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STATE AID ACCEPTED AND WOMEN FOR SYNOD

DECISIONS AT NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, June 8

A desultory session of synod ended here late last Thursday night, with an ill-informed and sometimes pathetically passionate debate on the principle of State aid to independent schools.

Perhaps the most important development during the synod was a resolution concerning the rights of women to be elected.

The women's diocesan conference, which met at the same time as the synod, sent across a request that the synod consider the possibility of women being members.

The Reverend G. Coad shaped this request into a motion and a delightful debate followed.

There was some concern over the possible legal difficulties and the "new look" may take some time to appear.

There were stalwart fighters for the status of women; but some consternation was inevitably evident, as well.

Mr H. L. Arkell's un-radical opposition to the idea lent interest to the debate. He contrived up the picture of the bishop chairing an all-female meeting, and reported that the illogical thought process of women drove him "up the wall" at times.

Mr Tipley, Wyong, only wished that Lady Astor could have answered Mr Arkell.

As it now stands the Diocesan Council is to examine the way to implement the mind of synod.

A fine piece of positive work was the passing of an ordinance to provide for a much improved Provident Fund for the clergy.

The bishop commended this measure to the synod, which obviously appreciated the enormous amount of work put into the plan by the registrar, Mr F. A. Timbery, who presented it with his usual clarity.

The ordinance provides, among other things, for realistic benefit at the end of service with the diocese. A priest now aged 25 would receive something like £11,000 after thirty-five years of service. As well as this a comparable sum becomes payable on death or permanent disability.

To judge from the debate on the parson's freehold, the Paul Report remains a closed book to most members of the synod.

Mr H. L. Arkell did put down a motion to suggest amending our ordinances by providing for a time limit for incumbency.

TIME LIMIT

After several amendments, the discussion carried on the desirability of limiting incumbency, although a number of equally important corollaries had cropped up.

There was clearly much support for the measure; but there was also much opposition, especially from the clergy.

The Reverend H. Nicholas, of New Lambton, opposed the resolution with great strength in a fine speech; the proposers, unfortunately, did not put up nearly so impressive a performance.

It was unfortunate that Mr Nicholas then called from the floor for a vote by House. The President called on the clergy to vote first, which meant that the motion was defeated without the laity being able to indicate their view.

Many of the laymen were unhappy at this, and a group of them later agreed on an abortive motion seeking to limit the occasions on which a vote by House might be called.

The regrettable part of this incident was that the clergy, in prompting a vested interest, unnecessarily defeated an innocuous motion.

Many other things one learns from the life of most synods, the most obvious appears to be the lack of any political *savoir faire* on the part of the clergy.

The debate on State aid was interesting.

It had appeared, from the business paper, that the problem was to be left to one side, until Mr A. Busby, of Merriwa, tried properly to call the House's attention to the problem with a motion which was ruled out of order.

Synod clearly wanted to discuss the issue, and gave leave for Mr Busby's motion to be re-cast in the direct form "that synod approves the principle of State aid to independent schools" in the form of finance for science blocks and equipment.

In the debate that followed passions were expressed clearly enough, and far more time was spent on thrashing secular education than in dealing with the question.

Mr Roger Deane, of Gosford, who is M.P. for Robertson, clarified to the synod's satisfaction the intention of the Commonwealth Government.

FINE MOMENTS

The dean, the Very Reverend J. N. Falkingham, reminded synod that limited Commonwealth aid is "a reality" and that it was tied to specific scientific purposes.

It was not until midnight last Thursday that a total of eighty-one members of the synod voted on the resolution, both for and against, out of a total membership of about three hundred.

Synod had a few fine moments

One of these was the dean's call for a unanimous vote of sympathy with the Government and people of India on the death of Mr Nehru.

The matter which was considered in more lively fashion last year, the position of the episcopate, was at least treated with real concern this time, on a motion by the Reverend B. R. Davis.

Synod resolved to ask its delegates to Provincial Synod and General Synod to move for such reform of Determination 11 (1896) of General Synod as would safeguard the nature of the episcopal office.

Discussing the manner of appointment, the role and security of a bishop coadjutor, Mr Davis contrasted these with the election of a diocesan bishop.

He asked, "Are we setting up two kinds of bishop? What are we doing to the episcopal man?"

Other matters covered during synod were Christian stewardship and the reports of the several diocesan organisations.

GENEROUS HELP PROMISED FOR RETARDED CHILDREN

The Minister for Education in N.S.W., Mr Wetherell, announced last week that the department would establish a course of training for teachers employed by private organisations caring for moderately and severely handicapped children.

Mr Wetherell also stated that the subsidies paid to supervisors of the children would be increased.

The training course will be of one year's duration and is planned to commence on September 8, at the Orange Grove Annexe of the Balmain Teachers' College, Sydney.

"I have been most concerned about this matter, and am pleased to be in a position to advise all concerned of the plan decided upon," said Mr Wetherell. "This is a big step forward in a problem in which the whole community is interested."

The Minister said that arrangements had been made for a lecturer of wide training and experience to plan and organise the course which would involve lectures, discussions and demonstrations on all aspects of the education of moderately and severely mentally handicapped children.

Lecturers would include personnel from the Teachers' College staff, the School Medical Service, principals of special schools and other persons recognised as having made a contribution to the education of these children.

"This is the first course of training organised by the department in New South Wales for teachers of moderately and severely mentally handicapped children working in private organisations," he added.

"In order to enable the organisations to sponsor teachers for the course, a subsidy of £400 per annum per teacher sponsored will be paid to the organisations concerned.

TRAINING SUBSIDY

"It is intended that this subsidy should be paid to the teacher while in training. Further, fees for the course have been waived.

The Minister expressed the hope that many organisations would take advantage of this training programme and arrange for their teachers to undertake the course wherever possible.

The department expected that about 20 teachers would be engaged.

The subsidies paid to supervisors employed by private organisations have been increased as follows:

1. The maximum subsidy payable in respect of untrained supervisors has been increased from £600 to £700 per annum.

2. A maximum of £800 per annum has been granted in respect of supervisors who have graduated from a recognised training institution.

3. A further subsidy at the rate of £400 per annum is granted in respect of each trainee from the organisation attending the special training course to be conducted by this department.

The subsidies under 1 and 2 above will be paid retrospective to the beginning of the 1964 school year.

CHAPLAIN TO FACTORY

FROM OUR OWN CORRESPONDENT

Melbourne, June 8

An extension of the activities of the Inter-Church Trade and Industry Mission into a country area has been made possible by the appointment of the Reverend P. Adkins as chaplain to the A.G.M. Plastics Factory, at Bacchus Marsh.

Bacchus Marsh is a growing town on the Western Highway, 32 miles north-west of Melbourne. Previously entirely rural, since the war its location has attracted several industrial plants to establish factories there.

Before his present appointment as Vicar of Holy Trinity Church, Bacchus Marsh, the Reverend P. Adkins was Vicar of S. Philip's, Collingwood, an inner industrial suburb of Melbourne. Whilst in that parish, he received training for part-time industrial chaplaincy work.

Local clergy of Bacchus Marsh fully approve of this appointment and are giving complete co-operation.

"Australia's forgotten children"; moderately retarded children at play at a N.S.W. centre. There are a number of such "day schools" in the State where elementary training is given but a waiting list of years at residential institutions for severely handicapped children.

By the very kind permission of the "Curtain Weekly" of Sydney, we print next week the first of three articles which deal with the extent of this problem, the facilities available for training mentally retarded children and what happens to these children when they grow up. The Roman Catholic Church, which already maintains two large training centres outside Sydney, one for boys and one for girls, will soon embark on a scheme to care for children who are incapable of training and whose presence in a family can be a dangerously disruptive influence.

The N.S.W. Government, as the news release on this page shows, has promised generous help for these schools and institutions. Can the Anglican Church not assist in this work for "the least of my brethren"?

MOTHERS' UNION HOLD COUNTRY FESTIVAL

FROM OUR OWN CORRESPONDENT

Perth, June 8

More than thirty years ago Mrs O'Halloran, whose husband was at that time Rector of Toodyay, inaugurated the annual festival of country branches of the Mothers' Union.

This year 12 country branches of the Mothers' Union converged on Northam, whose two branches of S. John's and S. James' were hostesses.

Visiting branches were York, Beverley, Bruce Rock, Toodyay, Bolgart, Merredin, Wongan Hills, Dalwallinu, Goomalling and Corrigin.

A group of executive members including the diocesan president, Mrs Scurlock, journeyed up from Perth.

CROWDED CHURCHES

The Venerable L. Bothamley, Archdeacon of Northam and Rector of S. John's Church, was the celebrant at the Holy Communion with which the festival commenced.

Mothers' Union members were seen standing in the vestibule, so crowded was the church.

At the basket lunch which followed the archbishop talked quite informally to the gathering of the five-year-plan for the diocese and the part which country parishes would have to play in it.

QUESTIONS

Members were invited to ask questions which the archbishop answered. This part of the programme enabled country people to get to know the archbishop and Mrs Appleton.

Later in the afternoon the M.U. Office was said in the church by the chaplain, the Reverend L. Beynon, the archbishop being the preacher.

Afternoon tea brought to a close a memorable day.

Enrolling members of country branches of the Mothers' Union in the Diocese of Perth at the festival held at Northam. The Archbishop of Perth, the Most Reverend George Appleton, with Mrs Appleton on his right and Mrs Scurlock, diocesan president, on his left, is in the centre of the group. Mrs Stickland, country president, stands beside Mrs Appleton.

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THE CELTIC SAINTS

TEN IMPORTANT CANONS

By Michael J. Laurence

IN 670, two years after Archbishop Theodore's arrival in England, King Oswy of Northumbria died at the age of fifty-eight and was succeeded on the throne by his son, Egfrid.

In 672, the third year of King Egfrid's reign, Theodore, who by this time had made himself thoroughly acquainted with the conditions of the Church in England, decided to summon his first synod.

This was held on September 24 at Hertford and to it was called all the bishops over whom Theodore had authority, together with other learned and devoted teachers and clergy of the Church.

Among those present, besides the archbishop who presided and gave the inaugural address, calling himself Bishop of the See of Canterbury by the authority of the Apostolic See, were Bisi, Bishop of the East Angles; Putta, Bishop of Rochester or the Fortress of the Kentishmen as it was called; Leuthericus, Bishop of Wessex, and Winfrid, Bishop of the Mercians. Bishop Wilfrid of York had been invited but sent two of his clergy as proxies for him. These, the archbishop addressed as his brothers and fellow-bishops.

PEACE AND UNITY

The Celtic and British clergy were not invited to attend the synod as the Archbishop of Canterbury had no authority over them. (It must be remembered there were still large areas of England which owed no allegiance to the See of Canterbury).

In his inaugural address, the archbishop charged those assembled with him to observe all things that were conducive to the peace and unity of the whole Church.

He began his address, "In the Name of the Lord God and our Saviour Jesus Christ Who reigns in eternity and rules His Church through the same Lord Jesus Christ. It was thought right that we should assemble in accordance with the custom of ancient canons to transact the necessary affairs of the Church."

After naming those present, he continued, "My dearest brothers for the love and reverence you bear our Redeemer, I beg that we may all deliberate in harmony for our Faith, preserving inviolate the decrees and definitions of our holy and respected Fathers."

The archbishop, having stressed the need for charity among themselves and the importance of preserving the unity of the Church, concluded this part of his address and asked each member separately, one after the other, if he were willing to keep the canonical decrees of the Ancient Fathers.

The clergy replied, "We agree gladly, and we will ready and willingly obey whatever is laid down in the canons of the holy Fathers."

Having gained the consent of the synod, the archbishop produced a book of the said canons of the Church and showed the assembled clergy different places he had marked beforehand in ten chapters of the book.

He then asked them to pay close attention to what he was about to read and he commenced the following ten canons to be the most important:

From chapter (1): That there should be uniformity in the keeping of Easter. Easter Day to be observed on the Sunday after the fourteenth day of the first month.

(The present method of reckoning the calendar was not observed in England until 1752.)

From chapter (2): That no bishop should invade or interfere in the dioceses of any other bishop but confine his activities to the guidance and welfare of his own people.

From chapter (3): That no bishop should interfere in any way with monasteries dedicated to God, nor take anything from them by force.

From chapter (4): That monks must not go from one monastery to another except with proper letters of dismissal from their own abbot, and they must keep the vow of Obedience which they had made at the time of their profession.

From chapter (5): That no clergy should leave his own diocese and wander about as he feels inclined, nor shall any other bishop receive him unless he has letters of commendation from his own bishop. Should any person, once received, refuse to return when directed to do so both he and whomever had received him were to be excommunicated.

HOSPITALITY

From chapter (6): That bishops and clergy when they were travelling must accept with contentment whatever hospitality was offered them, but must not exercise any priestly function without first gaining permission from the bishop in whose diocese they were.

From chapter (7): That a synod should be held twice a year. Owing to various factors it was agreed unanimously that the synod should meet only once a year, on August 1, at Clofeshoch (that is Clovesho, probably near London).

From chapter (8): That no bishop from another diocese was to claim precedence over any other bishop: seniority of consecration alone was to determine precedence.

From chapter (9): It was decided that more bishops were to be consecrated as the number of Christians increased. (No further action was taken at the time.)

From chapter (10): That only lawful marriages were permitted, remarriage of divorced persons were absolutely forbidden. (Each of these canons had been approved by the Council of Chalcedon in 451 and accepted by the Church in the West.)

Having drawn up the decrees and gained the assent of the synod to them, the archbishop suggested that to prevent any ambiguities taking place either through argument or discussions, each member of the synod should ratify his agreement by signing a document embodying the various points with his own name. This document he had arranged with his secretary, Titillus, to have prepared and duly dated.

The archbishop concluded his address by warning the synod that if anyone disobeyed or disregarded any of the rules to which he had appended his signature he would be suspended from exercising his priestly office and shut out from the fellowship of the clergy.

The synod then closed with the archbishop giving the blessing, "May divine grace preserve us all in safety who live in the unity of His Holy Church."

MYSTICS OF THE CHURCH . . . 27

DEAN INGE

By the Reverend Edward Hunt

THAT mysticism is by no means a spent force may be ascertained by consulting any current spiritual bibliography, where can be found listed such works as "Christian Mysticism" (Inge, 1899), "Mystics of the Church" (Underhill, 1925), "English Mystics" (Hodgson, 1922, Knowles, 1927), "Margery Kempe, Genius and Mystic" (Underhill, 1947), and "Graces of Interior Prayer" (Poulain, 1910).

The first author mentioned above, William Ralph Inge (1860-1954), besides "revealing to us the riches of mysticism" was himself a distinguished mystic. His "personal religion and life of devotion" having enriched the spiritual life of many.

Son of the Provost of Worcester College, Oxford, Inge had a brilliant career at King's, Cambridge, was master at Eton, 1884, and Fellow and tutor of Hertford, Oxford, 1889-1904.

Having been ordained, he was appointed Vicar of All Saints', Ennismore Gardens, London, 1905, returning to Cambridge as Lady Margaret Professor of Divinity, 1907.

His remarkable abilities were recognised by his being chosen Dean of S. Paul's, 1911, which position he held until retirement in 1934.

His eloquence and wit won him fame as lecturer and preacher, both in England and America, and he received honorary degrees from many universities and was elected president of the Classical Association, 1935.

As philosopher he ranked as the greatest authority on Plotinus, while his studies of Platonism in relation to Christianity were a valuable addition to ethical study.

But above all he was a close student of mysticism.

Inge's intellect was profound, his vision clear and his imagination vivid.

As Bishop Winnington-Ingram has said, "Such Christian mystics as Inge turn the world upside down by being what they are. Their character is moulded by a sentence of their Lord's, "For their sakes I sanctify Myself, that they also may be sanctified in truth."

His moral teachings were forceful and of highest worth, but not always popular with the New Moralists of his day, who dubbed him "the gloomy dean", yet his mind was essentially Hellenic, proving his idealism and strong feeling for the good and beautiful.

His strain of pessimism indeed may best be regarded as impatience with man for being slow to lay hold on eternal values.

HEAVEN

As the Bishop of London also said, "As Christian mystic, Inge never leaves his readers cheesed to look after itself", and quotes his words, "Heaven is not a further place we hope to reach, it is the presence of God, in which we ought to live."

And again when the bishop mentioned "the movement of thought against the Christian faith", Inge replied, "That him we where I live!" for he was one who "lived in the kingdom of faith, hope, joy and consecration which is not of this world".

His "Personal Religion", in particular, "breathes the air of Christian Mysticism" and in his last chapter, telling of the death of "his little girl", he bravely says, "Bereavement is the sharpest challenge to our trust in God; if faith can survive this, there is no mountain which it cannot remove, and faith can overcome it. It brings the eternal world nearer to us and makes it more real."

In "Everyman's Bible", Inge assures us of "the deeper note of unquenchable faith that tells us, in spite of all appearances to the contrary, justice is done in the Divine ordering of the world, for shall not the judge of all the earth do right?"

And again, "Modern science has revealed far more of the marvels of nature than was known to the writers of the sacred books. Yet the double note of faith is struck well and truly in Psalm VIII.

"God reveals himself in inanimate Nature but not more fully than to the human soul, which an old writer calls "the temple of the Godhead".

Surely we may say of Dean Inge that he was one who "unveiled his soul for the good of mankind".

INSTITUTION CHANGES

Anglican News Service

London, June 8

When a new incumbent is instituted and inducted in his parish in the Diocese of Canterbury after June 1, he will not be the only one to pledge to fulfil his duties.

In accordance with a new form of service announced by the archbishop in the June issue of Canterbury Diocesan Notes" the congregation will also give a pledge to take their part with him in the work of the Church.

In the new service, after the archbishop has pronounced the lines instituted the priest into his office as incumbent and the archdeacon has put the parish church into his care and possession, the priest and people will make their respective promises as the new incumbent is led in turn to various places in the church between the font and the altar.

At each "station" the archdeacon will charge the people in respect of their duty, and they will reply, "We will do, by the Lord being our helper."

"Thus," the archbishop writes, "parish priest and people will together dedicate themselves to the service of God in the parish."

Another change in the service in the Canterbury diocese will be that the institution itself will take place with the bishop sitting at the chancel step, nearer to the congregation, and not in his former place in the sanctuary.

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FRENCH PAPER'S SUCCESS

Ecumenical Press Service

Geneva, June 8

"Reforme", the influential French Protestant weekly, has celebrated publication of its 1,000th issue with a special edition containing articles by prominent Church and government leaders.

Contributors included the French Minister of Foreign Affairs, Maurice Couve de Murville; and Mr Gaston Defferre, Mayor of Marseilles and a candidate in the forthcoming presidential elections.

Also Dr W. A. Visser 't Hooft, general secretary of the World Council of Churches; Pastor Charles, Westphal.

An editorial written by Pastor Marc Boegner, France's "grand old man" of the ecumenical movement, praises "Reforme's" editor, Albert Finet, who started the publication in 1945.

He did this, wrote Pastor Boegner, because he "could not resign himself to seeing French Protestantism, after five years of shame, humiliation, difficulties, hope and victorious faith, close itself up in its sanctuaries and remain paralysed by more or less secondary preoccupations dealing with ecclesiastical organisation while the great work of reconstruction of France and of Europe, the re-establishment of peace and also the great ecumenical task, which took on extraordinary momentum at the end of the war, passed it by".

