. Fr. Diekmann has been editor since 1938 of the Roman Catholic liturgical journal "Worship" in the United States, and was a participant at the Second Vatican Council.

Fr. Diekmann said that following four centuries of scandalous rivalry between the churches in the post-Reformation era, the thrust was now not against each other, but in a common attempt to seek co-operation and service to man and his need.

The Catholic position in the last centuries could only be described as one of arrogance in its claim to be the "visible Church," with the implication that Christian unity could only come about by a return to the Catholic Church.

POPE JOHN

The person of Pope John XXIII had done much to bring Catholics and Protestants into a new attitude one to the other, particularly his recognition that all of us had sinned, and that we needed to forgive one another and to go on with the common job together.

Fr. Diekmann expressed a conviction that the 65 non-Roman observers at the Second Vatican Council exercised a far greater influence on the outcome of the council than a comparable number of any of the Catholic Bishops.

One of the great events was the prayer meeting at St. Paul's following the council, when Pope Paul and the leaders of the observers joined together in a great act of worship.

The Catholic Church had now written into its own understanding of itself the great Protestant proposition — "Ecclesia semper reformanda" — that the Church is always in need of reform.

He saw three great common stumbling blocks — the insistence by Rome on the primacy of Peter, its attitude to Mariology, and the centrality of its emphasis on the sacraments of the Mass.

But even on these matters there was a deep growing togetherness; the common use of the Bible as the source of truth and the increased use of biblical language were instruments of growing unity.

AGREEMENT

"If one were to see somebody peering over a New Testament in a train or bus today, the odds were so even that it might be Catholic or a Protestant, as to make a bet on the subject unprofitable."

There was deep agreement when Rome and beyond Rome with the proposition of the World Council of Churches Faith and Order Commission that worship is the central determinant of the Church's life.

He believed that Protestants had rejected the historic sacrifice of the Mass for good Catholic reasons, that is, their insistence that the presence of Christ was a unique historic sacrifice and could not be repeated; was in fact, good Catholic theology.

There was widespread agreement that what happens in the Eucharist is that God makes the past events present again, though the events remain unique, historically, unique, once-for-all events.

Unless, when we take part in our Communion services or the Mass, our hearts are open to Christian brotherhood everywhere, we have not really received the Mass in its fulness.

In this sense, although we will celebrate separately, the Mass and Communion bind the Church together.

It was not an accident that at the moment of deepest crisis at the time of the Lord's Supper, Our Lord prayed that they might be one.

It is in the context of the great crisis in man's life that unity that we have in Christ becomes most real.

The meeting was a valuable inauguration of plans for the celebration of this year's Week of Prayer for Christian Unity from Ascension to Pentecost, during the month of May.

LITURGICAL COMMISSION MEETS: INVITES SUGGESTIONS

The following statement was issued at the conclusion of the first meeting of the Standing Liturgical Commission of the Church of England in Australia, held at St. Paul's College, University of Sydney, from February 20 to 23:

It has seemed important to us that some public statement should be made at this first meeting concerning our responsibilities within the Church of England in Australia as we see them.

"Clearly our first and immediate task is to continue the work already begun of revising the Book of Common Prayer for modern Australian use."

"We therefore have arrangements well in hand for the distribution throughout Australia of drafts revised services, and for the collection and evaluation of reports on their trial."

"We very much hope the Australian Church will give these experiments whole-hearted support."

"In this first stage of Prayer Book revision, as General Synod has termed it, we shall of course continue our own private studies of Prayer Book services both old and new, in preparation for the



One of the displays at the Industrial Thanksgiving Service held at St. Bede's Church, Drummeville, Sydney, on February 26. (See story this page.)

later stages of the whole undertaking.

"We shall make use of specialist committees, and seek the aid of musical, literary and dramatic experts."

The resolutions of General Synod and the very name of the Commission require that we should concern ourselves with all the matters which have liturgical significance, and not merely with the texts of services."

"Liturgy," as Bishop Leslie Brown says in "Relevant Liturgy," is fundamentally not a form of words to be studied by the activity of a living body; it is the "people of God worshipping as if by a living body"; it is the work of the Holy Spirit.

Liturgy is concerned with everything that pertains to the corporate public worship of God. We plan, therefore, to promote in due course studies in religious music, art and architecture.



The newly-consecrated Assistant Bishop of New Guinea, the Right Reverend Bym Roberts, with his nephew after the service in St. John's Cathedral, Brisbane, on February 26.

DEACONESS HOUSE COMMENCEMENT

FROM OUR OWN CORRESPONDENT

Melbourne, March 6

Absence of a front fence made it easy for people to attend the annual Commencement Day of Deaconess House, Melbourne, last Saturday afternoon, March 4.

However, as the Principal's Report pointed out, this was the prelude to a new announcement, but not completed in time for Commencement. The report also referred to painting and furniture improvements to the house during the past year.

The values of the Order of Deaconesses, the Right Reverend Felix Arnott, president, and the chaplain, the Reverend A. W. Singleton, led the opening devotions.

The report presented by the principal, Deaconess Elizabeth Alfred, disclosed successful results from the previous year's study of the history of the Bishop Arnott presented Th.A. diploma to Miss J. Shaw and Miss M. Webster.

DIPLOMAS
Normal the two-year course, but by special permission of the Australian College of Theology, both girls did the full course in the one year. Both Deaconess Elizabeth also drew attention to personal contacts that mean so much to the house, especially the hard working auxiliary, and the Associates of Deaconess House; together with support from Lady Guild.

She herself had visited 84 parishes during the year. The address was given by Deaconess Marjorie McGregor, a former student, who recently returned from two years overseas where she engaged in parish work.

She described a Diakonia Conference held in Edinburgh last July, and some of the results of the discussions from this year.

"We are already considering certain specific projects in these areas with which to make a beginning."

"Here, especially, we shall be calling for the assistance of experts — of artists, musicians and architects themselves."

"Finally, it is our intention wherever possible to work in close consultation with those who have similar interests and bear similar responsibilities to our own in other Christian churches both here and overseas."

"We recognise with gratitude that the study of liturgy is at the present day a most fruitful field for Christian co-operation."

