THE ANGLICAN

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THIRTY NEW MISSIONARIES COMMISSIONED

A.B.M. MEETS IN SYDNEY

The highlight of the three-day meeting of the Australian Board of Missions held in Sydney last week did not take place in the Board Room but in S. Andrew's Cathedral.

Here, on Wednesday evening, before a crowded congregation thirty young men and women were blessed and sent out by the Primate in the name of the Church.

The Archbishop of Brisbane preached the sermon; the lessons were read by the Archbishops of Melbourne and Perth.

For their commissioning all thirty missionaries moved into the chancel where, kneeling, they were blessed and given a copy of the New Testament by the Primate.

As the final hymn was sung they were led forth by the two assistant bishops-designate of Melanesia, the Reverend Leonard Alufurai and the Reverend Dudley Tuti.

The presence of the Reverend Jack Dain, Federal Secretary of C.M.S., who shared in the service as chaplain to the Primate was an expression of fellowship which was greatly appreciated.

The new missionaries had been asked to attempt to trace the first awakenings of their sense of vocation.

A high percentage attributed their vocation to interest aroused by their membership of the Young Anglican Fellowship, the Order of the Comrades of S. George and the Girls' Friendly Society—in that order.

This underlines the importance of the part played by these organisations in the life of our Church.

The Federal Youth Council of A.B.M. fires the opening rounds on board occasions.

This meeting was outstanding because it included a consultation, carefully prepared by two preliminary evenings of discussion, with ten young people chosen for their leadership in various youth organisations.

The question put to them was: How can A.B.M. increase the effectiveness of its work with young people?

YOUTH GROUPS

The answers given could be summarised as "more of everything"—youth experts in the State offices and going around the dioceses; more and better training of leaders; more educational materials, films, filmstrips, youth programmes, literature.

The youth consultants said: Young people are there and ready to be enthused, but they must be interested, shown the wonderful things happening on the mission field, shown how they can help, challenged to serve.

The Comrades of S. George, the A.B.M's organisation for young people, has been debating how best they can serve the missionary cause.

As a result they will largely cease to be a parish youth organisation and re-develop as a missionary Task Force Auxiliary of A.B.M., whose main job will be to confront the Church, and especially young people, with the missionary challenge and needs of the Church overseas.

This policy decision, taken by the order itself, was warmly endorsed by the Board, and the State secretaries were asked to help train members of the order and organise their work.

Their help should be most valuable to A.B.M. in this task of confrontation and education.

Finance must loom large in the deliberations of the board. Expenditure in 1963 will exceed £200,000.

Members were most thankful to know that giving for the ten months to October 31 had increased by ten per cent. but were deeply concerned that the twenty-five per cent. extra asked for and spent had not been reached.

To date this "one quarter more" seemed unlikely to be reached in 1963 and A.B.M. may end 1963 with a deficit of around £42,000—a very serious situation.

This had been foreseen and the board had been prepared to budget to redeem it during 1964.

It was stated: "We are not headed for shipwreck but we are in rough water. It is not due to bungling nor is it due to waste. It is due to increased opportunities in the mission field. Needs and opportunities do not stay at a fixed level."

THE BUDGET

In order to extinguish this debt next year it cannot be stressed too emphatically that a twenty-five per cent. increase in 1964 over the basic figure given by each diocese in 1962, or one quarter more, is essential.

A few dioceses have actually achieved this twenty-five per cent. increase in 1963, but those are in a small minority. They were warmly thanked.

The production of a budget film for 1964 was approved.

Items of great interest from the missionary dioceses emerged. For example, the Diocese of New Guinea received £35,000 in 1963 from the government earned in education grants.

The bulk of this money was paid in salaries for the certificated Papuan teachers—there are more than two hundred and fifty of them now.

These Papuans give this money to be shared among the whole mission staff, a wonderful act of generosity and teamwork.

There are nearly one thousand Papuans on the payroll of the diocese. Strenuous efforts are being made to make the diocese self-supporting through plantations, etc.

The rapid progress achieved by the Aboriginal missions of the Diocese of Carpentaria towards self-support through their cattle stations was applauded.

In step with this progress the standards of living of the Aboriginal people on the missions are enabled to rise as the profits are ploughed back into better housing and amenities, etc.

The Solomon Islands in the Diocese of Melanesia were described as one of the areas in

(Continued on page 12)

—Irvine McCartney picture

The Reverend Mother Superior of the Community of the Sisters of the Church talks over a few matters with the Provincial Superior, Sister Scholastica, as they walk in the garden at S. Michael's C.E.G.G. School, Melbourne, during her visit there last month. Mother Dorothea is travelling from State to State visiting the branch houses of the C.S.C., the very large Anglican Order which has its mother house in England.

GENERAL SYNOD STANDING COMMITTEE MEETING HELD

FROM A STAFF CORRESPONDENT

The Standing Committee of General Synod held a useful meeting in Sydney last week, starting on the evening of Thursday, October 31, and continuing through the following day, November 1.

All members were present except the Right Reverend G. T. Sambell, who is overseas, and the well-known Victorian layman, Mr H. K. Turner, who is recovering from an illness.

The Archbishop of Perth, the Most Reverend G. Appleton, and the Archdeacon of Perth, the Venerable T. B. Macdonald, were present for the first time.

Archdeacon Macdonald was appointed by the Standing Committee at its last meeting to fill the vacancy created by the election of the Bishop of Tasmania, the Right Reverend R. E. Davies; this was the first meeting of the Standing Committee to be held following Archbishop Appleton's appointment to Perth.

The Standing Committee confirmed the appointment of Miss Norma Lynas as office secretary for the Primate and the General Synod. Miss Lynas, who was educated at Fort Street Girls' High School, Sydney, was for many years secrtary to the late Bishop W. G. Hilliard.

It was reported that the Reverend Noel Pollard, a Sydney priest, had started on the arduous task of sorting and classifying all the documents in the Primatial archives, going back for nearly a century.

Mr Pollard, who is Librarian at Moore Theological College, will classify the archival material on a part-time basis.

Some progress was reported by a sub-committee of the Standing Committee appointed to examine the question of long service leave and superannuation for the clergy.

This sub-committee comprises the Venerable Arnold Harris and Messrs R. C. Wardle, W. L. J. Hutchison and R. T. St John.

The sub-committee felt it would probably be in a position to present a complete report with recommendations to the next meeting of the Standing Committee.

Little progress appeared to have been made about reprinting the Determinations of the old General Synod which remain in force under Section 7 (i) of the Constitution.

THE PRIMACY

A Perth priest, the Reverend S. H. Best, introduced a motion which the General Synod passed in May, 1962, requesting Standing Committee to consolidate these old Determinations, and to reprint them together with the Canons passed at the last General Synod. Much work has been done on this by Bishop W. B. Barrett, and by some of the legal members of the Standing Committee, particularly the Chancellor of the Diocese of Sydney, Mr W. S. Gee; however, the matter has not yet been settled, and it is only hoped that the Determinations will be reprinted before the Standing Committee next meets.

Among the most important matters considered at last week's meeting was the method of election of a Primate, and related matters, consequential upon a resolution moved by Mr R. T. St John at the last General Synod.

This Resolution requested the Standing Committee to find how Primates were elected elsewhere in the Anglican communion, and what their powers and duties were. This information, when collected, was to be sent to each diocesan bishop and to such other persons as the Standing Committee wished to consult.

That done, the Resolution requested the Standing Committee to invite views on the future of the Primacy in Australia, including the following questions:—

(Continued on page 12)

R.S.C.M. SUMMER SCHOOL

FROM OUR OWN CORRESPONDENT

Melbourne, November 4

Once again, the Royal School of Church Music has arranged a Summer School for next January.

This will be in Melbourne and will be the ninth Australian Summer School conducted by the R.S.C.M.

All clergy, choirmasters and organists interested in Church music will be welcome to attend.

The school will commence on Monday, December 30, 1963, and will continue until Sunday, January 6, 1964, and will be held at S. Paul's Cathedral, Melbourne.

Accommodation has been arranged in the city, and bed and breakfast will be available at rates ranging from £1 3s. to £2 10s. (single), or £2 10s. to £5 (double) per day. In addition, there will be a fee of £5 for the full course, or 10s. for morning sessions, 5s. for afternoon, and 7s. 6d. for evenings.

The director is the Headmaster of Carpentaria Junior College, Mr Mervyn Callaghan, and a panel of outstanding lecturers (not all musicians) has been arranged to address the school on matters relating to Church music and worship.

It is expected that much controversial argument will result in the discussion sessions.

Regular services will be held and the Litany will be sung in procession. Members will lead the cathedral services on the Sunday morning and evening.

Free time has been arranged and there will be ample opportunity for sight seeing.

Parallel courses for boys have been arranged at Queencliff (December 27 to January 3) and Melbourne (January 3 to 5).

Entries should be in by Monday, December 2. Application should be made by sending a stamped, addressed envelope to Mr I. J. Tyler, 267 Canterbury Road, Canterbury, E.7, Victoria.

FIXED EASTER APPROVED

VATICAN COUNCIL DECISION

ANGLICAN NEWS SERVICE

London, November 4

The Vatican Council on October 25 approved a proposal to fix the date of Easter and to adopt a perpetual calendar if this were acceptable to all others concerned, especially to other Christians.

The declaration, an appendix to the fifth chapter of a liturgy decree, was passed by 2,038 votes to nine. It stipulated that the seven-day week with its Sunday must be safeguarded.

The Bishop of Linz, Austria, Mgr Francis Zauner, who presented the proposals, said there was a danger that if the Church did not act, civil authorities might reform the calendar according to some atheistic system.

A perpetual calendar and a fixed date for Easter may take many years to achieve.

Agreement must be reached with all the other Christian Churches, and then any scheme would have to be approved by governments throughout the world, probably through the United Nations.

Proposals for a perpetual world calendar came before the United Nations in 1949 and subsequent years but was shelved indefinitely in 1956.

EASTERN CHURCHES

The eastern Churches still celebrate Easter at a different time from the west.

The date of Easter was bitterly disputed in the early years of Christianity until the first ecumenical council at Nicaea in Asia Minor ended the controversy in A.D. 325.

Since then, Easter has been calculated on the first Sunday after the full moon which occurs on or next after March 21. This means that Easter always falls between March 22 and April 25.

One of the latest schemes proposes a year of four equal quarters, each of thirteen weeks, by which Easter would always fall on Sunday, April 8.

The months would be so arranged that the dates repeat themselves regularly on the same day.

To keep the balance a "blank day" would have to be added to each year.

NEW CANONS FOR KUCHING

FROM OUR OWN CORRESPONDENT

Kuching, November 4

The Bishop of Kuching, the Right Reverend Nicholas Allenby, has appointed two new canons of S. Thomas' Cathedral, Kuching.

One of them is the Reverend Lloyd S. Willington, who has been Principal of S. Thomas' School, Kuching, since 1960 and has been responsible for a steady development in the school and its influence.

Canon Willington was trained at S. Michael's House, Crafers, after taking his degree and diploma in education at Adelaide University.

He has recently been in Australia on leave and returned to Kuching a few weeks ago.

The second canon to be appointed is a Sea Dayak, the Reverend Laurence Angking, who was ordained in 1929 and has served in the diocese for the whole of his ministry.

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THE CELTIC SAINTS . . . 53

HERESY OF THE EBIONITISH SECT

By Michael J. Laurence

HAVING explained the heresy of the Ebionitish Sect to which the unknown author of the Clementine Romance belonged and told the story of Marcion and the heresy which he propounded and against which the Romance was written, Bishop Colman could have gone on to explain what was meant by the "chair" of Peter to which reference was made in the Romance and the effect of its misinterpretation upon the future Roman Church.

To one or more of the Clementine writings a false letter was prefixed, supposed to have been addressed to S. James, the Bishop of Jerusalem, by S. Clement after the death of S. Peter. In it the writer describes how S. Peter before his death had consecrated S. Clement to be his successor as Bishop of Rome.

FALSE LETTER

In this false letter, S. Peter speaks a great deal about his "chair", but it is the chair of reasoning or discourse which is meant (the equivalent of our University Chairs), not a throne of jurisdiction over the whole Church.

The important point is that both in the case of the supposed consecration of Clement and of Zacchaeus, the consecration is only to a local bishopric, not a ruler over the Church Universal.

It is from this false letter appended to the heretical Clementine Romance, and the writings themselves, that the Church of Rome teaches that S. Peter was the local Bishop of Rome and S. Clement and all other Popes are his successors through him in his Roman Chair, but to "chair" is given an entirely new and untrue meaning.

In the second and third centuries, no one had any idea that the writings were lies invented by an heretic, and by the third and fourth centuries the story, which historically is definitely false, was accepted as fact, for although the discourses and teachings supposed to be those of S. Peter were quite heretical, the framework of the story was treated as being authentic.

S. Cyprian, Bishop of Carthage, accepted it, but did not allow it to interfere to any noticeable extent in the teaching of the Church.

There were other people, however, especially those who wanted to be able to give an unanswerable argument to any who disputed the growing claims of the See of Rome, who used the idea of the "chair of Peter" (not understanding the true meaning of the word "chair" in the context) as Apostolic foundation for the claims they made.

Had the Ebionitish heretic who wrote the Clementine Romance not had such an intense hatred for the memory of S. Paul, substituting S. Peter as the Apostle to the Gentiles and completely ignoring all S. Paul's missionary work, no one would ever have heard of such a thing as the "chair of Peter", nor could the Church of Rome ever have claimed authority over the whole Church.

Although in the Romance S. Peter is made to consecrate Clement to be his successor and makes him sit in his "chair," yet S. Peter is not referred to as being the Bishop of Rome. The "chair" is supposed to be the Episcopal Chair of the Church of Rome.

In the writing, S. Paul's work in the Church of Rome was completely ignored, the result being that within twenty years, the false Clementine Romance had succeeded in abolishing S. Paul's name altogether from the Church of Rome, and instead of the correct succession of bishops as given by S. Irenaeus being followed: "The blessed Apostles Peter and Paul, Linus, Anacletus, Clement . . . ." the order now read, "Peter, Clement."