FAITH AND ORDER REPORT

Ecumenical Press Service

Geneva, June 8

The report of the Fourth World Conference on Faith and Order, held in Montreal, Canada, July, 1963, has been published. The publication contains reports from the five conference sections, a conference diary, and lists of participants and Churches represented.

It is published by S.C.M. Press Ltd., London, as an "S.C.M. Greenback" (127 pp., 12s. 6d.), and also by Association Press, New York.

"HONEST TO GOD" DEBATE ON TV

DEAN'S PANEL DISCUSSES BOOK'S RESULT

FROM OUR OWN CORRESPONDENT

Brisbane, June 8

Members of Dean Baddeley's television panel, "What Do You Think?", on QTQ9 on May 31, arrived at the conclusion that the net result of Bishop John Robinson's "honest to God", "Honest to God", will be good because of the stimulation of theological thought.

The usual form of this panel is that members answer viewers' questions, but following the success of an extended panel in which two Old Testament experts discussed the problems of Genesis, the dean invited Dr Keith Rayner and the Reverend Edmund Randall to debate the merits or otherwise of Bishop Robinson's book.

Edmund Randall suggested that part of the reason for such a stir being made about a theological book was because of the Press publicity (the "Lady Chatterley" bishop now seems to be an atheist) and the fact that it was a cheap paperback, for the layman.

Despite this aim at interesting the layman, the dean suggested that it was not a successful book in this regard, for it quoted at length large sections of three German theologians (Bonhoeffer, Bultmann and Tillich) which were beyond the average reader.

Dr Keith Rayner, who has studied under Paul Tillich at Harvard, said that the book certainly gave wide publicity to the views of Tillich, who hitherto may have been known mostly to professional theologians.

TILLICH

Bishop Robinson obviously wishes to relate to theology the insights about man gained from modern psychology, especially depth psychology.

In answer to a query about Tillich himself, Dr Rayner said that he was always impressed with the reverence of his approach to the Divine.

"Is Robinson an atheist or a pantheist?" the dean asked.

Edmund Randall maintained that though the bishop vigorously denied the charge (and all heretics claim that they are misunderstood) in "Honest to God" he come perilously close to just such a position.

On the question of God as personal, the book was most unsatisfactory, and Dr Rayner queried how the "depth of our being" could have a separate existence.

The dean expressed the opinion that the section on prayer was misleading, and Dr Rayner, whilst agreeing, said that Bishop Robinson had a valuable emphasis on the fact that so often, but prayer Christians do not get up and do something about the object for which they pray.

A brief look at the "new morality", led to the conclusion that the question of duty is too often left out of the debate, especially when it is seen that mind duty is love.

So the panel felt that Bishop Robinson has done us all a service in bringing such important questions to the notice of so many people.

RETIREMENT OF VICAR

FROM OUR OWN CORRESPONDENT

Melbourne, June 8

The Reverend A. C. Miles conducted his final services at S. Stephen's, Gardenvale, on Sunday, May 31, prior to his retirement.

His farewell service was at Evensong, and was crowded for the occasion. The Reverend R. Laity assisted the retiring vicar with the service.

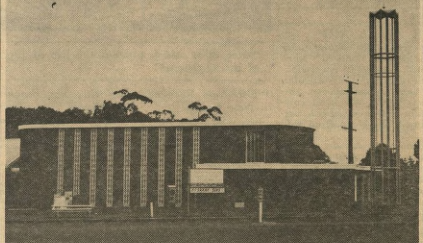
At the end of the service, parishioners met in the parish hall for a farewell social hour. Mrs Miles was presented with a large bouquet of flowers and a cheque for £130 was handed to the vicar.

After training at Ridley College, Melbourne, the Reverend A. C. Miles was made deacon in 1920 and priest the following year.

His first ten years were spent in various parishes in Gippsland, and he came to the Diocese of Melbourne in 1930.

In this diocese he served in the parishes of Olinda, Blackburn, and Holy Trinity, Thornbury, until he was appointed to S. Stephen's, Gardenvale, in 1956.

His address in retirement will be 185 East Boundary Road, Bentleigh.



An exterior view of the new Church of S. Richard of Chichester, Lockleys, Diocese of Adelaide, which was dedicated on June 7.

DEAN OF PERTH CALLS FOR A FRESH START

FROM OUR OWN CORRESPONDENT

Perth, June 8

"To one and all who love S. George's, I appeal for a fresh start. Some mistakes have been made — I freely acknowledge this. We learn from such experiences."

These words appear in the annual report of S. George's Cathedral, Perth, which was presented by the Dean of Perth, the Very Reverend James Payne, to the annual meeting of parishioners last week.

He said that the cathedral and the dean had received a great deal of publicity in both the secular and religious Press. Criticism had been levelled and charges had been made.

Most of these, he said, had been based on misconceptions. To put the record straight he admitted mistakes and called for a fresh start.

He assured those who loved the cathedral that its tradition of worship had not been altered, nor was it his aim and intention to bring that about.

Worthwhile experiments would be retained, others would be discarded. He welcomed constructive criticism, which was healthy.

There was so much for which to thank God, and the opportunities for progress were boundless.

The report gave thanks for:

● An increase in the number of communicants (2,700 during the year) and for the growth in attendances at other services.

● A greatly improved financial position. There was a 66 per cent. income increase over the previous year. There has been a big reduction in the cathedral debt.

The treasurer's report stated that the overall increase in direct giving rose from £6,064 in 1962-63 to no less than £10,087 in 1963-64.

● Tribute was paid to Mr Bruce Naylor, under whose direction the choir had made marked improvement. It was most gratifying to the dean to receive numerous complimentary remarks on the cathedral music.

● Attendances at Matins on Sunday had been well maintained. "This surprises me," says the dean, "as the 11 a.m. service in other parts of Australia is either extinct or is very poorly attended."

● The mid-week lunch hour service has become an integral part of the life of the cathedral.

Services have been held for the medical profession at S. Luke's-tide, also a Labour Day service and civic services. Altogether 1,554 services were held in the cathedral during the year.

● The missionary giving of the cathedral exceeded the quota of £775. The cathedral subsidises the poorer district of East Perth to the extent of £400 a year and provides a meal for a hundred destitute men every Sunday, at a cost of £200 a year.

WOMEN CONFER AT CANOWINDRA

FROM OUR OWN CORRESPONDENT

Bathurst, June 8

The annual conference of Zone 3 of the Churchwomen's Union in the Diocese of Bathurst was held at Canowindra on May 25.

The day commenced with a celebration of the Holy Eucharist by the Reverend H. Davy, the rector, who was assisted by Canon C. Ussher, of Grenfell.

Following a "cuppa," most welcome on a very chilly morning, more than 70 women attended the annual meeting.

These women came from branches within the parishes of Cowra, Carcoar, Grenfell and Canowindra.

Visitors were present from Cargo (Cudal parish) and Gooloogong (Eugowra parish).

The president, Mrs D. Carr (Cowra), presented her report and this was followed by a report from each branch.

These were most interesting and comprehensive and indicated the variety of activities in which our women are doing valuable work.

The retiring president was re-elected unopposed, as were the secretary, Mrs J. Charlerton (Cowra), and the treasurer, Mrs I. Neale (Mandurama).

The project for which C.U. in this diocese is working this year is The House of the Epiphany.

It was suggested that branches give consideration to assisting with school fees in order that Lucy and Agnes, two Aboriginal girls attending Marsden S.C. Bowral, would be able to continue their education.

RETREAT

Branch members were recommended to give thought to the possibility of attending the Women's Retreat to be held at Marsden School in May, 1965.

The president gave a reminder that while the raising of money is most essential we must not overlook the spiritual side of our work, and mentioned that branch meetings gave an excellent opportunity for short Bible studies or other similar activity.

During the afternoon session Archdeacon Chas Arnold and Mrs Arnold, of East Orange, gave most interesting talks illustrated with slides taken during their trip to Canada last year.

Mrs Arnold took us to "visit" Manila, Hong Kong, and Japan and the archdeacon continued the "trip" to Hawaii, Vancouver and finally Toronto.

These slides and talks did much to impress upon those present the very great importance of the Anglican Congress at Toronto.

Through the media of colour photography we were privileged to "meet" many great personalities at the congress and so appreciate the vast differences in nationality and colour of persons brought together in our Anglican communion.

The archdeacon recommended to all to read the Document M.R.I. and to pray and work for the "rebirth of the Anglican communion".

BOOMERANG BALL REALISES £200 FOR MISSIONS

FROM A CORRESPONDENT

Forbes, N.S.W., June 8

£200 was sent to the Edward and Mitchell River missions as the result of the "Boomerang Ball" held by S. John's, Forbes, in the Town Hall here on May 29.

The Forbes Vestry had already sent £50 to these missions earlier this year when buildings and equipment were destroyed by the cyclone "Dora".

The decorations at the ball were as appropriate as they were fascinating.

One entered the hall through a courtyard transformed by gum trees and grasses.

On either side of the stage stood a solitary Aboriginal figure in an arch of eucalypts.

A collection of Aboriginal carvings had pride of place on the left of the platform and two huge crocodiles looked down evilly from drawings placed high on the backdrop of the stage.

Windows and doors were adorned with lizard, kangaroo and fish motifs, specimens of primitive art, and festoon lights. Boomerangs hung from the ceiling.

The supper room was decorated with gum leaves and vases of bottlebrush lent a touch of colour to the tables.

The boomerang theme was repeated on the place cards.

Everywhere were reminders of our responsibility for the welfare of the Aboriginal people.

The N.S.W. State Secretary of the Australian Board of Missions, the Reverend Harold Rogers, opened the ball and received three debutantes.

Included with him in the official party were the rector, the Reverend L. C. G. Crowe and Mrs Crowe; the Presbyterian minister and his wife; local government officials; Mrs E. Milton, president of the Ladies' Guild, who presented the debutantes; and Mrs M. Breaden, who organised the ball.

TONGAN PRIEST IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, June 8

The first Tongan priest to pay a visit to Australia is at present in Melbourne.

He is the Reverend Fine Helipua, who is headmaster of the Anglican Secondary School in Tonga, and also has charge of a parish.

He arrived in Melbourne on Monday, June 1, for a fortnight's stay, after which he will be visiting other State capitals. During his time in Melbourne he will fill several preaching engagements.

He has come to Australia to stimulate interest in the work of the Church in Tonga, and to seek finance for educational work there.

Tonga forms part of the enormous Diocese of Polynesia. There are 600 pupils at the secondary school, but parish duties also make heavy demands on the headmaster's time.

Launch trips of 80 and 100 miles are necessary to reach outlying churches.

PARISH AND PEOPLE

CONFERENCE AT FORBES

FROM OUR OWN CORRESPONDENT

Bathurst, June 8

Approximately 50 priests and laymen and women attended the third diocesan conference of the N.S.W. Parish and People Association at Forbes on Monday, June 1.

Three papers were given and discussed: "The Place of Women in the Laos" (Mrs M. Dorman, Dubbo); "Nature and Grace" (The Reverend Philip Grundy, Nyngan); "Christ, the Centre of the Parish" (the Reverend Rex Jones, Condobolin).

As Parish and People in Australia is deeply concerned with the application of sound theology to the parochial situation, and also with attempts to get our parishes organised as missions in a missionary situation, so the conference papers were severely practical.

Arrangements were made for some priest members of the Diocese of Bathurst to meet members from Victoria and interested people from Sydney for consultations at Wagga on June 29 and 30.

After the Victorian Annual Conference in August, the first N.S.W. Annual Conference will take place in Bathurst some time in October.

ARCHBISHOP IN N. QUEENSLAND

The first visit of the Archbishop of Brisbane, the Most Reverend P. N. W. Strong, to the Diocese of North Queensland as Metropolitan is being marked by a series of celebrations from June 7 to 15.

Civic receptions were held in Cairns and Townsville — in Cairns on June 9 and in Townsville on June 10.

On Sunday, June 7, he consecrated the new church at Yorkshah, at the invitation of the Bishop of North Queensland.

On Thursday, June 11, which is S. Barnabas' Day, he will be present at a special service at All Souls' School for the Brothers of S. Barnabas, and on Saturday, June 13, he will be present at a lunch at the Hotel Allen tendered by the Diocesan Council to the retiring Archdeacon Rohenbeck.

On Sunday, June 14, he will take part in the Synod Eucharist at 9.30 a.m. and preach. In the evening at 7.30 he will consecrate the new altar in the cathedral, and at 9 p.m. will attend a reception at Bishop's Lodge.

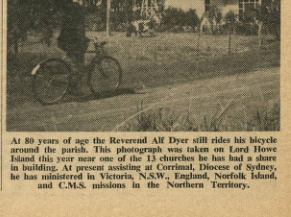
ROSEVILLE GIVES £6,241

FROM A CORRESPONDENT

Thirty-seven per cent. of the total income of the S. Andrew's, Roseville, Diocese of Sydney, in the financial year just ended went to Christian work beyond the parish.

£6,241 was given to such work, which includes the diocesan assessments and £775 collected by the Fellowship for the Freedom From Hunger campaign and a further £250 for their special missionary object.

The parish's debt on its new hall was reduced by £2,300 to £6,950.



At 80 years of age the Reverend Alf Dyer still rides his bicycle around the parish. This photograph was taken on Lord Howe Island this year near one of the 13 churches he has had a share in building. At present assisting at Corrimal, Diocese of Sydney, he has ministered in Victoria, N.S.W., England, Norfolk Island, and C.M.S. missions in the Northern Territory.

THE ANGLICAN
Incorporating the Church Standard
THURSDAY JUNE 11 1964

SUPPORT FOR STATE AID

On April 16 there appeared in this column under the heading "God's Handicapped Children" some uncomfortable words about the neglect by Australians as a whole, and the Church of England in particular, of physically and mentally handicapped children. Australian society, we said, was "cruel, devoid of compassion or charity, wickedly selfish, degraded, barbaric—and exceedingly stupid" by comparison with any Mediteval society.

"Apart from some fine work by the Roman Catholic Church . . . just what does any other denomination do?" we asked. As to the politicians, we suggested that there were just no votes in helping these children; while as to the Church, there would be neither bigger collections nor increased pledges.

It is accordingly with a sense of unutterable relief that, after a month of muddled politico-prelatical vapourings about State aid, exhibitions of wounded episcopal dignity, manifestations of human greed, pride, and love of power which should have no place in the Church, we can offer unqualified praise to the Government of N.S.W. for its programme to help retarded children.

This State Government happens to be a Labour one. The majority of the Cabinet happen to be Roman Catholics. Who cares? The fact is, they have *done* something that desperately needed doing. They have done it with no pressure from one epic episcopal leaders in New South Wales. No bishop of the province has even mildly praised them since. This should surprise few. For as far as we know, not one single Anglican bishop in all Australia in all this century has ever raised his voice to proclaim the needs of these children and their parents, or tried to stir the conscience of Church and State about them. Yet surely here is a challenge quite unique in its opportunity for unselfish Christian love and service?

Two points must now be made towards clearing up the silly muddle on State aid.

This present programme by the N.S.W. Government is direct State aid. We thoroughly support it. We are persuaded that not one Anglican in a hundred thousand would not do likewise. We are similarly persuaded that most Anglicans will equally readily support direct Government aid to Churches or other voluntary organisations for the purpose of conducting hospitals and allied institutions or university colleges. In the same category, for the same reasons of principle, must be included the allowances for school children of sixteen years and more paid direct by the N.S.W. Government to *all* parents, irrespective of whether their children attend public or private schools; similar allowances paid by the Government of Queensland; Income Tax allowances by the Commonwealth; remission of rates by local governments, and the like. Allowances from the public purse for children from out-back areas who are compelled to receive their education in residential schools or hostels are similarly unexceptionable in principle.

Most laymen can readily distinguish between State aid in these forms and the kind of direct aid proposed by the Commonwealth and accepted somewhat uncritically in certain quarters. Most laymen will feel about the Commonwealth offer as THE BISHOP OF ARMIDALE did: "We should not touch it." Most laymen will certainly regard the insulting suggestion that their view is based on "sectarianism". It is based upon nothing so unworthy; but for the most part upon an intuitive grasp of the true nature of education in a democratic society. Some bishops have experience as administrators in education; others have been school chaplains and even teachers; but not one Australian bishop happens to be a *trained* teacher. University degrees, and Doctorates of Theology, are excellent things; they are not an adequate substitute for a Diploma in Education or equivalent training in pedagogy.

The second point which must be rammed home concerns only N.S.W. immediately: but it will concern other States soon. The N.S.W. Government is offering this direct aid to *all* Churches and other voluntary bodies who are prepared to help these children. Are we Anglicans going to sit back and leave our Roman Catholic brethren alone to accept the challenge? Is it too much to hope that our episcopal leaders will be inspired by the example of these Roman Catholic Labour politicians to demonstrate that the Church has not quite lost all sense of Our Lord's compassion? What precisely our Roman Catholic brethren are thinking and *doing* about it will be seen, through the courtesy of our colleagues of the *Catholic Weekly*, during the next three weeks.

The Church pioneered ordinary education, and then handed it to the modern State, the whole community, when it proved beyond her resources. We wish the Church had pioneered this present Christian service to handicapped children; but since she has not, then we are bound in humility to thank God for the State's lead, and warmly to support the State in practical terms.

CHURCH AND NATION

"Everything which touches the life of the nation is the concern of the Christian." —*Dr Geoffrey Fisher*

A Milestone Reached In New Guinea

This is an historic week in Papua-New Guinea with the first meeting of the House of Assembly. It is the most important step yet taken on the Territory's road to independence.

The Australian Government of its own volition would probably not have brought this advance so soon. But, in this era of the emergence of many new nations particularly in Africa and Asia, the climate in the United Nations has brought a measure of forced development in New Guinea.

In one of the world's most primitive electorates the Australian Government deserves high commendation for the careful and painstaking educational work undertaken by long patrols to bring the diverse tribes of the Territory to a point of choosing parliamentary representatives who have been in a position to acquaint themselves have been as patiently tutored in the tasks that now face them as legislators.

The missionaries of the Churches who have laboured so resolutely in Papua-New Guinea for one last century are entitled to grateful remembrance for their incidental contribution to this political experiment. Through their spiritual, educational and medical work they have wrought much to change the thinking and habits of the native peoples in ways which will fit them now better able to understand how they should begin to learn to govern themselves.

No one doubts that the Papuans and New Guineans will make good Australian for many years yet. But it is good to see this further development in partnership with the increased responsibility being shouldered by the indigenous people. That native leaders will be produced to meet the needs is certain. Again the Church led the way two years ago with the consecration of Bishop George Ambo as Papuan, as one of the two assistant.. to the Bishop of New Guinea.

Relieving The Pinch Of Winter

While the earth remainedh (we are told in Genesis) seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

So, then, in our Christian lives we should adjust ourselves to the changing seasons and not always rely on a warm, sunny morning to get us to the church on time. For just now (as we found in our neck of the woods last Sunday) the cars are liable to come tumbling down most of the way and to thin the ranks of worshippers.

Winter, then, is often a test of our Christian conviction. And I think it can also be a test of our Christian charity. For, in spite of our affluence, there are still many needy people for whom winter is a bitterly trying time. Some of them live alone in dreary, draughty city tenements; some are very old and in poor health.

This is especially the time to give practical aid to these distressed people through the social welfare departments of the Church. The 108th annual report of the Home Mission Society of the Diocese of Sydney, which has just come into our hands mentions "the immense task of distributing clothes to needy people".