The spokesman for the commission, Dr. Robin Starwood, Warden of Trinity College, University of Melbourne, said that Dean Falkingham, the secretary of the commission, will be glad to receive comments, criticisms and suggestions on the work of the commission, included motor vehicles, engines, paint, motor tyres, carpets, towels, cutlery, but not wine, nets, glass, petrol and colourful posters.

Miss Angela Kim.

INDUSTRIAL SERVICE

FROM A CORRESPONDENT

Nineteen industrial companies displayed their products in or around St. Bede's Church, Drummeville, on Sunday, February 26, in connection with the Industrial Thanksgiving Service was held at 7.15.

This service replaced at usual hours thanksgiving service. The service was conducted by the Rector of St. Bede's, the Reverend Kenneth Roubaley, and the preacher was the Reverend Ken Child, Chaplain-Director of the Inter-Church Industrial and Industry Mission (O.S.W.).

Before the service, which was attended by representatives of the various companies involved, many men and women entertained at tea in the parish hall.

Displays, in or about the church, included motor vehicles, engines, paint, motor tyres, carpets, towels, cutlery, but not wine, nets, glass, petrol and colourful posters.

BISHOP BEVAN MEREDITH CONSECRATED IN BRISBANE

FROM OUR OWN CORRESPONDENT

All the bishops of the province of Queensland, including the two assistant bishops of New Guinea, were present at St. John's Cathedral, Brisbane, on the Third Sunday in Lent, February 26, for the consecration of the Venerable Bevan Stanley Meredith, as a third assistant bishop for New Guinea.

A petoral cross of annual design was presented to the new bishop. It is of an irregular, rough-hewn shape, with tattoo signs of the Mangalapa people etched on the plain gold.

These are symbols of the Trinity, and one is the sign meaning "man," so that if it is in a certain sense a crucifix.

One of the deacons-of-honour attending the new bishop, the Reverend Kenneth Beer, designed the cross.

The Select Preacher was the Venerable Bym Roberts, Arch-

Brisbane, March 6 including the two assistant bishops of New Guinea, were present at St. John's Cathedral, Brisbane, on the Third Sunday in Lent, February 26, for the consecration of the Venerable Bevan Stanley Meredith, as a third assistant bishop for New Guinea.

forces to be overcome, that makes Bevan what he is.

So for the Christian, it is what he is called to overcome that gives him the chance to exercise his power to him, so that the difficulties of a calling should not daunt him.

In speaking of the gospel of the redemption, James Boyd, co-consecrator, said that in a certain sense he had the popular novels of Ian Fleming, James Bond, could illuminate the struggle between good and evil.

It is the very fact of the existence of wrong, or powerful

NAKURU... THE NEW SETTLERS

By CHRISTABEL M. BAKEWELL

THE third branch of help that the Diocese of Nakuru is able to give through the Rural Aid Mission, is that of the Farmers' Training Centre, opened in mid-May, 1964.

This is an extremely valuable service, being led at present by a young English agriculturist, from the Friends' Mission, Mr. Michael Pittard.

He has two African assistants and is training them to take over this work when he leaves after one more year's service.

A large farmhouse, which has been added to over the years, was bought, together with 60 acres of land, and has ample accommodation for the Principal and his wife and family, his African assistants, and also for an indefinite number of batches of up to 40 students who attend the courses.

The land comprises some 40 acres of grazing, eight acres of cultivation, three acres of orchard, the balance being for housing and gardens.

The whole area is an outdoor classroom. Students are instructed in the basic points of crop and stock husbandry and the production of fodder.

Wherever possible teaching is given out by means of demonstrations and visits to plots of better farmers.

Instruction is based on the assumption that some of the students in every course will be illiterate (hence the great value placed on the Friends' Mission, Mr. Michael Pittard, who is assisted by the Home and Community Teams of the Rural Aid Mission), and bookwork work is kept to a minimum.

There is a small herd of Friesian cattle and a flock of 30 Corriedale and cross Merino ewes. It is planned to build up a cross-breed flock of some 40 to 50 Corriedale ewes for wool and fat-lamb production.

The main farming operations in the area served by the Centre are the growing of pyrethrum, potatoes and vegetables, dairy production, and sheep for fat-lamb production.

Deciduous top fruit from temperate zone grow fairly well, and parts of the area are well suited to the production of cut flowers for the Nairobi market.

In this area there are 16 settlement schemes totalling nearly 200,000 acres and comprising some 6,500 small holdings.

It is against this background of farming that the work of the Centre is planned.

The probable outcome of the teaching of the Centre is easily seen on the farm plots of some of the ex-students of the courses.

One impressive section of the "outdoor classroom" is a small plot of land which has been procured about three miles away from the Centre itself, out on the poor-soil plains where coarse grass and shrubs make hopelessly



Church Army Captain Habel Gilgote (right) and evangelist, Njabisi, South Kinangop.

inadequate grazing for local cattle. Here experimental plots have been planned to show the results of using various fertilisers on fodder grasses and vegetable crops, and the growth on completely unfertilised soil.

This is the second of four articles on the Diocese of Nakuru, East Africa, written for "The Anglican" by Mrs C. M. Bakewell. The third article on "Agriculture in the Service of God" will appear next week.

The results are obvious and are a lesson of encouragement to those who have holdings in less fertile areas. At the Training Centre itself, the experimental plots in different types of pyrethrum, in cattle fodder, in different types of potatoes and so on, open a new world of scientific farming to the Kikuyu farmer, who must learn to face modern conditions and competition.

Lectures on animal husbandry, backed by the obvious health of the stock on the farm, all of which were bought from the same sources as those of local farm holders, speak volumes and clearly demonstrate the value of the teaching and practice of the Centre.

It was an interesting experience to "sit-in" on a lecture to 30 Kikuyu women — farmers' wives — and to watch the interest with which most of them absorbed the teaching on the care of sheep and cattle.

The atmosphere of the Centre may be gauged by the comment of one student who said, "This is the first place where I have been treated with respect by everyone from the cook upwards".

The whole teaching and outlook of the Centre is linked with the thought that we are stewards of the soil, entrusted to us by God to create, and it is for us His gift.

Some of the Christians in the settlement schemes have taken up the idea of God's Acre, and make the returns from a certain section of their land their thank-offering to God.

Heading up the Rural Aid Mission as its Administrative Secretary is Mr R. C. Tyers who with his wife and family lives not far from the Farmers' Training Centre.

