

CHURCH RESPONDS QUICKLY TO HOBART DISASTER

TWENTY CHURCHES LOST IN BUSHFIRE TRAGEDY

FROM A SPECIAL CORRENT

Launceston, February 13

It is estimated that at least twenty churches, ten halls, rectories and the youth centre at Snug were destroyed in the Hobart bushfire disaster last week.

Fire outbreaks are still occurring. In the parishes of Geveston and Sorrel, for example, it is impossible to give any final assessment of the damage.

The Bishop of Tasmania, the Right Reverend R. E. Davies, appealed to all Anglicans to throw themselves wholeheartedly behind the Governor's Fire Relief Appeal.

Bishop Davies toured the devastated areas last Friday, meeting the homeless and the families of those who lost their lives.

He saw relief work at Snug, one of the worst-hit areas, and inspected the remains of the church and Sunday school there. He also saw what was left of Coningham and the one popular youth centre at Monigony Park.

Forty young people of the C.M.S. League of Youth will spend the long weekend in March clearing up the area.

In the Channel parish only the church at Woodbridge remains. Churches at Barren Bay, Kettering, Middleton and Gordon, all located in the Channel area, have been destroyed.

The Cynget parish lost all its churches except the church in the Cynget township. The vicar of the countryside said that plans for restoring churches and halls would not be put into effect until people had been settled into new homes.

The Bishop issued a Pastoral Letter to be read in all churches at all services yesterday and next Sunday.

It is as follows:

My Dear People,

It was whilst at Wypaard that we heard the tragic news of the disastrous fires in the South. To our people who have suffered loss of loved ones, and of homes, stock and property, we express our deepest sympathy, and the assurance of our prayers.

"PEOPLE FIRST"

There is hardly any need for me to urge that we all share one another's burdens and do every thing possible to help and alleviate the widespread distress. Our Governor has launched a Fire Relief Fund, this I commend to you heartily, and I know that you will all respond generously to this Appeal.

Some of our Parishes have suffered considerably and later we will need to do all we can to help them. Twelve churches, two youth centres, our Youth Centre at Snug have all been destroyed. This is not the complete story, but the immediate need is to help all those who have suffered and to support those who are serving them.

DIRECTOR OF NEW HOUSING AREAS

The Diocese of Sydney has appointed the Rector of Hunter's Hill, the Reverend Canon Sherlock, as Director of New Housing Areas.

The Archbishop of Sydney, the Most Reverend M. L. Loane, made the announcement on Tuesday evening at a meeting at which he was the first of seven which he is addressing on the "Greatest Needs in the Church".

Mr Sherlock will remain Rector of Hunter's Hill where he has been since 1962.

Church leaders on the mainland have been quick to pour aid into the stricken city and diocese.

As early as Wednesday morning, February 8, the Archbishop of Sydney, the Most Reverend M. L. Loane, wrote to Bishop Davies, conveying his sympathy and the assurance of the prayers of the people of the diocese and sending him a cheque for \$2,000.

At the same time he wrote to all parishes expressing the prayers of the church of Sydney, suffering as a result of the fires and asking that retiring collections be taken up on February 12.

PRIMATE'S APPEAL

Other dioceses have also been quick to offer help. As early as Wednesday services included prayers for the stricken people.

The Primate, the Most Reverend M. N. Stow, issued the following Press release: "I am deeply shocked and grieved at the suffering of our brethren in Tasmania in the disaster which surely a national tragedy."

"The human side of this tragedy with its widespread suffering to many who have lost their homes, dear ones, and possessions, and have suffered injuries themselves, must touch the hearts of all the people of Australia."

"I commend to the prayers, loving and practical sympathy, and support of all church people in Australia, the people, State and churches of Tasmania in this time of deep distress, and I would ask you to do so."

OUR LENTEN APPEAL GETS UNDER WAY—BUSHFIRE RELIEF FIRST

During the few days between the time most readers received their copies of THE ANGLICAN last week and the time this edition went to press, a total of \$70 was received in response to our 1967 Lenten Appeal - all to help maintain our Free Fund.

In the same time, however, readers sent to us without being asked, a total of \$100 for the relief of distress caused by last week's disastrous bush fires in Tasmania.

Each contribution to the Governor's Bushfire Appeal is directed to the diocese of Hobart, and will be directly acknowledged by the authorities there.

We shall begin to acknowledge our usual next week our Lenten Appeal.

That Appeal aims to finance the cost of sending copies of THE ANGLICAN by air freight to the workers in the mission field in New Guinea surrounding Australia. Those who work there are often cut off from radio at the same time as Australia, and we aim to ensure that they receive news published in charge.

(i) that special prayers be offered for them in all churches on these next two Sundays, and (ii) that besides the contributions which many individuals will surely give to the National Relief Fund, we might give practical help to the churches and their people by retiring collections at our church services."

B.C.A. ANNOUNCES RECORD BUDGET FOR THIS YEAR

The Executive Council of the Bush Church Aid Society has recommended a budget expenditure for 1967, totalling more than \$220,000.

This record amount will be necessary to maintain and expand the work of the society through the ministry of clergy, lay workers, and the maintenance of hostels and the Mail Bag Sunday School.

The Federal Secretary of B.C.A., Canon Bill Rich, explained after the meeting that increasing demands were being placed on the society's resources for new and existing work.

"New ministries will include the establishment of the Mission District of Outer Mt Isa, where at the request of the Bishop of North Queensland, the Reverend Bill Jobling will soon commence duties."

"In the Port Hedland area in the North West of Australia, the Reverend Michael Penington will look after the northern part of this huge 'parish' and the Reverend Len Greenhall will be asked to concentrate on the West-

tenson Gore-Dampier section. In the field of pastoral ministry alone, B.C.A. now gives aid in various forms to 13 areas in 12 dioceses throughout Australia.

Other requests for financial and staff assistance have been made upon the society, but we are confident that the continued prayerful and practical concern of our many supporters will allow us to accept these new challenges."

MORE HELP

The society is planning to intensify its efforts to enlist more help and support in the coming year.

Already, extensive deputations work is carried out in Sydney, Melbourne, Adelaide and provincial dioceses in New South Wales and Victoria.

However, there are still many parishes and dioceses who remain either unresponsive or un-



—Launceston "Examiner" picture.

A happy moment in Launceston on February 6, the day before almost the entire southern part of Tasmania exploded in flames. Here the Bishop of Tasmania, the Right Reverend R. E. Davies, is seen with the new Archbishop of Launceston, the Venerable H. A. Jerrim (right), after he had been collated in St. John's Church. The Bishop's chaplain is the Reverend Anthony McDonald. Bishop Davies and Archdeacon Jerrim last Friday toured the devastated areas.

tenformed of the efforts being made by B.C.A. to help extend the ministry of the Church of England in remote Australia.

THEOLOGICAL CONFERENCE

FROM A CORRESPONDENT

The Chancellor of the University of Sydney, Sir Charles Macdonald, on Wednesday evening, February 8, welcomed the 138 members attending the first national conference of the Australian Society for Theological Studies.

The inaugural paper was delivered by Dr. N. J. Young in the Stephen Roberts lecture theatre.

The Chancellor welcomed the whole idea of theological study within a united context.

The high level of academic attainment among those presenting papers at the conference, the depth of scholarship and diversity of subject among the 31 papers offered, and the wide representation geographically and denominationally were of marked significance.

WIDE RANGE

Advanced theological study was pursued not only with the traditional range but on the frontiers of theology as well with other disciplines.