Gathered round the fire and the television set on a winter's night, it is easy to forget the plight of the less fortunate—or even to believe that there may be no one really in need in Australia. One hopes that such reminders to the contrary as the Home Mission Society and kindred organisations make will not fall on deaf ears at this season.

Roman Catholics And Communion

The Roman Catholic Archbishop of Hobart, Dr Guildford Young, appeared in a televised interview on Sunday evening a very ready willingness to discuss all sorts of controversial questions, ranging from Papal infallibility to the embarrassment caused by Anglicans who criticise their own leaders!

I liked both Archbishop Young's ecumenical spirit and his frankness. "We must admit," he said at one point, "that when we come up against Catholicism you come up against authoritarianism." But he also spoke generously of the observers from the other great Churches who had attended the recent sittings of the Ecumenical Council, "hearing us examine our conscience in public". He also explained that "such is the Catholic structure that when the Pope moves (as Pope John did) the whole Church moves."

All this was very informative for non-Roman Catholic viewers. But it was on a comparatively minor point that Archbishop Young gave me enlightenment. I had wondered why only the *matter is delivered* to the Roman Catholic lay communicant. Archbishop Young said there was no objection in his Church to communion in both kinds: "but what can you do with a thousand communicants?"

Is This Hysteria Really Necessary?

Four long-haired, musical young men from Liverpool will be visiting Australia this week—and judging by recent happenings in England, the United States and Western Europe, their admirers here will gather in thousands to scream greetings to them.

The mass hysteria shown by young people on such occasions is a little frightening to the older generations. We saw it first here in the reception given to American entertainers (usually singers) who turned stadiums into concert halls for a few hours ago. The mobbing of them by ardent "fans" was not altogether regretted. One grooner, indeed, was reliably reported to wear a suit especially "built" so that souvenir bits could be conveniently plucked from it.

In more recent years, whirlwind visits by entertainers for big fees have been less frequent. But something of the old hysteria was stirred up a few weeks ago by a celebrated songstress who later disappointed some of her admirers.

Now we have the "Beatles". One can all accounts four likable lads. But it would be nice to think that the real importance of their visit could be kept in proper perspective—and that it will not be entirely incredible for even our much-maligned teenagers to scream their heads off at the mere sight, let alone the sound, of these young men.

But I don't expect anyone under 25 to agree with me.

—THE MAN IN THE STREET.

RELIGIOUS BROADCASTS

(Sections which are conducted by Anglicans are marked with an asterisk)

SUNDAY, JUNE 14:
CHURCH MUSIC: 7.00 a.m. A.E.T., WITH A SOUL AND VOICE: 7.35 a.m. A.E.T.
* RADIO SERVICE: 9.15 a.m. A.E.T., Liverpool Cathedral.
DIVINE SERVICE: 11.00 a.m. A.E.T., WESTMINSTER ABBEY: 12.55 p.m. A.E.T.—How They See Jesus—Dibelius and St. Paul—Barth.
PLAIN CHRISTIANITY: 9.15 p.m. A.E.T.—Canon J. L. Davis (Rector of Cuxhey.
THE QUIRES AND PLACES: 9.45 p.m. A.E.T.—Choir of the Canterbury Festival.
THE EPILOGUE: 11.15 p.m. A.E.T. —Hymn Tunes by Joseph Forbes, Friars Street.
MONDAY, JUNE 15 — SATURDAY, JUNE 20:
DAILY DEVOTIONAL: 10.00 a.m. A.E.T.
MONDAY, JUNE 15: Mrs Frances Bishop.
TUESDAY, JUNE 16: The Reverend Neil Adcock.
WEDNESDAY, JUNE 17: School Broadcast.
THURSDAY, JUNE 18: The Reverend Duncan Macintosh.
FRIDAY, JUNE 19: The Very Reverend Alan Ross, S.J.
SATURDAY, JUNE 20: "In Review."
EVENING MEDITATION : 11.50 p.m. A.E.T.—The Reverend Julius Miller.
MONDAY, JUNE 15—FRIDAY, JUNE 19:
LEADING FROM THE BIBLE: 7.00 a.m. A.E.T.—The Reverend R. Ward.
* PAUSE A MOMENT: 9.55 a.m. A.E.T.—The Reverend J. M. Fabischunas.
SUNDAY, JUNE 15:
FACING THE WEEK: 6.35 a.m. A.E.T.—The Reverend A. Crichton Barr.
WEDNESDAY, JUNE 17:
* RELIGION IN LIFE: 10.15 p.m. A.E.T.—Canon Ian Ross, Christian College—The Reverend Oliver Heywood.
FRIDAY, JUNE 19:
EVENSONG: 4.30 p.m. A.E.T. — S. George's Cathedral, Perth.
SUNDAY, JUNE 14:
ABN 2, SYDNEY & A.C.T.
11.00 a.m.: SUNDAY SERVICE — S. Andrew's Ukrainian Church, Lidcombe.
12.45 p.m.: JOURNEY OF A LIFE-TIME—The Sacred Heart Mission.
4.45 p.m.: DAVEY & GOLIATH—The Methodist Min.
9.30 p.m.: MY HOUSE HAS MANY MANSIONS—The Reverend John Garrett and Mr Bruce Lodge talk about the new Congregational Conference Centre at Lane Cove, Sydney.

ABN 3, MELBOURNE
11.00 a.m.: DIVINE SERVICE—Mary Immaculate Church, Footscray.
12.45 p.m.: JOURNEY OF A LIFE-TIME—Tents in the Desert.
4.45 p.m.: DAVEY & GOLIATH—Not for Sale.
9.30 p.m.: MEET PROFESSOR HOCKING—Noted English scientist and author speaks of Science as a religious authority, and differs from some of his fellow-scientists.
ABN 2, ADELAIDE:
12.45 p.m.: JOURNEY OF A LIFE-TIME—Into All the World.
4.45 p.m.: DAVEY & GOLIATH—The new states.
9.30 p.m.: ROME AND REUNION —Archbishop Young on the Ecumenical Council.
ABV 2, PERTH:
11.00 a.m.: DIVINE SERVICE—S. Paul's Cathedral, Melbourne.
12.45 p.m.: JOURNEY OF A LIFE-TIME—Perth.
4.45 p.m.: SUNDAY SPECIAL—FIGHTING FIT : The Reverend Vivian Roberts.
9.30 p.m.: PROFILE—Dr K. Y. Henderson.
ABT 2, HOBART:
12.45 p.m.: JOURNEY OF A LIFE-TIME—Hobart Diocese.
4.45 p.m.: SUNDAY SPECIAL—Archdeacon Hallam Tennyson.
9.30 p.m.: WHAT THEY SAY, ABOUT SPIRITS—"Why Do Not Churches get together? Various views are here expressed and considered.
ABN 2, ROCKHAMPTON:
11.00 a.m.: DIVINE SERVICE—Christ Church, Church of England, South Yarra.
12.45 p.m.: JOURNEY OF A LIFE-TIME—Meeting in Jerusalem.
4.45 p.m.: SUNDAY SPECIAL—Rose Valme—The Reverend Vivian Roberts.
9.30 p.m.: WHITE MAN'S COMPASS—The Reverend John Garrett and Mr Bruce Lodge talk about the new Congregational Conference Centre at Lane Cove, Sydney.

ONE MINUTE SERMON

TRINITY 3

Read I S. Peter 5:5 to end.

The beginning of the Epistle doesn't sound like Peter, does it? But the sentence before enlightens us. He is speaking to the younger members of the community and urging them to submit themselves to those who are older in years and experience.

Indeed he hopes they will be in listening grace ready to take advice from each other and thus escape the not uncommon arrogance of youth. "And be clothed with humility."

In fact the word here suggests the tied up apron which Our Lord "girded" Himself when He washed the disciples' feet on the night of the Last Supper.

That act indeed expressed what the apostle here requires (S. John 13:4). And indeed God resists the arrogant but the humble receive ever richer supplies of His grace.

To be humble! What is it? The word suggests that its origin is "earth" or "ground" and calls to mind "dust thou art and unto dust shalt thou return."

Thus, to be humble is not merely not to think too much of themself, but to think nothing at all. Everything we owe to God! Therefore, "we allow ourselves to be humbled". God's is the mighty hand and we can well cast all our anxieties upon Him — for He cares! Yes! He cares!

But realising our nothingness let us be sober and watchful. How this must have been written in the heart of Peter! And on his heart as he remembers how he was caught unawares in the Judgement Hall and how he slept in the Garden of Gethsemane. "Could ye not watch one hour with me an hour?" Thus had Jesus spoken to him and his companions at that season he had not watched he was unready for the hostility of the devil using the minds and hearts of men to throw him.

But since the birthday of the Church there have come persecutions and further temptations. Peter knew that for himself and others the only victory will come through strong resolution and steadfast faith. They are not alone in temptation nor in persecution — but God's grace is sufficient.

So, in thrilling words he encourages them — God has already called them to share in His Eternal Glory, the mighty victory won by the Lamb Jesus Christ, a Glory that outlasts the suffering of trial and temptation.

They will suffer! Life here is not easy for them, nor for us. But out of the trials and temptations, God brings to being a children stable, strong and perfect. His is the Glory for ever.

Ours is the humility, the faith and the prayer, never to face a day without beginning in prayer, never a week without the first day worship, life at all times covered by the Lord's Prayer with its mighty ending.

CLERGY NEWS

BAILEY, The Reverend C. Rector of Hilbison, Diocese of Riverina, to be Honorary Canon of St Paul's Pro-Cathedral, Hay, in the same diocese. He will be installed on July 5.

BIGGS, The Reverend H. G., Rector of Hughton, Diocese of Adelaide, to be Rector of Franklin, in the same diocese. He will be installed on July 4.

BRAMMALL, The Reverend S. C., Secretary Australian Church of Christ Aid, Hobart, Diocese of Tasmania, has been appointed to a chaplaincy.

COUPE, Canon C. J. C., formerly Rector of All Saints, Hobart, Diocese of Tasmania, has received an account of Diocesan Work.

PRIMROSE, The Reverend T., Rector of Bundaberg, Diocese of Brisbane, has been appointed Canon Residentiary of St. Paul's Pro-Cathedral, in the same diocese. He will be installed and installed on July 5.

SCOTT, The Reverend Arthur, Vicar of North Bendigo, Diocese of Bendigo, to be Rector of St Peter's, Robinvale, Diocese of St. Arnaud. He is expected to begin his new duties at the beginning of September.

CHURCH CALENDAR

June 14: Trinity 3.

June 17: S. Alban, Martyr.

June 20: Translation of Edward, King of West Saxons.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters.

Letters should if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence in which the writers' names are appended for publication.

Parts of some of the following letters may have been omitted.

REVISION OF BOUNDARIES

ADELAIDE SYNOD

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent is to be commended for his restrained and precise report of the recent Diocesan Synod in Adelaide, but as the proof of the amendment to add my own Mission District of Elizabeth and the Parish of Salisbury to the territory proposed to be ceded to the Diocese of Willochra I wish room had been found to clarify five points.

(1) My amendment was one of four original amendments proposed by the Reverend John Meakin.

(2) It was the only amendment not commented on by the bishop when he vote was taken at the amendment stage.

(3) It was the only amendment passed, and although this was done on the voices, it appeared to be passed by a good majority.

(4) Having now become the motion, in the debate that followed, it had as many supporters as opponents.

(5) It was the bishop himself who said, in summing up the whole debate, that Mr Meakin's original motion had been marred by my amendment, and that had my amendment not been put forward he would have voted for the original motion ceding to Willochra that territory the Bishop of Willochra had requested, and he would have urged synod to do the same.

I, myself, would have preferred the bishop to have said this earlier, when my amendment was before the house as an amendment. It was, as I say, the ONLY amendment not commented on by the president. If the bishop had said then what he said in summing up the whole debate, namely that he had no intention of ceding Elizabeth and Salisbury to Willochra, but that he was willing to agree to the ceding of the territory proposed by Mr Meakin, then I would have voted against my own amendment so that the original motion could have gone through.

Lest any of your readers should think that my amendment was proposed to ruin the original motion, I should say now what I tried to make clear in the debate that I and my people who discussed the matter at the Easter Vestry are of the opinion that the Diocese of Willochra needs not only territory, but people. And as the largest growing area in South Australia we were quite willing to be ceded.

Careful readers of your correspondent's report might wonder why it is that although 350 synodsmen were present at the start of synod, only little more than half that number were still at the end of it. Your correspondent is correct. I think, when he says that many synodsmen went away feeling that the session had been abortive. To me, it was yet one more example of this synod's being both unwilling and incapable of deciding an issue that for the well being of the Church requires prompt action and which has been allowed to drag on far too long.

Yours, etc.,
(The Reverend)
HOWELL WITT.

Elizabeth,
S.A.

THE ORTHODOX CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir,—Thank you for your reference to Orthodox Churches in Australia under the heading of Church and Nation, May 14. There must be many priests like myself who are ministering to our friends of the Orthodox Churches because of no resident Orthodox priest. I therefore have found the booklet written by the Bishop of North Queensland most useful, and informative.

May I recommend for those who would like a more detailed version of the Orthodox Churches throughout the world the booklet entitled "Meeting The Orthodox Churches", by Canon Herbert Waddams. It is a 1964 publication, S.C.M. Press.

In his preface Canon Waddam says, "The Orthodox Churches have retained valuable insights which have been lost or much overlaid in the Churches of the West, both Catholic and Protestant. These insights are vitally needed for the wholeness of Christendom. But the hand of God has also used the history of the West to teach Christians there are some things which Orthodox people have still to learn."

Yours faithfully,
(The Venerable)
G. F. D. SMITH.
Shepparton,
Vic.

NON-ANGLICAN GODPARENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—A few weeks ago it was announced that a Presbyterian, Sir Robert Menzies, was to be godfather to Princess Alexandra's baby. I am puzzled and wonder if some of your readers could enlighten me as to how this can be. By what principle or casuistry, is it justifiable to allow a **non-Anglican** to be godparent at an Anglican Baptism? Every society has rules which it expects its members to obey. **The rule of the Church of England as it is explicitly stated in Canon 29** and incidentally supported by Canons 9, 10, 11, and 12 of the Canons Ecclesiastical 1603, and amended in 1865) is **that only communicants of the Church of England may act as godparents.** The actual wording are: "... neither shall any person be admitted Godfather or Godmother to any child (Christening or Confirmation) before the said person so undertaking hath received the Holy Communion". This canon is (technically still binding upon the Church (as the Articles of the Christian Church, edited by Cross); it is certainly binding upon the clergy according to the interpretation as given in the Report of the Archbishops' Commission on Canon Law published by S.P.C.K. in 1947, and it must remain as binding until such time as it is repealed or superseded by other canons of the Church.

It seems, if the above authorities are correct in their interpretations, that whoever it was who gave assent to this arrangement are guilty (1) of disobedience, (2) "transgression and breaking of a common order and discipline is no small offence before God"; (2) disloyalty to brother clergy who endeavour to uphold the traditions and teachings of the Catholic Church as it is expressed by the Church of England.

There is another aspect to this question which is equally serious. Is it not an insult to a Christian of another communion to invite him to be a godparent? What is it he is in fact being asked to do?

(1) **Is he not being asked to be disloyal to his own communion?** For example, Presbyterians do not have godparents and do not believe in them. In the Baptism service godparents are charged to bring the child to the bishop to be confirmed at the proper time. A Roman Catholic could not conscientiously agree to this. Neither could a Presbyterian for, since Presbyterians have rejected what we believe to be the apostolic Ministry of Bishops, Priests and Deacons, he would be disloyal to his own communion if he did.

(2) **Is he not also being asked to perjure himself before God?** For example, Presbyterians do not believe that one becomes a member of the Church of God by Baptism. For them, because of their acceptance of Calvin's teaching on this **Baptism is nothing more than a sealing of an election already given.** This is the direct consequence of Calvin's explicit teaching that man has not got free-will and that God created **some** men for eternal salvation (the elect) and some He created for eternal damnation (the damned). I know that there are a minority group of Anglicans who believe and this, following Griffith Thomas' arguments in his "The Principles of Theology", claim that this Presbyterian and Calvinistic belief coincides with the Anglican, as stated in the formularies of the Church of England. However, the consistent weight of Anglican theology is against this interpretation. In the Baptism Service the priest declares the Godly and Christian life is born into the spiritual family which we call the Church, Presbyterians, following Calvin, deny that this is so.

These principles and differences in belief can be extended to members of other communions. While all agree that Baptism in some form or other is necessary yet there are widely diverging beliefs concerning its relationship to the Church of God and to the necessity for salvation within that Church. Again, while all agree in the use of water in Baptism, yet there are diverging beliefs concerning the form or manner of its use.

We have not the right to employ Christian vows without communion by asking him to sacrifice his integrity and loyalty for the sake of friendship or expediency.

Again, may I ask by what principle or casuistry is it justifiable to allow a non-Anglican to be godparent at an Anglican Baptism? How is this specifically applicable with regard to Princess Alexandra's baby?

Yours sincerely,
(The Reverend)
E. J. WATERHOUSE.
Boggabilla,
N.S.W.

THE BIBLE IN EVANGELISM

TO THE EDITOR OF THE ANGLICAN

Sir,—The actual wording will not recant, in spite of what the Reverend R. Upton has quoted (May 28).

Did I deny the need for Bibles? I believe I asked whether there was any need for flooding the world market with millions of Bibles. Is it not the function of the Church there to interpret it and administer the sacraments. The Church is not a huge set of precepts and admonitions. It is a mystical union of its members with the Lord Jesus Christ. Without a living community centering at the altar, there is no true Christianity.

The Bible is without a doubt written by inspiration of God with authority, and the Church has taken certain books and epistles to its use. The individual interpretation that became the fashion after the Reformation was, I think, partly the cause of the fragmentation of Christendom. Surely the distribution of the scriptures to the unlearned may encourage this.

As for Article VI, I can only say that I hope Mr Upton means by his letter that the New Testament contains all essential Catholic teaching and not that belief in the Bible is sufficient for salvation. The purpose of this article is to show that the scriptures are the most authoritative doctrinal basis. I see nowhere in the Bible or in the Bible is the Word of God. Let us drop the term; it is misleading and meaningless.

To put up posters in trams reading "Christ is Word for a New Age" with a picture of the Book with isotopes and molecules orbiting round it is to cheapen the Holy Scriptures.

Yours faithfully,
PETER H. FRASER.
Croydon,
Vic.

THE HOLY SHROUD OF TURIN

TO THE EDITOR OF THE ANGLICAN

Sir,—A word of appreciation of the Reverend Edmund Randall's splendid sermon to the Anglican Society in Brisbane (Turin Shroud, May 21).

He takes an optimistic view, however, of the existence or otherwise in 1964 of unbelievers in the historical Jesus. Outside the Church, the "battles of the last century" have by no means been won. But, twentieth century Doubting Thomases have also been met within His all-foreseeing providence and by His grace, in the steadily unfolding evidence over the last 50 years to the authenticity of the Holy Shroud of Turin, the fruit for the most part of the work of distinguished scientists, some of them at first previously agnostic or sceptical and certainly with no axe to grind except in the cause of Truth.

Mr Randall says, "We cannot see with our eyes the resurrection of the risen Christ." This is precisely what we can see in this most remarkable and Holy Relic.