COMMENTATORS

Callistus, who was Bishop of Rome about 217, was the first to cite "Thou art Peter and upon this rock I will build my Church" as a promise not only to Peter but to all his successors who would sit in his episcopal chair in Rome, while Stephen, who was Bishop of Rome in A.D. 256,, was the first to claim the privilege of being the successor of S. Peter.

Tertullian and all the other great Patristic commentators of the next two centuries, either ignore this claim or contradict it, and even as late as the end of the sixth century, Gregory the Great denounced the title of Oecumenical Bishop as "proud and foolish", and "an imitation of the devil".

Bishop Colman could have concluded this part of his address by saying that the heresies in the Church at this time had some very good results for (1) the Church found it was absolutely necessary to state definitely what were the Canonical Books of Scripture; (2) the Church had to emphasise her Apostolic Succession; (3) the Church emphasised that the bishop is the custodian of the Faith.

(An interesting sidelight on this is that the Letters of Ignatius give an example of one Christian who visited all the different Churches to see if the Faith delivered by the Apostles was the same in every place.)

Tertullian, being a lawyer, sums it up much more briefly in six short points. (1) Perverse disputings are forbidden by S. Paul; (2) Heretics either resist or corrupt the Scriptures; (3) The Faith was committed by the Apostles to their successors; (4) The truth of the Catholic Faith is proved (a) by its unity; (b) by its antiquity; (5) No heretics have a line of bishops going back to the Apostolic Age; (6) The earliest heretics were condemned by the Apostles.

COVENTRY CROSS IN NEW YORK

Ecumenical Press Service

Geneva, November 4

The famed charred Cross of the Cathedral Church of S. Michael in Coventry, England, will be displayed in the Music Garden of the Protestant and Orthodox Centre at the New York World's Fair by the U.S. Conference for the World Council of Churches. The centre is sponsored by the Protestant Council of the City of New York.

The U.S. Conference, an organisation of the World Council's thirty Churches in this country, is sponsoring the exhibit "to symbolise the overarching unity of the Churches and to emphasise the basic doctrine of resurrection and reconciliation".

The new Cathedral Church of S. Michael was consecrated in May, 1962. Designed by Sir Basil Spence, it has attracted hundreds of thousands of visitors. It stands beside the ruins of a 500-year-old tower and spire and the outer walls of the cathedral destroyed by fire bombs in 1940.

When approached by the U.S. Conference for a contemporary art work to display as an ecumenical symbol at the fair, Coventry officials offered "their most precious possession, the Charred Cross.

"The city and cathedral of Coventry became the symbol not only of man's determination to bring good out of evil, but it also became the symbol of the power of God to overrule disaster," the Bishop of Coventry said.

A facsimile of the cross will be made for exhibit at Coventry during the two years of the New York World's Fair.

POPE RECEIVES THE OBSERVERS

Ecumenical Press Service

Geneva, November 4

Anglican, Orthodox and Protestant observers attending the current session of the Second Vatican Council were received last month by Pope Paul VI in his private library, and exchanged with him assurances of dedication to the difficult task of Christian unity.

Observers noted that while Pope John XXIII had received the observers at the beginning of the first session of the council, none of them had been invited to speak, and that this audience was an innovation by Pope Paul VI.

Speaking for the sixty-six observers, Professor K. E. Skydsgaard of the University of Copenhagen said they were "relieved" to see that the Pope does not hold to "a naively optimistic or superficial ecumenism which appears to think that the visible union of Christians can be quickly achieved".

Dr Skydsgaard, a representative of the Lutheran World Federation, told the Pontiff that his words at the opening ceremony of the council's second session on September 29 "clearly testify" to a "sober and realistic" view of the matter of Christian unity.

"As Your Holiness said, there are grave and complicated problems to be studied and resolved, and their solution presupposes conditions which at present do not exist," the Danish theologian stated.

NEW SPIRIT

Nevertheless, he said, "we rejoice wholeheartedly at the new ecumenical spirit which is becoming manifest in this council. We find ourselves meeting together at the beginning of a road whose end God alone knows.

"It is for us to walk together in hope because we believe that the crucified and risen Christ is with us on the way."

The Pope who had at his request received a copy of Professor Skydsgaard's speech in advance of the audience, spoke directly to several of its points.

Assuring the observers of his personal dedication to the cause of Christian unity, the Pope said that "the best method for us is not to look to the past, but to the present, and above all, to the future.

"Others can and must devote themselves to past history," he said, "but we prefer to fix attention not on what has been but what should be."

The Pope did not understate the difficulties confronting Christian unity on the doctrinal plane but he urged that both sides "apply the principles of forgiveness in order to cure wounds not completely healed".

Speaking of forgiveness, he stressed that "our spirits need such tranquillity if friendly relations and quiet conversations are to be established".

He assured the observers that "good faith, sincerity of feelings, and charity" would be offered by the Roman Catholic Church to other Churches.

"To come together, to meet each other and to greet each other, to know each other and to discuss with each other . . . what is more simple, more natural, more human," the Pope said.

Writing of the audience in "Le Monde," the Paris Roman Catholic daily, M. Henri Fesquet noted that "the Pope had asked that the text of the address of the spokesman for the observers be communicated to him a few days in advance in order to enter with him into a dialogue in the precise sense of the term. . ."

M. Fesquet also underlined that at the end of the audience the Pope invited the observers to repeat with him the Lord's Prayer.

WANGARATTA SYNOD

From Our Own Correspondent

Wangaratta, November 7

Wangaratta synod was held on October 22, commencing with a Eucharist celebrated by the bishop in Holy Trinity Cathedral.

After the Eucharist, members of synod gathered at the hostel in the close for breakfast provided by the cathedral parish.

The business session commenced with prayers and the bishop's Presidential Address. (The Anglican, October 31.)

Archdeacon W. J. Chesterfield moved "that this synod expresses its thankfulness to Almighty God for the life and leadership of the third Bishop of Wangaratta, Thomas Makinson Armour, who by his wisdom gave lasting service to the Church in this diocese."

This was carried by synod standing in silence and prayer.

Archdeacon P. H. Dicker spoke in support of the above motion and presented a design for the proposed memorial window to the late bishop.

MEMORIAL WINDOW

The design is of heraldic shields of the Dioceses of Jerusalem Canterbury, Calcutta, Melbourne and Wangaratta. Synod adopted the proposal, together with a suitable inscription.

The Patronage Act of 1909 was amended so that parishes with a nominative cure must provide the stipend of £1,000 together with residence and travelling allowance.

A Bill to amend the "Church Funds Act 1939" was introduced by Archdeacon P. H. Dicker and passed all stages.

The result was that the Bishop-in-Council have wider powers in the investment of church money provided that not more than 50 per cent. of the fund be invested in authorised investments other than gilt-edged securities, which must include a report from an "independent consultant" of the Stock Exchange of Melbourne.

CAMP SITE

A very spirited debate on the proposed campsite for the youth of the diocese highlighted an otherwise routine session during the afternoon.

The synod respectfully asked the bishop to appoint an independent committee to investigate the proposed campsite and report to the next meeting of the Bishop-in-Council.

A further committee is to be appointed by the bishop to enquire into and suggest a diocesan minimum scale of stipends for rectors, assistant priests, deacons and stipendiary readers.

The bishop is to get a ruling from the chancellor of the diocese as to whether the interpretation of "a clerk duly licensed" allows deacons to vote or otherwise at synod. Hitherto deacons have had no voting powers.

The one-day synod concluded late in the afternoon and the bishop dismissed members of synod with the blessing.

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INDUSTRIAL MISSION—A WORLD SURVEY

E. J. DAVIDSON MEMORIAL SERMON

FROM A CORRESPONDENT

"The way that men and women think and live is being altered in the present century as never before. We are going through as great, if not a greater, change than that which occurred at the Renaissance. The economic change is certainly greater and more rapid, as is also the political," said the Reverend L. E. Styles last Monday evening.

Mr Styles, who is the Director of the Inter-Church Trade and Industry Mission in Melbourne, was delivering the E. J. Davidson Memorial Sermon in S. James' Church, King Street, Sydney.

The E. J. Davidson Memorial Sermon was instituted in honour and memory of the late Bishop E. J. Davidson and is preached by a distinguished scholar and theologian on some aspect of the relation between Christianity and social problems.

In this way the S. James' Church hopes that the message and work of Bishop Davidson will be carried on.

"Industrial Mission—A World Survey, 1963" was the subject of this year's preacher.

Mr Styles has recently returned from a seven week's world tour during which time he visited industrial missions in the U.S.A., Canada, the United Kingdom, Holland, West Germany, Switzerland, Italy, India, Japan and Hong Kong.

He outlined how the post-war Industrial Mission of the Churches came into being under the four headings of "realisation":

1. Of the need to allow God to speak through the Churches to a new and changing generation;
2. That modern industrial and technological progress made it vital for the Churches to understand the real nature of these changes;
3. That the Churches must use the laity as well as the clergy in this task;
4. That so many people found it difficult to relate church-going on Sundays with their daily mode of living.

The mission in its early stages was amongst the people in industry, the employees and the trade union movements.

Soon followed the contact with management in the industrial sphere and to-day the third factor emerges — the sphere of government administration.

In this modern economy some form of governmental regulation is most decidedly involved through governmental regulation of rates of interest, through taxation, through the increasing number of State and semi-State controlled industries and services.

CO-OPERATION

The task of the Industrial Missions is not for any one Church alone, said Mr Styles, but for inter-Church co-operation in which at present Roman Catholics, Anglicans, Presbyterians, Methodists, Greek Orthodox and Churches of other denominations are working together — separated on some doctrinal issues, but at one in sharing new approaches to the problems involved in our modern industrial life.

Mr Styles spoke of the "ecclesia" in industry and by "ecclesia" he referred to the "congregation of the faithful" rather than to the "Church" or even "Churches".

The main work in industry is to bridge the gap that exists between those whom he called the "work-force" of modern industrialisation and the Church.

It is also necessary to narrow the gap which exists between "Sunday Faith" and the daily living out of that Faith in the industrial arena.

One of the facts that arose in training the laity to take the Faith into industry was that the majority of church-going people, who work in industrial communities, found it difficult to relate what they said, heard or did on a Sunday to the everyday mode of life forced upon them by the modern industrial machine.

Some struggled, he said, some lived a divided life and some even gave up the struggle.

The clergy and the laity who are the "Church" on Sundays are also the Church on working days — at work. They are a part of industry, Mr Styles emphasised.

The dilemma of the "ecclesia" is that to-day the Church half-trains its laity and half-fills them with grace, and sends them out one by one; whereas Our Lord trained his disciples, filled them with grace, and sent them out two by two.

Christians must get together for strength and must continually adapt themselves to the changing needs, circumstances and the people both inside and outside the "ecclesia" — then, and only then, do they begin to be creative.

It is vital that those who are being forced to think through these new attitudes and ways of portraying the Faith that is eternal should learn from the first Reformation. The Church is not ours to reject but God's to reform.

HIGHER STANDARDS

We, as Christians, must hold that industrialisation is the gift of God to this generation and we must use it aright. We need to hear the challenge to be ourselves responsible members of an industrialised human race.

Industrialisation is the vital factor in to-day's changing scene; it is taking the discoveries of the scientific laboratories out of reports into working realities.

Industrialisation can be for the hungry nations like the flow of water which poured from the rock for the Israelites dying of thirst in the desert.

Everywhere in the world men and women are seeking higher standards of living through the process of the modern industrial machine. Industrialisation is neither East nor West. It is new to both and changing both. It is changing national characteristics.

Industrialisation has its dangers — the affluent society, if left to its own devices, seems to produce a mass of individuals rather than a nation; a mass of individuals who begin to lose a sense of common national purpose and instead see life as a much smaller circle with self at the centre.

What are the tasks that confront industrial missions to-day, asked Mr Styles. The first is the need to communicate the essentials of the Christian faith in terms which have meaning to an industrial community.

The second — the practice of the Christian Faith. This task relates not only to the non-Christian but to the Christian laity itself.

Mr Styles concluded his sermon by emphasising that each individual has to be "shaken", some more than others, so that they find the order in their lives which is the secret of living. There is a law and order which is the basis of man's living as part of a community.

S. Paul describes this law as the tutor of us all. Our Lord tells us that the Christian is not freed from obedience of the law.

No matter how good the legislation, how good the plan, men were of such a nature as not only to disobey but also to circumvent, to twist and to misuse the law.

We know that in terms of technological knowledge and skills and industrial plant, we could almost immediately have this world's population living in peace, well-fed and well-housed.

We can even dream beyond this to a modern Utopia, but men fight and starve because of the hardness of their own hearts —a hardness present in all men so that all men need the tutelage of the law — and the discovery of the power of the divine orderliness that already exists — that is the spirit and not the letter of the law.

In this spirit of the law there is not only moral obedience but wisdom, courage, a lack of self, a charity and humility to all men, and a grautude to God Who has given this generation the gift of industrialisation.

The members of the Chapel Building Committee and local clergymen study plans for the nurses' war memorial chapel to be built in the grounds of Prince Henry Hospital, Little Bay, N.S.W. Left to right, back row: Mrs F. Miller, Miss Roy, the Reverend J. H. Taylor (Roman Catholic), Brigadier C. R. Whitehouse (Salvation Army), the Reverend C. J. McKeown (Presbyterian), Canon R. F. Dillon (Anglican), the Reverend C. J. Sumner (Anglican), Mr H. H. Dickinson (Chief Executive Officer, Prince Henry Hospital). Front row: Mrs A. Low, Mrs D. Radford, Mrs P. Cordia, Mrs F. Tipping, Matron Sydney Williams, Lady Boyer and Miss C. Harris.

FIVE CHALLENGES FROM TORONTO

FROM A CORRESPONDENT

"A Church that lives to itself will die by itself"—this was the central theme of the Anglican Congress, said the Bishop of Armidale, the Right Reverend J. S. Moyes, when giving his report on the congress in S. James' parish hall, Sydney, on October 28.