Theologians came from all Australian States and New Zealand. There was strong Lutheran, Roman Catholic and Baptist representation as well as Anglican, Presbyterian, Methodist and Congregationalist.

The society's next national conference will be held in August, 1968, in Melbourne.

Thirty-two members of theological colleges and seminars appointed a working group to discuss the setting up of an Association of Theological Studies.

Preliminary discussion took place on the production of an Australian-New Zealand journal of theological studies.

The conference concluded at Wesley College on February 11.

ARCHDEACONS COLLATED

FROM A CORRESPONDENT

Launceston, February 13

In St. John's Church, Launceston, on February 8, the Bishop of Tasmania, the Right Reverend R. E. Davies, collated Canon H. A. Jerrim as Archdeacon of Launceston.

The service was attended by a capacity congregation from many parts of the diocese.

The archdeacon-elect was presented to the Bishop by the Archbishop of Hobart, the Venerable J. J. B. McDonald.

Archdeacon Jerrim succeeds as twelfth Archdeacon of Launceston from the late the Venerable L. N. Sutton who was Rector of the parish of Evandale at the time of his death.

Archdeacon Jerrim is the Rector of St. John's Parish, Mr. L. N. Partington read the Letters of Collation setting forth the duties of an archdeacon. Bishop Davies preached the occasional sermon.

AT WYNNARD

Among the clergy who attended was a former Bishop of Tasmania, the Right Reverend G. H. Gifford, who was Rector of Gippsland, the Right Reverend D. B. Blackwood.

Archdeacon Jerrim was a Sunday school pupil in Holy Trinity parish, Hobart, when Bishop Blackwood was Rector. Later in the same parish, Archdeacon Jerrim was curate to Bishop Blackwood.

Archdeacon Costelloe was collated Archdeacon of Darwin by Bishop Davies at St. Stephen's Church, Wynnard, on February 11.

The service was similar to that at St. John's, Launceston. The preacher on the occasion was the former Archdeacon of Darwin, the Venerable W. Walters.

At a reception following the collation of Archdeacon Jerrim, Bishop Davies announced that he had appointed the Reverend R. D. Tyack, Rector of St. Mark's Parish, Launceston, to succeed archdeacon Jerrim at the sudden death of the Northern Diocesan and the Rector of the parish of Burnie, the Reverend K. A. Kay, to succeed Archdeacon Jerrim at the sudden death of the North-West Diocesan.

BURGLARY

The offices of the Church of England Information Trust were again burgled, for the fourth time in six months, on Tuesday, February 7.

THE ANGLICAN in less than the time it takes to send copies by sea mail.

The annual cost of air freight to the dioceses concerned is:

Koching	230
Polynesia	420
New Guinea	520

We invite readers in addition to contribute \$100 to the total sum of more than \$8,000 which it costs nowadays to maintain our New Guinea year for year retiring clergy and lay church folk who are constantly urged to pay for their copies, and for the copies we send without charge.

THE OFFERING OF SACRIFICES

By FRANCIS JOHN BERRY

WE HAVE seen that our Lord fulfilled in Himself the sacrifices of the Old Testament which typified Him; that they were "the shadow of good things to come" and He, the fulfiller of them, is the sacrifice that is greater than all the forgiveness of sins in reconciliation with God and communion and fellowship with Him. Our Lord obtained for us through the Sacrifice of Himself, that forgiveness, reconciliation, communion and fellowship which He himself though it must have been for the people of the Old Covenant understood, the meaning of the offering of the sacrifices and the partaking of the flesh of the victim, it is even more difficult for us of the New Covenant to understand the offering of Our Lord's Sacrifice for us, for what it means, particularly His Body and Blood under the outward and visible signs of Bread and Wine.

We may find it simpler if we consider it alongside the remark of the Very Reverend H. Martyn Hertz, who said, we may recall: "Our first parents . . . perverted the springs of life, and to get the taint that vitiated blood had to shed, of which mighty fact, the slaying of the sacrificial victim was a striking and indelible remembrance." First, "Our first parents perverted the springs of life," a mother told her child she must not visit the house of her particular friend because of a virulent disease that was in it, but the child disobeyed and not only contracted the disease herself, but carried it to her little sister who, as a result, was blinded for life.

DISOBEDIENCE. God told man that he was not set from the Tree of the Knowledge of Good and Evil, yet he did disobey, but man was not killed by God, and as a result set not only on his way to heaven, but on his way which leads to the darkness of blindness and ultimate death, but was transmitted to all his descendants.

Because, for example, Adam

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stained by disobedience. Cain slew his brother in the heat of his rage, and because Cain killed Abel in revenge, Lamech slew in cold blood. He was a murderer of the young man who had bruised and maimed him. So it must at last be with us.

TRANSMITTED. That means simply, "our first parents perverted the springs of life, and to get the taint that vitiated blood had to shed, of which mighty fact, the slaying of the sacrificial victim was a striking and indelible remembrance."

Man's natural inclination is to follow the path of least resistance in our hearts rather than the path of most difficulty. Man's natural inclination is to follow the path of least resistance in our hearts rather than the path of most difficulty. Man's natural inclination is to follow the path of least resistance in our hearts rather than the path of most difficulty.

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MANY AFRICAN PROJECTS LISTED FOR AID

ECUMENICAL PRESS SERVICE

Nairobi, February 13 in fifteen countries in Africa, amounting to nearly one million dollars (U.S.), have been approved for listing by the United Nations Conference of Churches.

The Department on Church, Family and Society of AACIC in conjunction with the African Development Centre, Kenya, Nigeria, Rhodesia, South Africa, Sudan, Uganda and Zambia.

The Christian Council or equivalent organization in each country approved the proposed work during it was presented to the African Council of Churches.

During the two-day meeting of EPEAA, Dr. Clinton Marsh, director, reported that since 1964 \$1,798,200 has been spent on projects around the world for work in the field of church and Africa.

An additional half million dollars is now in hand for current projects. Mr. Henry Makula of Lusaka, Zambia, was re-elected chairman of the Africa Area, whose target is \$10,000,000 over a five-year period which ends in 1969.

born again and has the opportunity to live and to develop and to grow.
God is the Father of man because man is created in His image. God made man. He gave him spiritual blood. (It is very important to be compatible with His will.)

God is Love and Light and Life and in man's spiritual veins is His change of eternal life. "God was in Christ," as St. Paul wrote, "reconciling the world to Himself."
Thirdly, our first parents perverted the springs of life, and to get the taint that vitiated blood had to shed, of which mighty fact, the slaying of the sacrificial victim was a striking and indelible remembrance.

To understand this, we must first notice the animals God chose to be offered in sacrifice. They were not the domestic animals such as dogs and cats which can be trained to obey and therefore at times refuse to obey; nor were they the wild animals of the bush or jungle which have no personal relationships.

SYMBOLIC. They were the animals which innocent and offenseless in themselves yet contribute to man's sin and death by their refusal to sustain him.

Each was symbolic in some way though all were innocent of any offence against their Maker.

ANAMOUS ANGLICAN SEES . . . 55

By THE REVEREND EDWARD HUNT

IN continuing the list of some of the bishops of Salisbury, we have now to mention the scrupulous time-server. Mr. Hyde for his services in the divorce of Henry VIII he at once surrendered the title of King, and so Edward VI was a zealous reformer. Parker wished to appoint the "Apologia" to the Thirty-Nine Articles which were drawn up in 1571 and Bancroft directed his works to be in every parish.

Hooker, 1567, was a good man in whom God's Love was and used shorthand," having been secretary to Cranmer and Ridley.