Very briefly, for those unaware of the facts—that the linen traditionally believed to be the shroud of Christ and preserved at Turin Cathedral, when exposed to public view in 1898 (for the first time since the invention of photography) was photographed by a Signor Pia, who, to his astonishment as he proceeded with the developing of the plate, discovered not (as he expected) a negative, but a positive image of the face and body of the man who had been wrapped in the linen. Hundreds of the various injuries plainly seen correspond *exactly* with the Gospel narrative.

It is believed that the negative image to be seen on the linen shroud was brought about by either oxidation or vaporisation. Many experiments at the moment have been taken with the same result, notably by G. Enrie, a professional and highly experienced photographer.

Several books have been written on the subject, giving, of course, a great deal more detail on scientific and medical data and research is still being carried out. Books and pamphlets, a wide selection of photographic prints and detailed information may be obtained from the Holy Shroud Information Centre, 23 Richardson Street, Albert Park, S.C6, Vic.

At first sight it does seem "too good to be true" ("and they believed it not for joy", Luke 24: 41). But further reading and investigation almost invariably convinced the fair-minded and sincere enquirer.

I am, etc.,
(Mrs) M. EVANS.
Dingee,
Vic.

"WHY ARE NOT MORE HEALED?"

TO THE EDITOR OF THE ANGLICAN

Sir,—With the fearful yet joyful recognition by some inside as well as outside the Church of the established Churches that the Ministry of Christ embraces both the preaching of the Word of God and the Healing of the Sick, the question: "Why are not more healed?" by ministering clergy has assumed, ironically, almost the degree of an acute problem.

To the sceptic and the apathetic there is no problem insofar as they accept, blindly, the validity of the first part of Our Lord's teaching but declare the symmetrical balance of it irrelevant for to-day. They are those who preach or who accept the preaching of, typically: "Go ye, therefore ..." (Mat. 28: 19, 20) leaving out, as it were, conveniently—for want of "time"—the HEART of this message: "Teaching them to OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU" — which involves, of course, the clear direction to "Heal the sick"!

But for many (an increasing number) whose hearts are "troubled" for the Truth the difficulty, apparent in extending restoration to health (physical and mental as well as spiritual) of the sick through mediation, prayer, is one of deep concern.

Yet the answer to this "perplexing" question is so clearly set forth by Paul in his first letter to the Corinthians, chapter 11, verses 27-30, which declares that those who improperly partake in Holy Communion do not discern the Lord's body and "for THIS CAUSE MANY are WEAK AND SICKLY".

"Why are NOT more healed?" —let us see.

"Would it not appear (by their "fruits") that for some reason or the act of (Holy) Communion may be only a person to Person relationship (utterly sub-Christ-out consideration (empathy) of Communion WITH THOSE OTHERS closely who are also partaking? Before we "right-exactly" say this is not so and without invoking the evidence of parallels expressed in such movements as the Hyermiah Movement (Gal. 6:2). Do we "love one another AS I (Christ) have loved you"? (John 15 : 12) —Do we?

Is it not true that we have not seen ("discerned") IN OUR HEARTS the transforming richness of Paul's tremendous figure in I Cor. 12 : 12-26, that there is ONE integrated body (Body) of Worshippers and that "We (plural) are the Body of Christ and members (parts of—literally yet Mystically) in particular" — I Cor. 12 : 27

In eating His Body and drinking His blood we worship Christ who is Love but do we express this Communion of Love to the OTHER members of OUR BODY? Do we?

Do we, then, in fact, "discern the Lord's body"? Do we sufficiently understand that we (in partaking Holy Communion "being many are ONE BODY for we are ALL partakers of that ONE BREAD" (I Cor. 10 : 17) and THIS "one body" is the Body of Christ? For S. Paul says: "Now ye ARE the body of Christ" (I Cor. 12 : 27). If then, in Holy Communion we discern LOVE (of God) and express this to each other shall we not avoid or overcome sickness? Shall we not achieve WHOLENESS of body, mind and spirit even as the Church of the first 300 years did so solely as the result of PROPER Holy Communion?

So, when the glorious, life-giving Doctrine of the Mystical Body of Christ is taught and preached and consistently experienced in our churches, these congregations will surely become healing Churches and the questions above will cease to be asked.

Yours sincerely,
R. RETALLICK.
Glenunga,
S.A.

(More correspondence on page 10)

I'D LIKE TO KNOW . . .

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick.

Why is it that the Godhead is always pictured in the Bible as masculine?

To read the Scriptures is to be aware that God is always referred to by the masculine pronoun. Whether it is God the Father, God the Son or God the Holy Spirit, it is "He" and "Him". Even although the Gnostics of the early centuries endeavoured to make out that the Holy Spirit was feminine, it was, and still is, the masculine pronoun which is used in Scripture.

Etymologically, the Scriptures give the masculine form to God, but this does not, as seems so obvious, imply male gender. It has been suggested that the sacred word for God, "YHVH", when translated in the Old Testament as "Jehovah", is an extension of the word "Hu"—the Unnamable One — which has no suggestion of gender. Scholars would consider that even when the term "The Fatherhood of God", is being considered in the Old Testament, it is not seen as generative, but as an emphasis on His moral authority.

Historically, Our Lord was born a man. To be human, He had no other alternative. It was a man's world into which He came. A woman had no rights and few privileges.

For the Son of Man to have been born a woman would have been to underscore the redemptive process from the very start.

The woman was too inferior in those days for Our Lord to have taken a female form. In the context of the time, it was possible to do His work only as a man.

Yet, of course, Our Lord showed in His nature such a judicious blending of male and female qualities that His was the full-orbed personality, as reflection of the Divine.

He showed all the qualities of bravery and heroism, yet He was also tender and compassionate, understanding of the needs of the weak and the fallen.

His capacity to win a response by His leadership was matched by His idealism, His devotion and His conception of spiritual values. With infinite tenderness He welcomed the children while with sternness He drove out the money-changers.

How often Our Feminine side is reflected in His teaching. "Come to Me all you that are heavy laden," he invites. As a hen would cluck to gather her chickens under the safety of her wings, so He also would call to men and women.

FEMININE SIDE

At our peril we ignore the feminine in Christ. In more than any psychological stress—let the lack of this feminine element in the Godhead, and thinks that "the doctrine of the Assumption of Mary" is "an admission of the missing element in the Divinity, and even a step towards an expansion of the Trinity into a quaternity, called forth by the unconscious pressure of the Anima-Mother archetype which the monasticism of historical Christianity had repressed and ignored".

Yet did not this excessive maleness in the Divinity have its reaction in Old Testament times? Ecclesiastes speaks of the women in the streets of Judea and the cities of Judah who knead dough to make cakes for the Queen of Heaven.

The mystics lead the way in speaking of Christ as the spouse of the soul, the beloved one and the bride, which, in the classic verse (66:13), highlights the motherhood of God.

If circumstances were such that the Scriptures were forced to see God in terms of masculinity, and the times demanded a male Christ, it is for us to see that a balance, if we can, between God's Fatherhood and His Motherhood.

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BOOK REVIEWS

LAYMEN'S DIFFERENT VIEWS

A LAYMAN LOOKS AT THE CHURCH. Sir Kenneth Grubb. Hodder & Stoughton paperback. Pp. 190. 7s. 6d.
A LAYMAN LOOKS AT THE CHURCH. Clifford W. Morehouse. Seabury Press. Pp. 141. $3.9 (U.S. currency).

THESE two books have two things in common: their title and the fact that each is written by a distinguished layman. Any resemblance ends there; the two approaches are completely different.

Mr Clifford P. Morehouse is a former editor of the only independent Anglican journal published in the U.S.A., *Living Church*. He is President of the House of Deputies of the General Convention (as the General Synod of the Protestant Episcopal Church is called). He is a well known figure in the Faith and Order movement and is the Department of International Affairs of the National Council of Churches.

His "look" at the Church covers a wide field. He defines the nature of the Church, the roles of the laity, clergy and episcopate. He describes the parish, the diocese, and the General Convention. He sets the Anglican communion in its wider context. He puts a most interesting and balanced view of communism and anti-communism, not only in the Protestant Episcopal Church, but in the U.S. as a whole. He has a thoughtful chapter on the attitude of the Church towards war. In another chapter he comes down strongly against racialism, following the line laid down by the General Convention.

This is a thoughtful book, the product of prayer and contemplation. At no point does he make any criticism of the internal conduct of her affairs by the Church in the United States. It would be unfair to suggest that there is any tint of clericalism in Mr Morehouse's approach: perhaps there is nothing really to view critically in the organisation of the Protestant Episcopal Church.

Sir Kenneth Grubb is far more direct and trenchant — particularly about bishops.

"President of the Church Missionary Society, Chairman of the House of Laity in the Church Assembly, a director of innumerable companies, a leading figure in the World Council of Churches, and with a record as an active layman going back to his time as a missionary in South America, Sir Kenneth Grubb speaks with enormous authority.

He discusses the *raison d'etre* of the laity; the relations between the laity and the clergy; the vital importance of lay witness in the Church; Church unity and the laymen's part, all in highly stimulating fashion. There is no "clericalism" whatever in his approach.

One quotation alone illustrates this. "Necessarily," he says, "only a few can be concerned with the affairs of the Church at the centre, and to be usefully concerned with the Church Assembly a man needs long patience, fair judgement, and no fear of bishops."

His views about bishops are of particular interest to Australians at the present time.

He says: "On the whole the Church gets the episcopal management that it deserves. Not all the bishops would go to the top in a large and competitive business or profession; it would be almost embarrassing if they could, since there are 43 dioceses. Whether 27 of them (not including the two archbishops) merit seats in the House of Lords is doubtful, but I presume that the ethos of their Lordships' House can only be fairly understood by their Lordships.

"IF bishops wish to talk a good deal, perhaps it is as well that they should do so in the Upper House. They also identify themselves too easily with a variety of causes. Like all men they sometimes write stupid letters when they descant on a grave subject without a serious draft before them.

"My own acquaintance with them is necessarily considerable, and I find it harder to be frank with a bishop than with anyone else of equal standing and length of acquaintance. It is often better not to tell a bishop the whole truth, but to conceal much of the weakness and a part of the strength of one's own arguments.

"They are honourable men, much concerned over their jobs, jolly and knowledgeable, and often suitably ambitious—the last infirmity of *noble* minds (italics mine, not Mitford's). They invariably receive much esteem, courtesy and consideration from the members of their dioceses.

"They are a bit over-conscious of being fathers-in-God, their pastors and shepherds, and other such picturesque designations. But no great harm is done by these descriptions, which wear a pleasant family and rustic air."

Elsewhere in this fascinating book he discusses the unsatisfactory state of Church government in England, with the Church Assembly and the Convocations of Canterbury and York. He compares these unfavourably with the synodical form of Church government which we enjoy in Australia.

The section on the Church Assembly provides one of the best pictures of that body at work which has ever been written.

Not a few, who will have thought of Sir Kenneth as a chief pillar of the Establishment, will be surprised and delighted to find that he writes such excellent English prose, and that he approaches his topic with an unusual objectivity and candour.

Would that someone could induce him to set aside his multifarious other tasks and to leave us posterity a little more gems like this, the least "churchy" book about the Church to have appeared for many a year. What a bishop he would make, were anyone to follow an ancient Milanese precedent! But perhaps things are safer as they are.

—A.F.P.

THE RATIONALIST'S OUTLOOK

AN ATHEIST'S VALUES. H. Robinson. Oxford University Press. Pp. 253. 52s.

Mr Robinson is a Fellow of Oriel College and has issued his lecture notes in this unrevised version as a statement of what might be called the Rationalist's Outlook. It is a roughly written book with none of the polish that we might get from Bertrand Russell.

Your reviewer must confess that he found it remarkably encouraging and would recommend it as a set book for the next Th.L. course on dogmatics.

He says this, not because he agrees with much that Mr Robinson has to say, but because he finds set out in detail a great deal of the argument about fundamental things which any young curate should be able to meet and master.

Again he feels that any young clergyman should be able to define his terms — Mr Robinson assumes that we understand what he does not define.

As an old-fashioned metaphysician your reviewer is frightened by this book, which must foreshadow the decline of the linguistic school of philosophers if this is a sample of their way of thinking and expression.

—J.T.

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TWO ASSIMILATION PROBLEMS

WEST INDIAN MIGRANTS AND THE LONDON CHURCHES. C. S. Hill. Oxford University Press. Pp. 89. 16s. 3d.
ASSIMILATION PROBLEMS: The Aboriginal Viewpoint. T. G. H. Strehlow. Aborigines Advancement League Inc. of South Australia. Pp. 36.

THESE two pamphlets deal with the problems of coloured people in the midst of a white society.

The first one deals with a situation with which we in Australia are at the moment, not familiar. A hurricane which struck Jamaica in the summer of 1951 sent off the migration of British Caribbean citizens to Britain. This migration stopped with the coming into force on June 30, 1962, of the Commonwealth Immigrants Act.

For the period 1951 to 1955 no reliable figures of the number of migrants were kept, but from 1955 to 1962, 260,000 West Indians settled in England. The settlement of coloured people in Britain brought about race riots and other ugly features of social life.

This book is an enquiry into the religious habits and attitudes of West Indians in Britain and his findings and suggestions are directed to practising Christians.

Two statements from this interesting pamphlet give a clue to look at our own beliefs and practices: (1) The West Indian wants to feel wanted, especially when he goes to church; (2) the patronising attitude of so many English Christians towards West Indians has done more damage to the cause of racial harmony than all the sneers and blasphemies of their English workmates in factory and workshop.

The author of this pamphlet is a Congregational minister who is a trained social worker and who has had a long ministry among West Indians in North London.

The second pamphlet is dealing with a subject that is on our own doorstep, the assimilation of the Aborigine. The writer is one who has had a lifelong experience of these people and should understand them.

Mr T. G. H. Strehlow, who is Reader in Linguistics at the University of Adelaide, spent his boyhood at the famous Hermansberg Lutheran Mission in Central Australia.

He then served for six years as first Commonwealth patrol officer and the Deputy Director of Native Affairs for the southern half of the Northern Territory.

This pamphlet was first delivered as an address to the Federation of Methodist Women in South Australia and repeated to many other Church groups. In the paper he lays stress on aspects of the Aboriginal Australian problem as it affects the missionary and educational bodies of Australia.

This paper shows how deeply the issues in assimilation are affected by the viewpoint of the native people themselves.

The dark and white races cannot live side by side on a basis of full equality until the spirit of co-operation replaces the present distrust.

The causes for this distrust can be summed up in the writer's words: Far too many Aboriginals have already become convinced that it is very difficult for a white man to appreciate that the dark man is a human being, with his own mind, his own history and his own attitudes.

Mr Strehlow makes many thoughtful and original suggestions as to how better understanding between the races can be fostered in the educational, social and missionary spheres.

—J.G.-S.

STORY OF AN ECCENTRIC

THE BENEFACTOR. Susan Sontag. Eyre and Spottiswoode. Pp. 274. 21s. sterling.

THIS is the story of an eccentric, whose eccentricity verges on madness; a philosophaster interested only in the investigation of himself; a dilettante who designs his behaviour on his dreams, and a prodigal son who "wasted his substance" making no benefactions to those involved with him in "riotous living", but who never finds his way home.

Hippolyte, the fictional narrator, is a wealthy young man who abandons his university in "quest of certitude". Preoccupied with the study of his own nature and given to solitary reflection, he has a series of complex and often erotic dreams which form the basis of subsequent actions.

The incredible pattern of adventures which follow begins with the abduction of Frau Anders, a *salon* hostess whom he eventually sells to an Arab merchant.

One finds the succession of dreams rather tiresome, and the rationalisation of the behaviour of the characters in the story unconvincing.

The narrator's conclusions that "there is order in this world" and that "dreams and waking life alike" are "a fantasy" seems hardly profound enough to justify such a voluminous and detailed account of his aberrations.

At the age of sixty-one he is a pathetic figure, living as a recluse in a bare room with "no expectations for the future" and "beached upon the shore of old age".

Could there be a more poignant illustration of the futility of a self-centred life than that of this dedicated but defeated dreamer?

—A.T.B.H.

ESSENTIALS OF THE FAITH

THE CHRISTIAN FAITH. David H. C. Read. Hodder and Stoughton. Pp. 256. 36.

First printed in 1955 and now revised and issued as a paperback, this book by a Scottish preacher, formerly Chaplain of Edinburgh University, now resident in New York, expresses simply but profoundly the basic essentials of the Faith.

The discussion group planning its winter series, the layman considering really getting to grips with his Faith, couldn't do better than study this book.

In view of its popularity in the "Teach Yourself" series, it is a pity that this edition has neither index nor questions to probe understanding and provoke thought.

—A.V.M.

SKETCHES OF PHILOSOPHERS

AN OUTLINE OF WESTERN PHILOSOPHY. C. B. Armstrong. S.P.C.K. 7s.

MANY of us who have no opportunity of doing a university course in Philosophy enjoy the opportunity of reading such a book as this.

Canon Armstrong knows his subject and in quite a simple fashion gives his readers helpful sketches of the speculations of the philosophers (such as Thales) before Socrates' day.

He spends more time on Heraclitus, a mystic, seeking one principle of the being of all things, for the disunction between the spheres of mind and matter had yet to be made.

Pythagoras held the conception of a mathematical universe (a theory revived to-day) and his thinking influenced Plato.

Socrates, whom we know mainly through Xenophon and Plato, did not propound philosophical systems. He talked and made men think.

His most famous follower was Plato and his greatest pupil Aristotle. Whereas Plato is artistic, suggestive, Aristotle is factual, scientific and systematic. These two have influenced philosophy right to to-day.

But why not get the book and read it. Stoics, Epicureans, Cynics, Sceptics, all have their place. S. Augustine, S. Thomas Aquinas and Mediaeval Philosophy are expounded and a bird's eye view given of Descartes, Spinoza, Berkeley, Kant and Hegel.

And then for those who like modernity — Marxism, Pragmatism, Vitalism and Existentialism are set out into a reasonable simplicity.

Begin this book and you will finish it — and then read it again if you really desire a lasting impression and the beginning of an understanding of the changing thought of centuries.

—J.S.A.

"Why can't I play with Jenny today?"

This little girl may never see her playmates again. For suddenly she is fatherless and she must move . . . and the security and comforts she once knew can no longer be hers.

Her father believed his protection was enough. He could not visualise the heartbreak and financial burden that would exist if, suddenly, he were not there.

Losing a parent is tragedy enough for children. But need there be added the loss of home — friends and playmates — the happy progress at school?

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TWO GROUPS ATTACKED

OBSTACLE TO REFORM

ANGLICAN NEWS SERVICE

London, June 8

Two minimum groups hampering the progress of the Church of England "level" should be made to walk the plank, the Vice-Provost of Southwark Cathedral, Canon John Pearce-Higgins, said on May 31.

Preaching in the cathedral, Canon Pearce-Higgins said a year had passed since he had protested at being forced to assent to the Thirty-nine Articles as being agreeable to the Word of God. In that time a good deal of ink had been spilt over the subject but nothing had been done.

The most helpful suggestion had been a call for an official Church commission to revise the words of the form of assent to make it more acceptable to the majority of the clergy without rendering it unacceptable to the small, extreme Calvinistic Evangelical minority.

He asked what was it that prevented the Church from bringing herself more into line with the needs and thought forms of the present age and why was so little done to restate formularies, to revise forms of worship, and to reorganise inefficiencies.