Bishop Moyes spoke of the contributions made by various speakers at the congress, notably Canon Max Warren, the General Secretary of the Church Missionary Society for more than 30 years.

Canon Warren gave a most enthralling address which for the first time in many years was reported word for word in the daily Press.

He told the congress that there is no religious frontier in this universe — God is in the whole world and in control of the world.

We as Anglicans or Christians of other denominations have no monopoly of God. God not only talks to us through the Scriptures and the clergy of the Church, but also through the daily newspapers.

He talks through Karl Marx helping us to learn what righteousness means — through Sigmund Freud giving us an idea of the depth and wonder of the human mind.

The task of the Church of God to-day, said Canon Warren, is to reach the man outside the Church.

Under the subject "The Church and Politics", John Lawrence, Editor of "Frontier", brought to the congress ideas and thoughts from many cultures. He has travelled extensively in Russia and Europe since the war.

He commenced by saying, "In this world of various cultures what is the Church for?" — and he followed up this statement by a quotation from William Temple: "The Church exists mainly for the people who are outside her membership."

"OVER THE FENCE"

"Are we planning our Church in that way," asked the bishop. "Are we training our clergy in such a way that they are capable of meeting the people outside the Church?

"Are we organising our parishes so that the activities of our parish are not looking in upon themselves but always looking out over the fence to the folk who are not there?

"Are we training our lay people so that each one of them counts himself a necessary witness to the faith by the way he lives and by the way he works and by his concern for people outside? God is sitting His people out, he is trying, he is testing us all."

The message from the congress is that God is calling us to be a serving Church, and we have got to decide where we ought to be spending our money, because we have got to be a missionary Church in the heart of this city of Sydney as well as considering missions overseas.

We have got to be a listening Church. We haven't any monopoly of God's truth.

We must be willing to ask in a half a dozen friends to our own home, people who have no religion at all, and begin to talk about all these things.

And further, we have got to be willing to listen to them and find out what is in their minds, what their idea of God is and why they don't believe.

LARGER CHURCH

We have got to be one Church — not in isolation but in tune with other Christians. And this is where that remarkable statement came that the Church of England would have to die. Great discussion came as a result of this statement.

The time is coming when the various Churches of the world will be linking up with each other under the guidance of the Spirit of God and fashioning the larger Holy Catholic Church that will have a wider message for all mankind.

Bishop Moyes spoke on another aspect of the congress dealing with the work of the clergy and laity together.

Our Church, he said, is a Church wherein 98 per cent. are the laity and as such have tremendous tasks to fulfil within the life of the Church.

The laity was never meant to be like Jonah, paying their fare (and as small a one as they can), and getting into the "boat" and going to sleep. This is what really has happened to a lot of lay people over the years.

The challenges emanating from the Toronto Congress are five-fold and we in the Australian Church must try to make them become realities. We must become:—

A serving Church; a listening Church; and one Church; as well as striving for the unity of the human race; and as well as developing a closer co-operation between the clergy and the laity.

Bishop Moyes was thanked by the Rector of S. James', the Reverend Frank L. Cuttriss, for his interesting and informative report which was followed by a brisk discussion.

LATENT TALENT IN ART EXHIBITION

FROM OUR OWN CORRESPONDENT

Perth, November 4

The Rector of S. Martin's, Kensington, the Reverend R. H. Langshaw, in an attempt to raise money for S. George's Cathedral, Wollaston College, and the Anglican Missionary Council, has brought the name of his parish church into prominence and caused several people to discover their latent faculties.

He wrote to local personalities of diverse occupations requesting them to submit a painting for a Celebrity Art Exhibition which was held last month in the Burt Memorial Hall. As a result, there were on view forty-one paintings, three cartoons and seven studies in black and white.

Those to whom Mr Langshaw wrote, and who sportingly responded, were a bishop and his wife, Miss Shirley Strickland, the vice-chancellor of the university, a well-known footballer, a newspaper columnist, a cartoonist, the Honourable the Leader of the Opposition in the State Government, radio and television announcers, the Mayor of South Perth, a "weather man" and others.

The exhibition, which lasted for three days, was opened by Bishop Freeth, who said that it was hard to believe that the people who exhibited were amateurs.

The pictures were for sale and he urged people to buy them because many of those who had submitted entries might never paint again, so that in the years to come that solitary attempt might prove to be priceless.

Cameras clicked, globes flashed, television cameras whirred, columnists wrote about it and S. Martin's, Kensington, not only became known to the outside world as a friendly church, it also provided a venue for bringing together numerous people who normally would not have met one another.

On the final day an auction was held and £250 realised.

NURSES' CHAPEL APPEAL

FROM A CORRESPONDENT

The Randwick municipal "Coast Chapel" committee, under the chairmanship of the Mayor of Randwick, N.S.W., Alderman W. H. Haigh, and supported by the aldermen of Randwick Council, will hold a house-to-house collection on Sunday, November 10.

Funds collected will be used to help the Prince Henry Hospital Trained Nurses' Association to build an interdenominational nurses' war memorial chapel in the grounds of the hospital at Little Bay.

It is believed that this is the first interdenominational chapel built within a hospital, dedicated to nurses who served and died in two world wars.

The chapel, to be built at the end of an avenue of Norfolk pines, and overlooking the ocean, will be for the use of all people connected with the hospital — staff, patients and their relatives.

The walls are to be constructed of light-coloured bricks, and the roof and spire of aluminium.

A memorial cross made from sandstone from the old hospital lodge, which was of great sentimental value, particularly to the nursing staff, will be erected in front of the west wall and will be illuminated at night.

O.S.L. CHAPTER AT MACKSVILLE

FROM A CORRESPONDENT

Macksville October 28

The visit of the Reverend A. J. Glennon, of Sydney, to Macksville, Diocese of Grafton, this month saw the formation of the local chapter of the Order of S. Luke.

The rector, the Reverend R. A. Dyson, was installed as chaplain.

Members at present are drawn from Smithtown, South-West Rocks, Bowraville and Macksville. This will shortly extend to include Bellingen, Kempsey, Dorrigo and possibly Coff's Harbour.

Mr Glennon's visit comprised a "sharing" session on the Saturday night, followed by a healing service and installation of the chaplain.

On Sunday he spoke to a very large congregation on the Ministry of Healing in the Church to-day.

CHURCHWARDEN'S CONFERENCE

FROM A CORRESPONDENT

The Diocese of Sydney's summer conference for churchwardens will be held at "Gilbutta", Menangle, on the weekend, November 15 to 17.

Enrolments are being received by the chairman, Mr Trevor Moon, 18 Hollis Avenue, Eastwood, who asks that applications should be made to him by telephone (85-3714) at once.

THE ANGLICAN

Incorporating The Church Standard

THURSDAY NOVEMBER 7 1963

THE FLOATING VOTE . . . 2

We suggested last week that the independent or "floating" vote which will decide this election would be predominantly Anglican; that it would be more concerned with liberty than money; that it would pass judgement on THE PRIME MINISTER personally, rather than over party policies; and that it would give greater weight to SIR ROBERT's foreign than his internal policy.

Australia has enjoyed a high and rising standard of living during his last three administrations, although not everyone would wholly approve the fiscal policies which culminated in the abrupt credit restrictions of two years ago, the less fortunate effects of which are still to be seen. Even those who approve SIR ROBERT MENZIES' financial policies, however, might have a few passing doubts about any "liberalism" manifest in such forms as the Bidault film affair, or legalised telephone-tapping, or censorship by Customs clerks. Nor will many quite forget the PETROV melodrama, and the political purpose it served (to the grave impairment of our national security), or the somewhat unsubtle philosophy which led to the Referendum on the Communist Party Dissolution Bill.

Every citizen is at liberty to support or to oppose SIR ROBERT, to vote for him or against him, on the basis of his policy and acts in these and similar matters. Some citizens honestly hold the view that personal freedom and the liberty of the subject are no longer desirable; others believe differently. It seems fair to say that by MR GLADSTONE's criteria, however, SIR ROBERT MENZIES cannot be classed as politically liberal in any save the narrowest party sense.

What SIR ROBERT can justly claim is consistency. If illiberalism is the hallmark of his domestic policies, he shews consistency and courage in carrying it into foreign affairs. Thus, he frankly and without equivocation affirms the right of the neo-Nazi government of South Africa to do what it likes within its borders—to muzzle the Press, to brutalise and degrade Africans, to imprison citizens indefinitely without trial, to discriminate against citizens of British stock. If democracy is indivisible, if Christ's Gospel is for all men, and if we are our brothers' keepers, then SIR ROBERT's policy here will hardly commend itself to most Australians.

Australian views are still not unanimous about the effect of SIR ROBERT's foreign policy in most recent times, in relation to West New Guinea, Indonesia, China and Malaysia. The views of this newspaper need no recapitulation; but what is now highly relevant, to the independent voter, is the fact that SIR ROBERT's foreign policies have been consistent, not merely for five years past, but for more than twenty-five years. There can be no question that SIR ROBERT's policies before 1939 were utterly wrong, and that they led, as inevitably as CHAMBERLAIN's, to World War II.

It goes beyond selling iron and other strategic war material to an obvious potential enemy. In February, 1938, LORD AVON (then CAPTAIN ANTHONY EDEN) resigned from the Chamberlain administration in protest against CHAMBERLAIN's refusal to stand up to the blackmail of HITLER and MUSSOLINI. A few days later, the *Anschluss* followed. SIR ROBERT, then Attorney-General, wrote these words to CAPTAIN EDEN:—

". . . While the Press out here is disposed to take what it believes to be the 'realistic' point of view, there is very widespread public feeling in your favour. Personally, I share that feeling . . . Permit an obscure Dominions Minister to say that the peace of Europe has owed a great deal to your own knowledge and patience and loftiness of outlook."

Six months later, SIR ROBERT appears to have turned about completely, for on August 8, 1938, in London—a month before the Munich debâcle—he said:—

"It is surely a truism to say that nobody in Germany wants war . . .

"The principles of the totalitarian State, as Germans freely admitted to me in Berlin, are not suited to the British genius, but I do hope that we British people will not too easily accept the idea that because personal liberties have been curtailed in Germany the result is necessarily a base materialism. There is a good deal of a really spiritual quality in the willingness of young Germans to devote themselves to the service and well-being of the State."

"Spiritual quality"! This was the judgement of a very simple Presbyterian indeed. It is easy to be wise after the event. Let it be remembered that NEVILLE CHAMBERLAIN held the same view — a month before Munich, and even afterwards. But let not charity obscure clarity, either; for against MENZIES and CHAMBERLAIN was ranged the massive knowledge — not opinions—of CHURCHILL, EDEN, W. M. HUGHES, sustained by the unanimous view of the Foreign Office as put by the great VANSITTART, the patient ORME SARGENT, the lion-hearted RALPH WIGRAM. And when the bitter test of their personal opinions came, did CHAMBERLAIN or SIR ROBERT lead his country to victory? These are the factors which independently minded Australian voters may weigh when deciding whether, at yet another time of mounting international crisis, it is safe to rely on SIR ROBERT's personal judgement.

CHURCH AND NATION

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

Will Sydney Give Leadership?

"Sydney diocese, where we tend to live so much to ourselves and fail to take as fully as we should our part in the life of the whole Church": those are the somewhat chiding words of the Archbishop of Sydney, Dr Hugh Gough, in the November issue of his diocesan magazine.

The archbishop was referring particularly to the challenge which he feels has been presented to the Church by the message of the Toronto Congress, which will be brought directly to the notice of Anglicans in the Sydney diocese on Advent Sunday, December 1.

The challenge will be to "an altogether new level of sacrifice", the archbishop predicted in addressing his synod last month. He has said on several other occasions that this may involve doubling or even trebling our efforts.

One senses, then, that the archbishop, as Primate, will be spurring his own diocese on to make a special contribution, both in giving and in co-operating.

There is no doubt that Sydney, the mother diocese, is well placed to give this leadership. It has tremendous latent resources that have been partly developed but which can be greatly expanded.

Anyone who attended the seventh annual diocesan rally at the "Gilbulla" conference centre at Menangle, 50 miles from Sydney, last Saturday, must have been struck by this. Perhaps up to 2,000 people from many parishes gathered there in a picnic atmosphere, which culminated in an impressive afternoon service in a marquee.

Archbishop Gough said at one stage of his address at the service that too often the Church militant is the Church at rest — a humorous remark which yet seemed to indicate his preoccupation with the thought that much more can be done to build up the effective witness of the Anglican Communion.

Maybe he was preaching to the converted. And let due acknowledgment be made of the many-sided social and educational work of the Church in Sydney diocese. Yet few would deny that much more should be done, both within the diocese and throughout the Church in Australia.

In this pleasant diocesan family gathering one was aware of the potential for this greater effort. But it will need the company of faithful people to be greatly enlarged and for that new blessed word, "mutuality", to be interpreted for a start in terms of the Church of England in Australia. This mutuality, as the archbishop has said, "must express itself in sacrifice of time, money and service."

* * *

Primate's Visit To The West

The Primate's visits in the coming week to Perth, Bunbury, Kalgoorlie and Geraldton must help to emphasise the closer bonds which the new Constitution has brought to the Church in Australia. The annual gatherings of Australian archbishops and bishops, of which the most recent has just been held in Sydney, do also point up that association. But to the people in the West (who once supplied the Primate) the presence of Archbishop Gough in their dioceses will symbolise afresh the Church family spirit.

Perth was the first Australian see to welcome Archbishop Gough when he came to Australia to take up his Sydney post in 1959, but this will be his first official visit to the West.

By choosing recently as its new leader Archbishop George Appleton, Perth has brought to the Church in Australia a man whose experience in Asia should be of immense value in planning Anglican aid to the Christian communities in neighbouring lands to the north, especially those comprising the new nation of Malaysia.

The call through the Toronto Congress has been for all the Churches in the Anglican Communion to realise their responsibilities toward each other, and it might well be that we in Australia will find one of the most useful outlets for our own outside activities in Asia — without, of course, reducing our traditional commitments in Africa.