He left the cathedral library a vast collection of excellent books. His character was "mild and unassuming."
Coddwell, 1591, was "compelled by Elizabeth to the wife intrigues of Raleigh to impoverish the see," and of Cotton, 1586, "he looked for sin much in children."

Robert Abbot, 1615, was distinguished by his brother, Archbishop Abbot, for his second of "Romanist leanings."
"A learned anti-Roman convert," he translated Laud's "Romanist lectures."

TOWNSON

Townson, 1620, "did of fever contracting by unreasonable being up to study" and left a widow and 15 children to be provided for by his son, the law and successor Davenant, 1621, who was a public school Latin director in a declining state.

He was the author of the famous "Ecclesiastical History" to Charles II, was ordained in 1639, and was one of the first members of the Philosophical and Royal Societies.

He helped a scheme "to make of the Avon a new River Church" and 1682, founded the Matrons' College, containing 42

and Light and Good lived un-death. tainted by sin and darkness and so God in His love for man and in the springs of life, His love towards man, became Man. The God in Man might do for man what man could not do for himself.

Secondly, the fact that the offerer of the sacrifice shed his own victim, put then in striking and indelible remembrance that it is, though innocent of any offence, died in their place. And, thirdly, when they ate of the flesh of the victim as did all the nation of the Paschal lambs and so did the sacrificer as well as the priest in the case of the Peace-offering, it put them in striking and indelible remembrance that their souls could be nourished and their hearts purified by the feeding upon it as the sign and symbol of their deep communion with God which He would give them as the Redeemer when He came.

(To be concluded)

rooms for clergy widows. Burnett, 1689, was "an efficient and active member of the standard of duty" and the first Englishman to receive a theological degree.

Famous for "History of his own time" and active member of the Commission for comprehension and revision of the Articles which High Churchmen dreaded.

WHIG CHAMPION. Hooley, 1723, was "champion of the Whig party against Abernethy and the High Churchmen" and Sherlock, 1714, engaged in "a pamphlet war" with him. He was a favourite of George II, becoming successively bishop of Bangor (1728), Salisbury and London (1740).

John Thomas II, 1761, translated from Lincoln at the age of 80, was four times married, and Hume, 1766, was "an ardent anti-Methodist, but if it came to a point to convert to any other religion."

of the Guards, had been present at Fontenoy, 1745, and Fraser, 1807, was a member of the House of Commons. His first bishopric in 1811 was the first bishopric to visit the Channel Islands. 1499. Barnes, 1825, was "an energetic organizer and copious writer" and was a member of the works and Denison, 1827, consecrated at the age of 21, an organizer of church life and progress" favouring the evangelical movement.

Herbert, 1828, was "a saintly, fervent and devoted member of the Oxford Movement" and founded Salisbury Theological College, 1860, and initiated the Salisbury Bazaar.

Moberly, 1869, was a "high church scholar" but his brilliant churchmanship was his chief recommendation.

John Woodward, 1885, son of Bishop C. Woodward, was "a scholar of European fame" who did much for the re-union, and St. Clair Donaldson, 1913, is of the same family and was one of the first members of the Philosophical and Royal Societies.

He helped a scheme "to make of the Avon a new River Church" and 1682, founded the Matrons' College, containing 42

The helper, for example, was red in symbol of sin, the lambs were white as symbols of purity and so on.

When, then, the sacrificial victims were slain, the shedding of their blood put the people in striking and indelible remembrance first, that they were sinners in the sacrifice of the pure and spotless Lamb of God, the Christ, the Anointed One whom God would send to save them that their tainted blood might be drained away and His innocent and sinless Blood shed and given them in its stead.

Secondly, the fact that the offerer of the sacrifice shed his own victim, put then in striking and indelible remembrance that it is, though innocent of any offence, died in their place. And, thirdly, when they ate of the flesh of the victim as did all the nation of the Paschal lambs and so did the sacrificer as well as the priest in the case of the Peace-offering, it put them in striking and indelible remembrance that their souls could be nourished and their hearts purified by the feeding upon it as the sign and symbol of their deep communion with God which He would give them as the Redeemer when He came.

(To be concluded)

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ANGLICAN OF THE WEEK

National Fitness Leaders' training course. He is selected from those who graduated with the National Fitness Council of Western Australia.

Mr Daymond is an ex-serviceman who was for three years in the Royal Australian Air Force in the Pacific as a leading stoker.

He joined the C.E.B.S. in 1957 as a member of the Anglican Church of St. Francis, Inglewood, until 1957.

From 1957 to 1962 he was a member of the Apec Club of Inglewood, holding the portfolio of Service Director (two years), Programmes Director (one year) and Service to Youth (one year).

In 1962 he returned to C.E.B.S. as Commissioner and later again became Governor of Inglewood and has continued as such.

As Commissioner for C.E.B.S. he has been instrumental in the carrying out of such functions as the annual swimming carnival and the indoor games competition, and is the annual organiser of the annual athletic carnival.

Mr Daymond is serving his term of office as People's Warden at St. Francis. He administers the Chalice at Church services each week.

He is the fourth member of the Church of England Boys' Guild in Perth, and has been given the reward, the others being Mr. Charles Richard Lloyd and Peter Aird.

The award is presented to a leader who has completed the

BOOK REVIEWS

SEARCHING FOR THE TRUTH

TRUTH TO TELL A Radical Reformation of the Christian Faith. Hugh Montefiore.

In a desire to help contemporary Christians to see the relevance and redemptive character of modern Christianity, the author, Canon Montefiore, reproduces a series of addresses given at the Lenten terms of 1964 and 1965.

Formerly a Jew, and converted while he was at King's College, Montefiore has spent most of his ministry in Cambridge. Following upon Canon Fison's elevation to the see of Salisbury, he became Vicar of the University Church of Great St. Mary's in 1963.

Montefiore is very much a participant of the Cambridge School of theology—questioning, probing, searching for truth. Yet his intention, in this book of addresses is to restate the Christian faith in radical form—to go back to the roots of the matter, to strip away the carnal distortions men have put on it.

For today's demands of the Christian faith are incredible and irrelevant to most. Whatever serious may think of Christ, they will have little or nothing to say to him.

As such, he considers that his purpose is not only to pluck up the weeds that have been planted and to build. His task he considers to be a constructive as destructive.

ST MARYLEBONE ANNIVERSARY

ASSOCIATION NEW LISTENERS London, February 13 The Bishop of London, the Right Reverend Robson, Storr, Colt, celebrated and preached at St. Marylebone parish church on February 5, as part of the church's 150th anniversary festival.

The festival programme is planned to emphasize links between past and present, especially with the important weekly activities of the parish, musical, educational, missionary and commercial. Addresses will be given by Sir Eric Riebes, of Royal Lister, by Sir Thomas Armstrong, principal of the Royal College of Music, on "Marylebone and the Origin of Modern Education for Women and Girls."

FOR CHILDREN

LET'S TALK. Frank F. Kemp, Henry G. Weller, Ltd. 1966. 10s. This thirty-six talks of the Scriptures designed for Sunday school children are written by English First World War school principal. They are deceptively simple but behind them lies a wealth of scholarship. When an attempt has been made to write them more related to the interests of children, by using the method of presentation is still that of pre-Goldman times.

—A.V.M.

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BEAUTIFUL SCRIPT

CHINESE CALLIGRAPHERS AND THEIR ART. By H. H. H. University Press. Pp. 284. 12s.

There are two sound reasons why Australians should read this book, whose production is a credit to the publishers and to the Chen. The first reason is that we know so little about the Middle Kingdom and this book tells us indirectly a very great deal about the essence of Chinese culture.