MANY SHADES

"The answer is that the Church is divided, just as a prism can break up the white light into the many shades of the spectrum, the Church also has ultra-violet and infra-red parties.

"The ultra-violets are comparatively small, pale imitators of Rome. They cling desperately and vocally to certain rigid doctrines and while they do not greatly rock the boat of the Church, they make its relations with the Protestant Churches exceedingly uncomfortable."

At the other end were the infra-reds, whose influence was more felt within the Church itself: the canon said.

"It is this small group whose brakes are clamped hard against reform in the Church, against revision of the Articles, against any rapprochement with the Roman Church. I do not feel that these people really worship the same God as you and I."

He did not see how the crews of other religious ships could be invited to join them when they had this mutiny in their own fleet with two bodies defying the captain's orders and impeding the work of the ship.

MEXICO MEETING REPORTS

ECUMENICAL PRESS SERVICE

Geneva, June 8

A popular account in English of the first meeting of the Commission on World Mission and Evangelism of the World Council of Churches held in Mexico City, December, 1963, has been published by Edinburgh House Press, London, entitled "God for All Men", it has been written by the Reverend R. O. Latham.

A popular volume of the Bible studies of the meeting, titled "Key Words of the Gospel" will be published soon by S.C.M. Press Ltd., London. Also scheduled for later publication by Edinburgh House Press is a volume of the major addresses.

AN ECUMENICAL "HYMN-SING"

ECUMENICAL PRESS SERVICE

Geneva, June 8

Some 800 Roman Catholics—priests, nuns, organists and choirmasters — joined members and choir of S. Paul's Protestant Episcopal Church, Tiffin, Ohio, U.S.A., in a recent ecumenical "hymn-sing".

A Roman Catholic spokesman said the purpose of the "sing", was to "bring to the attention of Roman Catholics the excellent compilation of music in the 1940 Episcopalian Hymnal, much of which echoes the prayers of our Catholic Mass and is appropriate for our use."

SABBATICALS FOR PRIESTS

GUILDFORD'S PLAN

ANGLICAN NEWS SERVICE

London, June 8

The suggestion in the Paul Report that priests should have a sabbatical term is being implemented in the Diocese of Guildford next year.

The bishop, the Right Reverend George Reindorp, announced this last month at Butlins Holiday Camp, Clacton, where 200 of his clergy are attending their normal triennial conference.

Mr Paul's proposal, he said, had met with universal acclaim, for in most professions and many industries sabbatical years and refresher courses were the norm.

"Everyone agreed that it would be wonderful if a clergyman could have one after, say, twenty years in the ministry.

"I discussed this with the rural deans, and they were enthusiastic," the bishop said.

Two priests had already been named to enjoy next year a sabbatical term from the diocese.

As there was not yet a staff college in the diocese, the two men were making their own arrangements about how they spent their time.

The bishop hopes to build up a fund "to assist men to go, perhaps two each year, from now on".

NEW BISHOP FOR DIVIDED DIOCESE

ANGLICAN NEWS SERVICE

London, June 8

Miss Elizabeth Harrington, granddaughter of Bishop Harrington, Bishop of Eastern Equatorial Africa, will be one of the guests when the Venerable Peter Mwang'ombe, Archdeacon of Mombasa since 1956, is consecrated the first bishop of the new Diocese of Mombasa — one of the two dioceses into which the present Mombasa diocese has been divided — in Emmanuel Church, Eastbourne, on the eighteth anniversary of Bishop Hannington's own consecration, June 24 (S. John Baptist's Day).

Miss Hannington is an assistant mistress on the staff of the Butere Girls' High School.

The Bishop-designate of Mombasa was born at Mbale in 1918, was baptised in 1937 and was made deacon and ordained priest in 1946.

His diocese will cover the Taita, Giriyama and Digo areas of the present larger Diocese of Mombasa, as well as the Mombasa municipal area.

The remainder of the former diocese will become the Diocese of Nairobi with the Archbishop of East Africa, the Most Reverend L. J. Beecher, as its bishop.

The new bishop will be enthroned in Hannington's chair in Memorial Cathedral, Mombasa, on Sunday, June 28, at Evensong.

SOUTHERN RHODESIA WARNING

ECUMENICAL PRESS SERVICE

Geneva, May 11

Six Protestant, Anglican and Roman Catholic Church leaders in Southern Rhodesia warned the country's new government that any attempt to declare independence unilaterally could not be justified on moral grounds.

Any such declaration, they said, would be "an extreme act outside the constitution" and could not be "morally justified without the expressed consent of the peoples of the country and without a reasonable hope of promoting the common good".

At the same time, they said, no unconstitutional attempt to overthrow a legally constituted government could be justified unless three conditions were simultaneously present.

They listed these as: Grave and prolonged government violations of rights; the failure of all constitutional methods of redress; and the reasonable prospect of success and of setting up an objectively better state of affairs.

COMMISSION FOR SYNOD

SCHEME FOR ENGLAND

ANGLICAN NEWS SERVICE

London, June 8

The Archbishops of Canterbury and York, in accordance with the request made to them by the Church Assembly, have appointed the chairman and members of the commission to work out the details of a scheme for the synodical government of the Church of England.

The scheme is to be on the general lines of a report which the archbishops presented recently to their Convocations and to the Church Assembly as offering the broadest basis possible of agreement at the present time.

Lord Holme, a Lord of Appeal in Ordinary, has agreed to be chairman.

The question of how the laity and clergy can be joined in the synodical government of the Church of England has been under consideration for more than three years.

The Bishop of St Albans (a member of the commission) is chairman of a group that had had a diocesan synod for many years.

Two other members, Professor Owen Chadwick and Canon Eric Kemp, are historians from Cambridge and Oxford respectively.

There are eight laymen, of whom Sir John Arbuthnot and Mr J. P. MacColl are members of Parliament, Conservative and Labour respectively.

There is one woman, Miss Christian Howard, who is a representative from the Diocese of York to the Church Assembly. She was a member of the commission when it reported on this subject in 1958.

RUSSIAN NOVICES FOR MOUNT ATHOS

ECUMENICAL PRESS SERVICE

Geneva, June 8

Archimandrite Juvenaly, head of the Russian Orthodox Mission in Jerusalem, has announced in Athens that 18 novices from the Holy Land will join the Russian Orthodox monastery at Mount Athos, Greece.

The archimandrite made the announcement after a visit to the monastery where the members number only a few elderly monks.

He said the transfer would be made in order to inject "new blood" into the monastery life.

Before 1917 there were more than 1,000 monks in the Russian community at Mount Athos.

The archimandrite also has announced that the Archbishop of Athens and All Greece, Archbishop Chrysostomos, will visit Moscow early next year in invitation of the Russian Patriarch.

END ASKED OF UNION TALKS

ECUMENICAL PRESS SERVICE

Geneva, June 11

Some 40 English Anglican prelates and Dissenting ministers have signed a joint letter appealing for a withdrawal of present proposals for union between Churches and asking that ways be found in which co-operation may be stimulated and encouraged among *all* Christian people.

The letter, published in the "British Weekly", said that the continuation of the present proposals will serve to "harden and intensify divisions within the Church of England and the Methodist Church".

Further, it said, it "may lead to the danger that the unity of fellowship which now exists between our two bodies".

"There is one unity that has signed this majority report (recommending steps towards union) did so with a sincere desire to promote unity" and affirmed "like them, our common loyalty to Our Lord and our desire for closer relations between all Christian people".

However, it said, they were convinced that "true unity cannot be obtained upon the basis of these proposals".

RESTATEMENT OF FAITH

OPINIONS SOUGHT

ANGLICAN NEWS SERVICE

London, June 1

The Congregational Church, which as long ago as October, 1658, set out its declaration of faith and order "that others, especially the Churches of Christ, may judge us accordingly", has issued a new declaration of faith.

It is proposed that this should go to the Churches for their consideration.

The opinion is also being sought of the Roman Catholic Archbishop of Westminster, the World Council of Churches, the British Council of Churches, and those Free Churches with which the Congregational Union is fraternal relation.

The first provisional draft of the declaration is the work of a commission appointed by the Reverend W. A. Whitehouse, Reader in Divinity at Durham University.

POSITIVE

The declaration seeks to make clear what is the context of contemporary life and in foll acknowledgement of mounting pressures of scepticism, Christians who make it are constrained to be, and claim to be, Christian.

It does this in the form of positive affirmations, arranged in an order which seems to be appropriate though it is not traditional.

When, in 1833, soon after the Congregational Union was formed, there was drawn up and accepted "Twenty Principles of Religion" the declaration of the Congregational Body this was done with the understanding that it was not intended as a test or creed for subscription.

In the same way the present declaration is not imposed upon any as an incontrovertible definition of what they should hold.

UNITED COLLEGE FOR JAMAICA

ECUMENICAL PRESS SERVICE

Geneva, June 8

Representatives of the governing bodies of eleven Caribbean Churches meeting in a three-day conference in Kingston, Jamaica, have signed an agreement to establish a United Theological College of the West Indies.

The college, which will be supported by contributions of an exceptionally broad denominational group, will be situated in Kingston near the campus of the University of the West Indies, and will share certain facilities with the university.

Construction of the buildings, at a cost of £200,000, will begin this year. A grant of £45,000 is being made by the Theological Education Fund of the World Council of Churches.

The Churches taking part in the scheme are: the Anglican Church (Jamaica diocese), the Jamaica Baptist Union, the Methodist Church of the Caribbean and the Americas, the Presbyterian Church of Jamaica, the Presbyterian Church in Trinidad and Grenada, the Guiana Presbyterian Church, the Congregational Union of Jamaica, the Disciples of Christ in Jamaica, the Moravian Church in Jamaica, the Moravian Church (Eastern West Indies Province), and the Evangelical Lutheran Church of British Guiana.

JOHN R. MOTT LECTURES

ECUMENICAL PRESS SERVICE

Geneva, June 8

A special edition has been issued of the South East Asia Journal of Theology, containing the John R. Mott lectures given at the recent assembly of the East Asia Christian Conference at Bangkok. Copies are available from 6 Mount Sophia, Singapore 9.

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THE ANGLICAN Book Department, in co-operation with the Church of England Information Trust, has pleasure in offering the following titles.

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THE CHURCH OF ENGLAND — A FELLOWSHIP, by Canon Eric Montcambert.

First published in Australia ten years ago, this simple outline of Anglican faith and practice has now run through many editions. Total sales have topped 75,000.

pp. 61. Price: 3/-d. (Postage 3d.)

THE ANGLICAN WAY — being a series of four addresses delivered during the Diamond Jubilee celebrations of S. John's Theological College, Morpeth, 1959. The authors are the Archbishop of Melbourne, the Bishop of Armidale, the Bishop of Adelaide and Bishop E. H. Burgmann.

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SONNETS AND SONGS, by T. T. Reed.

The author is better known as Bishop of Adelaide than as a poet. This is a small collection of religious verse, published by the Trust to fill a long-felt gap in Australian religious literature.

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Every Anglican should have this new edition which has been completely revised by the high quality paper. It is a simply written account of the way that the Church of England preserved her continuity as part of the Catholic Church of Christ during the seventeenth century. It was first published in 1939 but was soon out of print.

pp. 162. (plus pp. 8 illustrations) Price: 10/-d. (Postage 10d.)

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CHURCH GROW RAISING: A Ten-step plan to increase your pledges and strengthen your Church. Othniel A Pendleton, Jr. McGraw-Hill Book Company.

pp. 256. Price: 38/-d.

Here is a thoroughly tested 10-step plan for raising Church funds. The book outlines a practical way of increasing both the number and amount of pledges for the year — and stimulating interest in Church work and activities — and building a more dedicated congregation. Written in layman's language, the book combines practical and detailed suggestions, case studies of others' experiences, and statistics of results. In addition, you find many helpful forms and directions on how other olds may be constructed.

WHITE AUSTRALIA — TIME FOR A CHANGE?

Edited Charles Stokes, for the N.S.W. Association for Immigration Reform. This booklet contains the text of the four speeches given at the inaugural meeting of the association in Sydney by the Bishop of Armidale, Professor Julius Stone, Mr Morris West and Mr Edward St John. Australians interested in immigration reform will welcome this record of addresses from four leading citizens.

pp. 34. Price: 2/- (postage 5d.)

STATE AID FOR NON-STATE SCHOOLS, by E. C. B. MacLaurin, M.A.

Here is a small pamphlet which sets out clearly and concisely some reasons for opposition to direct State Aid. It is well worth reading.

pp. 12. Price 6d. (Postage 5d.)

A SHORT HISTORY OF THE CHURCH OF ENGLAND IN VICTORIA, by the Reverend H. W. Nunn.

This pithy and authoritative work was originally published in 1947 by the Editorial Committee set up by the Diocese of Melbourne in connection with its Centenary. Through the courtesy of the diocesan authorities, we are able to offer a limited number of copies for sale at the same price as in 1947.

pp. 88. Price: 2/0d. (Postage 5d.)

PROCEEDINGS OF THE FIRST GENERAL SYNOD OF THE OFFICIAL REFORT.

This work, orderes to be printed by the General Synod, is available at actual cost price. It contains a full all Canons passed by the Synod, together with the complete text of Resolutions, Questions, etc., the text of all reports and committees.

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GLAD ENCOUNTER, by George Appleton.

The author is now better known as Archbishop of Perth, but this book was first published when he was Rector of S. Botolph's, Aldgate. It is the product of nineteen years' missionary experience in Burma, where Archbishop Appleton came to a deep reverence for the person of the Buddha, and a sincere admiration for Buddhist teaching. In this book, stocks of which are available for the first time in Australia, the author presents Jesus Christ as good news to men of all religions.

pp. 88. Price: 9/6d.
(Postage 10d.)

A LAYMAN LOOKS AT THE CHURCH, by Sir Kenneth Grubb.

A distinguished layman himself, he discusses the laity as the people of God, the problems of a layman in the secular world, and in particular the place of the laity in Church government.

pp. 190. Price: 7/6d.
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THE NATURE AND SPIRIT OF ANGLICANISM

By the Bishop in Polynesia, the Right Reverend J. C. Vockler.

THE Anglican Church is the only association in the world which has declared itself null and ridiculous by the very Act which constitutes it.

"In this Act it has solemnly proclaimed 39 Articles, neither more nor less, absolutely necessary to salvation, and which must be sworn to in order to belong to this Church.

"But one of these Articles formally declares that God, in constituting this Church, has not left infallibility upon earth that all the Churches, beginning with that of Rome, have fallen into error; that they have grossly erred, even as regards, dogma, even as regards morality . . . so that none of them possesses the right to lay down a creed; and that the Scriptures are the only rule of faith.

"The Anglican Church declares, therefore, to her children, that she is, indeed, entitled to command them, but that they are equally entitled to refuse her their obedience.

"At the same moment, with the same pen and ink, on the same paper, she condemns dogma, and declares she has no right to do so.

"I think I may be allowed to entertain the conviction that of the interminable catalogue of human follies this is one which will always hold a distinguished rank." (1)

PUZZLE

It is difficult for an Anglican to conceive of more errors about his communion than are contained in these words of De Maistre, which after over a century can still be quoted with approval by an eminent Roman Catholic controversialist.

Yet, there can be no doubt that, to many who look at her from without, the Anglican communion presents, if not a spectacle of "folly", certainly a bewildering puzzle.

Equally truly, to many of her own children it seems that she is marked by uncertainty, doubtfulness and confusion.

To be honest, we must admit that many of those who love her most, who are convinced with heart and mind and soul that she is truly Catholic, and who have found in her a real way of authority, would also see that in the hands of sinful men her greatest advantages and her richest treasures can be her most serious weaknesses. But, is it not so with all communions?

The concept of the *via media* which is generally, though variously, held to constitute the *ethos* of Anglicanism is not so widely nor so wisely understood as some suppose.

It has throughout our history been both hailed as a "golden mediocrity" and condemned as a "leaden mediocrity".

It certainly demands for its appreciation careful study; but that study is well repaid.

WAY OF WORSHIP

At the heart of Anglicanism lies a way of worship conceived in a spirit which in 1661 was admirably described in the Preface to the Book of Common Prayer: "It hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing and of too much easiness in admitting any variation from it."

Here is the practical outcome of a reverence for antiquity combined with a willingness to learn from what is new.

At one level this is what is involved in the *via media* — a combination of the institutions of the Catholic religion with an evidence of such flexibility and rigidity as would stifle life — it is the spirit which with its has pride of place over the letter.

Viewed historically the *via media* was wrought out in the circumstances of the sixteenth and seventeenth centuries.

The attempt to establish non-Papal Catholicism in England was adversely attacked by both Puritan and Papist who, neglecting what to us is valued as the wholeness of truth, urged the claims of differing ecclesiastical absolutisms.

What was forged in those conflicts was described, even immortalized in the words of Simon Patrick.

He wrote in 1662 of "that virtuous mediocrity which our Church observes between the meretricious gaudiness of the Church of Rome and the squalid sluttery of fanatic conventicles". (2)

However some may argue that the origins of this attitude are to be found in political expediency, it is this which has characterised Anglicanism at its best ever since, and we should not be ashamed of its origins (which are by no means as indisputably political as some allege) if we really believe that God works in and through history to do His will.

WHOLENESS

It was not lack of principle which motivated the fathers of Anglicanism, but the rejection of narrow principles from the left and the right in order to espouse an approach to the divine revelation which would take account of its wholeness, its many-sidedness, and of the many-splendoured thing which truth is.

It is significant that much for which they then contended has found a place in other communions to-day.

The *via media* is not a weak compromise nor a "mean of exclusions". It is, rather, a mean of comprehension, demanding a wholeness of approach which leads us to reject the approach of "either this *or* that" for "both this AND that".

It involves a real discipline and contains a real authority — surely none the less real because it rests upon loving acceptance rather than external coercion?

Since the Settlement of 1662 Anglicanism has outgrown the English race and become a world-wide communion of self-governing Churches, with a significance out of all proportion to its numerical strength.

It is not perfect, nor does it claim to be. It is a living and growing fellowship within which there are tensions and problems.

Those tensions, however acute they may sometimes be in one family, reflect the atmosphere of Christendom, and there is no one of the problems so great that it cannot be resolved by goodwill and integrity together with fidelity to the *via media*.

Partisanship has often threatened to destroy the ideal of comprehension and called in question the practical possibility of "diversity in unity."

But the fault lies with those of us who have lacked or rejected that largeness of vision and imagination, that humility of mind and that breadth of outlook which alone can enable us to walk in the way, for the *via media*, is a VIA . . . a way in which to walk. . . . It is not simply a comfortable house alongside the way in which sanctuary can be found from the vicissitudes of real life.

There is no need here to set out at length the ways in which the *via media* has operated.

In theology it has guaranteed an approach which has been soundly rooted in the historic past and yet open to new insights and to the emergence of genuine novelty.

It has been able to reconcile apparently contrictory emphases in a living synthesis which has been born of a creative approach to the tensions inherent in its own history.

In the spiritual life it has fruitfully wedded discipline with love, and in the realm of moral thought it has placed a proper stress on practical moral virtues, exercised in daily life.

To-day, in the context of the Ecumenical Movement, Anglicanism faces great opportunities and bears great responsibilities.

Many of the attitudes which separate brethren in Christ exist in our midst.

There is an urgent need for all of us to make our "diversity in unity" a living reality so that this rich treasure may be communicated to others.