His task of co-ordinating all the work of the three R.A.M. Teams (Medical, Home and Community Training, and Farmers' Training Centre), organising and maintaining the motor vehicles and equipment necessary for much of the work, coping with various financial problems, acting as liaison officer between various local bodies and the Mission, puts an impressive amount of responsibility on his shoulders.

His interest in the District Scout Troops, of which he is

Commissioner, is another very valuable service to the youth of the community.

Here is a picture of something living and precious that the Church in the Diocese of Nakuru is doing in a community where the background is difficult, where great social and economic changes are going on, and where the rapid withdrawal of many Europeans has created problems of finance and management which are very acute both for Church and for Government.

There is much real need but also a spirit of optimism and courage, and in such conditions a stable, responsible, just and kindly Christian witness can have a great effect on the community and may win many into the Kingdom of God.

This is a time of great opportunity, and the writer makes no apology for suggesting that every reader of this article should ask himself whether there is any good reason why he should not now, and over the next few critical years, commit himself to some definite share in the forward-looking, onward-going task of the Rural Aid Mission.

It is how much to "depart in peace, be ye warmed and filled"; but it is how much better to put our hands to the task and humbly seek to follow the Lord who said, "He hath sent me to preach the gospel to the poor, to proclaim release for the captives, recovery of sight to the blind, to set free the oppressed and to proclaim the year of the Lord's favour."

AFRICA SEEKS BASIS OF UNION
ECUMENICAL PRESS SERVICE

Tanzania, March 6. Representatives of five churches in Kenya and Tanzania have decided to negotiate a new basis of union between two of the denomination participating in union, and have been unable to accept the interim basis originally proposed.

Churches represented at a meeting of the Negotiating Committee on February 27 included Anglicans, Lutherans, Methodists, Presbyterians and Moravians.

The committee was chaired by the Reverend Yohana Mbugari, a Methodist minister who was formerly Deputy General Secretary of the National Council of Churches of Kenya.

The task of formulating a new basis has been entrusted to a Liturgy and Doctrine Committee composed of four delegates from each of the five churches.

Each of the churches has a new document is drafted, it will be widely circulated within the churches for study at all levels.

Sub-committees will also concentrate on the names of women and a glossary of theological terms.

SPECIAL NOTICE TO INCUMBENTS

PRAYER BOOK REVISION IN AUSTRALIA

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

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

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Report of the Commission

Draft Revised Services:

Morning Prayer	The Catechism
Evening Prayer	Confirmation
The Litany	The Marriage Service
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Baptism of Infants	Thanksgiving after
Baptism of older children	childbirth
persons	

New Services:

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

G.F.S. LEADER FOR MELBOURNE

FROM A CORRESPONDENT
Melbourne, March 6. 15,000 girls are under the care of Mrs C. H. Egerton, Commonwealth Chairman of the Girls' Friendship Society, who is making her first visit to the Melbourne diocese this week.

She attended the corporate Communion of the society in St. Paul's Cathedral last Saturday, March 4, at 8.15 a.m. when the Archbishop of Melbourne, the Most Reverend F. Woods was the celebrant.

Afterwards she mingled with girls and leaders as they shared a cup of tea in the Chapter House.

Later in the week she met council members at a buffet tea in Jeram Hall and attended their meeting.

Other features of Mrs Egerton's visit are the opportunity of observing branches at work in outlying and new areas, a service to the Ballara diocese, a garden party, and a service on March 12 at St. Paul's, Preston, which will include the impressive G.F.S. Ceremony of Light in which a circle of friendship becomes the Cross of Christ.

—East Africa Venture picture.
Archdeacon Manasse Kivua, who served for a year at S. Clement's, Mombasa, giving Holy Communion to African settlers.

WORLD SERVICE LEADER DIES

CHURCH LOSES GIFTED PREACHER

Geneva, March 6

Dr Leslie E. Cooke, 58, an associate general secretary of the World Council of Churches and Director of the Division of World Church Aid, Refugee, and World Service, died February 22 in a New York hospital where he had undergone three major operations since he was taken ill last October while in the U.S.A.

Born at Brighton, Sussex (England) in 1908, Leslie Edward Cooke, a Congregational minister, was a rarity among churchmen for he combined exceptional gifts as a preacher, a pastor, and an administrator.

He was loved by countless persons whom he had counselled and helped even in difficulty, a service which especially had marked his wartime ministry at Warwick Road Congregational Church, Coventry.

Cooke was perhaps a figure born out of due time, for while much of his service was given by administration, he was supremely a preacher.

He was moreover, a preacher who demanded a certain seriousness on the part of his hearers, and possessed an amplitude of style that was more fashionable three or four decades ago.

His gifts as a public speaker were remarkable, and his power to illustrate his sermons by things seen on his world travels gave a vividness and colour to his utterance as unusual in his time.

He had a magnificent presence and a fine voice.

He was called from Coventry in 1948 to become the general secretary of the Congregational Union of England and Wales. In this capacity he was responsible for the central administration of 3,250 churches.

STIPEND FUND

Under his leadership the Congregational Union has established the Home Churches Fund, which provides minimum stipends for ministers in smaller churches. Cooke's firm grasp on financial procedure, combined with his authority to the Fund's being set up on a sound, businesslike basis, has made it possible to raise a staff of the World Council of Churches in 1955.

He was made a delegate to the World Council's Amsterdam Assembly in 1948 and to the Secretary's Assembly at Evanston in 1954.

Up to the time of his appointment to the staff he had served on both the W.C.C. Executive and the General Committee.

Before Evanston he chaired the Committee on Structure and Functioning and so was one of the architects of the present structure of the W.C.C.

He also served on the Building Committee and on the Finance Committee, which supervised the

NEED TO HEED HUMANISTS

ANGELICAN NEWS SERVICE

London, March 6
The Archbishop of Canterbury, Dr A. M. Ramsey, said on February 13 that it was necessary for Christians to attend to the needs of the "irreligious" of their religion levelled by scientific humanists.

He was giving a lecture on Christianity and humanism to an audience of 500 at Nottingham University.

Christian people could be preoccupied with another world and with the particular business of religion, such as they may fail to grasp that God cared intensely for the present world, he said. "I think that all too often Christians and for any religious people to resist and to fear the scientific spirit because it seemed to make attacks upon and to put adjustments in religion."