The second reason is that, like handwriting, the art of beautiful script, is increasingly rare in Australia today, and the knowledge that the Chinese will take pride in the art of calligraphy may shame those who write illegible letters to hard-pressed newspaper editors instead of mending their ways.

The price of the book, ten dollars, may seem high. It is true, but I am sure that its publication will result in a loss. Those who do not afford the ten dollars should at the least ensure that the local library obtains it.

WRITTEN CHINESE

The first part of Dr Chen's book contains an historical account of the evolution of written Chinese, from its little-known beginnings in the presence of pictographs, covering a period of more than 3,000 years. This account is highly compressed, and the scholars might disagree with Dr Chen's selection of calligraphers and the examples he has chosen, but it is not for his disclaimer confession that his choices "in the nature of things, are undoubtedly arbitrary and subjective," and that "the process of elimination is most difficult and often painful."

The remainder of the book discusses calligraphy as an art—a difficult exercise if only because Chinese and Western artistic criteria differ in so many respects, and because the excellent Western concept exists for so many Chinese ones.

The whole is illustrated by some eighty illustrations of great beauty from the pure and legendary Fu Hsi and examples of the recently-discovered character of the *Yu* Hsi people of Yunnan Province (*Mo* So) in a reproduction of contemporary "abstract" writing if calligraphy is an art, so is line printing.

The pleasing to say that the Griffin Press have matched the quality of Dr Chen's scholarship with stimulating work by the technical and artistic excellence of the staff, and the high quality of the production.

—A.F.J.

THE TREATY OF NERCHINSK

Several readers have written or telephoned for information about the Treaty of Nerchinsk, to which a passing reference was made in our Leading Article of 12/2/67. Here is a brief account of the Treaty compiled by a Staff Correspondent.

Before about 1,600 A.D. China and Russia proper were geographically separated by a series of independent territories, shanties, principalities and so forth. The first of these was the Pacific Ocean through Siberia. The second was the Amur River from what is now known as Vladivostok to the north.

The Russian policy of Russian power during the first half of the 17th century was followed by expansion into Central Asia and the Far East, and the discovery of minerals and, later, on timber.

In 1688, Russian forces followed the Amur, had penetrated Transbaikalia—past Lake Baikal to the Amur.

They had dispatched small contingents of soldiers to maintain new law and order in these settlements, and to protect them against attack by the indigenous population, which was largely nomadic and wild.

In the same year the Russians established a number of small forts along the Amur River. These gradual incursions of Russian power on the fringes of the Celestial Empire were carefully noted in Pekin, the capital of the Manchu Empire, a highly efficient intelligence and communications system. The Chinese had established a number of posts in the lands adjacent to the Amur.

It was established Chinese policy to interfere as little as possible in internal affairs of these "barbarians" outside the Chinese Empire, and to tolerate any interference in these areas by other powers that was Russia.

NEW SETTLEMENTS

Russia, it should be remembered, was not regarded by the Chinese as itself a permanent country, but was so regarded by the Chinese. Since 1688, Russian settlements were established in areas which had been previously occupied by Chinese suzerains. There occurred a number of "incidents" involving not only Russian but also Chinese soldiers. There are records of appeals by the Chinese to the Amur suzerain power, for help against Russian settlers.

These incidents caused equal concern in Moscow and Pekin and led to the signing of the Nerchinsk Treaty.

The main intention of the Treaty of Nerchinsk is that of the Chinese, but it is interesting to note that the Chinese had concluded the treaty on their own foreign power as an equal.

The Russians, in the Western Treaty, had concluded no such treaties of various kinds with various European countries before 1689. To the Chinese, however, the notion of treating any other people as equals was quite new: the world consisted of "Heavens, Kazaks, Tartars and Middle Kingdom, and "barbarians" had always hitherto been no equal to "barbarians": one accepted petitions and tribute from them, and the "barbarians" had always hitherto come to Pekin to present their petitions and render tribute.

RIVER LENA

At Nerchinsk, not Pekin, the Russians were represented by F. A. Golovin and the Chinese by two princes of the Imperial House, the first of whom was the Li Fan Yu, the government section in charge of the frontier territories. The Russian Orthodox Goslovin negotiator was the Chinese official, who lived through two Jesuit parties attached to the Imperial Court at Pekin, who acted as interpreters and advisers. The Chinese considered a number of Manchu troops about the meeting place.

The original Chinese proposal that the River Lena should mark the frontier was modified, and the agreed line finally ran along the Amur, through the southern slopes of the Stanovoi Range, north of the Amur and the Lena, both along the Amur, represented a substantial Chinese concession and Russian gain.

The Treaty provided that all Russian and Chinese settlements were to be formed past this line. Russian merchants might travel and trade beyond it. Certain of the forts which the Russians had built along the Amur were to be destroyed, and Russian craft were to be allowed to remain in Mongolia and Dzungaria, the latter to be allowed to remain under Chinese suzerainty. The northern borders of these states, however, were to be defined. The Treaty was supplemented in 1727 by the Treaty of

Kiaikita, one effect of which was to cede to Russia more territory in the region of Sakhalin, Ussuriysk and Lake Baikal.

By 1858, when the European Powers were able jointly to take advantage of the Chinese weakness, the first territorial claims. China then signed the Treaty of Beijing, which had upheld part of the many European countries since the 16th century.

To this day, in Sinkiang Province (or Chinese Turkestan), for example, the minority groups of Uighurs, Kazaks, Tartars and others like the Mongols, are ethnically distinct with peoples in contiguous areas just across the border with Russia.

BIBLICAL NOVEL

MARCUS LUTREUS, CHINA, HOLLER and Bannister. Pp. 70. 5s.

There is a fascination about words written around Bible characters. "The Robe" "The Silver Chalice" and other Testament stories, but I have had great appeal and a wide circulation.

One would expect the same of the story of Jesus Christ, the nephew of S. Barnabas, almost universally accepted as the first Christian, and the basis of the first Christian community across the page.

It is in one of the main characters of this story and his differences are given quite explicitly. Mark who was a Jew had watched the Agony in the Garden, takes a long time to be converted, baptised, but ends up writing his Gospel in Rome, and his final mission was when both Peter and Paul were martyred, exercises a great ministry in Alexandria and becomes its bishop.

—J.S.M.

FOR ADOLESCENTS

DEVOTIONAL STUDIES. EENS, Helen Couch and Sir Harold. Pp. 112. 10s.

Here are fifty brief chapters designed for teenagers. The author, with some thought provoking material for discussion, of the Scriptures and a closing thought. Rather expensive, but a useful book for parents to have lying around the home.

—A.V.M.

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TASMANIAN HOLIDAY FOR ABORIGINE CHILDREN

FROM OUR OWN CORRESPONDENT

Thirty excited Aborigine children passed through Melbourne on January 29 on their way home to S. Mary's Mission, Alice Springs, after a six-weeks' holiday in Tasmania.

They looked happy, healthy, handsome and well dressed, and appeared not to have a worry in the world. The little to carefree was their "mation", Mrs Miriam Alexander-Smith, whose husband Peter was three months ago appointed Superintendent Catechist of the Mission by the Bishop of Carpentaria.

Mrs Alexander-Smith, who is the daughter of the Reverend C. L. and Mrs Olive of S. Stephen's Church, Mt Waverley, in Melbourne, brought the children to and from Melbourne for their long break in Tasmania with foster-parents. She went home knowing there would be one home-mother short at the mission, and that the mission farm would soon be taken away by the Government, if a farming couple were not found to work it.

"The farm has a three-roomed cottage, and we dearly hope that we can find someone interested in farming to come to us," she said in Melbourne.