* * *

Church Work In Industry

The Churches of several denominations appear to be moving tentatively and in concert in the field of industrial chaplaincies in several parts of Australia where there is both scope and need for such work.

This arises from the great expansion of heavy industry that is occurring in such areas as Wollongong and Newcastle in N.S.W. The primary Church job must be to minister to the people where they live, and the vast new housing areas which are being developed in Sydney and Melbourne, for example, present a formidable challenge. Yet there is that other call to minister also to people where they work.

There are to be found in factory and workshop both personal problems and those wider problems between men and management in which the good offices of Christian leaders could be valuable. There are dangers, however, of a Church agency becoming too closely identified with one side or the other in an industrial dispute, for instance. This would suggest that the main task should be to help individuals.

But that is not to say that the Church should be timid or even silent in expressing itself on an industrial issue, any more than the Church should fail to offer the Christian solution on a moral, social or political question.

Yet there is obvious need to explore the industrial field carefully because precipitate or ill-considered activity might jeopardise the useful conciliatory work that could be done. Probably that thought is at the back of the consultations that appear to be taking place among the various Churches that are interesting themselves in industrial chaplaincies. The time could be near when a statement of general principles should be made so that the prospects of reasonable success in this tricky sphere can better be assessed.

— THE MAN IN THE STREET.

RELIGIOUS BROADCASTS

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

SUNDAY, November 10:
SACRED MUSIC: 7.00 a.m. A.E.T.
WITH HEART AND VOICE: 7.35 a.m. A.E.T.
RADIO SERVICE: 9.15 a.m. A.E.T. From Gordon Methodist Church, Gordon, N.S.W.
DIVINE SERVICE: 11.00 a.m. A.E.T. From S. Mary's Roman Catholic Cathedral, Sydney, the Reverend Eris Tierney.
RELIGION SPEAKS: 4.15 p.m. A.E.T. Dr Peter Wong, of Hong Kong.
PLAIN CHRISTIANITY: 9.15 p.m. A.E.T. The Reverend Dr Josef Nordenhaug.
IN QUIRES AND PLACES: 9.45 p.m. A.E.T. The Dorian Singers, Melbourne.
THE EPILOGUE: 11.15 p.m. A.E.T. The Aeolian Quartet and Jack Brymar, Clarinet.

MONDAY, NOVEMBER 11, TO SATURDAY, NOVEMBER 16:
DAILY DEVOTIONAL: 11.00 a.m. A.E.T.
* Monday—Dr Gwen Nash.
Tuesday—The Reverend E. J. Storman, S.J.
Wednesday—School Service.
* Thursday—The Very Reverend E. M. Webber.
Friday—The Reverend D. J. Holland.
Saturday—The Reverend H. L. Abbot.
EVENING MEDITATION: 11.50 p.m. A.E.T. The Reverend A. Crichton-Barr.

MONDAY, NOVEMBER 11, TO FRIDAY, NOVEMBER 15:
READINGS FROM THE BIBLE: 7.00 a.m. A.E.T. The Reverend T. F. Keyte.
PAUSE A MOMENT: 9.55 a.m. A.E.T. Mr A. E. White.

MONDAY, NOVEMBER 11:
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Frank Flynn.

WEDNESDAY, NOVEMBER 13:
SCHOOL SERVICE: 10.00 a.m. A.E.T. "Learning About God" — Mary Slessor.
RELIGION IN LIFE: 10.15 p.m. A.E.T. The New Look (1) In Theology.

FRIDAY, NOVEMBER 15:
* EVENSONG: 4.30 p.m. A.E.T. S. Peter's Cathedral, Adelaide, S.A.

TELEVISION:

SUNDAY, NOVEMBER 10:

ABN 2, SYDNEY:
11.00 a.m. "Divine Service" — Collins Street Baptist Church, Melbourne, Victoria.
* 4.45 p.m. "Sunday Special" — Light of the World: The Reverend Keith Sandars.
6.30 p.m. "What Goes On?"—Hunger. The Reverend John Garrett interviews Miss Janet Lacey of the British Inter-Church Aid.
* 10.35 p.m. "Songs of Praise" — The introduction of hymns to English Worship.

ABV 2, MELBOURNE:
11.00 a.m. "Divine Service" — S. Patrick's Roman Catholic Cathedral, Ballarat, Victoria.
4.45 p.m. "Davey and Goliath — The Waterfall."
6.30 p.m. "Contrast" — Another in this new series.
10.25 p.m. "Dialogue" — A Weekly Magazine.

ABQ 2, BRISBANE:
11.00 a.m. "Divine Service" — Scots Church, Adelaide: The Reverend David Hodges.
* 4.45 p.m. "Sunday Special" — Salt of the Earth: The Reverend Keith Sandars.
6.30 p.m. "The New Testament Today" — The Reverend Denis Nineham and the Reverend Gunther Bornkamm on contemporary New Testament scholarship.
10.35 p.m. "The Living Word" — Father Bernard Rogers speaks of the place of the Scripture in the Liturgy.

ABS 2, ADELAIDE:
* 6.45 a.m. "Sunday Special" — The Second Mile: The Reverend Keith Sandars.
8.30 p.m. "It Happened to Me" — Father O'Flynn has encouraged the parish children to play Shakespeare; this shows his work towards that goal.
10.40 p.m. Epilogue: The Faithful in the Thing: The Reverend J. Stewart Lochrie.

ABW 2, PERTH:
* 11.00 a.m. "Divine Service" — S. George's Cathedral, Perth.
4.45 p.m. "Davey and Goliath — All Alone."
6.30 p.m. "Contrast" — Another in this new series.
10.00 p.m. "Journey Into Faith" — A talk by Dr Arnold Hunt concerning people who have, late in life, made their Journey into Faith.

ABT 2, HOBART:
4.45 p.m. "Sunday Special" "Twice Told Tales" — the Reverend Roger Bush.
6.30 p.m. "Black Nativity" — The nativity story expressed in gospel song. Act II and local discussion.
10.00 p.m. "Blood and Fire" — The story of the Salvation Army.

CLERGY NEWS

BOND, The Venerable J. L., Organising Chaplain of the Bishop's Home Mission Society, Diocese of Adelaide, has resigned as from November 30.

GRAY, The Reverend N., Assistant Curate of Cairns, Diocese of North Queensland, was inducted as Rector of S. George's, Mareeba, in the same diocese, on November 1.

HOWELLS, The Reverend J. St Q., to be Assistant-Curate of Holy Trinity, Coburg, Diocese of Melbourne, as from December 1. He will be ordained priest on S. Andrew's Day.

KINGSTON, The Reverend G., Rector of Medina, Diocese of Perth, to be Rector of Boyup Brook, Diocese of Bunbury. He will be instituted on December 5.

MADDEN, The Reverend J. H., formerly Locum Tenens of All Saints', Hindmarsh, Diocese of Adelaide, was inducted as Rector of Hindmarsh on November 5.

MILLAR, The Reverend E. J. M., Assistant-Curate of Holy Trinity, Coburg, Diocese of Melbourne, to be Rector of Boort, Diocese of St Arnaud.

OPIE, The Reverend R. P., Priest-in-charge of the District of Tumby Bay, Diocese of Adelaide, has resigned as from December 31.

PAGE, The Reverend C., from England, to be Rector of Denmark, Diocese of Bunbury. He is expected to arrive in December.

RAFF, The Reverend K. W., Rector of Miriam Vale, Diocese of Rockhampton, to be Rector of Longreach, in the same diocese. He will be inducted this month.

RENFREY, The Reverend L. E. W., Rector of S. James', Mile End, Diocese of Adelaide, to be Organising Chaplain of the Bishop's Home Mission Society, in the same diocese, as from December 31.

SMITH, The Reverend R. B., Assistant Curate of Longreach, Diocese of Rockhampton, to be Vicar of S. Matthew's, Park Avenue, in the same diocese, as from the end of November.

CHURCH CALENDAR

November 10: Trinity 22.
November 11: S. Martin, Bishop and Confessor.
November 13: Britius, Bishop.
November 15: Machutus, Bishop.

ONE MINUTE SERMON

CONVERSION OF PETER

S. JOHN 21 : 4-14

All night and nothing! This had happened once before when first Jesus called Peter to follow. Now in the early dawn they see a figure on the beach, and hear a voice calling "Boys, have you made a catch?" and the answer is "no!"

The friendly voice goes on, "Cast the net on the right side of the ship and ye shall find." Such a definite challenge must mean that the speaker knows, and weary with the wasted hours they obey, and their success is more than they can handle.

To S. John at once comes the thought "It is the Lord." He is always the first to recognise facts about Jesus; as he did at the Tomb, so he does here.

But it is S. Peter who acts—impulsive and quick to move. He draws his outer coat about him and plunges into the lake to swim to shore. The others, unable to draw the net into the boat, draw it to land, their partners helping them.

Already on the shore there is a fire, and fish cooking and bread. "Bring some of your fish, too," says Jesus. A hundred and fifty and three, and yet the net held. God gives superabundantly!

Now comes the strangely wonderful happening. "Come and breakfast," said Jesus, and wonderingly they obey. They knew it must be Jesus, and awe and reverence keep them silent.

As before, He is the host but He has them to bring their gifts, as He does us in the Holy Communion.

For there we bring bread and wine, gifts in which man has had a share in production. These are our oblations, our offerings which He takes and blesses, to return them to us rich with His divine life. So they breakfast it would seem in silence.

And now comes the moment of S. Peter's restoration and renewed commission. The fire before which they sit is a charcoal fire (anthracite is our word, derived from the Greek).

Only one other time does that word occur in the New Testament, and that is in naming the fire in the courtyard of the High Priest's house, the fire by which S. Peter sat when he denied His Lord three times.

It is worth while to recall to ourselves scenes in Peter's discipleship. The first call was by the lake near which now they are, and Peter humbly asks that the call be not pressed — he is not good enough for such an honour. But he follows!

And when after the teaching about the Bread of life many go back and Jesus asks if they too will go, it is Peter who raises the rallying cry, "Lord, to whom shall we go? Thou hast the words of eternal life."

It is Peter who, at Caesarea, acclaims Jesus, "Thou art the Christ" — revealing the faith that will turn his weakness into strength, and fashion the impulsive disciple into a rocklike apostle.

But there is a vein of self-will in him which hates the thought of a Messiah on a Cross, which shrinks from the Saviour washing his feet, which insists he will fight to prison or to death for His Lord.

Loyal he is, and generous, but self-willed, and he cannot stand the laughter of a maid-servant nor the jeers of a crowd. Peter still needs a deep conversion.

TEXTS WANTED

When S. John's Gospel is completed in a few weeks' time, the One Minute Sermon will be devoted to explaining texts which readers are invited to send in to the Editor now. This column will be continued to be written by the Bishop of Armidale who has been responsible for it for the past eleven years.

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 to which the writers' names are appended for publication.

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

CARPENTARIA COLLEGE

NOT ENOUGH HELP

TO THE EDITOR OF THE ANGLICAN

Sir,—It is nearly twelve months since the Bishop of Carpentaria launched his Commonwealth-wide appeal for funds for the Carpentaria Junior Residential College. Since that time some 2,000 parishes, dioceses, Church schools and individuals have received direct invitations to help in the development of the project.

From this number, 72 donations varying from £2 to £500 have been received. This number includes donations from folk who were not directly invited to participate, but who did so as a result of the excellent publicity given in both your paper and various capital city dailies.

The bishop, in his letter published in THE ANGLICAN last November, emphasised the missionary character of this diocese and the fact that the diocese had no funds of its own with which to develop such an enterprise. The bishop and the College Council launched out into the deep believing that the Church would uphold them in this mammoth task, an enterprise which is already providing an essential service to the whole of the Northern Territory and the north of Western Australia. Such vision in planning and building Stage 1 of the college has been amply justified. The belief that the Anglican communion would uphold them in whatever way possible was a faulty one.

Had it not been for the stimulating gift of £500 from the Diocese of Melbourne and the gifts from several Church schools, parishes and various individual donors (some of whom have given two and three times during the year) the council would be in a very difficult position so far as development is concerned. The generosity of these donors has been deeply appreciated as has been the formation of a group by a Melbourne priest known as "The Friends of the College". This group has given us unfailing support and encouragement by their assuring acts of worship and work for our benefit.

This venture is a missionary one in an educational field. It is just as important to the total missionary purpose of the Church as any other single missionary endeavour in Africa or North Borneo.

From here we get the impression that the Church in Australia and Tasmania "couldn't care less about any attempt to build a residential college in the Northern Territory. Would the Church have us wait until it is ready to support us when, in all probability, the opportunity would have been lost? So many thoughtful folk appear to spend most of their time getting all worked up over relatively unimportant matters which certainly retard the development of a sense of unity and mutual purpose among the rank and file Church members and the clergy.

We appeal to the Church in Australia and Tasmania to help us get on with the job we have promised God we will do. If every brochure sent resulted in a £5 donation we would have received £10,000. What a wonderful sum, and what work we could do with it! If the thoughtful folk could think about that we would be deeply grateful.

Yours sincerely,
(The Reverend)
A. G. BISHOP,
Secretary,
Council for C.J.R.C.
Nightcliff,
Darwin, N.T.

THE TORONTO CONGRESS

TO THE EDITOR OF THE ANGLICAN

Sir,—Since returning from Toronto, where I was fortunate in hearing most of the Congress addresses from the Visitors' Gallery, I have been terribly disappointed by your editorials on the Congress and by the kind of criticism of the document on Mutual Responsibility to which you have given your approval.

I would like your readers to know that, to us lay visitors, packed in the galleries, the presentation of the document by the Archbishop of York on that memorable Saturday was sensational and exhilarating beyond words. It was an interruption to the Congress programme as planned, but to me it seemed to come at just the right moment by way of a response from our leaders to the stirring and often revolutionary ideas we had heard in the addresses on the preceding days. The feeling was "Thank God, they *are* going to do something about it!" Here was no wringing of the hands over the evil in the world and the weakness of the Church, here was a real step forward, here was positive policy and practical planning, and we felt like standing on our chairs and cheering. A young Canadian, sitting beside me, turned to me and said, "Has it been like this all the week? This is the first time I have been able to come. This is really *something*."