CHALLENGE

We need to bear in mind Bishop Bayne's challenge that unity does not necessarily mean that we all say the same things, but it does mean that we must all stand together.

The age of partisanship must die if as a Church we are to offer to THE Church the values of our corporate life and experience.

That resolution of tensions which is inherent in our history and development is a challenge fact.

We must gladly accept the fact that we are "the most spacious home in Christendom".

We must accept with all that it involves the claim made by Lord Fisher of Lambeth when he was Archbishop of Canterbury.

He said: The Anglican Communion, with its fellowship of Churches, has a special responsibility in the world at this time. We have no doctrine of our own — we only possess the Catholic doctrine of the Catholic Church, enshrined in the Catholic creeds, and these creeds we hold without addition or diminution. We stand firm on that rock."

This is a strong and unique claim, and one which I hold to be true.

Before it all sectional claims must give way if we are to be true to ourselves and the opportunities which face us.

It is not sufficiently realised by some that we have never claimed to possess a distinctive theology of our own.

For us there is no man like Luther, or Calvin, or Knox, or S. Thomas Aquinas, who becomes the eponym of our theological character and outlook.

"ETHOS"

There is no doctrine or practice which marks us off from other Christians as *sui generis*, as do, for example, Papal Infallibility, Believers' Baptism, or systems of polity, such as congregationalism or presbyterianism.

We have no confessional documents common to our communion which are comparable for their influence to the Decrees of the Council of Trent, the Westminster, or the Augsburg Confessions.

The Thirty-nine Articles of Religion are not a confession and the attempt by some to make them appear such is not only misguided and false to our history, but also fails to take account of the fact that in many parts of our communion they have no status such as they once had in England and to a lesser extent still have there.

There is, however, an Anglican *ethos*, an approach to Christian life which is not simply distinctively and peculiarly Anglican, but which we believe ought to be found throughout Christendom.

The *via media* rests upon "a threefold cord, not quickly broken" — Scripture, reason and tradition.

When this balance is disturbed we do not simply depart from the *ethos of Anglicanism*; we are, I would hold, false to the character of Christianity as it has been given to us.

The circumstances of English History led our forefathers to reject both Rome and Geneva as arbiters of the truth.

They believed that the authoritarian claims of the Papacy demanded a loss of liberty which was an offence against conscience, and that the equally authoritarian claims of the radical reformers involved the subjugation of God-given reason in such a way as to destroy liberty.

It was in the rejection of these extremes that the *via media* was espoused.

We, to-day, can lose that way if we absolutise into the truth some of the alternatives held within it as complementary or if we seek to commend from laziness or expediency an easy compromise, an indifferentism, which suggests that genuine divergencies of opinion and belief are unimportant.

The sixteenth and seventeenth centuries in English Church History are dominated at one time or another by parties and ideas each of which has left its mark on the development of Anglicanism and each of which is a continuing force in our midst to-day.

High, low, and broad — Catholic, Evangelical, and Liberal — what rich treasures lie behind these distressing name tags!

What wretchedness before God and man has been perpetrated by each of these groups when it has tried to be the *whole* Church and to un-Church the rest!

More often than we are prepared with humility to admit what each of two apparently contradictory opinions is striving to express and to safeguard is a part of the whole truth.

Often they appear contradictory because in "voices shrill with fear" they are battling for the right from behind the walls of an enclosed and rigid system.

In opposition and from isolation what each says is imperfect and unbalanced.

But by a temperate and prayerful use of reason a reconciliation of the conflict is possible such as will allow all of us to stand firmly and together on common ground and there to understand one another, to learn from one another, and to contribute together to the well-being of all.

(To be concluded next week)

FRENCH CHURCH SYNOD IN ANNUAL SESSION

Ecumenical Press Service

Geneva, May 25

The National Synod of the French Reformed Church in its annual session this month at S. Jean du Gard instructed its Liturgical Commission to prepare a preamble for the ordination to its pastorate of former Roman Catholic priests which underlines the continuity of their ministry in the Church, even though a confessional break has taken place.

A draft of the projected preamble, which would be read at the ordination service, stated "the hope that the Lord guiding all those who freely and humbly enter into His service may work today so that the sacerdotal and pastoral ministries may become more closely united . . ."

In another session of the four-day meeting the synod approved a report strongly underlining the respective responsibilities of regional synods, regional councils and the presidents of regional councils, in relation to local congregations.

The action in effect affirms the necessity for a governing authority exercised by the regional associations of Churches on local congregations in a continuous fashion as a means of preserving their unity.

It also affirms that the 20 regional council presidents have a pastoral responsibility with regard to the regional units.

It describes their function as being, among other things, "a personal link between local congregations and various Church authorities . . . to watch over the preservation of Church unity and peace; to defend the weak and to warn the powerful; and to exercise the ministry of exhortation and consultation to all those who are in the ministry of the Church".

In other sessions the synod:

● Heard a report by Pastor Hébert Roux, World Presbyterian Alliance observer to the Second Vatican Council, in which he warned that despite advances by the Second Vatican Council "there defend that resistance of conservative forces still weighs heavily" upon it.

RENEWAL

However, he said, the Reformation Churches must recognise that the "through the upheavals which followed the Reformation the Catholic Church, even though suffering an amputation, has exhibited, in more than one area of its apostolic activity and its spirituality, obvious signs of the providential blessing of God.

"Would it not be more just and modest," he asked, "at this moment of the Council, with the unforeseeable possibilities of renewal with which it is pregnant, to look with more discernment than pretension for the true questions raised by our Reformation Churches . . . even if it upsets our forecasts and disconcerts our calculations?"

● Adopted a resolution reminding pastors and congregations that "the dialogue with Catholicism demands from those who engage in it both a real 'opening to others' and an even clearer consciousness of the specific vocation of the Churches of the Reformation . . . ".

● Took action to make it possible to work more closely with the Reformed Church of Alsace-Lorraine, which is independent from it because of its concordat with the State.

● Approved an action of the Protestant Federation denouncing all racial discrimination as contrary to the will of God. It also endorsed the Federation's condemnation of apartheid and urged it to continue such action.

● Sent greetings to the Orthodox Church in Russia expressing joy for the recent exchange of visits between their Churches.

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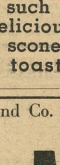

THE UNITING CHURCH

By the Reverend P. A. J. Arch

THE report for a Uniting Church of Presbyterians, Methodists and Congregationalists in Australia is vastly different from any other unity talks. It is not based upon putting one and one together, and trying to make one.

This report is different; it is basically a biblical study; a biblical study of the Church, Initiation, Membership, Sacraments, and the Ministry, with, at the end, a section of Church Government.

We must remember throughout that it is the Free Churches working and studying together. No Anglicans were in the discussion although present as observers. It is most interesting and illuminating to see how these theologians have been led from one step to another to accept practically the whole of Catholic faith and practice.

It must also be remembered that these three Churches represent quite different traditions and outlooks on Christianity.

We shall also remember what they were and what they thought and taught only a generation ago; and we must surely praise God for this wonderful work, this inspiration of the Holy Spirit, given to this part of the Church, this part which a generation ago many of us did not really accept as a part of the Church at all.

BAPTISM

Here they are now, seeking the renewal of the Church and praying and working for unity, not in the words similar to St. Augustine: "Lord, make me pure, but not yet", but earnestly seeking it now.

The title "The Uniting Church" they admit is ugly, but it expresses their aim and was chosen to show that the process of healing must go on.

As they studied the Gospel they realised that unity is very much a part of it. They came to see the significance of being buried with Christ and rising again, and realised that the Christian life is basically becoming what we are in fact already in Baptism. Having been baptised, we live to become true members of Christ.

A lot of study was centred around Colossians. In chapter three, verse 9 we read "Stop lying to one another, now that ye have put off the old man" . . . Stop living as though it were not true. They saw three ways of living a lie:

1. Living legalistically. Col. 2: 20. The new life is not to be governed by legal ordinances. We are not to live as though Christ has not died.

2. Living unrighteously. Living with the old Adam.

3. To live and continue having disunity in the Body of Christ. In this they see the denial of Baptism.

SIN DIVIDES

Thus they approach the matter of unity, not from any economical point of view; five churches in one town being wasteful, or from the thought of sticking three denominations together. But why did Christ come to earth? To bring us all together into one family. Sin divides; Christ came to unite.

They came also to see the truth of Justification by Grace, and this term runs right through their talks. They did not say, "Be ye reconciled, We will recognise you, if you will recognise us."

But, "Through grace in Jesus Christ we are all accepted". God accepts us in Jesus . . . "Lord, be merciful to me a sinner."

God has accepted them and each other, through the grace of Jesus Christ, therefore, they must accept one another.

It is around this "Justification by Grace" that their talks proceeded. It stems from Baptism into the death of Jesus, and seeks the fullness of the Faith. "Are we to continue in sin that Grace may abound?" they asked. And they answered, "No."

It is through this approach that they have been able to undoubt traditionalism.

They were also aware that the ecumenical movement began with a missionary conference, Edinburgh, 1910, and that in a missionary world (and Australia is now a missionary country) it is very hard to declare that we are one with Christ while divided.

There is a very full and lucid description of Baptism. Emphasis is laid upon what has been done by God, and our participation in the death and resurrection of Christ, and on page 23 they state: "that to be baptised, is to live in and for Christ, and to share in His death to sin".

But there is very little reference to Baptism for the remission of sins, and no reference to original sin.

Confirmation is a part of and the completion of Baptism. Page 24 says "baptism and with it Confirmation is the sign of the priesthood of all believers."

Confirmation is to be administered by the laying on of hands of a bishop, and is also normally necessary before receiving the Holy Communion.

The Eucharist is the continuing grace of God given throughout life. They see five great things in this sacrament (pages 24 and 25):

1. A Thanksgiving.

2. A Commemoration, a remembrance of the Passion, Death, Resurrection, Ascension, and the coming of the Holy Ghost.

3. A Communion with Christ and with each other.

4. An anticipation and pledge by which Christ is present and will come.

5. A showing forth of the sacrifice of the Cross. Our living sacrifice is taken up into this Sacrifice.

This leads into Mission, as believers are sent out from Communion. On page 26 we read: "It cannot be emphasised too strongly that the Church exists to fulfil a mission." . . . "God sent His Son into the world . . . so also the Church is sent into the world."

WHOLE LAOS

Thus they see the whole "laos" of God as a chosen race, a royal priesthood . . . This a text which many of us feel is being more emphasised, but which I am beginning to think we have not yet begun to study and understand, for yet practise.

Thus they see the Ministry of the Church expressed through the whole laos (bottom of page 29) moving out into all human life.

Emphasis is also laid in this section on adapting the Church to the times, and on sharing our life with the Churches in surrounding countries, in the one Mission of Christ.

But the people of God need order and discipline, and so there must be particular ministries within the whole Ministry. It is here that the report is most interesting to read, and to learn how these people, who for centuries have been anti-bishops, have come to accept the threefold Ministry, and the Apostolic Succession.

They have studied this matter of the Ministry very carefully, beginning with the 12 tribes and the 12 Apostles. They see the Apostles as the foundation of the Church and of the Ministerial Office. They see that believers are to remain in the Apostolic teaching and fellowship.

It is thus that they see the need for continuity and unity with the Apostles, not only in the ordained Ministry, but also in the Faith and fellowship. They have also studied closely the early Church and the Reformers.

On page 40 they assert "that the Ministry of the whole Body of Christ is a sharing in Christ's three-fold Ministry as Prophet, Priest and King."

As Prophet — proclaiming the Gospel in the world; as Priest — standing for God to men, and men to God; as King — as under-shepherd, shepherding the outside world.

But there is a need for the ordained Ministry, set aside by Christ in the power of the Holy Spirit for the ministry of the Word and Sacraments, and for pastoral care, and for the increase and edification of the Church through the appointed means of grace (page 40).

Thus they arrive at the need for three Orders—bishops, presbyters and deacons. The functions of the presbyters are set out on page 41, and are virtually the same as that of a priest in the Church of England, and it is interesting to note that it includes the proclaiming of the forgiveness of sins.

They are to be ordained with prayer and the laying on of hands of a bishop and at least three presbyters.

Deacons are to be leaders of the laity, in the witness and service in the world. The basic idea seems to be to give an office to leading laymen who can help in the wholeness and unity of the Gospel.

There are to be deacons for administrative work, education, special pastoral care, and visiting (doctors) and such like.

They admit that much further thought, study and prayer are needed on this subject. From the report it is not clear how exactly these deacons will share in the worship of the Church.

Preaching and teaching, yes. But reference is made to the sacramental life. We shall need to watch this.

They keep coming back in their thoughts to the Apostolic Ministry, but conclude that there is essentially only one order of the ministry, and that it should be expressed in different ways and forms in different ages (page 46).

They see the necessity of Bishops who will with the presbyters be responsible for (page 83):

1. The Purity of the Faith, proclamation of the Word, calling and training men of the Ministry.

2. The sacramental and liturgical life of the Church, ordination and Confirmation.

3. Government and discipline of the diocese.

They will also be:

4. Pastor Pastorum, and they stress the need for a diocese to have no more than 20 or at the most 30 parishes.

5. The bishop shall be a symbol of unity.

At first they thought of consecrating their own bishops (page 51). But they are concerned not only with uniting three Churches, but with the wider Church of God, which transcends all national barriers, and also with a desire to share in the mission of the Church with the Churches around.

They also prize symbols which represent continuity with the Church through the centuries.

Four possibilities were considered:

1. Seek consecration from the Church of England. This could have been misunderstood and deceitful (page 52).

2. Accept the present ministries as they are. But in the act of making the union, unite with the episcopate of Church of South India.

WIDER CHURCH

This has many points in its favour. It links up their ministry with the wider Church. It enables them to accept each other's ministry, which has been accepted by God, even though it has been divided, separated and sinful.

Also it will greatly help in racial matters, making them one with the people of India, and link up the Church with South-East Asia, as Church Australia is part.

And it should open up opportunities for future union with Anglicans. Thus the Uniting Church is to be Episcopal.

Here a digression was made on Episcopacy, calling for an understanding of what we Anglicans understand by this term. Reference was made to "The Recovery of Unity" by Eric Mascall, 1958, the last two chapters on Episcopacy. After reading this book, I doubt if we could find any two bishops who have the same idea as to what they are!

The Uniting Church maintains, as a result of studying the Scriptures, the fact of the priesthood of all believers in Christ and that the ordained Ministry are ministers set aside by Christ and in the power of the Holy Spirit within the whole Ministry of the laos for special functions.

They see the need for Apostolic Faith and Sacraments, and a link with the Apostolic Ministry, not just the historic Ministry, but an episcopal system.

This Uniting Church has a very different view of the Ministry from what we have generally thought the Free Churches to hold up to the present time.

This Uniting Church is to be episcopal, not just taking episcopacy into its system, but coming into and forming an episcopal and apostolic system, with Apostolic teaching, Apostolic Faith, and through Confirmation committing the laity to this Apostolic Faith.

The section on Church government is slightly involved, and it appears that the Congregational Churches agree that this needs revision.

Finally I wish to call attention to the place of the laity in this report. On page 32 we read "... the purpose of the Apostolic Ministry is to train the whole people for the Apostolic Mission in the world." There is continual and repeated emphasis in this.

Page 21. "For this reason everyone who has baptised participates in God's commission to witness and serve in the world."

Page 24. "Baptism and with it Confirmation is thus the sign of the priesthood of all believers."

VATICAN EMPHASIS

Page 25. "As Christ leads His people, in this Sacrament (H.C.) . . . He feeds them . . . to send them forth into the World . . . to carry on His saving Mission."

The whole laos have a share in the total ministry.

It is interesting to note that the Vatican Council has recently emphasised this, and stressed the need of using laymen. Pope Paul has said "This is the hour of the laity."

It is also interesting to note throughout the report that there is to be flexibility for future reorganisation, for social and industrial groupings as opposed to geographical ones.

In this short time I have only touched upon this great report, and in closing I pose the question: where shall we be if it is accepted by one or all of the Churches?

Alongside us, in each of our parishes, will be a Uniting Church, with presbyters, under bishops in a diocese; with some form of Apostolic Succession, at least an Apostolic Ministry, an Apostolic Faith, with properly administered sacraments, and with persons confirmed by a bishop before receiving Holy Communion. They will have accepted the Lambeth Quadrilateral.

What will be our relation to such a Church? For this reason alone, if for no other, I consider it our duty to study carefully every page of this report.

FOUR NEW GUINEA CHURCHES TO UNITE

Ecumenical Press Service

Geneva, June 8

Four Churches in New Guinea have announced that they hope to unite in 1966.

They are the Methodist Church in Melanesia, the Kwato Extension Association, the Papua Ekalesia (the independent Church resulting from the work of the London Missionary Society), and the Port Moresby Council of the United Church of North Australia.

The proposal, endorsed by representatives of the four Churches, has been sent to parent Churches and affected mission boards.

THE BIBLE STUDENT

By Winifred M. Merritt

ANSWERS TO LAST WEEK'S QUESTIONS:

1. What does the Bible say about the laying on of hands?

Ceremonies of frequent occurrence in both the Old and New Testaments, is a piece of natural symbolism, the person performing it identifying himself with the other in the presence of God.

In the Old Testament, it was done to transfer a blessing, or, as in the case of the scapegoat, a burden of guilt.

In the New Testament, the idea is always that of blessing. Jesus laid His hands of blessing on little children, and the fact that the mothers of the children desired Him to do so indicates that it was a general custom.

It was no magical form, but the symbolic expression of what was essentially an act of prayer. In His acts of healing, Jesus constantly made use of this symbol, and in this He was followed by the Apostles of Church.

In the early Church, the imposition of hands was used in close association with the act of baptism, sometimes quite apart from it, as an accompaniment to prayer that believers might receive a special endowment of the Holy Spirit.

In four passages, the laying on of hands is referred to in connection with the act that corresponds to ordination, though not as yet in an ecclesiastical sense. In Acts 14, "ordained" should read "elected" or "appointed".

The Seven, after being chosen by the multitude, were appointed to office by the Apostles with prayer and the laying on of hands. The Church at Antioch separated Barnabas and Saul for their missionary work by laying on of hands, with fasting and prayer.

On Timothy a body of elders laid their hands. The injunction to lay hands suddenly on no man, refers to ordination, rather but to restoration of penitents to fellowship.

The employment of the action in Confirmation is basically a symbol of blessing and prayer that God will grant to the confirmee the gift of the Holy Spirit.

2. What was a Publican in Our Lord's lifetime?

The term is a transliteration of a Latin word which means of office) a member of one of the great Roman financial companies which collected the taxes of the provinces of the Roman Empire.

The Roman State relieved itself of the trouble and expense of collecting the taxes by putting up the taxes of each province to the highest bidder.

The auctioneer was called the censor, and the buyer was one of the above companies, which made the best it could out of the bargain. The companies employed officials of their own to do the collecting.

Some of these were engaged in collecting customs duties on exports. Terrible abuses arose out of the system, especially as the governors could sometimes be bribed to wink at extortion. It is recorded in one particular case that the provincials of Asia had to pay their taxes three times over.

These Publicans, who were Jews, naturally became objects of detestation to their countrymen, and their name is coupled in the New Testament with that of "sinner".

Jesus was subjected to much unfavourable criticism by His enemies because of association with Publicans and sinners.