The 30 holiday-makers were among the 41 station and farm children who are being brought up at S. Mary's Mission. The station children are the children of second-generation education Aborigine workers on the stations, who want the educational opportunities they themselves enjoyed for their children also.

Among the station children in

WANGARATTA APPOINTMENTS

FROM OUR OWN CORRESPONDENT

Wangaratta, February 13. The Bishop of Wangaratta, the Right Reverend F. B. McCall, has appointed Canon G. W. Wiedemann to succeed the Venerable F. H. Dicker as Archdeacon of Wangaratta.

Archdeacon Dicker will retire as Archdeacon of Wangaratta on February 20, having held that office for the past ten years. The title of Archdeacon Emeritus is to be conferred on him.

Archdeacon Wiedemann is the first archdeacon to have been born and trained in the diocese.

He will be collated in Holy Trinity Cathedral on Sunday, April 2.

Bishop McCall has appointed the Reverend Charles Partridge, Rector of Broadford, to be an honorary canon of Holy Trinity Cathedral, following the resignation of Canon Wiedemann to become archdeacon.

Canon Partridge, who has served the diocese in a number of parishes for the past twenty years, will be installed in the cathedral on April 2.

The Tasmanian holiday party were Teresa, Irene and Kenny Kunooh, who were met at Essendon Airport by their sister, who is now Sister Rosalie, a fully professed Anglican nun working in Melbourne. Sister Rosalie was formerly Mary Kunooh, the star of the film *Joda*.

The welfare children are mostly children who have been taken away from their families for their own sake. In many cases their father is unknown.

At home, the children travel five miles into Alice Springs from Ross Park Public School.

There are four cottages at S. Mary's, with ten children in each. A young house mother is in charge of each cottage. The Church is striving to maintain a very high standard at S. Mary's, which is quite obvious among the children who

were entertained by S. Stephen's parish. Mr Waverley, the day they passed through Melbourne. Up till this trip the Federal Government has always paid the children's fares to Tasmania.

It has actively encouraged these holidays in the hope that the foster-families will take a continuing interest in the children, particularly after they leave school. But the Government has paid these air fares for the last time.

"A great need is to find a 'family' for each child in a large city—it doesn't matter which city," Mrs Alexander-Smith said.

"Most of the children have to come to town to train for work, and it is then that they must have a family concerned about their welfare."

EVENING ORDINATION AT SALE

FROM OUR OWN CORRESPONDENT

On the evening of the Feast of the Purification, February 2, the Bishop of Gippsland, the Right Reverend D. A. Garnsey, held an ordination in S. Paul's Cathedral, Sale, at 6.30 p.m.

The evening time was chosen so that those engaged in daily work might be able to travel from the out-lying parishes to attend the service; and as being more convenient for the parochial clergy; and that all might be able to reach home again at a reasonable hour.

The service was a full cathedral, the presence of two-thirds of the clergy, and several visiting priests from beyond the diocese. The Dean of S. Paul's, Sale, the Very Reverend C. B. Alexander,

SOVIET PEOPLE MEETS POPE

ECUMENICAL SERVICE

Rome, February 13

In an hour-long private meeting last month, Pope Paul VI and Soviet Premier Nikolai Podgorniy discussed world peace and religious liberty in the Soviet Union.

A communiqué issued by the Vatican said the Pope mentioned to the Premier problems concerning religious life and the presence of the Roman Catholic Church in the territories of the Soviet Union.

They also explored "questions regarding the maintenance of peace and improvement of relations among peoples".

During his official six-day state visit to Italy, Mr Podgorniy was taken on a tour of Vatican City, which a Communist chief of state had ever seen.

had been with the candidates during their retreat, and presided at the ordination service.

MANY COMMUNICANTS

The candidates were presented by the Archdeacon of South Gippsland, the Venerable F. W. Hipkin, Allan Huggins, William Michie and Edward Vincent, for admission to the diaconate, and the Reverend Frederick Wandmaker to be advanced to the priesthood.

After the singing of the Litany, the service followed the Prayer Book order, and more

ARMIDALE ORDINATION

FROM OUR OWN CORRESPONDENT

Armidale, February 13. The Bishop of Armidale, the Right Reverend R. C. Kerle, held an ordination service in S. Peter's Cathedral on Sunday, February 5.

The candidates who had been in retreat at Bishopscourt under the guidance of the Archdeacon of New England, the Venerable C. R. Robinson, were: R. McKinney, a former P.M.G. employee at Moree, who was made a deacon; and the Reverend R. D. Turner and the Reverend G. Brown, who were ordained to the priesthood.

The Reverend R. McKinney, who joined the staff of S. Paul's, West Tamworth, was the gospel-reader, and the Litany was read by Canon R. F. Kirby (S. Job's, Tamworth).

The celebrant was the Dean of Armidale, the Very Reverend E. W. Johnson.

Bishop Kerle, whose sermon was addressed especially to the ordinands, reminded them of their oneness with Christ, and their relationship with the Church of the world in which they lived.

Sale, February 13

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Two hundred and sixty persons received the Holy Communion.

The Gospeller was the Rev.

The Reverend Allan Huggins will be assistant in the parish of Leongatha.

The Reverend William Michie will continue working in Morwell.

The Reverend Edward Vincent will be advanced to the parish of Womajunga.

The Reverend Frederick Wandmaker will continue as assistant to the Dean, at Sale.

BISHOP CALLS OFF

HIS BELFAST VISIT

ANGLICAN NEWS SERVICE

London, February 13

The Bishop of Ripon, the Right Reverend John Moorman, who last month was an Anglican delegation to Italy for talks with the Roman Catholic Church, cancelled his proposed visit to Belfast last week-end "owing to local opposition."

It would not be right for him to be in Belfast if his presence were going to cause trouble, Dr Moorman said.

Permission for S. Anne's Cathedral, Belfast, to be used for a meeting of church unity was withdrawn because of a threatened parade to the cathedral led by the Reverend Ian Paisley.

Moderator of the General Assembly of the Free Presbyterian Church of Ulster.

The Church Information Office statement announcing the cancellation of the visit said the bishop "feels that it would not be right to go there if his presence would cause trouble."

"He wishes to make it clear that if it had been possible for him to carry out the programme of sermons and addresses which had originally been planned he would gladly have gone to Belfast."

"He hopes that he may have an opportunity of visiting Belfast in happier circumstances on some later occasion."

Permission to use the cathedral for the meeting was withdrawn by the Dean of Belfast, the Very Reverend C. J. Pascoe.

THREATS

He said that this was because of a threatened parade to the cathedral announced by Mr Paisley.

Moreover, the Northern Ireland Government had told him that this was not a good time for the bishop's visit.

Asked if he thought there would ever be a "good time" for such a visit, the Dean replied, "No for a good many years."

The committee of the Irish Church Association, which had invited Dr Moorman, cancelled the meeting as the bishop and others "might be subjected to gross insult and possible violence."

SPECIAL NOTICE TO INCUMBENTS

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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 Primitival Registry not later than March 12.
4. The second edition of the complete Report of the Prayer Book Commission, 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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A List of Prayers and Thanksgivings



—Reinal Gorman, Sale, picture.

After the ordination in Sale on February 2. Left to right: The Reverend F. Wandmaker, the Venerable G. C. Lovgrove, the Bishop of Gippsland, the Reverend A. Huggins, the Reverend W. Michie and the Reverend E. Vincent.

SENIOR BIBLE STUDENT

WHAT ARE WE TO BELIEVE?

By WINIFRED M. MERRITT
The Study of Man in Lord
Year of the Sabbath.

