

GREAT CHANGES IN THE YEARS

LET me begin by expressing my sense of wonder and awe at the deep gratitude to God for the profound renewal which has followed the Second Vatican Council and has begun in your church, and also for the new image and attitude which we Protestants and Orthodox have received concerning your small church.

A clear sign of this change is the fact that ten years ago, at the Second World Congress, I sat up there behind the Press Gallery, disguised as the journalist, feeling utterly lost as the only non-Catholic among more than 2,000 Roman Catholics.

Now, we are almost 100 Protestant and Orthodox observers-consultants, officially invited by you and appointed by your churches, our confessional world alliances, or ecumenical organizations. And now I sit here in this closing panel of your Congress.

This time, we observer-consultants have felt almost totally at home, so much so that I can speak more about your church, but about our Congress. For you have not only invited us, you let us participate in the preparation of this meeting on the international level and which is much more important — on many national levels — so our observers actually came as members your nation.

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delegations. And you have now become a full member of the Anglican and Orthodox brothers in Christ.

The world provides the agenda. Ten years ago, the Congress was held in Mainz, a capital city under your Holy Father, Pope Paul XII.

This time was the starting point for heated discussions through the memorable recognition of the relationships between the hierarchy and the laity, between Catholic Action with a capital C and catholic action with a small c.

Such an inner Catholic, organizational discussion tended to overshadow the excellent things said at the same Congress, for instance, about the mission of the Church in the modern world and about lay spirituality.

WORSHIP IMPRESSES

This time, from the opening session onwards, and especially through the memorable session of "Eucharistias" last Thursday, "the joys and the sorrows" of the young Christians of men of this age" prevailed over the traditional and continuous subject-matter for prayers.

It was the prayer of the Christian community which the world has provided the agenda for this Congress.

II. The glory of liturgy

My second main impression concerns the liturgical life of our churches.

Ten years ago it was impossible to speak fully and openly. Not only did I not understand liturgically your worship, but I felt embarrassed as an outside spectator of religious ceremonies which seemed to have no relationship with the world around us.

Today, nothing has improved. I say consciously or unconsciously, I am still the very same and the very same fact that we observers could not understand your worship, we nevertheless could joyfully participate in your prayers, readings, and we could be in communion when you received the body and blood of Christ.

The most precious gift we take home from Rome is this: we have been taught how to bring in worship the hopes and anxieties of modern man before God, how to receive forgiveness for the concrete individual and social sins of our time, and how to be guided by the Word of God.

I do hope that in our local and national situations we will use these liturgies, and that they will encourage us to create new liturgies for our own particular situation, and to be in communion with the world.

III. Bible study and a mature laity

The third main impression — and this is a more suggestive one — concerns our talking with each other as laity.

Ten years ago, our talks were so tall about this subject that the impression I received then was one of very arrogant and submissive sons and daughters.

PROGRESSIVE VIEWS

This time, we observers were astonished and encouraged by the impatient and progressive views expressed in the necessary sessions. But where is the holy impatience? It is not when you receive the criteria of judgment for your almost breathtaking "Eucharistias" which you might say that you have received. It is when you are which are remarkably inspired by the biblical message.

It is when you are rightly pointed to the fact that your New Testament is not an ethic for a Christian presence in the modern world.

It is when you are most at a mature laity is growth in ethical

These impressions of the Third World Congress for the laity in Mainz, Germany, last month were given to the English and Orthodox by Hans-Rudolf Weber, the World Council for the World Council of Churches.

Imagination. In the thick of the struggles of life we must be able to discern God's will and to act obediently on the spot by ethical and pastoral realities. (Quite apart from the fact that they are unable to do so without the full participation and contribution of the laity.)

How can we receive such a call to discern God's will and to act obediently on the spot by ethical and pastoral realities? (Quite apart from the fact that they are unable to do so without the full participation and contribution of the laity.)

But to be very great, it is also the fruit of serious biblical study.

In this Congress, we have read in our liturgies some of the key texts of the New Testament which speak in a direct and penetrating way to all Christians who have heard which the world has provided the agenda for this Congress.

But then, of course, these passages must not only be liturgical. They must be studied in small groups of Roman Catholic, Orthodox and Protestant between clergy and laity.

It is not enough to read a knowledge of theology through their studies and then to be able to apply their insights through their attempt to live God's will and live by God's grace in a secular profession.

BIBLE STUDY

It is a pity that we have missed the chance for such cooperative Bible study in this Congress. It is a pity that we have missed the chance for such cooperative Bible study in this Congress. It is a pity that we have missed the chance for such cooperative Bible study in this Congress.

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MANY REFUGEES STILL HOMELESS

ECUMENICAL PRESS SERVICE

Geneva, November 13

"With winter cold coming on, several hundred thousand refugees from the West Bank of Jordan are still homeless", reported Mr Richard Butler, Near East emergency secretary of the W.C.C.'s Division of Inter-Church Aid, Refugees and World Services, here this month.

Mr returned on October 7 from a visit to Jordan and Lebanon where he saw projects which were being helped by funds collected through the W.C.C. Emergency Appeal.

The churches in Jordan, through the Joint W.C.C.-Near East Emergency Appeal, and through the committee, are aiding refugees who have remained in Amman, Zerka and Irbid in East Jordan.

These persons now live crowded in with friends and relatives, sometimes even inhabiting caves and caves.

An estimated 20,000 are in Amman alone. They have stayed in the town in the hope of finding work.

Immediately after the Arab-Israeli war, funds were raised by the W.C.C. to purchase 5,000 family kits for the new refugees, including mattresses, cooking utensils and a small stove.