We recall that Matthew left his post "at the receipt of custom" to become a disciple. And Zacchaeus agreed to "repay four times over" any one he had cheated.

THIS WEEK'S QUESTIONS:

1. Who were the Rechabites?
2. What is blasphemy?
3. What is holiness?

LETTERS TO THE EDITOR

(Continued from page 5)

STATE AID

To The Editor of The Anglican

Sir,—You show commendable charity in your comment upon the statement of the Victorian bishops; had your earlier articles been as temperate, and allowed the facts to speak for themselves, we may have been able to get on with the real dialogue, rather than discourse upon your rather rough manner of dealing with it.

Those of us more closely identified with the Church know that the bishops could have spoken only "in their collective personal capacities and nothing more", but it is open to doubt that others would have known this, as nowhere, except in the right choice of words, is it made known that they were not speaking for the whole Church.

There is, unhappily, an opinion that the bishops having taken the somewhat unusual course of making a public pronouncement, this then must be the mind of the Church.

If the bishops spoke more frequently upon matters of great moment there would be less cause for concern.

There are some of us who are most perturbed with both the present position and the way in which it was allowed to come about. We did protest some few years back, when we felt that the Church had been compromised by the advocacy of headmasters for some forms of aid.

The whole relationship of Church and schools then came into focus, and now it would seem that the schools will themselves in many places, by acceptance of the present offer, again compromise our position.

Some of the schools are probably free so far as constitutional requirements are concerned, to make their own decision, but in the case of those schools which are supposedly "Church controlled" I would strongly question that the bishops are generally in a position themselves to "approve of applications by the governing bodies of Anglican secondary schools for grants of money from the source for the purposes stated"; "approve" is surely too strong a word, and even if given the advice one respectfully asks from other authority this serious one would have thought that at least the guidance of council or synod would need to be sought.

The opinion of the bishops that the present form is not State Aid is indeed a surprising stand to take, and there has been some shock to the flock in their apparent eagerness to get in on an offer of such dubious origins.

If the Government was really sincere in its approach to the present needs in education, ought we not have expected something from the last Budget? Instead, in order to woo a section of the electorate, it came out just a couple of months later with two proposals, both of which are now seen to have been nothing more than unformulated ideas which months later they are still working out.

One would have hoped that instead of agreeing to "cooperate" in such circumstances our bishops might have firmly told the Government to work out its own proposals.

We are now in the position where the Prime Minister will be able, later, so cleverly to say that the detail was as we wanted it, and he will of course remind us, when further aid is offered, that we took the money and in so doing accepted the principle.

No matter how much the bishops may themselves define State Aid, or the terms upon which they will accept it, the current proposals have already been hailed as the breakthrough, and politicians in their future bids for votes will go on from this point, unless there is a firm and definite stand of "thus far but no further".

One would hope that this will be forthcoming from above, as it will truly be from below.

One is most surprised that the bishops reiterate the Prime Minister's recent claims that the proposals are much the same as the grants which have been made to readaptable university colleges. It has been generally considered, even by advocates of aid for schools, that such grants for "hostel" purposes are really quite different; it should be noted that they are made to colleges within the one university — the university itself being the teaching body.

Grants to schools are the same as grants to a denominational university, — would the bishops support it in that form?

The present proposals are being looked at from a far too narrow viewpoint. If the Church wants to accept State Aid it must do so with its eyes wide open, and the full implications of the fragmentation in education that could ultimately result must be squarely faced.

I would hope that we will take no steps which would in any way help towards any breaking down of the State system.

If some part of the private system is breaking down (as some suggest and give as their reason for support) the logical solution is for it to be taken into the State system which has, after all, been always open to it.

If it is to be bolstered, then this should only be done after the needs of the State system are fully met, and not at its expense, as many of us fear will be the case.

The Victorian Government last year considerably extended its grants scholarships in a similar grand gesture, but one now has the uneasy feeling that some other vital aspects of the education programme have had to be somewhat cut back to finance it, such are the results of a "political" approach to the needs of education.

A reading of the history of education in Australia in the nineteenth century shows precisely that the then Church of England bishops were, on the schools question, quite out of tune with the majority of their own clergy and lay folk, as the ultimate result proves. Could I respectfully suggest that some (a minority) I would hope) might again be in the same position a century later?

Yours faithfully,
ALLEN G. JAMES.
Oakleigh, SE 12,
Vic.

To The Editor of The Anglican

Sir,—The attitude in the statement by the Victorian bishops is the reference to "grants having been accepted by denominational colleges within our universities without interference with their autonomy".

Do not these learned bishops know the difference between Schools and university colleges?

Schools teach.

University colleges do not.

University teaching is done by university staff.

Yours, etc.,
LOGICIAN.
Parkville,
Vic.

To The Editor of The Anglican

Sir,—It is to be hoped that your editorial prophecy (May 28) that the synods of the Church will reject State Aid for non-State schools will be utterly and completely wrong. But if your forecasting of the mind of the Church should prove true then it will inevitably and logically follow that all non-Roman Catholic Church schools will gradually go out of business. In this technological age it is obvious that any school unable to afford science laboratories and equipment will not survive. The conclusion is that non-Roman Catholic Christians actually desire a sectarian and godless educational system for the nation. In State schools (and I could hardly be otherwise) God is no more than a theological word with a vague dictionary definition. I would it were otherwise.

However, let me state categorically that, while accepting State Aid as a *fait accompli*, I do not welcome it, because any such political expediency will inevitably lead to the nibbling corrosiveness of bureaucratic control, so that those who swallow the bait may eventually be poisoned by it.

Nevertheless, financial assistance to independent schools can at least postpone, if not avert, the imposition of the monopolistic nightmare of a godless (everybody welcome with gun-at-head) totalitarian educational system wherein spiritual values are regarded as medieval curiosities and civilised materialism is elevated to the pinnacle of a brutalising idolatry.

I feel that Christians have only two choices. One, to state that there is a Christian philosophy of education — and practise it sacrificially; or, two, to abdicate from the responsibility for Christian education and join with humanists, agnostics, communists and atheists in foisting upon our children a system of educational mediocrity which, at its very best, will produce the most brilliant technological freaks and, at its worst, the most successful and fanatical spiritual barbarians. This may sound melodramatic, George Orwellian, but he is not the only modern prophet who has pictorialised the future for us.

I believe that there is a Christian philosophy of education and I pray that the bishops and pastors of the Church will "stand" for it, be financially aided them in promoting and strengthening those Church schools that exist to instruct the body as well as the soul in opposition to the godless schools (parents do not have souls, or if they do, are expected to leave them at home during the school hours).

Yours faithfully,
J. R. BLAIR.
Naremburn,
N.S.W.

To The Editor of The Anglican

Sir,—The question of what should be the attitude of Christians to the State schools is again arousing much controversy. It seems to me that since the parents were on a child to attend a Church school is largely dependent on the financial position of the parents, the basis of these schools is un-Christian.

Are only those in the higher income groups entitled to give their children a "Christian education"? Even if some children from lower income families do manage to attend Church schools by scholarships, or by the help of financial sacrifice by parents they are frequently at a disadvantage in attempts to provide "extras", such as expensive excursions during vacations.

An incidental issue arising from the existence of two types of school is that of a by no means merely theoretical devisive influence within the family of the Church in parishes.

Perhaps the churches should withdraw from the private school field and devote more effort and finance to the development of Christian witness in State schools where the majority of our children are educated.

However, even this may not be the most effective way of spreading the Gospel among children as instruction within the framework of general education is too dilutedly formal and lacking in dynamic.

The most effective means of helping children to know and develop in the Christian Faith is probably by example and teaching at home and in Sunday schools, and by evangelising through informal contacts with our children's friends and their parents.

Yours sincerely,
H. A. WARD.
Mitcham,
Vic.

To The Editor of The Anglican

Sir,—I cannot help contrasting the tone and language employed by Bishop Clements and the Bishop of Wangaratta with that of Dr. K. Rayner in their respective letters on June 4.

Bishop Clements, for example, uses such strong or coloured words as "emphatic protest", "mischief-making", "frivolous", "ineptitude".

The Bishop of Wangaratta speaks of "muddled thinking", "most disgracefully intemperate", "unjustifiable behaviour", "deploring", "nonsense", "hypocrisy", "bitter", "unjustified", "vilifying" and "inexcusable".

By inference, the two bishops must have been stirred to anger. Anger is not the best counsellor in these cases. Dr Rayner differed from you, but he did so politely and unemotionally. His letter had the strength of moderation.

Yours sincerely,
L. R. ARNOTT.
Gladesville,
N.S.W.

To The Editor of The Anglican

Sir,—There is a short answer to the Reverend Stephen Freshwater's point (June 4).

Governments accept responsibility for minimum *standards* in all schools, but they accept the sponsibility for *finance* only in *government schools*, *not in schools which are under Government control*.

This is the case in England, the U.S.A., France and Australia at the present time.

Yours, etc.,
PEDAGOGUE.
Brisbane.

To The Editor of The Anglican

Sir,—Like most of the bishops, Bishop Clements seems like a babe in the wood of secular politics.

He opines (June 4) that "special and unusual arrangements" would have had to be made by the Government if the Archbishop of Sydney had not agreed to set up an advisory committee to distribute the money for science blocks, and he implies that this would have produced some unspecified group or other.

I refer him to the speeches of Sir Robert Menzies and Senator Gorton in the House of Representatives during the debate on the Bill, and to Senator Gorton's statement in Melbourne a fortnight ago.

It has been made clear by the Government at all stages that the proposed two-committee machinery in each State is experimental. The administration of the entire scheme, according to the Prime Minister himself, will be "flexible". Senator Gorton has stated that the Government has no objection to *one* committee, instead of two, being formed in each State.

Furthermore, Bishop Clements seems to think only about the Church of England. There are schools of other Churches involved, including the Seventh-Day Adventists, for instance. Why should it be the "duty" of the Archbishop of Sydney to act as the Government's unpaid agent and go-between with these others?

Has the Church of England become a mere governmental department?

Finally, as you pointed out in your footnote to Bishop Clements' letter, the Bishop of Adelaide did not allow the Government to get under his guard as the Bishop of Armidale said the Primate did I believe the South Australian committee is going to consist of all the headmasters of all the independent schools, and Tasmania likewise.

There is nothing special or unusual about South Australia and Tasmania, so I for one do not understand why Bishop Clements thinks there should be anything different in Sydney.

I am etc.,
S. R. WORRELL.
Sydney.

To The Editor of The Anglican

Sir,—The very un-Anglican ideas of the person who had the temerity to sign himself "Anglican" (May 28) are so negative that one wonders if there is anything in the world of which he does approve. The quality of his letter may be judged from his second sentence, which states an ignorant and blatant untruth —, "State schools are there for all who wish to attend them."

One has only to visit the nearest High School to see the crowded conditions at present, alas, prevailing. The various State departments are filling new schools as fast as they can be whipped up. This year there were 14,000 *additional* enrolments in N.S.W. schools alone.

At the last count there were 2,249,751 school pupils in Australia, of which 537,086 (nearly one-third) attended independent schools. *Forty-two thousand boys and girls attend Anglican schools in Australia at the moment!* It would take years of planning and gigantic, unwarranted expenditure for the State system to absorb these children — indeed, they would all have grey hair before schools could be built to accommodate them, even if it was economically and constitutionally feasible.

To say, then, that "State schools are there for all who wish to attend them" is patently absurd. It is partly as a thank-offering for the splendid work being done by the Church and other independent schools that the Commonwealth is now giving them token assistance.

The whole question is not — as your woolly-minded correspondent Roger T. Wheaton seems to think — are these schools redundant? Rather, the question is: When is the Commonwealth Government going to extend its recent belated sympathy of enlightenment, and start spending some real money on education?

Australia is about the fifth most prosperous country in the world. In 1959-60 we had a Gross National Product of £6,894 million, of which we spent £208 million on education, — a paltry 3 per cent. of the total. In the same year we spent £292 million on alcoholic refreshments and £158 million on tobacco. There were at least thirteen other countries whose expenditure on education was greater. New Zealand, for example, spent three times as much (per head of population) as we did.

Public revenues are now growing faster than Gross National Product. Let us insist that our children — our real investment in the future — will be the ones to benefit.

Yours faithfully,
J. E. BROMLEY.
Collaroy,
N.S.W.

To The Editor of The Anglican

Sir,—I enclose an open marked cheque for fifty guineas.

If the Bishop of Canberra and Goulburn will send you for publication the reference to the section of the Constitution or other law of the Church which empowered the Archbishop of Sydney, *as Metropolitan*, to act as he did, pray forward His Lordship this cheque for general diocesan purposes.

I leave it to your sole discretion to decide whether the reference is satisfactory.

Failing receipt of the information from His Lordship within thirty days, pray pay this cheque into your Free Fund for Clergy Widows, retired Clergy, Deaconesses and others, and believe me,

Your obedient servant,
LAUDIAN.
Armidale,
N.S.W.

We are holding the cheque. — Editor.

GAMBLING

To The Editor of The Anglican

Sir,—It is utterly shocking to read in your columns that the Archbishop of Perth, after dedicating a new building, should have gone out of his way to attack the Western Australian Lotteries Commission.

What kind of moral leadership is this?

Is gambling morally right or wrong? There was never any doubt about the answer in the mind of the great Bishop Batty, who he was Dean of Brisbane, or in the mind of the late Archbishop Halse.

Is this what is called "the New Morality"?

If so, I am old fashioned enough to believe the Church should no more compromise herself by accepting the proceeds of gambling than those of white slaving.

Yours sincerely,
(Mrs) J. TURNER.
Brisbane.

PIANO WANTED FOR DARWIN

To The Editor of The Anglican

Sir,—At the last meeting of our Parish Council the desperate need for a piano was discussed and it was decided that you may be able to be of assistance to us. We have a little choir of couple have a piano for which they no longer have a use and would be only too happy to donate it to a worthy cause.

The piano is required for use in our parish hall which, after many setbacks, is nearing completion. Without a piano, of course, the hall is practically useless for hiring purposes.

We will bear all freight costs in connection with having the piano shipped to Darwin.

Yours faithfully,
(Mrs)
H. R. KOCH,
Hon Secretary, Parish Council,
Darwin,
N.T.

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OBITUARY

CANON W. P. B. MILES

We record with regret the death in Brisbane on May 31 of Canon William Philip Burrill Miles, at the age of 86.

One of Brisbane's best known and loved priests, Canon Miles died whilst trying to start his car to go to church to celebrate the Holy Communion at 7 a.m.

Our own correspondent writes:

The Brisbane Diocesan Year Book shows the great stability of Canon Miles' ministry by the brevity of the entry next to his name. Made both deacon and ordained priest in 1926, he was appointed in the same year as chaplain of St. Luke's Mission, Brisbane.

In 1928 he was made Vicar of S. George's, Windsor, in which parish he remained till the day of his death, having been appointed an Honorary Canon of S. John's Cathedral in 1949.

But his influence spread well beyond the bounds of his own parish. Many of the mission districts about Brisbane were ministered to by Canon Miles.

His interest in people's needs was great, and one of the earliest of his projects was a club to provide city paper-boys.

An offshoot of this was the foundation of the City Pastime Swimming Club, and another the Rainbow Bay Youth Centre at Coorparoo Court.

He was a co-founder of the Church of England Boys' Home, Enoggera, and was its secretary for 30 years.

For many years he made weekly trips to the Moreton Bay Islands, ministering to prisoners at St Helena, visiting old people at Dunwich, and acting as chaplain to Hansen's Disease patients at Peel Island.

Perhaps his greatest claim to fame was the fact that he asserted that the swel "ANZAC" owed its origin to him. In 1916, working with the late Canon Garland, Canon Miles helped to found a club to look after returnt-from-Gallipoli-and New Zealand Servicemen.

Canon Miles claimed to have coined the word "ANZAC" for the club's name, which name was registered, and subsequently transferred to the Returned Servicemen's League. Over the years his claim has not been disputed.

A requiem was celebrated in S. John's Cathedral on Tuesday morning, June 2, and the funeral service, at which the panegyric was delivered by Archdeacon W. Hoog, was at S. George's, Windsor. The funeral cortege left for the Toowong cemetery.

SOCIETIES JOIN FOR MISSION

The Student Christian Movement and the Newman Society will co-operate in a Mission to the University of Tasmania from June 29 to July 3.

The mission, called "Quo Vadis, Mate?" will be led by three distinguished churchmen.

They are Fr John Lewis, Provincial of the Society of the Sacred Mission, Crafers, S.A.; Professor J. D. McCauchey, Master of Ormond College in the University of Melbourne; and Fr John Cowburn, S.J., a teacher of philosophy at Loyola College, Victoria.

The missioners will speak on a common platform and be assisted by local churchmen.

A common service of worship led entirely by students and other laymen will end the mission on July 3.

POLISH BIBLE

ECUMENICAL PRESS SERVICE

Geneva, June 8

Evangelical Christian scholars are reported working on a new translation of the Polish Bible, to be completed in 1966 and presented as a gift to the Polish people on the thousandth anniversary of the Polish nation.

The committee has been at work on the project for 14 years. The Bible in current use by Protestants in Poland was first published in 1632.

Although this version was revised in the nineteenth century, the need was definitely felt for a new translation which would take account of modern language usage and benefit from textual and other Bible studies.

DIOCESAN NEWS

BRISBANE

FESTIVAL FOR YOUTH

A Festival for Youth will be held at St. Stephen's Coorparoo (from June 19 to 21). The visiting chaplain will be the Chaplain of Cranbrook School, Sydney, the Reverend B. B. Thiering.

NEW CHURCH DEDICATED AT ALBION

On Sunday, May 31, the Right Reverend John Hudson, Coadjutor Bishop of Brisbane, dedicated the new Memorial Church of S. Mark at Albion. The rector of the parish is the Reverend C. Hogan.

DEAN BADDELEY TO VISIT PAPUA

The Dean of Brisbane, the Very Reverend William Baddeley, is to visit Papua for the dedication of the new Church of the Franciscan Fathers in Port Moresby. The Dean this will be a second visit. He was also there in 1961, and was greatly impressed with the achievement of the New Guinea Mission.

BRISBANE DIOCESAN AND SACRED SYNODS

Before the Diocesan Synod, the clergy of Brisbane diocese have been summoned to a Sacred Synod to meet in S. John's Cathedral on June 23 and 24. The Diocesan Synod will assemble on Monday, June 22 at 4 p.m. in S. Luke's Hall, Chermside Street, when the archbishop will deliver his presidential inaugural address. The synod service, at which the archbishop will deliver his Charge, will be held in S. John's Cathedral at 9 p.m. that same day.

MELBOURNE

C.W.A. SERVICE

1,000 members of the Country Women's Association, during their conference in Melbourne, were present at S. Paul's Cathedral on June 2 at 4.45 a.m. The Dean of Melbourne, the Very Reverend T. W. Thomas, preached.

MONTHLY CONFIRMATION

The Archbishop of Melbourne confirmed 85 candidates from 22 parishes, including nine married couples, in S. Paul's Cathedral on June 1. Three Roman Catholics were admitted.

NEWCASTLE

LAMBTON C.E.B.S.

S. Margaret's, Lambton, branch of the Church of England Boys' Society held its annual admission service at S. Margaret's, Jesmond, last Sunday. The boys were admitted into the ranks of the society and degrees of the branch.

The presentation of awards were made in the hall after the evening service and a light supper was served by the Jesmond Women's Guild.