A religion that shrunk from adjustments was less than whole.

For Christians to regard humanism as a kind of creaturehood was misleading and so it was for humanists to reject the religious attitudes.

REFUGEE SERVICE

As Director of the Division of World Church Aid, Refugee, and World Service, Leslie Cooke found work which gave expression to all his many gifts. His division controlled a network of 800 churches in which churches in 80 countries try to relieve need as the manifestation of their essential Christian unity.

The Division's project list now details some 600 activities and amounts to more than \$12,000,000 a year.

The Refugee Service has helped resettle about 200,000 rootless persons around the world. Emergency appeals to aid victims of natural disasters are made via the churches on an average of one a month.

In connection with his work, Dr Cooke crossed the Atlantic by air more than 90 times and visited 100 churches on one of the States of the Union.

In addition, he had journeyed

widely in Asia, Africa, Latin America and the Middle East, as well as Australia, New Zealand, and Canada.

Dr Cooke dealt always with people as persons and not as statistics, and he was vigilant to ensure that aid should be provided as a token of Christian unity and solidarity.

His criterion was "Need, not creed."

Aid help was provided to Muslims, Buddhists, Jews, believers and unbelievers alike if their distress was genuine.

AUTHOR

Dr Cooke's books included "Faith Stakes a Claim," "Above Every Name," "Token of Our Fatherhood," "Upon the Rocks," and "The Church Is There". He was graduated from Manchester University and was awarded doctorates by Chicago University and Mount Allison University.

He is survived by his wife, Gladys. They had no children.

2,000 ATTEND FIRST INTERFAITH MEETING

ECUMENICAL PRESS SERVICE

Manila, March 6
Two thousand members of the major denominations attended the Interfaith Bible Prayer Meeting in the Redemptorist church in Dagupan City.

The Sunday service, first of its kind in the city, was conducted by the Bishop of Dagupan, the Most Reverend Epifanio Soriano.

This unity among Christ's followers is the greatest hope of mankind," said Bishop Soriano. "We cannot afford to slacken our efforts in this ecumenical endeavour and we must pray and even suffer in the attempt to discover more areas of unity."

The bishop exhorted all not to look to the past, but to examine the present and to plan for the future with prayer and strength and charity through the service of the divine truth.

Dr Epifanio, vice-president of Silliman University, who participated in the service, emphasized that the Church is not an institution, more than a hierarchy, or a group of professional leaders, more than a building.

CONCERN ON JEWS IN RUSSIA

ECUMENICAL PRESS SERVICE

London, March 6
A letter delivered to the Soviet Union by the Archbishop of Canterbury on his recent visit to London, stating that 252 Members of Parliament from all religious groups in the House of Commons had signed a motion expressing their concern over continuing difficulties confronting Jews in the U.S.S.R.

"We request the U.S.S.R.," the M.P.s wrote, "that the Jews of the U.S.S.R. be enabled to enjoy equality with other national and religious groups in the country, to institute centres of religious bodies to deal with their religious and educational needs, and to maintain access to their own Jewish bodies abroad."

INJURED CHILDREN FOR EAST BERLIN

ECUMENICAL PRESS SERVICE

Berlin, March 6
The Evangelical Church in Berlin-Brandenburg is planning to invite 100 injured children from North Viet Nam to spend the summer of 1967 in the D.D.R.

This decision was taken by the Board of the Church in East Berlin, in response to a suggestion made in January by the Protestant church in West Berlin. The synod had asked members to pray for peace, and had requested that meat be prepared to give every possible help to the children.

The Church Board of East Berlin has 100,000 members of children who have lost limbs and need orthopaedic care in the D.D.R. They plan to divide the children into groups of 25 each, accompanied by adults.

It would be advisable if some of these adults could make use of their facility to receive training in the orthopaedic care, the board stated.

FIXED EASTER DECISION AFTER W.C.C. ASSEMBLY

ANGELICAN NEWS SERVICE

London, March 6
The government is to defer making a decision on the question of a fixed Easter until after the Assembly of the World Council of Churches to be held at Uppsala, Sweden, in July, 1968.

This was announced in the House of Lords last month by Lord Bowles.

He was answering a question on when the government intended to bring into force the Easter Act of 1928.

(This recommended that Easter Day should be on the first Sunday after the second Saturday in April.) This received the support of the Church Assembly in February, 1956.)

The Bishop of Bristol, the Right Reverend Oliver Tomkins, said the subject had been intermittently discussed for the past 130 years since it had been first decided, settled at the Synod of Whitby.

He said that he thought that the Christian churches had been asked to consider the matter. So far, he said, he had seen their views and the great majority favoured the 1928 proposal.

THE POPE GIVES WARNING ON "NEW OPINIONS"

ANGELICAN NEWS SERVICE

Rome, March 6
Pope Paul in a letter to Roman Catholic bishops on February 22 attacked new opinions finding their way into teaching which questioned or distorted objective truths of the Church.

Catholics to hold special observance of the anniversary of the two martyrs, St Peter and St Paul. He invited other Christians to join.

Criticism of dangerous new forming trends in Catholicism at the end of the Vatican Council in 1965 has been a frequent theme of recent statements by the Pope. He did not make clear to what he has specifically referred.

Many sections of the Roman Catholic Church are regarded as being in a state of transition, result of the modernisation process ushered in by the council.

In December, the Pope criticised Dutch Roman Catholics for their opinions on subjects such as celibacy of the clergy, the presence of Christ at the Eucharist, the virginity of Our Lady, and the Immaculate Conception.

The month before, he rebuked the powerful Jesuit order for worldliness and slackness in observance.

"COMMON GROUND"

ANGELICAN NEWS SERVICE

London, March 6
Bishop Ramsey, General Secretary of the British Council, said that he will lead a discussion at the seventh Conference of Christian Churches in December.

The conference will be held at the University of Birmingham, and will explore how different denominations work together in their own experience.

The organisers hope that the conference will help to reveal the nature and extent of the problems and point to the steps which may be taken to deal with them in those fields where it is known to be increasing.

SYDNEY AIDS TASMANIA

ANGELICAN NEWS SERVICE

\$21,000 more in new received from 314 churches and individuals in the Diocese of Sydney for the Archbishop of Sydney's Tasmanian Fire Appeal.