And at the coffee break we fell to discussing the training of the laity in our respective national Churches, and what we could do, he a Canadian engineer and I an Australian housewife. Actually it was quite remarkable that so many lay speakers, including some women, came to the microphone during the brief periods for discussion in full session. Most of them were saying in effect, "Here am I, send me — but train me first so that I can do the job properly."

They represented hundreds of the rank and file back home on the parish front, who have been keeping the urns boiling in the parish halls and keeping the grass cut in the church grounds for years, but are ready and willing to tackle more significant jobs. But you, Sir, are making them so puzzled and bored with controversy that they don't want to hear another thing about Toronto!

Instead of patting your Three Musketeers on the back, you should be exhorting the bishops to follow the lead of the primates and metropolitans, and of the Congress Message, and to do it *as quickly as possible*, because the need for action, based on wise strategy, is so terribly urgent. Those of us who heard (to take just two examples) Janet Lacey speak of the boy-refugees in Africa and Bishop Vockler's superb address at the Missionary Rally cannot help deploring your pre-occupation with red herrings. Our hearts, minds and consciences have been pierced as by knives. We wish that you would do your bit in helping to rally the troops behinds our Primate, and take the Australian Church into the front line of Christ's army.

Yours sincerely,
"UP AND DOING".
Victoria.

PRISONERS IN GREECE

TO THE EDITOR OF THE ANGLICAN

Sir,—L. Nobelius, in response to my letter (October 10), states that the vast majority of prisoners in Greece have been convicted of treasonable activities against the State. Now, while Greece is not a totalitarian country in the sense that, for example, Stalin's Russia was or Salazar's Portugal is, nevertheless the Greek government is a very repressive one. There are about 1,100 political prisoners in Greece. Some of them have been in prison for 15 to 18 years. They are in terriby crowded conditions in fortress prisons, and they know that they can be released if only they renounce their convictions; they remain in prison as a matter of conscience.

The Greek government occasionally denies that there are any political prisoners. Nevertheless, there is abundant evidence to show that they are, in fact, political prisoners, because they could all leave to-morrow if they gave the required political undertaking. In fact, the so-called Ministry of Justice is so anxious for them to give such undertakings that it encourages the relatives of prisoners to visit and try to persuade them.

Admittedly Greece went through a very violent civil war shortly after the end of the Second World War. The government is naturally nervous about the possibility of further violence from the Left. It is also in a particularly exposed position in the cold war. It is a member of N.A.T.O. and it has frontiers with the Communist bloc. It must also be remembered that nearly all the prisoners were sentenced at a time when political feeling was running very high, and in many cases did not receive a fair trial. For example, Apostolos Apostolopoulos, a teacher, was "found guilty" of killing Christos Papadopoulos, a member of a nationalist organisation from the same village on August 19, 1944—during the German occupation. He was sentenced to death by the Assize Court of Agrinion, but his sentence was later reduced to life and then to 20 years' imprisonment. He was set free after 16 years in prison, and then set about collecting proof of his innocence. He submitted this to the Court of Cassation, which allowed his petition to appeal and decided to re-hear his case. On July 22, 1962, the Patras Assize Court unanimously acquitted him.

Some prisoners have been sentenced for the "murder" of people who appear never to have existed. For example, Christos Thomopoulos was arrested in November, 1944, and accused of having killed someone whose name, age and place of residence were unknown. This murder was supposed to have taken place at the village of Aghios Gheorghios between the autumn of 1943 and the autumn of 1944 at a time unspecified. In spite of the fact that the chief of police in this village had reported that no murder had taken place there during the occupation, Thomopoulos was condemned by the Piraeus Assize Court (decision 9-9-46) and he has now been in prison for over 18 years.

Although many committed crimes during the Civil War, no one who committed similar crimes on the government side has been imprisoned. They are, therefore, in the strictest sense, political prisoners. They are in prison, not because they committed crimes, but because they were on the losing side in a political struggle.

The campaign for freedom in Greece has been daubed by many as "Communist inspired". The fact is that there are many people, Communist and non-Communist, in the struggle for civil liberties in Greece. As in South Africa, "Anti-Communism" is a piece of chicanery to hide what is really a prohibition of any attempt to change the established order.

In March of this year an international conference was called in Paris with the object of urging the Greek government to grant a General Amnesty to the political prisoners, and these are the words of Bertrand Russell to this conference:

"Seventeen years of a man's life is vengeance enough. Hunger and hardship, separation from family and complete deprivation of the right to lead normal lives with interests and creative endeavours—these are the sufferings of those on whose behalf this conference is called. We are all so bludgeoned with the continuous cruelty about which we are called upon to cry out, taking place all around us in this mad world, that we are apt to forget the year in and year out sufferings of those so unjustly imprisoned in Greece. I plead for their release. It is time enough."

Yours sincerely,
(The Reverend)
DAVID J. POPE.
Cheltenham,
Victoria.

I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK.

I'd be grateful if you would explain how to reconcile two sayings. In the Parable of the Ten Virgins (Matthew 25: 1-13) it is said, "Not so, lest there be not enough for us and you." In Luke 6:30, Our Lord says, "Give to every man that asketh of thee." When should one lend and when not? What tests are we to apply before lending.

Reference to the two passages from the Gospels will indicate that they refer to totally different situations although both have the fact of lending in common.

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

In the parable, we are warned against being unprepared when the Lord returns in glory. The picture is that of the absent Lord returning when men must give an account of their stewardship. The Church of God consists of those who are waiting, with their lamps trimmed and their lights burning.

So much for the Scriptural narrative. What are its implications? How can we today be prepared for that coming? Surely only by personal preparedness. It is ourselves we must prepare.

Character and self-preparation cannot be borrowed; it is a personal and an individual thing. We possess a character which we develop under the influence of the Holy Spirit. This we cannot borrow.

So when the unwise and unprepared bridesmaids discuss the situation with their wiser friends, they are simply told that this oil, which is a symbol of personal preparation of character, cannot be shared. The Spirit of God produces something which is so individual that in the day of testing and accounting it can only be revealed not shared.

The reference in Luke 6:30 is to material things. Our Lord says that no one in need of these should be lightly turned away. We are to be prepared to give, even at the cost of self-sacrifice.

If I may digress, the tragedy is that so few of us who are Christians really accept such a statement. Our non-Christian neighbours are frequently more generous, more willing to help than we are.

This, for many Anglicans, is because we come largely from the "middle-class". We have won our security in life by prudence, by careful planning and thriftiness and by hard work.

And because of these very things, instead of being sympathetic towards those who are "down and out", we tend to be critical, censorious and cold. We do not really hear the words of the Saviour, "Give to every man who asks of thee".

SACRIFICIAL

As to tests to be applied, common sense assures us that our family should not be injured by our giving, nor should we get into debt through unwise giving. But such giving will often be sacrificial.

Another test is that if our giving encourages sloth or irresponsibility, if it does not encourage a man to try again to stand on his own feet, then it is giving which is fruitless of developing character. "Spongers" soon know of a "soft" vicar — the word gets around.

What we must watch is that we do not rationalise. The experience of many a priest who has been "taken down" is to refuse the next suppliant—only to find that such a one not seldom returns to say "thanks" and to repay "the loan".

Malcolm Muggeridge, avowed agnostic and outspoken critic of the Church, has had his play "Heavens Above!" produced with Peter Sellers in the lead. Sellers becomes vicar of a suburban church where his example prompts the wealthy lady of the manor to dispose of her large holdings of shares and give the money for free food for the needy. Rather than providing the answer to the problem of the homeless ne'er-do-wells, it serves only to unite the parish in seeking his resignation.

Mere giving is not the answer. To face real need, however, there must be a willingness to share not only one's goods, but oneself. This will often demand sacrifice; but it is the sacrifice that brings inner satisfaction as it is prompted by the right motives.

Here, then, is the reconciliation. Inner preparation of soul and mind cannot be shared: one's goods can, and should.

REVIVAL OF RELIGION

TO THE EDITOR OF THE ANGLICAN

Sir,—I do not know the contents of the Toronto Document to which Bishop Hardie referred in your issue of October 17, but I gather it calls for a rejuvenation of the Church and although it is apparent what is wrong, no one has a clue as to how it might be put right. As a gardener, I would suggest a hard pruning back of the dead wood and the unfruitful branches so that the life-giving sap of Our Lord's teaching may flow freely and produce new growth which will bear the Fruit of the Spirit.

Because of the tremendous changes in social conditions after the First World War and aided by the clever young men newly down from Oxford who were industriously knocking away the props of Victorian religion—without, however, putthing anything in its place—a generation grew up learning to scorn the old accepted beliefs and, in the light of the new "popular" science, sceptical of the basis on which they were founded.

Emerging from an even more hideous war their unconviction of the essential goodness of man was strengthened by the new threat of nuclear war. Instead of combating this flood of unbelief with a vigorous resurgence of evangelical zeal, the Church retired amid dwindling congregations into her centuries old and outworn liturgy and ceremonial, both of which had become unintelligible to the people she longed to win over.

Church promotion has only brought the Church to the notice of the ordinary man as an object of his monetary support which, since it has no interest for him, he declines to give.

We must take the pure teaching of Christ of the Fatherhood of God and His love which is expressed through the brotherhood of man to those who for so long have been without spiritual nourishment. I believe what is called the "Cottage Church", which has had some success in Britain, is being tried out in some parts of Australia.

Simple prayer meetings with a good coverage of the New English Bible must be the foundation on which we shall build the purified Church referred to in the Revelation of S. John. Hymns with meaningful words and melodious tunes should be used; much Church music is too high for male voices and for many female ones.

"Feed my lambs" was the command of the Shepherd. To do this a solid teaching of the significance of Christ's life on earth and what it was meant to show those who wished to follow Him must be embarked upon, and it should be made compulsory for all clergy to use the New English Bible.

The wording in the Authorised Version is quite unintelligible to the average intellect, and has resulted in much muddled thinking. The greatest light possible must be given to the Church's flock. This is of the utmost importance to God's ministers, both for their own salvation and that of the souls in their care, for the "night cometh when no man may work".

There are many devout laymen and laywomen who could be of great service in organising small study groups who, in addition to exposition of the Gospel, could also discuss enlightened writing, such as that of C. S. Lewis, and so fan the embers of a dying faith.

Such groups meeting in the intimate atmosphere of private homes could be a powerful force in bringing the long lost and strayed back into the fold. The Church Army, which is experienced in the mission field should be asked to advise on the overcoming of initial hostility or shyness which workers can expect to meet.

No doubt these proposals will meet with condemnation from the traditionalists (I am something of a traditionalist myself), but we live in a spiritually bankrupt world and our Church must apply itself to labouring for the Lord lest our lamp be removed from His presence.

I am, Sir,
Yours, etc.,
GRACE HASTINGS.
Cannington, W.A.

[The main substance of the document to which the Bishop of Ballarat referred, "Mutual Responsibility and Interdependence in the Body of Christ", was given in our issue of August 22. The full text has been printed in most diocesan papers.—Editor]

NEW ORGAN AT FITZROY

FROM OUR OWN CORRESPONDENT

Melbourne, November 4

The organ in the historic S. Mark's Church, Fitzroy, has been completely rebuilt and extended.

It will be dedicated by the Dean of Melbourne, the Very Reverend T. W. Thomas, at a service at 3 p.m. next Sunday, November 10.

The rebuilt organ is a memorial to a former vicar of the parish, the late the Reverend R. G. Nicholls, known to a very wide circle as "Brother Bill".

A century of use for the old organ has made reconstruction necessary, and it is hoped that the new instrument will serve the parish for its second century.

It is expected that many former parishioners will return to S. Mark's for this service.

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BOOK REVIEWS

THE SECOND VATICAN COUNCIL

LETTERS FROM VATICAN CITY. Xavier Rynne. Faber and Faber. Pp. 289. English price 30s.

NO one could read this book without obtaining many new insights into the Church of Rome of the twentieth century.

The reader is left with a major awareness of variations within the Church of Rome which are supported by definite pressure groups.

The Curia, for example, is seen as a conservative body endeavouring to maintain a status quo in the affairs of the Church, while the Church of Northern Europe and of the United States harbours many reformers.

On the other hand the Eastern branch of the Church is presented as a sensitive body ever watchful for the invasion of their rights by the Latinised Church at Rome.

This book, written by an unknown author, who chooses as a pseudonym the name Xavier Rynne, aims to give a bird's-eye view of the first session of the Second Vatican Council.

His programme is to name the particular papers which were discussed and to present an account of the statements that were made about each paper.

By the presentation of such papers as those on Liturgy, sources of revelation, communication, unity in the Church, etc., we are shown the theological areas in which Pope John XXIII hoped the leaders of the Church could help both believers and non-believers in our modern world to a deeper understanding and sympathy.

AS a result of the contributions by the various speakers in the sessions one can sense a great love for Pope John XXIII by many of the two thousand bishops in the council.

Thus it becomes obvious that in supporting him there was a great desire for change on the part of many of the members and perhaps one of the most significant forces directed to changes comes from the biblical theologians.

It becomes apparent from the discussions that there is every hope that the reformers will have some success in persuading the council to agree to a greater use of the vernacular in Liturgy, and to increased participation by the laity in a dialogue Mass.

Diocesan bishops most likely will be given wider freedom of action. Further to this there is strong evidence of love towards "the separated brethren", which will lead inevitably to closer co-operation among Christians.

The author leaves one with a deep sense of hope for the final reunion of Christendom, as he asserts that the aim within the council following the lead of Pope John was to make decisions on the basis of a pastoral intention rather than that of juridical claims.

The "aggiornamento", or "the re-shaping of the Church to be able to meet the needs of the present-day world" has not reached the stage yet of definite pronouncements by the council, but the reader is left with a fairly certain hope that in this council the Holy Spirit will make effective the designs of its saintly leader.

—J.O.R.

A SCHEME OUT OF TOUCH

THE CHRISTIAN FAITH IN THE SECONDARY SCHOOL. Prepared by John Trickett and Edgar Stephenson. Faith Press. Pp. 119. English price 12s. 6d.