SARATOGA

Last Sunday afternoon the Bishop of Newcastle, the Right Reverend J. A. A. Housden, visited Saratoga in the Brisbane Water district to celebrate the patronal festival of the new church there dedicated to the Venerable Bede.

SINGLETON

Yesterday, Wednesday, the Bishop of Newcastle and Mrs Housden visited Singleton to receive a number of Confirmations at the annual Anglican Ball.

INDUCTION

Bishop Housden and Bishop Stibbard will visit Beladelah on Friday night at 7.30 for the induction of the newly appointed rector, the Reverend Charles N. Onslow. Parishioners from Tea Gardens, Dungavill and Nowlton will come to the parish church for the induction, which will be followed by a parish welcome to the new rector, Mrs Onslow and their son, Roger.

PERTH

WHAT IS THE CHURCH FOR?

Writing in his monthly letter to the diocese, the Archbishop of Perth says that in retired to parish canvasses he begins to see that a very careful foundation of spiritual teaching is needed before we could expect people to give us the necessary support.

"We need to know what the good news of the gospel is in terms of personal life as well as in family, social and international affairs. We need to convince people that the Church is not out just to perpetuate its own existence, but to carry on Our Lord's loving serving work, to be a community of love, with a programme of service, so that we can support people in all the problems, experiences and opportunities of life, as well as prepare them for the life beyond.

"If people can see this in action as well as hear it in sermons and in campaigns, there is a chance that they will throw in their lot with us as fellow worshippers, fellow servants and fellow workers."

GIRL SERVERS

Because of the difficulty in getting boys to attend regularly and to take their duties as altar servers seriously, the Reverend F. Molyneux, Rector of Hilton Park, has trained recently-confirmed girls to be servers. His experience is that they are punctual and efficient, and they fill up everything nicely after the service.

CHRISTMAS ISLAND

Canon C. A. Walsh, Rector of St. Luke's, Cottesloe, who is on medical leave, is on a visit to Christmas Island in the Indian Ocean. This island, which is in the Diocese of Perth, receives visits periodically from a member. The rector of Canon Walsh for the visit this time is a history prof. for the voyage there and back should prove beneficial to his health.

RIVERINA

SUCCESS IN NEW YORK

The Reverend Grahame Barber-Nixon returns from the General Theological Seminary in New York to-day after the end of his first year. He gained "A's" in all eight subjects and has been granted the Bicheler of Sacred Theology degree and appointed a Fellow and Tutor for next year.

A parish hall has been built by parishioners at S. Columba's, Borellan, and will be opened and dedicated by the Bishop of Riverina on Sunday, June 14, at 3 p.m.

PRO-CATHEDRAL

The Reverend Thomas Primrose, Rector of Gunnedah, is to be installed as Rector of Hay and assistant priest at Cathedral Church of S. Paul's Pro-Cathedral on Sunday, July 5. The Bishop will also install the Reverend L. C. Bailey, Rector of Hillston, as an honorary canon at the same time. The sermon will be preached by the Reverend Gordon Morrison, Rector of Wentworth.

PATRONAL FESTIVAL

The patronal festival of S. Alban's, Griffith, will be held on Sunday, June 14. The visiting preacher and speaker will be the Bishop of Tamworth, the Right Reverend T. B. McCall.

SYDNEY

RECTOR'S ANNIVERSARY

On June 14 the Rector of S. Andrew's, Rosville, Canon S. G. Stewart, will celebrate the fifteenth anniversary of his induction to the parish. This is the longest period any rector has served in the parish. In the past fifteen years approximately £67,000 has been spent on church improvements, the grounds and the parish hall. In the same period more than £48,000 has been given to objects beyond the parish.

HOUSE PARTIES

The Young People's Fellowship of S. Andrew's, Rosville, held two house parties over the week-end April 24 to 26. The seniors went to "Blue Gum Lodge" at Springwood, and the juniors to the Teachers' College Centre at Castlecrag. More than 100 young people went to the house parties.

The "Over 21" Fellowship held a "house party at "Pelican Lodge," Pheneizer, from May 22 to 24; and the "Upper Seniors" will hold theirs at "Blue Gum Lodge" from June 19 to 21.

WANGARATTA

SHEPPARTON C.E.M.S.

The Shepparton branch of the C.E.M.S., under the direction of the branch president, Mr W. B. Hunter, who made his fleet of transport available, has delivered Meals-on-Wheels from the Cottage Burn Valley to the Home Missions of the Church, children's homes, and hospitals of Melbourne.

GERMAN AND ENGLISH

ECUMENICAL PRESS SERVICE

Geneva, May 4

German Lutheran and English Anglican theologians meeting at Arnoldshain have made plans for regular meetings, about every two years, with a means of "promoting rapprochement" between their Churches.

The conversations will be held alternately in Great Britain and West Germany. The next meeting will be scheduled in the second quarter of 1966.

Theme of this meeting was "The Question of Church's Authority". The session was organised jointly by the Department of Foreign Affairs of the Evangelical Church in Germany, which sent six members, and the Council for Foreign Relations of the Church of England, which sent five.

C.E.M.S. OPEN HOSTEL FOR MEN

FROM A CORRESPONDENT

Melbourne, June 8

The Church of England Men's Society in the Diocese of Melbourne has undertaken the entire responsibility of maintaining and financing a worth-while social service project—a work never before attempted in Victoria.

The Mission of S. James and S. John has purchased an eminently suitable property at Fitzroy Vale and made it available to the society as a men's hostel, to be known as "Brady House", in appreciation of the social service work of Brother W. C. Brady during the past 20 years.

The hostel was dedicated and officially opened on Sunday, May 10, by the Reverend W. L. McSpedden, Vicar of Holy Advent Church, East Malvern, and formerly senior chaplain of the Social Welfare Department of Victoria for seven years.

Among those present were Mr John Wilton, M.L.A. for Broadmeadows; Cr R. Evans and Miss Fletcher, Mayor and Mayoress of Broadmeadows; the Reverend Peter Payn, representing the Mission of S. James and S. John; Mr R. L. E. Thomas, representing the Hospitals and Charities Commission, and members of men's societies of various other denominations.

Brother J. H. Reeves, Diocesan Lay President, in welcoming all present, said it was a day of great rejoicing for C.E.M.S., after years of thinking, planning and praying.

He considered there was a need for such an establishment for people on the outside of society to live normally.

The C.E.M.S. had a hostel before the First World War, but now it was a combined hostel for men from the country and interstate and, at the same time, a small proportion of persons who needed guidance and assistance in a home for two or three months and then to move on.

Brother Reeves thanked especially the mission, the various committees and C.E.M.S. branches for their work and support of the project.

Cr Evans expressed gratitude to the mission and the society in providing a hostel for men in the City of Broadmeadows.

Mr Wilton complimented the C.E.M.S. on their initiative to come forward with plans for establishing a hostel for men with accommodation in a Christian atmosphere.

His appreciate extended far into the country and, from time to time, he had enquiries regarding board for young men coming to stay in the city and he would be very pleased to recommend "Brady House" to them.

He would like to see the expansion of the society and hoped the project would be a great success and the forerunner of more hostels.

The large gathering of visitors inspected the interior of the hostel during the afternoon and expressed delight and appreciation of the furnishings and facilities.

"Brady House" is substantially built, being two storeys of 16 rooms, in a delightful situation, at the corner of Park and Gaffney Streets and close to the Pascoe Vale railway station.

There are two and a half acres of lawns and gardens surrounding the hostel and they lend themselves admirably to the purpose the society has in mind—that is to make a worth-while contribution towards the work of the Church.

The outlay of the Mission altogether was approximately £23,000. The building was completely renovated, furnished and equipped and will accommodate up to 20 persons, including the staff.

The architect who prepared the plans was Mr Arthur Russell. The annual overall cost of maintenance of the project is estimated at £6,000.

The hostel has been registered with the Hospitals and Charities Commission and has the approval and encouragement of the Lord Mayor's Fund and Social Welfare Committee.

The Reverend Guy Harmer, superintendent missioner of the Mission of S. James and S. John, and Brother John Wass are the chairman and honorary secretary respectively of the board of management. The board has been particularly fortunate in the choice of Mr and Mrs J. Taylor as manager and matron.

PRINCIPAL FOR CHRISTCHURCH COLLEGE CHRISTCHURCH, NEW ZEALAND

Applications are invited for the position of full-time residential Principal of Christchurch College, a Church of England University Hall of Residence for men and a Theological Training College.

The Principal is responsible for the discipline and control of the College, subject to the staff of a Vice-Principal or Tutor, carries out the lecturing for theological students. The position carries a free house, telephone, lighting and fuel, and a salary of £1,200 per annum plus allowances. Applicants should be ordained priests of the bishop of New England.

Those interested are invited to write to the undersigned for forms of application and conditions of appointment with whom applications close on July 31, 1964.

D. W. BAIN,
Secretary,
P.O. Box 918,
Christchurch, N.Z.

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CHURCH TEAM LEAVES FOR INDONESIA

GOODWILL AND SERVICE

A.C.C. SERVICE

Forty-six Australian Christians left Sydney last week to spend three weeks in Indonesia on a goodwill and service mission.

They are jointly sponsored by the Australian Council of Churches and the Roman Catholic Pontifical Mission Aid Society.

The team comprises men and women from all walks of life who all volunteered to make the trip and who paid their own fares.

In Indonesia they are the guests of the National Council of Churches and of the Roman Catholic Diocese of Djakarta. It is the largest team of its sort ever to leave Australia.

The purposes of the visit are:

- To enable a group of Australians to grow in understanding of Indonesians by working with them.
- To build further relationships between Australian and Indonesian Churches.
- To provide understanding and goodwill.
- To help in situations where some special skills are required.

The visit has been undertaken with the approval and co-operation of both the Australian and Indonesian Governments.

Team members include doctors, dentists, pharmacists, nurses, veterinarians, farmers, agronomists, educationists, builders, tradesmen and administrative personnel.

The team, which comes from four States—N.S.W., Queensland, South Australia and Western Australia — met for a day-long orientation course in Sydney before leaving by air for Djakarta.

The course was arranged by the Overseas Service Bureau with assistance from the Department for External Affairs.

LEADER

On the evening before departure nearly 300 people, including representatives of the Australian and Indonesian Governments, Rotary International, the Sydney City Council and the sponsoring bodies, attended a farewell function at Wesley College in the University of Sydney.

The team is being led by the Reverend B. R. Wyllie, President of the Australian Council of Churches and Master of Wesley College.

In Indonesia the team is working on a wide variety of projects.

At Bandung about 180 miles inland from Djakarta, builders and handymen will carry out urgently needed repairs to the Rumah Sakit Emmanuel Hospital, a 500-bed charity hospital conducted by the Christian Church.

Also at Bandung another team will complete work on a new Student Christian movement hostel where students at the nearby university will be offered recreation and study facilities not now available.

At Depok, a village near Djakarta, the team will erect a pre-fabricated building which will go into immediate use as a clinic for tuberculosis sufferers. The village, which has no T.B. care centre, has the highest incidence of T.B. in the nation.

In Djakarta extensions will be made to buildings being prepared by the Roman Catholic Church as a transmigration centre.

This will be used to accommodate villagers moving from the island of Java to Sumatra under a scheme to assist the food problem by moving people from Java, which has a population of 60 million people, to Sumatra, which is not under population pressures.

TRADE TRAINING

At two government centres for delinquent children, team members will help establish trade training facilities and will train boys and girls in the use of simple tools.

Other carpenters in the party will carry out repairs to an orphanage at Bogor and at a leper rehabilitation centre near Djakarta.

The team includes five social workers who will work during their stay with the Christian Academy of Social Work in Djakarta. Doctors, pharmacists and administrative personnel with the team will be attached to church hospitals and institutions.

The farmers and agricultural experts will be sent to Bali to aid a rural rehabilitation programme initiated by the Churches there following the volcano disaster last year.

Forty cubic tons of equipment donated by Inter-Church Aid, the S. Vincent de Paul Society, churches, Rotary Clubs and the Australian-Indonesian Association was shipped to Djakarta ahead of the team.

It includes a wide range of tradesmen's tools, including a large donation by the Sydney City Council, a pre-fabricated house, paint, drugs, six ploughs, nails, cement, sewing machines and office equipment.

Before leaving, the team leader, the Reverend B. R. Wyllie, said that the visit by the team and the wide enthusiasm that had been shown for the project were evidence of the growing recognition by Australians of their responsibilities to their Indonesian neighbours.

A major concern of the ecumenical movement was that Christians should learn to see themselves as part of the whole Church, a Church which transcended barriers of race and nation.

The Archdeacon of Hay, the Venerable V. E. Twigg, and the Chief Justice of N.S.W., the Honourable L. J. Herron, leaving the Church of S. Alban the Martyr, Griffith, on June 2.

CHANGES IN PUBLIC RELATIONS ANNOUNCED

Important changes have been made in the name and organisation of the former Public Relations Department of the Diocese of Sydney.

The Department will henceforth be known as the "Public Relations and Publicity Department".

It will continue to function from the diocesan Church House, next to S. Andrew's Cathedral; but it will be controlled by a large committee of experts in public relations and publicity generally.

The first act of the new department has been to establish an Information Office for the Diocese of Sydney. The office is on the first floor at Church House (telephone no.: 26-2371).

News of the change is contained in the June News Bulletin issued by the old Public Relations Department.

The bulletin states that the reorganisation, together with the personnel of the new sixteen-member committee, was approved by the Standing Committee of the diocese. No indication is given of the date on which the decision was taken, but it was presumably at a meeting last month.

The chairman of the new committee is the Right Reverend A. H. G. Hudson, the Venerable C. R. Delbridge is vice-chairman. Archdeacon Delbridge is also senior chaplain to the Archbishop of Sydney, a member of the diocesan Standing Committee, and Archdeacon of North Sydney.

Clerical members are the Venerable R. G. Fillingham, Canon J. R. L. Johnstone and the Reverend Messrs B. R. Horsley, R. L. Milne and P. F. Newall.

Lay members are Miss A. J. Faulstit and Messrs Stacy Atkin, R. T. Stokes, L. A. Langsworth, L. Jillett, J. Moore, W. Olsen, G. R. Wade and L. W. McGregor.

Bishop A. W. G. Hudson is shortly to leave Australia to become the incumbent of a London parish.

The Reverend P. F. Newall is to leave Sydney next month to become incumbent of an Adelaide parish.

Even further reorganisation may take place this year.

Proposals have been made to merge the new department with the Department of Promotion, in line with the diocesan policy of streamlining machinery and centralising authority.

Exponents of this further move point out that it would save salaries, reduce staff, and concentrate effective control in an efficient small group, instead of dispersing power as at present.

HOME MISSIONS' RECORD YEAR

FROM OUR OWN CORRESPONDENT
Brisbane, June 9

The Home Missions Committee in the Diocese of Brisbane has had a record year with an income of £17,800.

This represents an increase of £1,476 over the same period in the previous year.

The main sources of income were: Whitsunday collections, £13,940; subscriptions for Special Objects, £2,142; subscriptions for Christmas Cheer, £1,132; subscriptions for Social Appeal, £313; and donations from parishes and individuals, £9,633.

£20,000 is asked for in the next financial year for objects which include: more hospital chaplains and an officer for adult religious education and leader training.

INDIAN CAMPAIGN

ECUMENICAL PRESS SERVICE

Geneva, June 8

A village evangelism campaign launched by the All-India Prayer Fellowship to reach every village in India with a copy of the Gospel, is gaining momentum, Fellowship officials report.

They reported more than 1,200 pastors, evangelists, and lay leaders belonging to 18 denominations co-operating in the effort.

However, they said a total of 5,000 workers is needed if the campaign is to reach its goal of the distribution of 80 million tracts and 40 million Bible portions by 1971.

LEGAL SERVICE IN GRIFFITH

FROM OUR OWN CORRESPONDENT
Griffith, N.S.W., June 8

A service was held in the Church of S. Alban the Martyr, Griffith, on June 2, to mark the opening of the Griffith sittings of the Supreme Court of New South Wales.

It was attended by the Chief Justice of N.S.W., the Honourable L. J. Herron, who read the lesson, and by members of the legal profession and others associated with the administration of justice.

The Archdeacon of Hay, the Venerable V. E. Twigg, gave the address.

In thanking the archdeacon for arranging the service, the Chief Justice remarked: "The sanctions of the law are not sufficient to enforce law and order in the community.

"Moral considerations are needed to help people observe law and order."

Sir Robert Garran's hymn, "Prosper the Commonwealth", was sung.

LEONARD FULLARD ORGAN RECITAL

FROM OUR OWN CORRESPONDENT
Melbourne, June 8

The Organist and Master of the Choristers at Christ Church, South Yarra, Mr Leonard Fullard, will be the guest organist for the fifth of the current series of organ recitals at S. Mark's Church, Fitzroy, where the organ was recently rebuilt.

Mr Fullard is a recognised authority on Bach, and for a number of years has organised very successful Bach Festivals in Melbourne.

He will be assisted at the recital by the Oriana Madrigal Singers, who will sing a Bach cantata, "God's Time is the Best".

The recital will be on the last Sunday of this month, at 3 p.m.

PARISH LIFE MISSIONS IN NEWCASTLE

FROM OUR OWN CORRESPONDENT
Newcastle, June 8

In recent months two very effective Parish Life missions have been conducted in the Diocese of Newcastle.

The guest leader on both occasions was the Diocesan Director of Christian Education, the Reverend John Collings.

These programmes brought together some of the people of the parish to consider the life of the parish in the light of the mission of the Church.

The first mission was held over five successive nights in the country parish of Scone with an average attendance of 46 parishioners.

The most recent mission was conducted in the lakeside suburban parish of Toronto with an attendance of 35 parishioners.

It was no small thing for so many busy people to give time to sharing in an intensive programme.

In both instances a deep impact was made on the participants, who expressed very real appreciation for the personal meaning of the missions and for a further and richer understanding of the nature and mission of the Church.

Perhaps the most effective way to describe the considerable impact of these missions is to quote the concluding comments of some participants:

"A deeply moving personal experience"; "The clearer understanding of the mission of the Church and the need to relate our lives to the world in ministry"; "Gratitude for a deep experience of God's love"; "Missions of this kind should be held more regularly".

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d per word (payable in advance). Minimum, 4/- per advertisement. A special rate of 3d per word (minimum 2/6) is charged for "Positions Wanted" insertions.

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GIPPSLAND Grammar School, Sale (A Diocesan School), but **not** a status quo school, requires from candidates with experience in matriculation humanities or mathematics are invited for the position of Senior Master beginning 1965. Only such holders of Anglican persuasion need apply. Write to the Bishop of Gippsland or the Headmaster, Box 17, Sale, Victoria.

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CHIEF LUTHULI'S RESTRICTIONS

ECUMENICAL PRESS SERVICE

Geneva, June 8

Chief Albert J. Luthuli, 66, Nobel Peace Prize winner and African nationalist leader, who recently had his ban on seeking a peaceful end to apartheid, has been ordered by the South African Government to commitment in an African reserve for another five years.

The order was issued under the Suppression of Communism Act. He is charged with alleged "activities calculated to further the aims of Communism".

The new order, served only a day before the existing five-year ban was due to expire, is considerably stricter.

It restricts him to a small area around his home and also requires that he have government permission even to go to church.

It requires, that, on threat of imprisonment, no word of his appear in any South African magazine or newspaper.

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

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