These kits were sent to people from three West Bank villages destroyed by war. Some 4,000 kits were sent to Zerka and Irbid were aided with cash, clothing and blankets.

An emergency clinic was operated in Amman in co-operation with the Jordanian Government. Medical care was dispensed. The W.C.C. is now in the process of setting up a social case work programme in which volunteers will be trained to help people to work out solutions to their

struggles of our world. If more and more of our faith are not sharpened by the corporate study of the Scriptures in the context of "discernment" today.

It is for our local and national churches to discern God's will and to act obediently on the spot by ethical and pastoral realities. (Quite apart from the fact that they are unable to do so without the full participation and contribution of the laity.)

IV. Some questions

Let me now mention a few of the questions which have come up in some of our minds during these days. There is no time to do more than state them without elaboration.

Is this Congress has for most of our participants been a deep ecumenical experience, not so much because some non-Catholics were together with Catholics, but because Christians out of the whole inhabited world have gathered together in the contemplation of men, have brought them before God in worship and have together received from God a new commitment to Christian witness in the world?

ONE-SIDED?

This ecumenical experience is much deeper and wider than the mere fact that Protestants and Catholics, and Orthodox and Protestants have brought them before God in worship and have together received from God a new commitment to Christian witness in the world?

My question is therefore: Do we have too much of a one-sided concept of what the ecumenical movement is? Do we have too much of a one-sided concept of what the ecumenical movement is?

Towards the end of this Congress, you have spoken much about the need for representation in the boards, committees and in the work of your church. This is good and well.

But at the same time, I get worried about the tendency to breed that peculiar kind of which may be described as interchurch ally. I therefore want to ask you: Do not give too much importance to interchurch ally.

Does this not deter you from the basic vision of the ecumenical movement, the full participation in the liturgy and in the life of your church. Now I plead:

In this Congress, we have experienced the reality of our

common baptism. We also came to a common sense of consensus about the vision of the Church.

It is for our local and national churches to discern God's will and to act obediently on the spot by ethical and pastoral realities. (Quite apart from the fact that they are unable to do so without the full participation and contribution of the laity.)

What does it mean for the laity's contribution to the formulation and teaching of our faith?

What does it mean for such burning questions as the ones on mixed marriages and a common eucharistic meal?

As we discussed and prayed about the points of agenda proposed by the modern world, we laymen and priests, Catholics, Orthodox and Protestants have brought a great reality.

We live in the same world. Our helplessness is the same. We are all members of the Church. Our helplessness is the same. We are all members of the Church.

I ask therefore: Has the time for such burning questions as the ones on mixed marriages and a common eucharistic meal?

My last question addressed to us observer-consultants will be: Will the Protestant and Orthodox churches and the ecumenical organizations which represent them be willing and ready to respond to the generous invitation to interchurch ally?

The challenge of our existence as Orthodox and Protestant churches has been our common experience has perhaps helped to bring about a little more of your church. Now I plead: Be patient with us and help us to be patient with each other.

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WORLD YOUTH PROJECTS

ECUMENICAL PRESS SERVICE

Geneva, November 13

An ecumenical youth centre in Dikakou, Greece, is being set up by the World Council of Churches. The remaining projects are in Europe, the Middle East and the Pacific.

The 1968-69 projects are a slight increase over the \$53,400 sought for 1967 projects, which totalled \$51,000.

This year as last the major emphasis is on leadership training for young Christians in the form of national full-time youth work camps.

Projects in Africa led the list for a total of \$19,300. However, the largest number of projects are a close second, totalling \$18,920. For Asia the total is \$15,750. Lesser amounts were sought for the Middle East (\$5,000), Europe (\$3,100) and the Pacific (\$3,000).

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THE SMALL ARMS RACE . . . 4

HIGH STAKES

BY NANCY E. SARTIN, FOR KEYGMA FEATURES

THE business community in the United States looks calmly to watch the end of the war in Viet Nam.

An article in the "Magazine of Wall Street", executives from aerospace, electronics and other industries were quoted as confident of a smooth transition to a peace economy.

Their assurance rests on the knowledge that an end to hostilities in Viet Nam will not greatly affect the general level of defence spending, which has risen steadily from a low in 1946 to its current all time high with little relationship to actual military operations.

Only a little over one-fourth of the present U.S. defence budget goes for the war in Viet Nam.

When suggesting that "unity of purpose" for peace which Secretary of State Rusk considers out of the question, economics professor Emile Benoit demonstrates that an international peace-keeping force to replace national military forces would require funding for personnel, equipment, arms, and continual technological developments to insure adequate protection from potential aggressors.

NEEDLESS SPENDING

The entire cost of defence could not, given the present number of men, be divided into programmes of national and international improvement and assistance.

The U.S. Arms Control and Disarmament Commission has estimated in detail which such an international police force would cost.

Their total is \$21 billion a year, a contribution from all nations to an international security organisation.

Professor Benoit adds to this a minimum internal defence programme for this country in such a world situation which would cost a little over \$8.5 billion a year. For three of the five, the national force is estimated as \$6.1 billion.

Subtracting from the world's defence budget other amounts that are applicable to the civilian economy, Dr Benoit arrives at an addition a year as the world's present needless military spending.

The United States alone spends on defence well over \$40 billion a year that we need not spend.

This sum could be used to better purpose even while maintaining a national militia and an adequate international police force to quell insipient wars.

It is the patent necessity for such an orderly world that forward looking members of the business community rely on to change the present strategy so that regional and global economic co-operation and expansion can proceed.

Business men are, in fact, staking out investment claims toward just such a future.

In the field of East-West co-operation, a whole series of manufacturing ventures has been undertaken involving capital, technology, equipment, and labour on both sides of the iron curtain.