It has been a total of 25 each, accompanied by adults. Further donations are expected from the Diocese of Sydney. This is in addition to the \$20,000 from the Diocese of Sydney sent on February 8.

ORIENTAL CHURCHES PLAN JOINT EDUCATION

ECUMENICAL PRESS SERVICE

Beirut, March 6
First steps have been taken towards the preparation of a joint curriculum for the five Oriental Orthodox churches.

This term refers to the non- Chalcedonian churches which met in 451 at the Holy Synod of Chalcedon at the invitation of the Ethiopian Emperor Haile Selassie to consider their common concerns.

Included in the group are the Coptic, Ethiopian, Armenian, Syrian and Syrian-Malabar churches.

At this time the need for cooperation in the preparation of materials to train children, youth and adults in the rudiments of Christian doctrine and practice was especially stressed.

The outlines for a joint curriculum were worked out at a consultation held by January 29 to February 4.

Basic work will be done in English and then it will be translated into the various languages. Representatives from each of the five Oriental churches were joined by several Christian education specialists.

This included Ralph Mould, general secretary of the World

Council of Christian Education; Randolph Church Miller, Professor of Theology, Harvard (U.S.A.); Constantine Tarasof of the Commission on Youth and Christian Education of the Orthodox Churches in the U.S.A.; and Darobrah Teter of Tripoli, Lebanon.

The Greek Orthodox Churches were also represented and indicated their interest in using the curriculum for training their youth.

JAZZ AT CATHEDRAL

FROM OUR OWN CORRESPONDENT

Melbourne, March 6
A service for Sunday school teachers held at St. Paul's Cathedral on Monday evening, February 20, gave those who attended something very different from the usual Sunday school worship programme.

The singing of modern hymns was led by jazz combo called the Most Men.

It was formed in 1962, when five out of its six members were students of Trinity College.

They composed J. Minchin, who had revised one of the hymns, acted as conductor.

The hymns had been composed especially for children. The sermon, too, was different, being a dialogue sermon preached by the Archbishop and the Director of Christian Education, the Reverend Ken Ingo.

About 1500 attended the service.

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P.O. Box 174, Carlingbah, N.S.W.

SENIOR BIBLE STUDENT

WHAT ARE WE TO BELIEVE?

By WINIFRED M. MERRITT

STUDY NO. XIII

Who are my brethren?

(Mark 3:34)

The theory of evolution led to the view that everything is relative. Species are not fixed, but are changing continually into other species and other forms. Further, the laws which govern the physical world are in some sense relative also to the observer. Towards the end of the nineteenth century, there arose in America a system of philosophy which maintained that even truth is relative, a function of expediency, and that the validity of an idea depends on its value in practice. Such an evaluation is called pragmatism.

If this world is all that is, it perhaps a natural presumption that there can be no valid standards of thought, conduct or reality, other than those which are the products of the human mind. These change as the human mind changes, and the relative values in aesthetics define the existence of absolute beauty denied in ethics of that school of thought is right.

Pragmatism subjects truth to the domination of the human mind, and insists that in the long run that alone is true which suits human beings to think true. Pragmatism ministers to human expediency by assisting human beings that right and wrong, good and evil, reality and unreality, are not external facts, but products of the universe which human beings must inevitably subject themselves, but are the products of human expediency, and therefore amenable to human desires.

Pragmatism has enjoyed great popularity, largely because it comes to bolster human pride and self-will, but fashions in thought, as those in dress, tend to be dated, and so it is what is happening to pragmatism. It is coming to be looked upon as a relic of a time and circumstances which have long since passed.

Another modern "ism" is known as activism. This we owe to the Roman Catholic Pope, Blondel, who died in 1949. Blondel's central conception is "action." The basis of his thinking is the contrast between action and its realization, a contrast which constitutes the permanent dissatisfaction in human life and also provides the incentive for further action.

Action may be seen as expanding in ever-widening circles from that which is self-regarding, through various forms of social action to the higher moral actions which has regard to all humanity.

Man is directed from the moral to the supernatural by the demands of action itself. We apprehend God and His Kingdom not by action. This action is the activity of the whole man, an intellect thought. Even to think of God is an action. The kind of action which is intellectual activities is cold, abstract, intellectual.

As interesting and noteworthy trend in our day is the prominence being given to the work of the Danish philosopher, Kierkegaard, who died in 1855. Kierkegaard was convinced that abstract forms of thought cannot grasp the concrete as it is existing.

There is no route to Christianity by way of rational thought, nor in a stereotyped, impersonal religion. The road lies only through passionate, intense personal appropriation of corporate responsibility. God stands over against our finite existence as "qualitative difference."

It is within the community of personal selves that we find the function of religion, in the unity of persons in fellowship. A fellowship held together by the mutual consciousness of God as the Supreme Agent.

In the beginning was God; in the beginning was Music. No one knows how far back in time we do know, but what we do know is that there is a God, and that the Bible, further than the roots of pre-history.

In the beginning was Music; in the beginning was God.

MUSIC has always been associated with the sacred, or some other form of God. From the earliest times it has been used, with considerable variety, to associate of mystery, ritual and religion. Showing, dancing and singing, were all part of the performance of primitive ritual and ceremony, because man in his earlier simplicity knew even then that music could raise a common religious rite to a higher plane and a more intimate expression.

ROLE OF MUSIC

There must have been a reason why music and religion came together so naturally and so early, and the reasons which are formulated in distinct terms. Music has sometimes been called the bridge between the human and the passage of time has shown how the trumpet and cymbals to the pagan, Jewish or Christian religious practices. Primitive music is derived from a number of sources, the earliest being the music which the Jews sang in the Temple. So that the priests could see our Lord's day, music which the Master and his disciples undoubtedly knew and sang when they went there on the Sabbath.

The Jews have a long history, and their instrumental music. They have always been a race of great, very highly developed musical culture. The book of Chronicles records a vivid account of the building of the Temple of Solomon, and the music which was placed given to music on great

national and religious occasions. When the building of the Temple was finished Solomon had all the musicians who were brought into this magnificent house of God. He told all the chief elders of the children of Israel to hear the Ark of the Covenant of the Lord to Jerusalem.

The Ark was brought into the city, and with them were the holy vessels, and multitudes of brass and open were sacrificed before the Ark. The Ark was carried into the Temple and the Jews honored Moses and the table on a grand scale.

Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having symbols and palters, and harps, aloft at the east end of the altar, and with them an hundred and twenty pipes, sounding with trumpets; it came even to pass, that the trumpeters and singers were as one, to make one sound, when they struck the Lord; and when they lifted up their voice before the Lord, in psalms and instruments of music, in harps, and in organs.

For he is poor; for his mercy endureth for ever; then sound ye the trumpet, ye that are sound; and ye that are not stand to minister by letter of the law, but ye that are of the heart had filled their house of God.

(II Chronicles 5:12-14)

This day must have been a great day for the Israelites, perhaps one of the greatest enacted in the history of the world. Music emphasized and described so fully at this climactic moment! It was the music of the heart of these ancient people were used

This is the text of the third address given in the Lenten book series at St. John's Cathedral, Brisbane. The speaker was the Rev. Noel Nickson, Foundation Professor of Music at the University of Queensland.

to music as a way to God; and that concept could have been more right and natural than that of the present day. The moment of achievement through the instrument of many instruments and voices. This day was a day when the Jews found God suggesting the same kind of experience—that music is a proper part of the good life and the worship of God, and that on occasions of special religious significance music was used for its power to uplift the mind and instill a sense of awe.

The New Testament has passed suggesting the same kind of experience—that music is a proper part of the good life and the worship of God, and that on occasions of special religious significance music was used for its power to uplift the mind and instill a sense of awe.

St. Paul speaks of music as a path to God in a well-known passage where he warns the faithful at Ephesus to be circumspect and wise, and not to drink too much wine; and he goes on to say—

but be filled with the Spirit: as in psalms and hymns and spiritual songs, singing and psalms in melody in your heart to the Lord.

(Ephesians 5:18-19)

I believe St. Paul must have been a musical man for almost every word appears in the letter to the Colossians which was written about the same time.

teaching and admonishing one another in psalms and hymns and spiritual songs, and with grace in your hearts to the Lord.

(Colossians 3:16)

Belief in the moral value of music was common both before

and after the coming of Christ. Through the Middle Ages music became increasingly dependent on the church, and was used for and for a thousand years and more the music of the church, the patronage of the expanding and increasingly powerful Church of Rome.

Two popes, St. Ambrose and St. Gregory, were particularly substantial parts in shaping the course of musical history in the first Christian millennium. They did rightly in interesting themselves in music, and in liturgical movement, it had to be encouraged, controlled and directed.

All seriously cultivated music was religious and functional. The rest of music was popular and illiterate, and must have been regarded as having little cultural importance. When we speak of music in the Middle Ages we speak of religious creative art, not of the popular music considered as the appropriate medium for the masses, was also understood as a tool by which God and his works could be comprehended and interpreted.

NUMBERS IN SOUND

Medieval and Renaissance ideas on music were fully in the writing of Boethius. He was a philosopher, a man in government, science, and philosophy. De institutione musicae of Boethius is the basis of the intellectual study of music in the Renaissance and Reformation.

This work is based partly on the classical Greek concept that music is the theory of numbers in sound, science made audible, and partly on the belief that the body and the soul, the physical and the spiritual, are united in a harmonious association, a relationship which became the basis of our existence on earth and of the earth's existence in time and space.

"It is not just music, however, that is beautiful because of its dependence on number, but everything. Hence, all things that are beautiful are subject to the power of number and can be explained by it." The most beautiful thing God and the world is but a reflection of God's beauty, just as man's beauty is a reflection of that of the world. All of these beauties may be expressed as forms of numerical ratio, that has been made easily seen by the ear in music. Thus it is that music stands as a way of depicting the beauty and perfection of God and his creations, the world and man.

The whole Boethian idea is curious and fascinating. Extended to the social and scientific fields, it is in keeping with the views of the Rev. St. Augustine, C.M.S. He was born in 1904.

action and interpretation of the medieval gnostic mind. It held claims for music which were more than those of the basis of academic study in England until late in the eighteenth century.

Music of more recent times is more familiar, and we can find it in the making of the individual taste, intellectual expression, and spiritual conviction.

The decline in the authority and patronage of the Church, the rise of popular art forms, improvements in the making of instruments, the rebirth of the theatre and the wedding of drama and music in opera, the new expressive note to be heard in baroque ornamentation—all of these changed the face of music (irrevocably).

The Church which had nurtured and fostered the creative arts lost its adopted children to the world.

From the time of Monteverdi and the beginning of the "modern" era, music has continued to play respect to its once foster parent. It has brought home worthy gifts to adorn the house and to glorify the family and its Founder, but it has not returned to live with Mother Church and its never will.

It has been possible to find God in music for a long time, and it still is possible for music to lead to God.

Music is for the glory of God, and a pleasant recreation. It was music which used words like these. How simple and direct! There is a fullness in these words.

"I did think I did see all heaven before me, and the great God himself." This was Handel, who spoke about the inspiration of the Holy Spirit. How simple and direct! There is a fullness in these words.

"From the heart—may it find its way to the heart again." This was Beethoven, who wrote these words about the Kyrie of his great Solemn Mass.

The heart of musical genius is lifted up to God. The linger of God touches the heart of man in music.

Canon Mackay, "Music in the Middle Ages," Rev. 1940, p. 10.

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AS IT HAPPENS

He heeded the words, straight-ended and went to night school for a year and a half, and was graduated from — University, but from post-graduate studies — University, became nationally and internationally known in his chosen field, and only recently — University asked him to write a new book on that man.

Wednesday

No master is perfect according to his valet; and few clerics are according to their altar servers. Yet can any comment be more devastating than that a priest is invariably late at the altar, and is quite perfidious about his preparation?

Whether it is that Charles Wesley, who after a year and a half of study at the University of Cambridge, was so private a chapel, yet he was able to say that "none of his Domestic Chaplains ever succeeded in getting to the chapel before he did."

"Watching him as he stood before the altar, one saw both the strength and the humility of a man whose hope was stayed in

Thursday

Some time ago I taped a "Plain Archbishop" talk in which an archiepiscopal speaker was talking about work among the down and-outs in East London. Men who were coming in the door, they went back to the methylish street. The staff were discouraging, and said one day someone said "You won't be able to do anything for these men because they are sure that nothing can help their love for them. They don't want to be the raw material for

your good works—they want to be loved for their own sake."