(Mark 2:27)

Here, as always, issues are behind the external rule to the underlying principle. Even so traditional an institution as that of the Sabbath was to be merely an end in itself. There are those who would have us discard religion altogether as a necessary part of human existence, but as the need for a religious faith is built firmly into human nature, the solution of the problems it presents is not to be found in its out-of-hand rejection.

Of interest in this connection is the work of American philosopher W. M. Urban, in his nineteenth century, this writer declares, made the mistake of thinking that it could eliminate the traditional religious philosophy of the West without sacrificing its intrinsic values; but Western philosophy is not only religious but also perfectly "rational" in the best sense of the word. We must distinguish carefully between contemporary rationalism and religious rationalism.

Modern rationalism has been described by one Christian writer as "of a shallow, impoverished sort, whereas, that writer goes on to say, the deeper, genuine rationalism of religion takes account of "value" and makes the rational an essentially reasonable ideology which sees in God the ground of human evaluation. The destructive criticism of the modern rationalist seems to be successful only because so much of Western philosophy interprets the traditional arguments for the existence of God as if they dealt with matters of logic and fact.

SYMBOLISM

In his book "Language and Reality," W. M. Urban subscribes to the view that the traditional philosophy of the West, at once both rational and religious yet neither changeless nor final, has within it elements of the timeless and permanent. Religion in language only is a symbolism which cannot be understood by a detached observer, but only by those who are prepared to enter into the dimension of values with which it is concerned. While it is true that Western culture appears, at the superficial level, to have become increasingly secular, it is in its real nature firmly rooted in the spiritual.

Religion has a vital function in life and as a creative source, both as a principle of continuity in life and as a creative source, a function which is far from irrelevant to such an institution as the observance of a weekly "holy day." As Jesus was at pains to teach, Sabbath observance was not simply an obligation to keep certain external things, it was steeped in spiritual values. How, then, shall we identify religion? It is as axiomatic that wherever there is religion there is prayer.

In the words of Friedrich Heiler, prayer is the "central moment of religion, the expression of an impulsion to a higher, richer, inner life," and the evidence of prayer is both the story of man's quest for God and the evidence of God's Presence to man. Baron von Hugel is a good guide to us here. It is as if it were, "from the inside of prayer," He has "experienced God," the only way in all, in which we humans can never know "Him".

Nevertheless, our apprehension of God must always fall short of an ultimate, and no doctrine can ever adequately describe Him. Although God transcends both time and space, however, the religion through which we apprehend Him has embedded itself within the context of our life here on earth, and religion can never become a purely spiritual activity isolated from life's everyday concerns.

A NATIONAL ROMAN CATHOLIC LITURGY CONFERENCE

THE GOD BLEW GUSTILY...

By DEREK STONE

ON the week-end of January 21 and 22 a large number of about 50 to 80 m.p. caused personal injury and property damage in Hobart.

At the same time there occurred the National Roman Catholic Liturgy Conference throughout the Commonwealth. Over 20 attended.

They included two "mainland" Bishops, the local Archbishop, two vicars, vicars general, a few laymen, and some members of other commissions like myself.

The Reverend Guy Lemard of Sandy Bay, formally registered the Anglicans. The title Observer is inappropriate for the active role that men like Mr Lemard played.

Those familiar with "Parish and People", the largely Anglican Liturgical Movement, would have been startled by the remarkably parallel course taken by this the first national articulation of the Roman Liturgical Movement.

The "Paschal Mystery" was the central theme of the conference. This being the Vatican II Constitution on the Liturgy shortly before the conference, it is dated, but timely intervention by His Incarnation-Crucifixion-Resurrection-Ascension-Pentecost, with the "tension" or "ambiguity" of the mystery concerning His Promised Return.

The conference fulfilled the noble aim of educating many "traditional" Australian R.C.'s in the Eastern Church "mystical" emphasis of the Constitution on the Liturgy. It provided a forum for a collective advance in thinking.

Delegations from other States and isolated locations were heartened by their further training to renew their communion in the midst of their more conservative brethren, and met over by "sacred" Bishops.

For formal papers the pre-Vatican II image of a static Liturgy was replaced by two more-biblical images:

(1) The People of God who are united in the Eucharist, in the different dispensation the Pilgrimage of the Israelites from the Passover crossing of the Red Sea.

(2) The Body of Christ with the complementary endowments of the Holy Spirit, and the personal union of all members corporately with the living head—Christ.

The new enthusiasm for the Bible was most apparent. Bible Services were celebrated each evening and perhaps because of the relative unavailability of the Roman Rite Eucharist, Bible Services were the main object of examination.

FOND IMAGES

Some Roman fundamentalists were visibly disturbed by the devastating demonstration of the irrelevance of the traditional rite in destroying fond images of a "holy day".

In doing this, Fr Angelo O'Hagan, O.F.M., made all realisations of the "one-communion" study in depth using the fruits of the "workshops".

Many of the older Roman priests regretted the inaccuracy of the traditional training, but Fr O'Hagan offered no short-cut solution. He stressed the study of the Bible itself.

It is a connection with the great Bible of our most moving story that I heard was related in the "workshops" by the humble Parish Priest working in a poor area of Hobart.

After frustrating months of trying to promote Bible study among his parishioners, this priest changed to be visiting in the steps of Housing Department homes.

This street had a particularly poor reputation for three of its street's breadwinners were in Her Majesty's custody.

The priest pressed through an open door a earnest group of people, setting out their books with notebook and pencils in hand.

Upon enquiry it was discovered that these local residents were Witnesses of Jehovah engaged

in Bible study. Whereupon he commenced investigating their methods.

This much respected pastor then went to the British and Foreign Bible Society Bookroom to purchase a few copies of the paper-back single Gospels from the "Good-Christians" page.

The conference expressed its dislike of the Confraternity Bible. Proper, etc. from the Canadian translation of the Mass in English.

If standardisation is necessary, the majority at the conference prefer that the R.S.V. be used, though they hoped that freedom as to which version would be used in liturgical celebration would be left at a low level of decision as possible.

Both this interest and the emphasis upon the "eucharistic mystery" by which we corporately identify ourselves with the risen Christ are but two examples of the "Eastward" shift of Roman thinking.

Notwithstanding the initiative stemming from Eastern Church theology, all conference discussion centred on the Roman Rite. The Liturgy of St. John Chrysostom was not celebrated as it had been two years previously.

Other issues even those within the Roman communion, let alone those such as Tazze might as well have existed.

Similarly, discussion concerning early or late Confirmation proceeded oblivious to the equality of venerable theologically based Eastern R.C. practice of Confirmation in Baptism.

The conference did not tackle the world-wide re-thinking of the theology of Christian Initiation.

Such omission implied no studied rejection, but merely the

view as a non-Roman observer, though many of the delegates would agree.

Fr Camillus Hay, O.F.M., was blunt in his assessment of the Stations of the Cross whereof he was inconsistently to the Christians in the Primitive Church.

An evaluation in terms was apparent. The world Eucharist appeared to be rapidly replacing Mass, Extinction and Personality are "in" words.

As an authority Thomas Aquinas is suspect, and I am told Pericles Augustinian view on "Original Sin" is due for a pasting in the first issue of a new avant-garde Roman publication which will draw support and publicity from the conference.

This journal will probably be edited from the Sacred Heart Monastery at Crowdon and will cover, at "middle-brow" level, Theology/Bible/Liturgy. It will possibly parallel the Anglican "Liturgy and Litany". Can we dare hope that such duplication will one day end?