BUSINESS VENTURES

Chairs of Swedish design are being produced and shipped back to Sweden for finishing and marketing.

An Austrian firm and the Hungarian government power authorities entered an agreement to build power plants in India with Hungarian-Indian financing. Examples could be multiplied.

There have even been casualties of the new freedom, such as the manager of an Eastern European industrial plant who dismissed when an American purchaser went for spare parts to some machinery.

His superiors had not been informed that equipment was being sold that far west.

Another sign of business sanguinity about the future is the remarkable increase in foreign



Twice refugees, this mother and son moved from a camp on Jordan's West Bank to temporary shelter on the East Bank. Whole generations of human potential have been lost in a struggle for military superiority which leaves all participants less secure.

subsidaries of manufacturing

In 1965, the production of foreign subsidiaries to American companies was around \$30 billion.

Compared with this \$4.3 billion in American economic aid overseas seems small indeed.

The subsidiary method of foreign expansion has replaced export as the target entry to foreign markets.

It involves much more complex international ties in sales, equipment, personnel, marketing, and service of goods.

Venture of capital to such an extent presupposes an increasing open and orderly world market.

RADICAL CHANGES

Control of arms trade and reduced international tension could only improve the security of such an international recognition will be.

However, economists are in general agreement that some simple international recognition will be necessary for broader economic participation in a peaceful world.

The extent and nature of such changes will be quite radical.

As Barbara Wain reminds us we are not totally committed to peace; and so we have not explored the processes necessary to gain and keep it.

To neither are we totally committed to war. We enter the state of war abnormally, which is not declare war but merely wage battles.

The World War II principle of unconditional surrender is only viable in all-out war, which nuclear weapons have made impractical.

To commit the lives of citizens in a conflict with one nation is less than totally committed is illogical, to say the least.

The temporary character of arms oriented prosperity is recognized in the business world which is developing alternate plans against a possible drop in government contracts.

Lockheed Aircraft, for example, the largest American defence contractor, doing 92 per cent of its business with the government, is ready to move into a variety of non-military

aircraft. Courtland S. Gross, Lockheed's Chairman, cited commercial aviation as "probably the most dynamic". He was thinking of flying wings, hourly shuttles from New York to London, Paris, Moscow, carrying tinseltown, a day a time.

Other areas include research, technology, and investment can move Lockheed are oceanology, hospital systems, and data processing.

Lockheed has already mounted projects in underwater mining, youth corps training, and the prevention of metal corrosion.

North American aircraft is solving sewage disposal problems for the state of California; an IRT subsidiary is running a job corps training center.

Such ventures represent only a

INTER-FAITH SERVICES

WILL BE RECONSIDERED

ANGLICAN NEWS SERVICE

London, November 13

Inter-faith services, which have been the subject of considerable protests from certain sections of the Christian churches over the past twelve months, are to be examined by the Faith and Order Department of the British Council of Churches.

This decision was taken at a council meeting on October 25 as an alternative to a motion by Canon David Paton which would have advised local churches not to provide for such services.

Canon Paton stated endorsement of a statement prepared by the general secretaries of the larger Anglican missionary societies and the secretary of the Missionary and Ecumenical Council of the Church Assembly.

"Theological sophistication required by such services and said:

"Churches which have so largely failed, as we have, to lead their active members beyond the most mystified and inarticulate stage of understanding their own faith can only confuse them all the more if they invite them to participate in inter-faith worship.

first step toward solving problems related to modern society.

Transportation, textiles, housing, medicine, international trade, education owe us all advice from systems analysis and development specialists.

There are difficulties in the attack of applying industry-wide solutions to the areas mentioned above.

The fact is that technology has outmoded many of the operational patterns of local and world commerce.

Improved efficiency might be won by attacking the inequities that presently widen the gap between rich and poor nations.

Some business leaders have begun to calculate the risks inherent in controlled markets and uncontrolled arms trade. Their conclusions sound more like vision than expediency.

Arms escalation is not protective in their view, but inherently dangerous to everyone involved, including the profit takers.

The struggle to achieve a margin of military superiority not only creates much larger military forces than necessary, and leaves all participants less secure, but diverts billion of dollars yearly from programmes essential to human survival, and maintains artificial barriers between people who have common goals.

ARMS CONTROL

It will be the lasting shame of this generation if political thinking remains mired in the club-wagon mentality of primitive anarchy a time when not only the pace of change but the content of our social business thinking makes arms control imperative.

Such a conclusion may be difficult for the United States to accept, because vigilance traditions are so much a part of the American heritage that any such far-reaching effect as a re-orientation towards arms trade will necessitate a re-ordering of our entire foreign policy.

Self interest may lead us to the conclusion that we have bought neither security nor peace in two decades. Arms investment is neither productive nor recoverable.

Industry itself points the way to the development of peace that can replace military programmes in the world's economy.

CHRISTMAS PLAYS

The Church of England Information Trust has pleasure in announcing the forthcoming publication of two Christmas Plays, specially written by Nola Hays, well known for her productions over the A.B.C.

The First Christmas* is a play of four scenes. Props are few, and scenes changes swift, it can be produced solely by children simply by omitting the choir and lighting effects which older actors would wish to maintain.

"Joseph" is a play in five scenes, the first of which is self-contained and may be produced as a separate sketch.

The two plays are being produced in one booklet, which will be available next week.

SECOND IMPRESSION!

The Trust has pleasure in announcing a second impression of "The World of Christ" by R. Minton Taylor.

First published in July, 1966, the first edition has been out of print for six months.

This booklet provides a graphic and accurate account of the "background" to Christianity, from the conquests of Pompey to the death of the Emperor Marcus Aurelius in 180 A.D. It is recommended for senior Sunday school children, Bible and Confirmation classes — AND the general reader.