A PANEL of eleven teachers and clergy in the Diocese of Manchester has prepared a scheme of work for religious instruction in Church of England secondary schools.

The two major divisions for the four-year course are the revelation of God and man's response to his Creator. Each is further subdivided into three sections. The first major section is entirely biblical, while the second, except for the first subdivision in the first two years, is entirely non-biblical

It would appear to your reviewer to be a workmanlike document, but its greatest weakness is that it is one which takes almost no account of the needs of teenagers to-day.

True, there is an appendix when topics such as "You and Your Job", "You and Your Family' and "You and Leisure" are suggested, but the fact that they are not integrated in the course speaks for itself.

Topics such as racialism, nuclear warfare, the other great world religions—all matters of great moment to the growing adolescent—are not even considered. Sex, and all that stems from it, is dismissed in half a dozen lines.

What the adolescent wants is a more adult treatment of religion, and this can be basically gained through discussion. To what extent this scheme lends itself to this method is a matter of very real doubt.

The neglect of the real needs and interests of teenagers is thrown into greater relief by the triviality of some topics in the scheme—for example, of what interest is it to third form students that bishops wear a shortened cassock plus gaiters, and that canons wear a rosette in their hats? (page 86).

If such a scheme of work is to receive acceptance, it needs to be strengthened on Adult Baptism (page 91), the reasons for Holy Matrimony (page 92) and the Ordinal (page 93). (Are the chief duties of the bishop to Ordain and to Confirm?) But most of all, the scheme needs to be orientated around boys and girls as they are, and not as they are thought to be.

In its present state, this scheme is not recommended to any school anxious to make their religious education relevant, vital and real.

—A.V.M.

LISTENING TO GOD

THE GARDENS OF THE LORD. Herbert Northcott, C.R., S.P.C.K. Pp. 179. 15s. 9d.

THE author need make no apology when he says in the Foreword, "We thought the notes would be easier . . . to handle than addresses written out in full."

The Retreat notes are so well done that it is hard to imagine how more copious ones would be helpful.

Even when read for the enrichment of the spiritual life apart from any idea of a retreat (private or not) they are stimulating and challenging.

The one on the "Holy Priesthood" should be helpful even to the layman in showing him a glimpse of the priestly ideal.

However, one of the most valuable parts is the section headed "Annual Retreat". It is a pity it has not a more imaginative title, for within it are many spiritual gems to be thought about.

Fr Northcott shows that a retreat is a withdrawal from everyday chores to be alone with God and to listen to Him.

He stresses the necessity of tuning in to the right wavelength, that is, the silence wherein everyday voices are muted for the voice of God. This means an interior silence as well as an exterior.

He speaks of a soldier going home on leave to be renewed by the peace of home. So a retreat is a going home to get away from the robot routine which has engulfed us.

There we can readjust ourselves and "see" things which have become warped.

The author makes a very good point in saying that the time will be fully occupied with the business of the retreat itself. Don't use it to catch up with your intercessions or serious reading We do not go into retreat to deal primarily with our problems. (A first confession with its extensive self-examination could well spoil a retreat.) Rather, he says, "in retreat a person is like a ship in dock, getting ready for the next voyage."

"On Silence" could for many be the most helpful. Although he has touched on it in "Annual Retreat", here he discusses tension, that is, between silence and speech.

This part of the book can only be appreciated by thoughtful reading. "He broke the eternal silence by one Word." "Silence is a characteristic of God." He points out that only when we understand silence are we able "to appreciate the value of speech. For speech is God-given, too."

Perhaps we could get the whole book in perspective if we took to heart the first words of the Retreat notes proper. In this, "The Gardens of the Lord", we read of an explorer travelling with a native tribe by the River Amazon. At last he asked why they halted so often for no apparent reason.

"Oh!" they answered. "Our souls go slower than our bodies, so we wait for them to catch up with us." This, indeed, could be said of this book. It gives our souls a chance to catch up.

J.T.C.

NIGERIAN WRITING

REFLECTIONS. Edited Frances Ademola. African Universities Press. Pp. 123. 10s. 6d.

THESE reflections comprise an interesting selections of Nigerian prose and verse carefully edited by Frances Ademola, of Ghana, who holds an English honours degree taken at Exeter University College.

A valuable preface is contributed by Ezekiel M'phahlele, a South African writer now working in Paris.

The book contains six short stories, six poems, two scenes of plays and four articles, together with comprehensive notes on the fifteen contributors.

The standard of English is excellent, which is not surprising when one reads the high academic qualifications of the writers, most of them university trained.

As Mphahlele says, "Here are the several, voices of Nigeria: passionate, eager, introspective, immediate in poetic medium and in prose documenting the outline features of life."

This satisfying anthology may be confidently recommended to any who are interested in "the different types of writing being done seriously in Nigeria today", as the editor puts it.

The words of Mabel Segun, concerning "The Unfinished House", may well apply to all these writings in their early stage of praiseworthy literary endeavour—"the impelling motive that started it is such that it can never die, being spiritual, not material," for all these young authors have a sincerely spiritual motive in their creative minds.

—E.H.

CHRISTMAS MYSTERY

YOUNG PRINCE OF GLORY. Joan Brockelsby. S.P.C.K. Pp. 30. 4s. 6d.

THIS Christmas mystery in five simple scenes can be well recommended for general parish use, as each scene may be performed by a different group, and is particularly suitable for church performance.

The familiar story is presented from an unusual angle, moving from the Bible to modern realism in an easy and natural way, each aspect of the Incarnation being viewed through the eyes of angels, the five Little Angels being especially delightful.

The play is a stirring challenge to modern man's terrifying indifference to the wonder of the Incarnation, and the "No-Roomers" of to-day are left wondering whether or not they will be among "the other watchers" of whom Joseph speaks.

Your reviewer can personally endorse the merits of this charming mystery as members of G.F.S. and Sunday school are producing the play and enjoying it tremendously.

—E.H.

DR WEATHERHEAD

PSYCHOLOGY, RELIGION AND HEALING. Leslie D. Weatherhead. Hodder and Stoughton. Pp. 544. 22s. 6d.

Dr Weatherhead's magnum opus, largely written while he was Turnbull Trust preacher in Melbourne in 1951, and first published that year, is now issued in a paperback.

Anyone interested in this field, with all its ramifications, will find this book, so pleasantly written yet so scholarly in its approach, essential.

—A.V.M.

THE SYMPHONY

MAKING FRIENDS WITH THE SYMPHONY. James Gleenon. Rigby. Pp. 72. 7s. 6d.

This attractive paperback will provide a ready source of information for those whose interests are musical and who want to know more about the great composers and their works.

Its chief virtue is its simplicity: Mr Gleenon introduces and explains the seventy symphonies he has chosen without humbug and puts the average listener at ease.

It is exactly the sort of book to give to the young when they first start asking what a concerto or a sonata is.

—J.T.

RETREAT FOR ASSOCIATES

From Our Own Correspondent
Melbourne, November 4

The second of this year's retreats for Associates of the Community of the Holy Name took place at the Retreat House, Cheltenham, over the last week end in October.

Members assembled for dinner on the Friday evening, and the retreat continued until tea-time on Sunday.

There were over thirty Associates present, and the conductor of the retreat was Dr Barry Marshall, chaplain of Trinity College, University of Melbourne.

MANUAL FOR PILGRIMS

THE PILGRIM SHRINES OF ENGLAND. Ivor R. Dowse. Faith Press. Pp. 128. 7s. 6d.

THIS well-produced paperback makes interesting reading and contains such a wealth of unusual information that it may be termed "a mine of the shrines".

Seventy-four famous shrines are dealt with in a workmanlike manner, presented in alphabetical order, from Abingdon to York, with details of distances from London and means of transport, so that the book is a veritable guide for tourists, as well as a manual for the pilgrim.

If you are curious about St Helier, St Wite, or St Benedict Biscop; or Jersey, Whitchurch Canonicorum or Monkwearmouth, Ivor Dowse's excellent book will supply the answers in a most readable form.

In it you will meet old friends and many new ones, for besides the seventy-four places described lives are given of eighty-three saints and leaders of the Church of England.

Three maps, lists of English kings and Archbishops of Canterbury, index of saints and a comprehensive bibliography add to the value of the book, which is indeed a "must" for the pilgrim.

As the Very Reverend R. L. P. Milburn, Dean of Worcester, says in the Foreword, "Here is beauty and a sense of history and of devotion."

—E.H.

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RESPECT NON-CHRISTIANS

CRITICISM OF DRAFT

ANGLICAN NEWS SERVICE

London, November 7

The Vatican Council was called upon on October 24 to show more respect and attention towards non-Christians who not only, as the Melchite Archbishop Hakim of Nazareth pointed out, constitute two-thirds of the world's population but also belong in some way to the people of God.

Anyone who must live and work, the archbishop said, in an area where members of the Church are in a marked minority, would feel that the present draft decree De Ecclesia on the nature of the Church was unsatisfactory, because it appeared to pay practically no attention to the vast numbers of non-Christians throughout the world.

The tone of the text, he said, seemed to echo something of the "Triumphalism" which was denounced in the first session of the council and which, it had been hoped, had disappeared as a result of the words and works of Pope John XXIII.

This was really a council of the twenty-first century, and it should aim to be a genuine epitome of the Church in the world to-day.

Consequently, the council fathers should not speak as though they were alone in the world.

The draft decree seemed to have been conceived as a confirmation of ecclesiastical power and not as a text which would be applicable to the greater part of the world.

THOSE OUTSIDE

The strength of the Church, he said, was in the Word of God, not in self-gratification.

Too little attention had been paid to those outside the Church and to members of the oriental Churches.

Even within the council hall certain observations of the possibility of married deacons in the Latin Church apparently revealed a lack of awareness that what was being said could easily be interpreted as reflections on the oriental Churches, where priests may marry, and as almost contempt for the many holy and zealous married clergymen in other Churches.

Lastly, the archbishop said, the text was so silent on the place of women in the Church as to give the impression that they did not exist.

No one could, however, deny the immense advantages which could accrue to the Church from the dedicated services of women auxiliaries.

More attention to this point by the council would likewise offset the lack of esteem for women which existed in certain parts of the world.

The council should exalt their place in the apostolate of the laity and in all the works of the Church.

BIBLE EXHIBITION

ANGLICAN NEWS SERVICE

London, October 21

A Bible exhibition, entitled "The Speaking Book" was opened by Hugh Redwood, the journalist, author and broadcaster at the Kensington Temple, Kensington Park Road, London, on October 11, and will remain on view to members of the public for an unspecified period.

The exhibition, which was previously staged in the Chapter House at Westminster Abbey, seeks to show the relevance of the Word of God to world events and contemporary society.

It includes a Bible belonging to The Queen, and the new Roman Catholic Bible, published in three editions, is also on view.

A selection of large-size photographs taken in the Holy Land by Alistair Duncan adds to the interest of the exhibition.

The Kensington Temple is a former church building now converted into an inter-denominational and multi-racial social, cultural and religious centre for students.

BLASPHEMY IN ACT

ARCHBISHOP'S OPINION

ANGLICAN NEWS SERVICE

London, November 7

The Archbishop of Cape Town, the Most Reverend Joost de Blank, said on October 23 that Christ "in this country would quite likely have been arrested under the Suppression of Communism Act."

The archbishop, writing in "Seek," the official organ of the Church of the Province of South Africa, recalled that the recent Anglican Congress had labelled racial discrimination as sin.

He said this confirmed his conviction that such discrimination was a "form of blasphemy", and that those who allowed it without protest placed their "souls in eternal peril".

It was a major tragedy that some who claimed to be Christian still called for "gradualism and a step-by-step amelioration in inter-race relations".

The archbishop said that some people had hinted he had tried to go "too far and too fast".

"But," he added, "how far and how fast are you supposed to go when you are running away from sin and seeking to do God's will?

"We cannot ourselves prevent some of the racial legislation that bedevils South Africa today, but we can see to it that we do not camouflage it by such high-sounding names as separate development or territorial homelands.

"The Bible was not written by communists, and neither the Anglican communion nor the World Council is run by communists.

"In this country, Christ would quite likely have been arrested under the Suppression of Communism Act."

PRESS AS ALLY

LESS CYNICISM URGED

ANGLICAN NEWS SERVICE

London, November 4

A "less cynical attitude" towards the Press was urged on October 27 by the chief information officer to the Church Assembly, Colonel R. J. A. Hornby, in an address at Coventry Cathedral.

The need for recognition of the journalist as an ally and not an enemy was most important, he said.

It was unfortunate that many church people used the words "Press" and "publicity" derisively or in anger.

They must try to understand the highly complex organisations with which they were dealing.

"It is certainly not to our advantage to see great provincial papers cease publication, or national papers such as the "News Chronicle", and, therefore, as Christians, we should be the last to adopt such a cynical attitude towards an industry which is a vital part of our democratic way of life," he said.

STANDARDS

"Six months ago the reputation of a minority section of the Press was at a very low ebb.

"Yet, in the last few weeks we have relied utterly on these same journalists in the Press and in radio and television to be kept abreast of great political moves, not only day by day, but almost hour by hour . . .

"Naturally, we all fall below the high standards set for us — the journalist in his profession and the Christian in his Church — but surely we should be the last people to throw the first stone.

"What we can do is to help the journalist achieve these ideals, and from my own experience I can truthfully say I have yet to meet the journalist who, of his own free will, deliberately distorted the truth."

NEW VILLAGE OPENED

W.C.C. AID FOR IRAN

ECUMENICAL PRESS SERVICE

Geneva, November 4

An entire new village — a total of 306 homes — was dedicated at Esmatabad, Iran, on Friday, October 18.

The new community of Esmatabad, built at a cost of 450,000 dollars, is the gift of Churches around the world given through the World Council of Churches. All of the villagers who will live in the new houses are Muslim.

The original village was almost completely destroyed in the disastrous earthquake which swept this isolated area in September, 1962.

Iranian church and government officials, including a representative of the Shah, took part in the ceremony at which the deeds for the houses were formally turned over to the new tenants.