Archbishop Apthorp—(for it is he of whom I speak—said that in St. Bartholomew's Hospital in East Fleet, where he learned triumphantly.

Friday

Having had six wedding interviews in many days, I have not been altogether surprised that while sex has been discussed by each couple, and some decisions made as to when children might reasonably be expected to arrive, there has been little that thought given to family planning or the means to secure it. Perhaps it still is paradoxically true that in inverse ratio to its importance, some of the central tenets of marriage receive scant attention, mainly this because of the spiritual side of the married life.

Saturday

Somewhere I read, and copied in my commonplace book, that the formula for a female is 4 strength and 4 humidity of a cubic water, 3 lb. of calcium, 24 lb. of carbon, 100 lb. of chlorine to disfect a swimming pool and sufficient sulphur to make a good fertilizer. How much is missed out! What of the one of her voice, the glow of her eyes or the shade of her hair? Did John Maxwell not express it best when he suggested

"But the loveliest things of beauty God has ever showed to me are her face, and her hair, and eyes, and the red curve of her lips."

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RADIO AND TV REVIEW

It was interesting to hear that the A.B.C. put up against its own telecast of the S. Andrew's Cathedral Annual Dinner. The Society service featuring the Archbishop of York.

ZBC took a split of the TV sound from S. Andrew's. For its attractive Service "I got into us a Baptist worship service from Puntchhook. Putting one Englishman up against another. You could have heard both serenely with profit.

Archbishop Hogan could start until 11:45 a.m. The Reverend Richard Moore started right on 11:30 a.m. and his service finished a couple of minutes before noon. We had a clerical anthem with a pleasing solo, and two laymen reading lessons. Quiet in the morning. "Sacred Music" gave us a mixture of modern French piano music from Messiaen with Teikocovsky's setting of the Hosanna Mass. "With Heart and Voice" had some hymns inspired by the fourth Gospel.

"Encounter" had a report on

the A.C.C.'s recent annual meeting. It was made of some very bad technical defects, something like the A.B.C. The program was 1:15 p.m. had the Open Air Campaigners on the air with their usual brief magazine programme. (Methodist) Missionary Stage Of the Air followed with a repeat of its clumsy format. The program was Mr. Fulgenio how do a magazine radio programme!

"THE Good Samaritans" began with "well, here we are all together again!" Who? This is an assumption that Mr. Howard has a regular group of listeners who switch their sets on at 1:45 p.m. every second Sunday, and switch them off at 1:55 p.m. "I just by the sounds of reason." "The Good Samaritans" began with "Hullo folks" was even worse. Church News betrays its poor knowledge of both English and ecclesiastical language. The program is denouncing the Church. Shouldn't it have been "renouncing"? And Bishop-elect Begbie is to be "installed". Such

mistakes are quite inexcusable, particularly as there is an Anglican on the staff of C.B.A.

"Some very poor edits here too, with breaks in the middle of sentences so that it was impossible to make sense of some of the comments.

"A second special Temperance Alliance came on at 2:30 p.m. with a "commemorative talk on Alcoholism. But why can't they take the trouble to design a radio programme that will appeal to listeners. Dry old talks are for the birds—who don't drink anyway!

A quarter of an hour of Salvation Army band music was a welcome repeat. On TV "Chalenge" on Two was a repeat of its "Companions—Four Religions". "A second special only served to confirm first impressions—that to get the most out of this Cantwell Smith inspired opera, you had to concentrate like mad." "The Church of the Future" and a lesson to University of the Air on how to teach with this medium.

—AGNOSTIC.

DIOCESAN NEWS

SYDNEY

An "AU REVOIR" Garden Party, February 17, was a successful home event, Darlinghurst on Saturday. The Rev. Canon M. J. O'Connell, Mrs. Morco and their son Robert, Canon Morton and his wife, and Dean of S. Andrew's Cathedral after 10 years of ministry at S. Margaret's Church, had, Ned.

"TELEPHONE SAMBARTANS" A public meeting was held on March 14 at the Royal Perth Hospital. The Rev. David Woodroffe explained the work of the Archdiocese's Home Service to help people contemplating suicide. The Archbishop of Perth will preside.

ARCHBISHOP'S HOUSE
The February meeting of the Council of the Archdiocese confirmed the Archbishop's request that Bishop's House in Mounts Bay Road should once again be the Archbishop's residence.

OVERSEAS STUDENTS
The Archbishop will preside at a special service for overseas students at S. George's Cathedral on March 12 at 11 a.m.

On the same day at 7:30 p.m. the Congregational minister, the Reverend David Woodroffe, will preach at a service to mark the opening of National Safety Week.

GIPPSLAND

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The annual C.E.B.S. Parish Shield for four years, 5 Paul's Cathedral, Gippsland, will be held on February 24, at the annual C.E.B.S. Swallowing, Laminating and Pinning, on February 24.

About 100 school children and 200 members of the program organised by the Transton branch, the four placemen were S. James, Traralgon, Paul, Sale, S. Phillip, Phillip, Morwell, and S. Luke, Moe.

The shield was presented to the winning branch by the Diocesan Vice-Chancellor, Mr. A. E. Crane.

REUNION CAMPS
National Reunion Camps in Gippsland have been invited to have a special camp at the end of the mountains at Ormeo, during the Victorian Labour Festival. It is expected that about 30 of the 100 who attended the national camp will be able to join.

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The Headmaster of The King School at Paramatta, the Reverend S. J. Kurlie, presided at a special service for teachers, charity, along with the interior gifts of the Holy Spirit, in union with their co-responsibility in teaching and legislating for the church.

PERTH
AFRICAN BISHOP'S VISIT
The Assistant Bishop of Central Tanganyika, Right Reverend

London, March 6

"The disunity of the Church is a grave scandal for the continuance of which we are all responsible," said the Apostolic Delegate, Archbishop Cardinal, speaking in S. George's Chapel, Windsor, on February 24.

He was giving a Lent lecture about the Second Vatican Council and the unity of the Church.

Disunity did not imply that there was absolutely no communion among Christians, he said.

"The communion does exist. It is not only perfect, but one we must not underrate its importance.

"On the one hand the possession of objective genuine Catholic reality in Christian communities not united with the Roman Church exists here and there, assess their ecclesial character in a more positive manner. In the greater measure in all those fields—and they are many—which are open to us without such importance.