Not the least remarkable tribute to the author's objectivity and skill is the way this excellent work has been received by teachers and clergymen of ALL shades of churchmanship.

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BISHOP ACTS ON HARLEM SLUMS

ANGLICAN NEWS SERVICE

New York, November 13

Both the Bishop of New York, the Right Reverend Horace Donegan, and Columbia University have decided to act to improve the general welfare of Harlem.

The Bishop says that so long as he holds the See of New York, he will have the Cathedral of St. John the Divine demolished as a symbol of the anguish of the slums.

Columbia University has announced that it is to spend \$2,700,000 of a grant from the Ford Foundation on special projects for Harlem.

Both the cathedral and the university are on the upper side between the slums and the Hudson River.

SCAFFOLDING

Work on the cathedral was begun in 1891, and no serious work has been done to complete it since 1941, when the scaffolding which still stands on it was erected.

Last November, Dr. Donegan and the trustees announced plans to complete the cathedral with a dome instead of a spire.

Now he says, "There will be no fund-raising drive for the completion so long as I am Bishop of New York, until there is greater evidence that the anguish and despair of our undantaged people has been relieved."

During the past few years the streets where Harlem merges into Morningside Heights, the area included within the boundaries of the cathedral, have become more and more like a frontier, especially at night when there are heavy police patrols against criminals venturing out of the slums into prosperous backyards.

Both institutions are frequent targets of Harlem orators.

At the General Convocation in Seattle in September several speakers deplored the fact that there was only one expert on urban problems on the Church's staff.

A long list of Negro leaders have accused Columbia of ignoring Harlem's problems, or even

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Plan our Holiday Study Now

The period December to February is a time which provides many people with greater opportunities for study than any other part of the year. School, work, and university go into vacation, many church activities and organizations are in recess for part of this period, holidays allow additional leisure time. . . .

Have you thought how you can use this coming December-February in best advantage, as a Christian? We suggest for your prayerful consideration enrol in a course of Christian correspondence study which will make you more effective in Christ's service.

The following subjects are available:

- Christian Ethics
- Christian Devotion
- Elementary Greek
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- Principles & Methods of Evangelism
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- Youth Leadership

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An ecumenical effort to help Christian hospitals that threaten to force them out of business was launched at Heraklion, Crete, last month with the creation of the Christian Medical Commission.

Acting on reports that an increasing number of church-related medical institutions will have to close within the next few years unless they can find an answer to rising costs, lack of professional staff, and isolation from government planning, the Central Commission created the new 25-member commission.

Members of the commission, its director and other executive staff will be named by the Executive Committee when it meets in February, 1968.

Surveys reported to the Central Commission show that as of January, 1967 there were a total of 1,236 medical institutions related to Anglican, Orthodox and Protestant churches in Africa, Latin America, the Near and Middle East.

If the operating budget of these institutions were combined, they would total \$100,000,000 per annum, from the same deficiencies, but each is struggling alone. In the main, the focus of a new medical commission will be on joint planning on a regional basis.

A glance at the history of Christian hospitals shows that many of them were an afterthought. An evangelist began working in a particular area, soon found that many of his converts were ill.

Having brought a supply of medicines for his family, he began selling them out as an act of charity. A generation later there was a 50-bed hospital on the spot.

UNEVEN PATTERN

As a result of such accidents of birth, Christian medical institutions are usually distributed in an uneven pattern within a country; their locations are not determined by regional needs, and until recently there was no joint planning with government health agencies.

At mission stations developed into flourishing national churches, hospitals and clinics were handed over to ecclesiastical

round the world solve some of the critical problems launched at Heraklion, Crete, last month with the creation of the Christian Medical Commission.

In addition, the majority of African agencies have recently raised the standards of nursing education to international levels with requirements that most church-related training institutions cannot meet unaided.

Only by joint action will it be possible to avert the impending crisis in shortage of personnel, the background reported.

Fourteen countries have recently issued development plans for upgrading health and medical services.

In these countries church-related hospitals are between six per cent, and 60 per cent, of the available beds.

However, only one of the 14 countries mentioned the part that church hospitals might play in the future.

When government bodies were asked the reason for this oversight, it was stated that the government recognized no common identity with these institutions.

Without the absence of a perception of Christian hospitals, the government tended to ignore them.

Since various Christian hospitals tend to ignore each other, there is no chance of complementing each other's strengths.

As a result, all are struggling often ineffectually, with professional staffs, and with administration and government support.

The mandate given to the new Christian Medical Commission is to promote more effective use of the staffs of resources for medical work through setting up structures for joint planning.

To study the nature of the

Geneva, November 13

Some of the critical problems

Christian ministry of healing and problems that confront it is a changing world;

To advise international and national church agencies about specific projects, needs and priorities.

Joint planning and action would involve both W.C.C.M. members with other country agencies and the government.

Specific areas needing immediate attention are training programmes, exchange of personnel, uniform practices in administration and fiscal procedures, and planning with government health agencies.

The first three years of the commission's life will be devoted to surveys, collection of data on existing institutions, and research on how health services can be relevant to local needs and to the wishes and resources of the Church.

In the second state of the programme, it will be special flourished to raise \$5,000,000 to initiate programmes of special significance in the areas mentioned above.

Local support must be forthcoming for such projects, plus indications that they will be either self-supporting within five years or else be subsidized.

As approved by the Central Commission, the work will be administratively related to the W.C.C.M.'s Division of World Mission and Evangelism.

To promote more effective use of the staffs of resources for medical work through setting up structures for joint planning.