In all, some 1,500 men, women and children will be housed. Since the 'quake they have been living in tents, also provided by the Churches through the W.C.C.

Eventually the village will include a public bath, a boys' school, a girls' school, and a small clinic, also to be built by contributions from the Churches. Later, at their own expense, the villagers will add a mosque and a community centre.

SECOND PROJECT

Government officials on hand for the ceremony included Prime Minister Asadullah Alam and the Minister of Agriculture, General Riahi. Also the Minister of Interior, several members of Parliament, and several foreign ambassadors.

Present on behalf of the World Council was Dr van Klinken. Other Church leaders included the Right Reverend Hassan Dehghani, the Anglican Bishop of Iran, representatives of the Armenian Church, the Greek and Russian Orthodox Churches, and the Roman Catholic Church.

The project has been supervised by a special committee of the Christian Council of Iran.

The new community is the largest built thus far since the earthquake. Constructed of sun-baked brick and designed to withstand future 'quakes, the houses comprise two rooms and a small kitchen.

The W.C.C. is also sponsoring a second project to aid victims of the quake. This involves resettlement in new houses in Teheran of some sixty Armenian Orthodox families from four villages.

The W.C.C. will also help the Armenian Orthodox Church in Teheran build a new church. There is only one church building at present for the 80,000 members of the Church in the city.

NEW ZEALAND'S SCHOOLS

ECUMENICAL PRESS SERVICE

Geneva November 4

New Zealand's Church-related schools have called for a State system of grants to parents of students in "independent" schools.

Anglican, Roman Catholic and Presbyterian officials last month presented the case for aid to Church schools in conferences with Prime Minister Keith J. Holyoake and Arnold H. Nordmeyer, leader of the opposition Labour Party.

A major theme of their presentation was that grants should equal the cost per pupil in State schools of teaching those "secular subjects" that, under the law, must be taught to all children.

Spokesmen for the three groups said the request was prompted by steadily mounting costs of administration.

Steep increases in the State teachers' salary schedule have brought on higher pay for lay teachers in Church schools and, consequently, higher tuition fees.

WOMEN AT COUNCIL?

PROPOSAL BY CARDINAL

ANGLICAN NEWS SERVICE

London, November 7

Cardinal Suenens, the Archbishop of Malines-Brussels, proposed at the Vatican Council on October 22 that women be included among the lay observers present during the council debates.

His chief argument followed his plea for fuller recognition of continuing supernatural influences on the whole life of the Church, including the laity.

He opened his remarks with a reference to charismata, the supernatural graces which individual Christians may require, and acquire, for performing specific tasks of spiritual advancement.

Charismata, he said, still existed in the Church. They were not accidental appendages of the Church but part of its nature.

The council should avoid giving the impression that the Church was no more than an administrative machine, completely cut off from the spirit of God.

This was the age, he said, of the Holy Spirit given not only to pastors but to all members of the Church.

CHARISMATA

The charismata, which were so common in the time of S. Paul, were not limited to unusual aspects of the life of the Church.

Speaking of the draft decree "De Ecclesia", he said that any treatment of the Church which dealt with bishops and the hierarchy while saying nothing of the gifts of the Holy Spirit would be defective.

It was a fact of history that some members of the laity had at times awakened a sleeping Church so that sight would not be lost of the teachings of the gospel.

Charismata, without hierarchical direction, would, he conceded, be a source of disorder, but any government of the Church ignoring them would be poor and sterile.

The relevant chapter of the draft decree should, he felt, be revised with more emphasis on the freedom of the children of God in the Church; and to show they practised what they preached they should enlarge the representation of lay observers on a broader international basis as well as admitting women. He said that the religious orders should also be represented.

TOWN'S YOUNG POPULATION

ANGLICAN NEWS SERVICE

London, November 4

The average age of the population of the new town of Crawley, in Sussex, is 35, the Chichester Diocesan Council at Brighton was told on October 25.

An appeal of not less than £1-million was being launched for more churches, halls and schools as well as to pay for the cost of extensive repairs to Chichester Cathedral.

The council was told that at one church in Crawley it was usual to have eight to twelve baptisms every Sunday.

A Sunday school, which used to have 100 children, was now held on a weekday, after ordinary school, and had 400 children.

TANGANYIKA PERMITS

ECUMENICAL PRESS SERVICE

Geneva, November 4

Citizens of other countries who wish to do missionary work in Tanganyika will not be hindered by the East African nation's new Immigration Bill, government spokesmen at Dar es Salaam have declared.

Under the new law, missionaries' Class A permit no longer will entitle them to unlimited residence in Tanganyika, but the Minister of Home Affairs said such permits would not necessarily be restricted to two-year periods, as some have feared.

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DEVELOPMENT PROJECT AT WAGGA WAGGA

SKETCH PLANS UNVEILED

FROM A CORRESPONDENT

Wagga Wagga, October 30

The Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, last month unveiled the sketch plans of the development to take place on the site of S. John's Church, Wagga Wagga.

The plans provide for the restoration of the church, including a new vestry block, a parish centre beside the church and a new rectory.

The architect of the project, Mr M. H. McPherson, of McPherson, Harrison and Hassell, was also present to describe the ideas which prompted the design and to answer questions.

The Rector of Wagga Wagga, Archdeacon K. A. Osborne, said at the unveiling that it was a red letter day in the life of the parish.

The thoughts and hopes of previous rectors and past and present parishioners all unite in the project which has been considered from various angles for many years.

The growth and progress evident on every hand in Wagga had to express itself in a project such as this to serve the needs of a growing parish.

The bishop recalled the long period of indecision that had taken place over the eventual establishment of the S. John's Church, centre and rectory on the one side.

Bishop Clements expressed great confidence in its present plans that would meet the needs of the parish in the present and immediate future.

He also commended the whole scheme to develop S. John's site to the vigorous support and goodwill of the parish as a whole.

Mr McPherson introduced the plans by showing a number of slides depicting styles of church building—ancient and modern—and various parish centres and halls built recently.

He explained that the layout of the Church and centre was based on two pointers—one would be the completion of the church tower with another tier of stonework with a copper spire and surmounted by a cross.

The other made by a joining of the main axes of the church and centre pointing towards the city.

Thus the whole design has a spiritual significance—an inner meaning. The pointer expresses the theme both horizontally and vertically.

The interior of S. John's will be completely restored. The altar and reredos will be lowered and the altar brought forward.

A chapel will be established beside the main altar—at present the clergy vestry, the choir stalls will be at the back and slightly raised above the level of the nave giving the congregation an uninterrupted view of the altar.

The pipe organ will be rebuilt or replaced. The font will be in the middle of the centre aisle.

The entrance at the west end of the building will be opened up with another doorway and wood steps across all three doorways.

VESTRY BLOCK

The new vestry block will provide vestries for clergy and choir, a flower room, book-room and other facilities.

The main features of the building will be retained but new pews will be installed throughout and adequate provision made for lighting, heating and cooling. It is hoped to place a carillon of bells in the tower eventually.

The parish centre will have three main areas adapted to suit the various activities that are anticipated in the building.

The main hall will accommodate about four hundred people, a smaller number as can be seated in the church.

There will be a stage and dressing rooms. Arrangements will be made to divide the whole area for the purposes of Sunday school.

There will be a parish room overlooking the city for adult meetings and groups, furnished with a "coffee lounge atmosphere".

A youth room, separate from the main hall, will have its own kitchen and will be capable of conversion into a kindergarten room on Sundays.

Adequate storerooms are provided and easy access from the church to all parts of the parish centre.

The new rectory will be built beside the church on the other side.

FOR THE FUTURE

The present generation of parishioners will be able to take part in the project in a direct way by providing: the pews for the church, the balance needed for the organ, the seating for the parish centre, the carillon of bells.

This is the biggest building programme ever undertaken in the parish and will provide a completely new setting for the future life of the Church of England in Wagga.

The church will cost £26,000 and the parish centre £45,000. Work is expected to start on the whole project in March and to be completed by the end of the year.

To provide the finance for the project the whole of the Church property on the corner of Baylis, Thompson and Peter Streets has now been sold with the exception of twenty feet in Baylis Street where a parish office, bookshop, chapel and meeting room will be built later.

This means that in 1964 S. John's Church will not be used after Easter until the work is complete and there will not be a hall to use after January 15, until the parish centre is opened.

The parish office will be moved elsewhere and a new rectory built and occupied by July 15.

Appropriate arrangements will be made for church services, Sunday school, etc.

QUIET DAY FOR TEACHERS

FROM A CORRESPONDENT

A perfect spring day and the bushland setting of Pymble Ladies' College Conference Centre combined to make an ideal background for the first Quiet Day for Scripture Teachers conducted by the Board of Education of the Diocese of Sydney on Saturday, October 26.

The morning session consisted of Morning Prayer, which was followed by a Bible study led by the director of the board, the Reverend A. C. Langdon. For those present formed into groups where prayer was made for various aspects of the work of Christian education.

The afternoon session commenced with a worship through music session, which included vocal solos by Mrs P. Correy and Mr A. Haberfield and a piano solo by Miss W. Lucas.

The Reverend K. McIntyre, organising secretary of the board, led the afternoon Bible study which preceded the second prayer group's time. The day concluded with the service of Evening Prayer.

CONSULTATION IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, November 4

The Reverend K. R. Roughley, Director of the Department of Public Relations of the Diocese of Sydney, will spend a fortnight in Perth at the invitation of the Diocesan Council.

The purpose of Mr Roughley's visit is to make a thorough analysis of diocesan organisation here and then to suggest to Diocesan Council how the whole matter of public relations may best be organised.

A sub-committee of Diocesan Council has planned a comprehensive itinerary for Mr Roughley to bring him into contact with as many areas of Church activity as possible and with both clergy and laity who are actively involved in the life of the Church in the diocese.

PARISH CENTRE OPENING

FROM A CORRESPONDENT

Melbourne, November 4

At S. Mark's Church, Camberwell, Diocese of Melbourne, on Sunday, November 10, at 2.45 p.m., the Mr. W. Britten Services Chaplains' Memorial Parish Centre will be opened by Sir Edmund Herring and dedicated by the Right Reverend G. T. Sambell, Bishop Coadjutor.

Because of the nature of the memorial a large attendance is expected, including chaplains, representatives from the three Services, the Commonwealth and State parliaments, and the local councils.

The cost of the centre will be approximately £28,000, of which £20,000 is already in hand.

Parishioners are determined to collect the balance as soon as possible to enable the parish to go ahead with other important parish and extra-parochial work, and thereby give a lead not only to the diocese but to the Anglican Church throughout Australia.

The centre is to be known as the S. W. Britten Services Chaplains' Memorial Parish Centre, and as such is a fitting tribute not only to the many chaplains but also to the memory of the late Archdeacon M. W. Britten, a former rector of S. Mark's.

The archdeacon, as a Service chaplain, had a wide experience during the war.

He came to S. Mark's in 1952.

Subsequently he was elected a Canon of the Cathedral chapter and later appointed by the archbishop to be Archdeacon of Geelong.

A sudden failure in health was followed by his death on January 10, 1961.

The present vicar is Canon Wilfred Holt.

NEW CHAPTER FORMED

FROM A CORRESPONDENT

Adelaide, November 4

The Servers' Guild of S. Laurence has been increased in recent weeks by the addition of a chapter in the Wimmera District of Victoria.

The new chapter is named the Guinea Martyrs, as it is to be called, will have a strength of some 80 servers and clergy-associates, drawn from widely scattered centres in the west of Victoria.

The warden of the guild, the Reverend F. G. Kriedel, admitted the Reverend P. Arch, of Kaniva, to the guild on October 21 at S. Columba's, Hawthorn, in the Diocese of Adelaide, and appointed him chaplain of the new chapter.

Mr Arch will admit members of the chapter to the guild at the February meeting of the chapter of Horsham.

Mr Kriedel expressed the delight of the guild at the addition of such a large band of keen servers.

OBITUARY

DEACONESS K. A. N. SHEPPARD

We record with regret the death of Deaconess Kathleen Anne Nash Sheppard, Head Deaconess of the Diocese of Melbourne. She died at a private hospital in Toorak, Melbourne, on Saturday, October 26, aged sixty-three years.

Deaconess Sheppard had been ill for several months. Earlier this year she entered hospital for symptoms that were diagnosed as a cerebral tumor, and for which surgery did not prove to be as effective as was hoped.

This was followed by a long course of other treatment and despite early improvement her condition gradually worsened, and it became obvious that any return to active duty would be long delayed.

Deaconess Kathleen had been a deaconess since 1930. She was trained in Melbourne and qualified with Th.L. and the Diploma in Social Studies of the University of Melbourne.

Most of her ministry was spent in lecturing and teaching at S. Hilda's House, East Melbourne, and Deaconess House, of which she was Principal for two periods. For two years she was a part-time tutor in the Department of Social Studies.

Her last thirteen years were spent as Divinity teacher at several of our girls' schools, Huntermitage, Merton Hall, Lowther Hall, Tintern and, lastly, Firbank.

After her ordination in addition to lecturing she spent a period in social service and parish work being with the Mission of S. James and S. John for eight years, and then at S. Stephen's, Richmond. A period of leave enabled her to visit England some years ago. She became Head Deaconess of the diocese in 1949.

The funeral was from S. Andrew's, Brighton, on Monday afternoon, October 28. Amongst the congregation that filled the large church were three hundred girls from Firbank, the last school at which she had taught.

The service was conducted by the assistant curate of S. Andrew's, the Reverend P. K. Newell, who was a personal friend of Deaconess Kathleen and her family. The Reverend F. G. Hughes, locum tenens at S. Andrew's during the absence overseas of the Venerable G. H. Codrington, read the lesson and an address was given by the Reverend A. W. Singleton, Secretary of the Board of Women's Work. The Right Reverend F. R. Arnett, who is Warden of the Order of Deaconesses, took the closing prayers and Benediction.

Members of the Order of Deaconesses from Melbourne and other dioceses were seated in front, and, with the clergy, led the procession from the church.