Dr. Quilford Young, the Archbishop of Hobart, as a member of the Roman Liturgy Commission at the Vatican, gave an insight into his views.

Apart from the problem of where to place the necessary "Prayers of the Faithful" in relation to the Nicene and Constantinian Creeds and "veneralisation" of the Canon Commemoration, Oblations, Commemorations, etc.), there appears to be little to excite or enlighten in this sphere.

Prayer puzzling was his statement. "We have lost the meaning of some parts of the Roman Canon, and must translate the Latin."

Mr. J. J. O'Hagan, Dr. Young kindly outlined the problems and proposals facing the Commission in drawing up for the first time in the history of the Roman Canon, a specifically for Infant Baptism.

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Both this interest and the emphasis upon the "eucharistic mystery" by which we corporately identify ourselves with the risen Christ are but two examples of the "Eastward" shift of Roman thinking.

Notwithstanding the initiative stemming from Eastern Church theology, all conference discussion centred on the Roman Rite. The Liturgy of St. John Chrysostom was not celebrated as it had been two years previously.

Other issues even those within the Roman communion, let alone those such as Tazze might as well have existed.

Similarly, discussion concerning early or late Confirmation proceeded oblivious to the equality of venerable theologically based Eastern R.C. practice of Confirmation in Baptism.

The conference did not tackle the world-wide re-thinking of the theology of Christian Initiation.

Such omission implied no studied rejection, but merely the

view as a non-Roman observer, though many of the delegates would agree.

Fr Camillus Hay, O.F.M., was blunt in his assessment of the Stations of the Cross whereof he was inconsistently to the Christians in the Primitive Church.

An evaluation in terms was apparent. The world Eucharist appeared to be rapidly replacing Mass, Extinction and Personality are "in" words.

As an authority Thomas Aquinas is suspect, and I am told Pericles Augustinian view on "Original Sin" is due for a pasting in the first issue of a new avant-garde Roman publication which will draw support and publicity from the conference.

This journal will probably be edited from the Sacred Heart Monastery at Crowdon and will cover, at "middle-brow" level, Theology/Bible/Liturgy. It will possibly parallel the Anglican "Liturgy and Litany". Can we dare hope that such duplication will one day end?

Dr. Quilford Young, the Archbishop of Hobart, as a member of the Roman Liturgy Commission at the Vatican, gave an insight into his views.

Apart from the problem of where to place the necessary "Prayers of the Faithful" in relation to the Nicene and Constantinian Creeds and "veneralisation" of the Canon Commemoration, Oblations, Commemorations, etc.), there appears to be little to excite or enlighten in this sphere.

Roman liturgies in church building.

There was a unanimous demand that the Canon be said aloud in English by the Priest, though opinion was divided as to whether the concluding dialogue "For through Christ, and with Him and in Him..." should be said with congregational participation.

There was agreement that a child's first Confession should occur later than the present eight or nine years of age, and should not necessarily preclude reception of Holy Communion.

A simplified Ministry of the Word for occasions like school children's Masses was requested.

Although already in practice on the Tasmanian off-shore islands, opinion was divided as to whether members of religious orders who have not been ordained should have the right to assist in the distribution of Holy Communion.

MUSIC STANDARDS

The conference wanted permission for controlled experimentation in the use of music, without the necessity of obtaining prior approval from the highest levels of authority.

To improve musical standards in relation with A.C.C. and other bodies and to make responsible suggestions to the Bishops.

Also requested was an authorised service for inter-church worship based on the form of the Celebration of the Word at the Eucharist—a Bible Service.

The Bishops were asked to permit controlled groups to accept invitations to observe non-

Permission for authorised ex-

(Continued on page 11)

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DECEMBER IN BATHURST

FROM A CORRESPONDENT

ALTHOUGH December has come and gone, parishioners of the Cathedral of St. Andrew's are still feeling the effects of a particularly busy and stimulating month.

It began with the Advent Office of Prayer, a special feature of the parish programme. Parishioners were invited to come to Holy Communion at 6.30 a.m. each week and come back again for a devotional service each evening. An octave booklet, containing a collection, epistle and gospel, with special meditations and subjects for reflecting, penitence and intercession, was issued and copies were sent by the Bishop of Bathurst to all clergy of the diocese.

Based on "The Beatitudes" it presented a study of Our Lord's teaching. The parish has no social functions during Advent, instead many of the younger parishioners concentrated on the presentation of a nativity play, "He Humbled Himself", written by the Canon Residential, Canon Eric Barker, and produced with professional assistance by Mr Frank Ponton, Lecturer in Drama at Bathurst Teachers' College.

SPECIAL STAGE

Costumes were made by women of the parish and the stage constructed a special stage, which was placed in the chancel of the church.

At the presentation of the play, the December coordinators were the Reverend K. V. Joyner, Senior Assistant, and Mr W. C. Harrison, Deputy Headmaster of Bathurst Demonstration School. In the large congregation were members of the Catholic religious orders, who paid high tribute to the production afterwards. Ministers of other churches in Bathurst were also present.

Special music for the play was presented by the choir, the church organist, Mr Max Ingersole, was called upon for powerful sound effects as well as for incidental music.

On Sunday, December 18, the choir presented the music of the Festival of the Nine Lessons, while sections were read by a boy chorister, a cathedral choir member of the adult choir, an altar server, the President of "Anglican Women", a church officer, the cathedral organist.

FAREWELL FOR DEAN

The Reverend W. B. Baddeley, will preach his farewell sermons at Evensong, St. John's Cathedral on Sunday, February 26, at 7.40 p.m.

The Dean will be leaving soon after to become Rector of St. James', Piccadilly, London.

After the service the Dean and Mr Gladfield will be farewelled in the Cathedral Choir.

It is expected that representatives of Church, city and community in Brisbane will be present at a presentation with him made.

THE WIND BLOWETH QUIETLY . . .

(Continued from page 10) perimentation with new forms of worship before they were decided upon definitely, was asked for together with the provision that all new forms of worship be considered subject to continuing review.

Some strong discontent was expressed at the conservatism of the "Australian Cathedral Review" with its play-safe editorial attitude. This helped crystallise support for the previously mentioned embryonic publication. The Reverend Guy Lemmond remarked that it was exciting to see the Roman Commission on the move in such a way that there can now be no going back. Some participants and one of the official speakers remarked on the symbolism of those gusty winds.

anist, an assistant priest and the canon residential.

Following the reading up to Christmas Day the cathedral was open to all men and women of the parish.

Members of the C.E.M.S. club and erected a Christmas tree, which the boy choristers erected. Christmas Cris in the cathedral. The choir sang on Christmas Eve. Each year Christmas services began with special songs for children on Christmas Eve. Hundreds of tiny tots with their parents crowded into the cathedral where they sang carols and watched a screening of a children's film on Christmas.

Then the cathedral was darkened, in the darkness, as a boy chorister sang "O Come, O Come, Emmanuel", the choir, responded in candlelight to the choir.

Here a pause was made, then the altar candles were lit, the choir sang "The Christmas Tree," the Advent carol "People of the East," and "The Nativity." Thereafter the Bishop of Bathurst presided. Following a procession of the boy choristers round the church, gathered all the children into the crib, bearing their gaily wrapped gifts for the Christ Child and placed them in the manger.

DIOCESAN NEWS

ADELAIDE

CONGRESS FOLLOW-UP—Holy Trinity, Adelaide, has a programme of studies to follow up the World Congress of Evangelical Churches, which was held in Adelaide last year. The programme is being attended by the rector, the Rev. Canon J. H. Harrison, and the Canon Residential, Canon Eric Barker. The actual addresses given at the congress will be discussed in Lent at 8 p.m. This will be followed by discussion.