To study the nature of the

Geneva, November 13

STRONG C.E.M.S. BRANCH AT CESSNOCK

FROM A CORRESPONDENT

In the city of Cessnock, Diocese of Newcastle, which has every men's service club such as Rotary, Lions, Apex, Chamber of Commerce, as well as numerous bowling clubs, a Workers' Club and an Entertainment Club, there is a strong branch of the Church of England Men's Society.

The branch has 45 members, all committed churchmen.

In recent years the branch secretary, Neville Bothwell, who is diocesan chairman, has with other C.E.M.S. members travelled to Gunnedah and Nabadic and attended the provincial conference in Sydney.

C.E.S.M. is aware of the existence of an active men's branch in the Anglican Church and always includes the branch in community affairs.

Plans are being discussed to launch a diocesan project for Aboriginal C.E.S.M. which will start it off with a donation of \$300.

Men figure largely in the worship of the parish. The rector, the Reverend Bill Cunniff, contributes this mainly to the influx of women in Britain.

RACE RELATIONS STUDY AT COVENTRY

ANGLICAN NEWS SERVICE

London, November 13

The Festival of Reconciliation, which is Coventry Cathedral's annual Remembrance Sunday is being devoted this year to a study of race relations in the world and in our own communities in particular. It is being held from November 10 to 14.

At the Communion Service at 10.30 a.m. on Remembrance Sunday the preacher was the Reverend Philip Potter, a West Indian, Head of the Department of World Missions of Evangelism at the World Council of Churches in Geneva.

In explaining the object of the Festival, the Provost of Coventry Cathedral, the Very Reverend H. C. N. Williams, says:

"To look back to an event in the past does it not have a limited view of one's duty day after the present and for the future."

ONE SYMPTOM

"War is merely one of the symptoms of the deep-seated disease of humanity which is fear, hate and mistrust."

"It is false to assume that conflict as such is an experience only in a military war."

"There are many other conflicts which hold the seeds of

bodies poorly equipped to manage such highly technical operations.

The background report presented to the Central Committee states: This is not to say that administrative priorities should not have developed upon the churches but that it should have been more adequately planned at the time of devolution to provide for the expertise and administrative acumen which these complex institutions require.

Technological advances in medical practice plus the need to meet local competition make new equipment and facilities essential.

Between operating costs have risen 10 to 140 per cent, the amount of subsidy from church or mission agencies will equate only 15 per cent of hospital budgets.

In most countries of Africa, the increasing costs have been met by larger government subsidies. In Asia and the Pacific, the situation is the exception, it was necessary to close 11 hospitals in 1966.

In some areas the only course open is to increase charges for patients, but this is not a desirable policy.

Some of the major tasks will be to identify with these institutions, to promote more effective use of the staffs of resources for medical work through setting up structures for joint planning.

To study the nature of the

in violent explosion in the future.

"The major factor is evidently the tension of race, which many of the workers agree will be a major cause of conflicts in the future unless they are tackled curatively now."

BEAM AND MOTE

"Britain finds it all too easy to continue to raise race tensions in Southern Africa or in America without realising that precisely in the worst areas will be those to which conflicts are to be discovered hidden away in the streets of our cities in Britain."

"The parable of the Beam and the Mote is relevant here, and before Britain has any authority to speak on reconciliation between the races thousands of miles away, she must not be prejudiced which are the seeds of unhappiness, deprivation and conflict."

SENIOR BIBLE STUDENT

RELIGION IN PRACTICE

By WINIFRED M. MERRETT
STUDY No. 3.

The first Bible reference to "son of man" is in Numbers, where we read that God is a man that He should be. Even the Son of man that He should need to repent. "Behold," said Job's friend, Bildad, "even the moon has no brightness and the stars are not pure in given night. How much less man that is a worm, and the son of man which is a worm." Another of Job's friends, Eliphaz, likewise states: "Sovereign, thou thy righteousness is more than God's; He chided Job Thy righteousness may profit a son of man by reason of the multitude of his iniquities, but that receive God of thine hand?"

"What is man that Thou art mindful of him, and the son of man that Thou visitest him?" asks the Psalmist. "Let thy hand be upon the man of Thy right hand, upon the son of man whom Thou hast made strong for Thyself." And similar passages are examples of Hebrew literary parallelism, and there is no specific significance in the duplication of even "I" and "Thou" into the mouth of God, "am I that comforteth you. Who art thou that thou art afraid of man that shall die, and of the son of man which shall be made as grass?"

The unknown prophet of post-exilic Israel, known to scholars as "Trilo-haaz," spent himself trying to rally a disheartened people. "Keep ye judgment, and do righteousness," he advised them. "Blessed is the man that does this, and the son of man that holdeth fast to it, that keeps the law, that abstains from profaning it, and keepeth his hand from doing any evil."

DANIEL'S ONE

It is in the Book of Daniel, the "apocalypse" which begins to take its subtle implications, especially in the light of subsequent events. Daniel spoke of one like unto a son of man, to whom was given a dominion, glory and a kingdom which should not pass away. Daniel's One like unto a son of man, however, came lowly into history. Born in a cattle shed and reared inconspicuously, He went out among the people and there to lay His Head. Yet He claimed to possess power on earth to forgive sins.

The Son of Man, the words now given capital initials, came in a friendly way, eating and drinking with tax-gatherers and sinners. He made many enemies, and had no malice. He would be delivered into the hands of wicked men, who would kill Him; and He would return three days in the heart of the earth, and then He would return. "When these things come to pass," said Jesus, "you will know that I am He."

"Son of Man" is the title Jesus seems to have preferred. He is the first to have used it, and then applied it to Himself alone. In the Synoptic Gospels it is placed on His Lips some forty times. There is no evidence that it had wide currency among them generally, or that it was understood in any precise form. In using it, Jesus appears to have been suggesting a rich complex of prophetic and apocalyptic symbolism.