"By their recognition the Catholic Church acknowledges that the faith of the individual non-Catholic Christian is determined by the faith and sacramental realities of other churches and that its redemption and sanctification takes place precisely inside and by means of his own communion.

MINISTRIES
"The Apostolic See may have concluded in favour of the validity of all ministries outside the Catholic Church but it emphatically admits their effectiveness instrumentally in the hands of Christians."

"Further more, because of the divisions among Christians, the Catholic Church herself finds it more difficult to express in material life her full catholicity in all its aspects.

"It is to be regretted in a Roman may be allowed to say that it is also because so many peoples of the Great Angli-

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ANGLICAN NEWS SERVICE

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APPOINTMENTS
IN PERTH
The Archbishop of Perth, the Reverend A. C. Holland was appointed two new archdeacons for the metropolitan area.

Canon James Paice will be Archdeacon of Swan and be responsible for the Victoria Park and Swan rural deaneries.

The Reverend A. C. Holland will be Archdeacon of the Coast. The Reverend John Curran has been appointed a canon of S. George's Cathedral in Perth.

The Venerable F. W. Guest, as well as being Archdeacon of Perth will have a special responsibility of liaison with the cathedral.

TEN COURSES FOR ENGAGED COUPLES
The Father and Son Movement this week announced details of its "Thinking of Marriage" courses for 1967.

The movement will conduct three courses from its headquarters in Southern Street, Sydney and the remaining courses at regional centres, Paramatta, Manly, May and Newcastle, in New South Wales.

The details of the courses the Director of the Father and Son Movement, Mr. John Robson, said that he was expecting that approximately 500 young people would be taking part in the movement's five week long "Preparation for Marriage" courses.

Specialists from various fields will have a special part in the courses which will carry a definite Christian emphasis.

written word of God; the sacraments, especially baptism; the Law; the Ten Commandments; charity, along with the interior gifts of the Holy Spirit.

The highly centralized governmental structure of the Catholic Church in fact, was largely a result of historical development.

It was gradually giving away to a more decentralized form of government which would create organs whereby the bishops, priests, laymen, and the laity, among themselves and with the people, would make an effective co-responsibility in teaching and legislating for the church.

"One of our chief difficulties in decentralization is to persuade our bishops about this co-responsibility, about the personal responsibility they have in their own dioceses," he said.

It was true that the position of the Pope as supreme teacher and legislator in the Church remained basically untouched by the doctrine of collegiality.

At the same time the Pope was not alone in exercising this responsibility.

His authority was counterbalanced, so to speak, by that of the bishops who met in council or gathered in council or called to synod, by their action in other ways.

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Mr. Robson stated that increasing numbers of young people taking part in the courses on recommendation from their clergyman or doctor.

This he suggests indicated that the courses were being shown for both the conduct and content of the emphasis of the course.

The Paramatta series are being promoted under the active leadership of the Paramatta District Ministers' Fraternal.

Couples can register for the courses in the first night of the particular series. Further particulars will be available from the movement's headquarters, 211-5644.

Yohana Madinda, will visit Perth from March 19 to 15 on his way home. On March 13 at 7 p.m. he will speak at the Dinner at S. Margaret's Church, had, Ned.

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About 100 school children and 200 members of the program organised by the Transton branch, the four placemen were S. James, Traralgon, Paul, Sale, S. Phillip, Phillip, Morwell, and S. Luke, Moe.

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Perth's Cathedral, Adelaide. On the following Monday at the Church House, the Archbishop's prayer will be the will speak at the Dinner at S. Margaret's Church, had, Ned.

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National Reunion Camps in Gippsland have been invited to have a special camp at the end of the mountains at Ormeo, during the Victorian Labour Festival. It is expected that about 30 of the 100 who attended the national camp will be able to join.

TEACHERS' SERVICE
The Headmaster of The King School at Paramatta, the Reverend S. J. Kurlie, presided at a special service for teachers, charity, along with the interior gifts of the Holy Spirit, in union with their co-responsibility in teaching and legislating for the church.

PERTH
AFRICAN BISHOP'S VISIT
The Assistant Bishop of Central Tanganyika, Right Reverend

Perth's Cathedral, Adelaide. On the following Monday at the Church House, the Archbishop's prayer will be the will speak at the Dinner at S. Margaret's Church, had, Ned.

"TELEPHONE SAMBARTANS" A public meeting was held on March 14 at the Royal Perth Hospital. The Rev. David Woodroffe explained the work of the Archdiocese's Home Service to help people contemplating suicide. The Archbishop of Perth will preside.

ARCHBISHOP'S HOUSE
The February meeting of the Council of the Archdiocese confirmed the Archbishop's request that Bishop's House in Mounts Bay Road should once again be the Archbishop's residence.

OVERSEAS STUDENTS
The Archbishop will preside at a special service for overseas students at S. George's Cathedral on March 12 at 11 a.m.

On the same day at 7:30 p.m. the Congregational minister, the Reverend David Woodroffe, will preach at a service to mark the opening of National Safety Week.

GIPPSLAND
C.E.B.S. CARNIVAL
The annual C.E.B.S. Parish Shield for four years, 5 Paul's Cathedral, Gippsland, will be held on February 24, at the annual C.E.B.S. Swallowing, Laminating and Pinning, on February 24.

About 100 school children and 200 members of the program organised by the Transton branch, the four placemen were S. James, Traralgon, Paul, Sale, S. Phillip, Phillip, Morwell, and S. Luke, Moe.

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1817th March 1967

The Bible Society in Australia is 150 years old. We mark this occasion by a re-iteration of our Faith in the Bible, and by a vigorous expansion of our programme.

The proposals are:

1. Expansion and development in Australia;
2. Extension of Bible Society work in New Guinea;
3. Enlargement of Scripture production and distribution throughout the world; New Testaments in new editions, in new languages, in new formats, for new readers.

\$ 300 000 IS REQUIRED

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Our second great need is money — lots of it and quickly, for organisation is not on our own side. This Bible Cause needs thousands of people who will give their modest, and even their sometimes sacrificial gifts. But the Cause needs some princely givers too — people who are able and willing to make gifts of a larger dimension. We believe that there are, say, 2,000 people in Australia who would willingly give \$150 to the Bible Society in this 150th Anniversary year.

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