ARMIDALE

ARMIDALE SYNOD—A meeting of the Synod of the Diocese of Armidale, Sydney, will be held at 8 p.m. on Sunday, February 19, at St. Andrew's Cathedral, Sydney. The main speaker at the service will be the Archbishop of Sydney, the Most Reverend John Lawson. The service will also be given by the Reverend Brian Haherty, formerly of the Armidale Diocese, formerly of the Diocese of Armidale, Sydney. Missionary films and displays will be shown. A rally, Sunday, February 20, will be held at 8 p.m. in the cathedral. The Bishop in conference with his clergy.

TAMWORTH ORGANIST

The Reverend Canon J. H. Harrison, organist at St. John's, Tamworth, has been asked to take up his duties in the parish, and has accepted the post. He will be in the cathedral on Sunday, February 19, at 8 p.m. in the cathedral. The Bishop in conference with his clergy.

This year they had been asked to bring exercise books and collect money for the Martyrs' School at Poppendetta or money for the St. Mary's School, Sydney.

Many adults joined in the procession as well, bringing gifts of money to the Bishop and the service finished with a special song.

PACKED CATHEDRAL

The cathedral was packed to the doors for Midnight Eucharist, celebrated by the Bishop. As usual, as well as large numbers of Anglicans, there were many members of other churches present, including a number of ordained ministers. The cathedral clergy were assisted in the Administration by the Reverend Canon J. H. Harrison, Dean of Trinity College, University of Melbourne, and the Reverend J. P. Dryden, Chaplain of All Saints' Cathedral, Sydney.

In the morning, as well as three celebrations of Holy Communion at the cathedral and one at the branch church of St. Paul, Louth, the cathedral was packed for the District Hospital and two at Bathurst Gaol, the day finished with a special song.

The general comment was that everyone felt that the end result made it all wonderfully worthwhile.

COLOMBIA RULE

COLOMBIA PRESS SERVICE—Geneva, February 13 (AP)—The United Nations Press Service has been granted permission by the Vatican to distribute the elements of Holy Communion when it is impossible to obtain the services of a priest for a period of more than eight days.

They will not be allowed, however, to administer Mass or consecrate the elements. Men who head religious orders can distribute the elements in Oratories or public chapels.

Women will be able to do so only within their religious communities or in hospitals or schools.

SYDNEY

JUNIOR CLERICAL SOCIETY

The Junior Clerical Society of the Diocese of Sydney, will be held at St. Andrew's Cathedral, Sydney, on Sunday, February 19, at 8 p.m. The main speaker at the service will be the Archbishop of Sydney, the Most Reverend John Lawson. The service will also be given by the Reverend Brian Haherty, formerly of the Armidale Diocese, formerly of the Diocese of Armidale, Sydney. Missionary films and displays will be shown. A rally, Sunday, February 20, will be held at 8 p.m. in the cathedral. The Bishop in conference with his clergy.

RE SERVICE

The annual religious instruction decision service will be held in St. Andrew's Cathedral on February 27 at 10.30 a.m., when Archbishop G. R. Delbridge will preach. Ceremonies will be held in the Chapter House and the interior of the cathedral. The service will be given by the Reverend Canon J. H. Harrison, Dean of Trinity College, University of Melbourne, and the Reverend J. P. Dryden, Chaplain of All Saints' Cathedral, Sydney.

ARCHBISHOP'S RALLIES

Special rallies are being held in Lent, when the Archbishop is speaking on "The Green Books in the Diocese". His Grace spoke at Randwick Town Hall on February 16 and will speak at Hurvilleville on Sunday, February 19, at 8 p.m.; at Katoomba parish hall on Sunday, February 20, at 8 p.m.; at Berrigalong parish hall on Sunday, February 21, at 8 p.m.; at Roselle parish hall on Sunday, February 22, at 8 p.m.; at Wollongong parish hall on March 16, at 8 p.m.

OLD CHRISTMAS CARDS

Old Christmas cards for the use of the Diocese of Sydney, for the Christmas cards, may still be sent to the Sydney office, 211 Kent Street, Sydney.

WILLOCHRA

PARRIS MISSION

Mr. J. P. Dryden, Director of the General Board of Religious Education, has been invited by J. P. Collins, Executive Secretary of the Parris Mission, to conduct a Parish Renewal course in the Parish of Peterborough.

PAUL VERGHESE TO BE PRINCIPAL

ECUMENICAL PRESS SERVICE

Geneva, February 13—Paul Vergheese, associate general secretary of the World Council of Churches and director of the Division of Ecumenical Action, has been appointed principal of the Syrian Orthodox Theological Seminary in Kottayam, Kerala, India.

Mr. Vergheese leaves the service of the W.C.C. at the end of August and returns to India where he will take up his new duties about September.

He succeeds Father Philippos, who was recently enthroned as Metropolitan Philipos Mar Theodosios of the Diocese of Angamaly.

The seminary at Kottayam is the main training centre for priests of the Syrian Orthodox Church. One of the oldest theological colleges in India, it celebrated its 150th anniversary in 1965.

Recently it affiliated with Serampore University, which gives it the right to grant a bishopric of Divinity degree.

Mr. Vergheese was elected a member of his Church in December 1965. However, he has requested that his consecration be postponed for at least ten years. Church authorities have taken no action on his request.

ASIAN LEADERS' CONFERENCE

FROM A CORRESPONDENT

More than 80 Asian youth leaders from 14 countries and 40 delegates and observers from Australia and New Zealand will attend the Asian Y.M.C.A. Leaders' Conference to be held at St. Hilda's College, Melbourne, from February 19 to 26.

Observers will be present from the World Alliance of Churches (Geneva), and the American and German movements.

FELLOWSHIP OF LEAST COIN

ECUMENICAL PRESS SERVICE

Bangkok, February 13—During the ten years in which it has been in existence, the Fellowship of the Least Coin has received £79,929 sterling from Christian workers on all continents for projects of evangelism and relief throughout the world.

Funds have been distributed to 917 projects in six continents.

Founded in 1956 by Mrs S. R. Solomon of the United Church of North India, it received official support from the Asian Church Women's Conference at its meeting in Hong Kong in 1958.

Explaining the origin of the Fellowship of the Least Coin, Mrs. Solomon said, "We Asians always want to interpret spiritual feelings through concrete actions, to connect prayer with action. Every woman can put a least coin aside as a token that she has prayed for specific concerns."

Projects that have received support include the Child Care Programme of the East Harlem Protestant Parish in New York City, which ranges from a ministry to teenage drug addicts and fighting gangs to vacation church schools and leadership training.

purchase of drugs and care for tuberculous sufferers in India, and the Protestant Mission Centre at Kimpes, Congo, which has surgical services, maternity, pediatric care, a leprosy unit, a training school for the only orthopaedic facilities in the country.

WHOLE MAN

In Melbourne today, Professor Porfirio G. Miraflores, Asian Regional Secretary and administratively responsible for the conference, said:

"The Y.M.C.A. is concerned with the effect of change on the whole man, not just on his private life, and also with the implications these changes have for him in his working environment. We cannot ignore their effects."

To do so would be to close our eyes to the human relations problems and their effect on the spirit of man who finds himself facing changes which he does not understand and over which he has no control."

Sir Ronald Delacomb, Governor of Victoria, Patron of the Y.M.C.A., will visit the conference on Tuesday morning, February 21. On Monday, February 20, the delegates will attend a dining reception to be given by the Lord Mayor of Melbourne, Cr Ian Beaupre.



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