The Son of Man is a figure, a symbol of the triumphant people of God of the future, to whom the "Kingdom" is to be given. The dying Stephen saw a vision of the heavens opened and the Son of Man standing on the right hand of God; but the designation was no invention of the Apostles, nor of the early Church. For Christians, it connotes the Incarnation.

"IF TWO OF YOU AGREE"

If two of you agree on earth about anything, I will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them.

The passage which you have selected from the Gospels for this evening's reading concludes with the astounding words: "For where two or three are gathered in my name, there am I in the midst of them."

Who have chosen them, I know, by way of a greeting to one whom you see at a brother in Christ. I know through them we might be united to each other in Christ.

And you have chosen them that we might, all of us together with Christ, offer prayer to the Father that He might send His Spirit upon us. "Where two or three are gathered in my name, there am I in the midst of them."

You have extended this kind and generous invitation not merely that we might meet together that we might pray together. And this with confidence and trust in Christ's promise: "If you agree on earth about anything, I will be done for them by my Father in heaven."

And what is it that we ask? "... nothing more than what you ask for." We have asked on our behalf. "That they all may be one; even as Thou, Father, art in me, and I in Thee, so that they also may be one in us, so that the world may believe that thou hast sent me." (John 17, 21). In Christ's name, then, I thank you.

GREAT CHANGE

Your Lordship Bishop Croker, several years ago you came to the shores of Samoa to meet for the first time of the flock that you had gathered to your care.

On one occasion you spoke feelingly about our obligation of working to heal the terrible wound (I believe, in your very words), which has afflicted the Christian family these many many years.

Of course, you made it clear that it is not we, God who will heal that wound but that He who has sent us through us, His instruments.

On that occasion, My Lord, you pledged yourself to work infatigably that this goal might be reached: "God's time."

When you spoke those words that day, we were gathered at an outdoor social reception held on the grounds of All Saints' Church.

Perhaps that was symbolic of the extent to which our dialogue had progressed at that time. Today, we are able to unite in exchanging this resolve: **ARE**

G.F.S. HELPS KEEP A CESSNA IN THE AIR

FROM A CORRESPONDENT

Melbourne, November 13
The Bishop of Carpentaria, the Right Reverend S. J. Matthews, gratefully acknowledges of the girls who were present at the opening of the G.F.S. missionary exhibition at Jerram Hall, Spring Street, Melbourne, on October 25.

He held there about his vast diocese, the purchase of the "Gilbert Whale", the Cessna plane which they are helping to keep in the air.

The diocesan chairman of G.F.S. Mrs Winifred Holt, presented the Bishop with a cheque for \$250 as the first instalment of a two-year "project" named "Wings over Carpentaria."

Eight hundred individual items, all being donated by members of the Church, filled the hall and included 150 toys and 133 coughsavers.

Branch exhibits were entered by 38 groups and showed an amazing diversity and amount of work and collecting of items suitable for homes and mission stations.

The new exhibit that appealed to the girls was a collection of used stamps and the almost

This is the text of the address given by the Archbishop of Sava, the Most Reverend G. H. Pearce, S.M., (Roman Catholic), on the occasion of the opening of the Bishop in Palmyra, the Right Reverend J. C. Voelker, in Holy Trinity Cathedral, Sava, on October 25.

The House of God, the Holy Spirit has begun to show us the way.

We are, through the infinite mercy of God, beginning to work, which means to meet each other, to speak to each other, to work together and to pray together.

To meet, not simply on the streets, but in the House of God, to speak, not simply of the things of this world, but of the things of God.

To work together, not simply in the field of human endeavour, but in living Christ and bringing Him to the world, to pray together, not simply when thrown together by chance but with a positive endeavour to join our voices in speaking to God as members of a common Father.

However, we are only beginning. The way is long and there is a great urgency, a great need for us to hasten.

MINISHING

For we, the Christians of the world, are diminishing in number, our world population is decreasing.

We must work then with renewed vigour to bring Christ to the world of the future.

But how are we to do this, when Christ Himself has made our unity the visible proof of the truth of the Gospel?

"That they all may be one as Thou, Father, art in me, and I in Thee, so that they also may be one in us, so that the world may believe that thou hast sent me."

This prayer of Christ was often repeated by His disciples that their unity might be the visible proof of the truth of their preaching.

Our non-Christian brothers say to us: "Prove first in your own lives that which you profess to believe, and then come and preach to us."

Who we believe in Christ must first of all be one in spirit, that we might bring the rest of the world to this common faith and love.

On December 4, 1965, the representatives of the various Christian churches and communities attending the Second Vatican Council gathered at the Church of S. Paul, near the city of Rome.

Pope Paul was there but he was not presiding, no one present.

The monastery had suddenly become mysterious and inaudible and the night, very very long.

But at last it passed and with the first glimmer of dawn the weary philosopher suddenly recognised the door to his cell which he had passed time and time again during the night.

And he remarked: "It is often thus with those who search for truth. They pass right by the door, their wakefulness without seeing it until a ray of sunlight of divine wisdom makes them again during the night."

And he added: "It is often thus with those who search for truth. They pass right by the door, their wakefulness without seeing it until a ray of sunlight of divine wisdom makes them again during the night."

And he added: "It is often thus with those who search for truth. They pass right by the door, their wakefulness without seeing it until a ray of sunlight of divine wisdom makes them again during the night."

COMPLETE UNITY

The truth is, never, very near to us. And tonight we pray, very near to us. And tonight we pray, very near to us. And tonight we pray, very near to us.

Finally, wishing to return to return to his cell, Soloviev went out into the corridor on which opened the doors of the cells — all alike and all equally closed.

In the day he was not able to identify the door of the cell which had been assigned to him. He did not want to disturb anyone else during the rigorous monastic silence of the night.

So he resigned himself to pass the night walking slowly up and down the monastery corridor absorbed in his thoughts.

THE LONG SERVICE LEAVE CANON

The long service leave canon will come into effect on January 1, 1969, and not July 1, 1968, as stated in the report of the Standing Committee of General Synod of our issue of November.

NURSING BURSARY FOR NEW GUINEA

FROM A CORRESPONDENT

Melbourne, November 13
After consultation between all interested parties it has been decided to establish a bursary for a student nurse. Mrs Gladys Dahlberg for the training of a student nurse in the territory of Papua-New Guinea to study nursing in Victoria.

This kind of memorial is the most appropriate that could be shown for the services of one who considers her own life-long interest in nursing and medicine and her devotion to the mission of the Church which reached a climax in her service in the Diocese of New Guinea.

Since her sudden death on August 2 at Movik, the remote mission station in the highlands of New Guinea, many friends have asked if there is anything they could do to express their personal admiration of her, and to further the cause to which she committed herself.

TRUST FUND

Here, now, is the answer. Gifts marked "Gladys Dahlberg Memorial" may be sent either to the treasurer of St. George's, Malaga, or to the Victorian office of the Australian Board of Missions.

When the money has been collected it will be handed over as a fund to the Diocese of New Guinea to be used for the purpose outlined in the trust.

In the not too distant future, then, we hope to learn of some Church girl from the territory who has been enabled to come to Victoria to study nursing because of the Gladys Dahlberg Memorial Bursary Trust fund.

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MINSTER CANTON AMERICAN NEWS SERVICE

London, November 13
Miss Julie Felix, the following, is giving a concert for Miss J. Minister in aid of the Minister's restoration apartment. One of the series being arranged by Mr Oliver Worsley, member of the Duchess of Kent.

AN ECUMENICAL EVENING

FROM OUR OWN CORRESPONDENT

Perth, November 13
The first anniversary of the dedication of the inter-denominational Memorial Chapel at the R.S.L. War Veterans' Home, Mount Lawley in Perth was held on Sunday, October 29.

The service, conducted by a lay reader, Anthony Gibson, Drama Director of St George's Cathedral, Perth, was Festival Evensong.

The ecumenical atmosphere was indicated by the number of denominations present, including the first layman reader, Dr R. Wheeler, who is a Roman Catholic and medical officer to the home.

In place of the anthem the soloist, Miss Heather Gibson, a Freshyrian and a well-known Perth contralto, sang "He Shall Feed His Flock" from "Messiah."

Major Owen Hovess, the superintendent, said that the overflow congregation at the service included Anglicans, Roman Catholics, Congregationalists, Methodists, Seventh Day Adventists and others.

Major Hovess said all the residents from the surrounding Church and Masonic Homes attended the services held in the chapel.

SOUTHERN SUDAN

ECUMENICAL PRESS SERVICE

Johns, November 13

The installation of a new appointee administrator here is being interpreted as a hopeful sign for the future of the Roman Catholic Church in the Southern Sudan.

Father Silvester Labranca has succeeded Bishop Silvio Scanziani, F.S.C.J., who was expelled by the Sudanese government in 1964 and administered the new Diocese of Moroto in Uganda since 1965.

LIGHTEN OUR DARKNESS . . . 10

BY WAY OF MORALITY

BY THE REVEREND EDWARD HUNT

It seems strange that Anglicans, I think of all people, should be among their ranks a certain few who favour the New Morality.

Surely they have forgotten that the New Morality is a morality which has inspired churchmen for over four hundred years, and which is still practicable for us to this day and future generations.

As Creighton, Bishop of London, once said the Church of England is based on sound learning, adding that this is her distinctive quality alike against Rome and Geneva.

That was half a century ago. What may say today that Anglican morality is the distinctive quality alike against humanism and the so-called New Morality, which in actual fact is neither new nor moral.

Exponents of the New Morality seem to imagine that Anglican morality began with the Victorians.

In fact, for instance, remarks that the sentiments of morality of the Victorians still re-echoes vaguely around our minds but that we cannot help wondering how much of it applies in a far away from the one they knew.

NOT VICTORIAN
Surely we should realise that the answer to the moral crisis of the Victorian morality, but Anglican morality, so clearly taught in the Book of Common Prayer.

A Christian morality which has stood the test of centuries and which still can guide and sustain us to-day and into the centuries to come.

A study of Evening Prayer, along these lines will reveal that Anglican morality lightens the moral darkness of this materialistic age.

The Book of Prayer, Book, in all its services, not only teaches us how to pray and worship, it teaches us how to live.

Examine Evensong by way of morality and see how clear-cut and eternal are the moral principles it imparts.

The opening sentences of Scripture clearly state that by doing what is lawful and right we shall save our soul alive.

Now then on Evening Prayer sets out to teach us what things are lawful and right.

To have a humble, lowly penitent and obedient heart is the first thing, for this leads us to the state of a humanely loving and merciful.

MODERN RING
To be grateful together in gratitude for God's benefits, to praise Him, hear His Word and ask for all things necessary for our material and spiritual welfare, these are surely the lawful and right things to do, and have a modern ring for the Welfare State means nothing apart from the One Eternal Kingdom of God.

Then comes the aim we should set before us, our code of morality, unchanging and true, to lead a godly, righteous and sane practical life of Christian service to the glory of God's Name.

With such a life of pure and holy purpose we shall please God and possess even here and now.

Surely a far finer programme foresees of God's eternal joy.

of life that that offered by the New Morality, which seems to infer that we should do the things that best please God.

The final surplus of the major emphasis gives the reassurance and clarity that our hearts are clean within the Holy Spirit shall never be taken away.

De Chastin is rightly commended for making clear the without and within of religion, but Cramer just as clearly expressed the within of God's spirit four centuries ago.

Be right with God within, and you will appreciate to the full the joys of God in the world today.

As a master theologian the concept of Evensong being well and plainly taught that a heart pure within is the only firm foundation of a moral life.

The exponents of the New Morality imply that they too teach this, but their modern theology is far less clear than the moral theology of the Book of Prayer.

Each collect for the day contains a fact of teaching about what is lawful and right, and the Advent Collect with its clarion call to cast away the works of darkness.

Each collect for the day contains a fact of teaching about what is lawful and right, and the Advent Collect with its clarion call to cast away the works of darkness. To do good and promote it, to avoid evil in all its forms, ancient or modern, is the way of life to be taught by Cramer.

Add to this the truth that God is that which things are made after, and we surely realise the things that are in our power for the practising Christian.

NATURE OF GOOD
The pursuit of the good is laid upon men as an incontestable obligation, and the good is determined by what men are and what they actually do.

Make us desire what God commands, the fundamental of Prayer Book morality.

Compare this with the "Do what seems best for you" of the modern ethicist, and writers who have hypnotised themselves into thinking that that is the only difference from what is what is thought to be, no transition from obligation to duty, and we surely realise how shifty-sanded is the New Morality compared with the solid rock of true Anglican morality.

Finally, it should be pointed out that Cramer's theology is no medieval speculation, no piece of scholastic apologetics.

The long history of the Prayer Book theology can be traced beyond the scholastics to the great thinkers of the ancient world.

Further, its influence is still felt by the many who set base their moral life on the teachings of the Prayer Book. Its influence will continue to inspire the obligations for generations to come.

Another feature of Prayer Book morality is that it follows in the reach of all. We do not have to seek a man to follow its path of virtue.

Indeed, it is when we leave its path of virtue that we find that our thinking is distorted and our character twisted out of shape.

I am deeply indebted to Jacques LeGoff, in "The Right and the Wrong", for many of the above remarks, but in concluding this study of the morality of Evening Prayer I quote the words of a brother priest, who recently declared to me:

"I regard the Prayer Book as more than a liturgy. It is the way of life I live in. I teach it, worship by it and live by it."

By way of morality, Evensong, with the rest of our matins, liturgy, teaches that life is good because God is good. Our life must be pure and holy because of the purity and holiness of God; that the good we do is only led by following the precepts and divine commands of God Shepherd, our Lord and Saviour, Jesus Christ.

APPOINTMENTS IN MELANESIA

The Bishop of Melanesia, the Right Reverend John Chinn, has announced the following appointments in his diocese:

1. The Right Reverend Leonard Williams to be Bishop and Archbishop of the Eastern Solomon, which comprise the following Islands: Malakula, Guadalupa, Java, Sikaiana, San Christoval, Santa Isabel, Bougainville, the Sisters, Ugi and Ulawa.

2. The Right Reverend Dudley Tait to be Bishop and Archbishop of the Central Solomon, which comprise the Islands of Santa Isabel, Russell Islands, Santa Isabel, Guadalupa and the Santa Chrysalis.

3. The Venerable H. V. C. Reynolds to be Vicar General and Archbishop of Honiara.

4. The Venerable P. K. Thompson to be Archbishop of Northern Melanesia which comprises the two archdioceses of the above bishops, and he will have the special responsibility of Religious Education in the villages.

5. The Venerable A. Rawcliffe to be Vicar General of Honiara will continue as Archbishop of the Eastern Solomon.

These and other appointments will give the two assistant bishops greater administrative responsibilities.

INTERNET FESTIVAL

FROM A CORRESPONDENT

Corporation, November 13

The first annual United Christmas Festival will be presented by the Corporation of the churches on Friday, December 8 at 8 p.m. in Langlands Park.

It is the aim of the committee to give all families an opportunity of getting as members of the Corporation.

A programme of traditional and modern music will be presented by the Corporation of the churches, the Corporation of the Makers, and the Salvation Army Band.

A group from the Hungarian Community will be a feature of the programme with their contribution presented in national costume.

Ullanova Players will present the play "Christmas in the Market" and the Nativity play is made for admission.

The United Church function commenced early in the year. The Reverend John Greenacre, of St. Stephen's, Corporation, reports that clergy and laymen have appreciated the opportunity of meeting in a friendly spirit of unity.

ANTI-CHRISTIAN DEMONSTRATIONS

ECUMENICAL PRESS SERVICE

Geneva, November 13

Officially sanctioned Intermun Government have been highly critical of recent anti-Christian demonstrations in Geneva. They said such acts should be regarded as a disgrace to the circumstances.

The International Council of Churches and leading Moslem spokesmen meanwhile appealed for a cessation of such demonstrations and suggested that the Government should be friendly contact between them be deepened.

During anti-Christian demonstrations in Makassar, the island of Celebes at the beginning of October, 15 Protestant and Roman Catholic churches were damaged, as well as a great number of homes of Christians and Christian institutions.

The incidents at Makassar, a town of 60,000 inhabitants of whom 100,000 are Christians, have attracted the special attention in Indonesia, because they were regarded as a violation of the code of belief and tolerance, basic rights of the Republic.

BISHOP DE BLANK

ANGLICAN NEWS SERVICE

London, November 13

The Right Reverend Joost de Blank, who entered his episcopate in August, has visited a heart attack is convalescing slowly in a London nursing home.

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