The service at Springvale Crematorium was conducted by the Reverend P. K. Newell.

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WE CANNOT IGNORE THIS REVOLUTION

By Barbara Thiering

A RECENT letter to a Sydney newspaper, discussing Sir Mark Oliphant's attack on clerical obscurantism (and obesity!), mentions the contribution of Tillich, Bonhoeffer and Robinson to contemporary Christian thought, and concludes, "Is Australia such a backwater that these names are still unknown or are they purposely suppressed to mislead a guileless public?"

The first part of this criticism is perfectly just. It obviously came as a shock, at the recent New Testament Conference at Sydney University, when both the visiting overseas lecturers turned out to be sympathisers of the point of view of the above-mentioned writers.

Professor Denis Nineham was particularly courageous in advocating his Bultmannian views in the presence of some Australian churchmen who made it clear that they resented any disturbance of the venerable theological mould in which their minds were set.

RELIGIOUS TRUTH

It was the same Professor Nineham who recently wrote: "we have got to recognise that the various inventions and discoveries which have brought us so far from the biblical world are themselves God-given, and so are, in their measure, a medium of divine self-disclosure." This, if I am not mistaken, is what Sir Mark Oliphant was trying to say.

Whether we like it or not, a tremendously important theological upheaval is with us. It has been going on on the Continent for twenty years; it has recently become crucial in England. Do we in Australia, following our usual practice, have to wait till the dust has long settled on the battlefield before we cautiously begin to examine the issues involved?

The causes of the explosion are as manifold as the emphases of the different writers. But one thing should be made clear: this rebellion is in the name of *religious truth,* not in the name of the rationalism of the older liberal theology.

For this reason it should not be associated with this long-dead movement, although some may be confused by the fact that the new thinkers, in sheer honesty, accept many of the conclusions which the older liberalism established.

Nor is this just another theological fashion, that can be ignored by busy or lazy people because it too will pass, while the old truths go on for ever. This attitude is impossible, firstly, because it is claimed that there are no "old truths".

A fierce onslaught is being made on the whole concept of a fixed and final revelation, an established form of truth in which we can comfortably take refuge. Psychologists have long shown us why we find this notion so attractive, and the reason has little connection with abstract cognition.

PARALLELS

Historians can point out, as Bultmann and Nineham have done, that this "final form" of truth is inextricably bound up with the thought-forms and culture of another age. Our progress in knowledge is indisputable (though our progress in virtue is not!).

If we no longer make use of the science and philosophy of the first and third centuries A.D., why should we chain our perception of truth to the religion and culture of these eras?

It is no answer to say that our culture too will pass. To accept this fact is an inevitable part of the human adventure, and to commit ourselves to a past age, denying our own, is to run the risk of putting an end to that adventure altogether.

The other reason why this movement cannot be overlooked is because it is an attack on the established religion in the name of religious truth and spiritual liberty and this was precisely what Christianity itself was at the outset. The parallels between the Jewish Church, and those aspects of the Christian Church that are being attacked are uncomfortably close.

In both, the perception of God granted to spiritual geniuses has become petrified into a creed, and decorated with a code of religious behaviour which cripples spiritual growth.

Its adherent becomes a "homo religiosus" who must separate himself from other people by the performance of religious actions in which he had hoped to find life, and health and peace, and which provide him instead with a means of reinforcing unhealthy traits like intolerance, refusal to think, self-hatred, limitation of self and others.

The timid overtures to self-realisation which even the weakest feel at times are stifled by the easy ways of pseudo-religion —regular church attendance, Sabbath observance (the attitude of many to this is in no way different from that which Jesus so fiercely denounced), a limited understanding of morality, doctrinal correctness.

All these, and many other practices which various Churches teach as the road to the Good, turn out to be, instead, the broad road that leads to destruction: destruction of the true self, that is crippled by sin and even further limited by many religious practices, yet whose religious hope and longing is that it might be set free to live its authentic existence.

This is the whole point of religion, and the whole meaning of life. That is why religion will never die. But Churches have died, and deservedly so, when their leaders "lade men with burdens grievous to be borne," and "take away the key of knowledge".

How many young men have taken Holy Orders with the loftiest ideals of helping to set mankind free, and thus fulfilling the highest vocation that is open to any man.

And after twenty years, if they have a grain of honesty, many must secretly admit to themselves that they have been caught in a trap.

They are committed to serve a decaying institution, to preach doctrines that are an offence to intellectual integrity, to serve the small-minded and to watch the large-minded turn away.

CLERGY CASUALTIES

Casualties among the clergy are many, and these do not only include those who have been forced by defeat and shame to leave the ministry altogether.

They include also those who have turned the ministry into an expression of their own suppressed talents: business administration, or mob manipulation, or self-glamorisation.

They also include those who do not even have this outlet, and who have been forced to take refuge in such subconscious admissions of defeat as constant illness, or continual changes of parish, or eccentricities betraying escape from reality.

It is this sort of experience, combined with a profound and personal conviction of the truth of religious encounter, which has led to the theological and religious revolt which was popularised in "Honest to God", but is more carefully expressed in such works as Bonhoeffer's "Letters and Papers from Prison", the various writings of Bultmann and Tillich, and the recent "Soundings" and "Objections to Christian Belief".

A quotation from the latter book, which contains a radical attack on various aspects of traditional Christian teaching, will show the starting-point of this attack, in the classical, spiritual perception that has characterised religious revelation throughout the ages.

After quoting Conrad on man's "artful dodges to escape from the grim shadows of self-knowledge", the author says: "I agree with Conrad that the shadow seems grim, but that is because it is unknown, and we are frightened of the unknown as children are frightened of the dark. We prefer to bear, we fanatically insist on bearing, those ills we have rather than fly to others that we know not of.

"Yet such a death to the old self and rebirth to a new life has been the message of all the great religious geniuses down the centuries.

"And they have told us from their own experience, that it leads, not to the suspected ills, but to a richness and peace and abundant life unimaginable before.

"Yet the prospect of such a voyage of discovery terrifies us. Hence the artful dodges we employ to evade it . . .

"When Christianity is used as an artful dodge to allow me to escape from the discovery of what I am, when the light that is in me is thus darkness, how great is that darkness? And this, I believe, is what happens frequently."

The same author, in an equally perceptive essay in "Soundings", discusses the ways in which religious practices like confession, and an absolute understanding of morality, may act as a hindrance to self-awareness and self-giving.

NEW KNOWLEDGE

Others belonging to the same school of thought have attacked the dishonest devices by which theologians attempt to preserve some of the doctrines of Christianity that originate in a long-dead mythology.

"Biblical theology" comes in for attack on all sides as a particularly unreal way of viewing the Bible, and one that is divorced from life.

One root of Christianity was the impact of new knowledge on the closed system of Judaism, new knowledge that came in the form of encounter with the Gentile world.

One root of the Reformation was the new knowledge that flooded the closed system of the medieval Church in the form of the Renaissance.

In both movements, men of honesty and courage were prepared to accept both the new knowledge and the age-old truth of faith, or self-understanding surrender to God.

The present movement takes full account of the best learning of our day, scientific and psychological.

FAITH AND COURAGE

Admittedly, this knowledge is not permanent and fixed, but that is no reason why we should go back to the culture of two thousand years ago. It is only at our peril that we can refuse to open ourselves to new truth.

As for faith, one wonders what else it can be that is making these thinkers compromise their position and reputation by proclaiming their unwelcome convictions.

Courage may be no criterion of possession of the truth, but if the claim is being made, as it is, that this is the way to spiritual liberty and fulfilment for people of our time, then this claim must be examined very carefully indeed, or the Church may find herself in the position, as she has done before, of closing the door of the Kingdom of Heaven against men.

MISSIONARY WELCOME FOR THE ARCHBISHOP

From Our Own Correspondent

Perth, October 28

"Your Grace has been accorded civic welcomes, you have received and will yet receive liturgical welcomes, and now to you and to Mrs Appleton, who have served the Church in the mission field, we are happy to extend to you, to Mrs Appleton and to Miss Appleton, what we call a missionary welcome."

"We give thanks to God that we have you as our leader, counsellor and father-in-God, and we pray that the Church in Western Australia under your leadership may become a courageous and adventurous Church, attempting great things for God."

So ran the address of welcome read in the Burt Hall this month, which was filled for an interesting missionary rally arranged by the Anglican Missionary Council of Western Australia.

Advantage was taken of the presence in Perth of four missionaries, two from Borneo (Mr and Mrs Ray Pearce, C.M.S., returning thither after their furlough); one from New Guinea (Sister Nina Coleby-Clarke, A.B.M.) going to England on furlough; and Sister Connie McDonald, Church Army, attached to the South-West Native Mission or Anglican Mobile Mission of W.A.

DRAMA

The drama group of S. Martin's, Kensington, staged the play "The Church on Trial" — an African and an Asian national appearing on the stage when called to give evidence in the trial.

This play stirred the thoughts of many and set the tone for the rest of the evening.

Then came the speakers, who were allowed eight minutes each —Mr Ray Pearce, C.M.S.; Sister Connie McDonald, who told of her birth and upbringing at the Forrest River Mission, of her training by the Church Army, and of her present work on a native reserve; then came Sister Nina Colby-Clarke.

C.M.S. FILM

After these speeches, the C.M.S. film "Hanging in the Middle Way" was screened. The Archbishop of Perth, who concluded the proceedings by pronouncing the blessing, said also that it was the most interesting and the most international welcome he had received since his arrival in Australia.

All present then repaired to the Lower Burt Hall for supper, which enabled people to meet the missionaries. The C.M.S. Jungle Doctor Bookroom ran a bookstall during the evening.

MORE TALK THAN ACTION

Ecumenical Press Service

Geneva, November 4

Top churchmen of the National Council of Churches (U.S.A.) heard a stern warning last month that words have not been matched by deeds in the civil rights struggle and that there has been more talk about racial justice than actual achievement.

A report received by the N.C.C's 270-member policy-making General Board in special session here from the council's emergency Commission on Race and Religion set up last June, also warned that "white supremacists have stepped up their hard-core resistance to Negro civil rights."

It compared the current racial situation to conditions in Germany when the Nazis took over and said the parallel was "frightening in the extreme". It declared:

"What is more shocking, in some cities they (white supremacists) are able to compel Churches and ministers to preach an heretical doctrine of man, which condones segregation and distorts the Christian faith.

"Both Negroes and whites who do not submit to this view are subject to harassment and threats to their lives."

It predicted that the intensity and frequency of local conflict will increase. It cautioned against expecting any "Utopian solution," but said that "unless we begin to make some changes in the structure of our common practices, we are inviting disaster." It recorded little progress in public accommodations, voting rights or housing.

Christian Churches, it said, "have been long on pronouncements and very short on experiment and risk" in this field.

SIX NEW FLATS PLANNED FOR S. LAURENCE PARK

From A Correspondent

Lara, Victoria, November 4

"One of the greatest portents for good in Australia to-day is the growing realisation of the need to succour the needy in other nations of the earth; and in this awakening Fr Tucker has had a great share. He consistently has tried to carry out the precepts of our divine Master. We should thank God for Fr Tucker and the Brotherhood of S. Laurence."

The Chief Justice of Victoria, Sir Edmund Herring, said this before setting the commemoration stone of a block of six new flats at S. Laurence Park, Lara, Victoria, on October 27.

Fr Tucker was "one of those amazing persons who can get all sorts of people doing things for other people," Sir Edmund said.

He had started many good movements, including "Food for Peace," now Community Aid Abroad. His record was one of achievement for the good of others.

Mr Neville Brooke, administrator for the brotherhood at S. Laurence Park, introduced Fr Tucker who said the brotherhood was striving to provide three essentials for old age.

First, a free life. Elderly people didn't like to be "pushed around".

Second, they needed freedom from fear of what might happen to them when they become really old. These flats would help to relieve that fear.

Third, they needed an opportunity to respond to natural creative instincts to look after a home and garden, and to engage in community activities.

The cost of these flats was estimated at £16,000. Other building work now planned would cost another £18,000—so there was plenty of scope for any people who might like to assist!

And it was hoped also that in due course their friends might come to the opening of a community centre—a project which would call for an additional £3,000 or so.

The block, which is named "Tucker Court," in honour of the superior of the brotherhood and the principal spirit behind its efforts, will provide for the care, under a resident matron, of elderly people who have passed the stage of looking after themselves.

Six additional ordinary cottages also are to be built, and with the completion of these the community will be caring for many elderly people who live individual lives of the utmost possible freedom.

The settlement is placed in ideally healthy surroundings on tree and grass-clad downs between Corio Bay and the You Yang Mountains. More than 5,000 trees have been planted on the settlement.

BASUTOLAND CONFERENCES

Ecumenical Press Service

Geneva, November 4

A series of inter-Church discussions has begun in Basutoland between the Anglican, Roman Catholic and Methodist Churches and the Paris Evangelical Society.

A joint conference sponsored by the Christian Student Movement and Pax Romano—the Roman Catholic Students' International Movement—was held at Pius XII College, Roma, last month.

On November 9 another conference will be held at the Paris Evangelical Mission headquarters. The discussion topic will be "Ecumenism".

In February, 1964, a conference has been planned on "Christology".

—Lily Best photograph

At the Missionary Welcome to the Archbishop of Perth and Mrs Appleton (former missionaries in Burma for some twenty years) held in Perth last month are, from left: Sister Nina Coleby-Clarke (A.B.M. New Guinea), Sister Connie McDonald (Church Army, with the South-West Native Mission, W.A.), the Archbishop and Mrs Appleton, Mr and Mrs Ray Pearce (C.M.S. North Borneo). (See story this page.)

ABOUT REGIONAL OFFICERS

By the Right Reverend Stephen Bayne

SEVERAL of the decisions taken by the Advisory Council on Missionary Strategy last summer have received special attention because they were mentioned in the "Mutual Responsibility" proposal of the primates and metropolitans.

One was the agreement to ask for the appointment of regional officers in nine areas of the Anglican world.

The attention this received was "special," not "undue," since it is indeed an important and welcome development in Anglican life.

But it must be seen within the context of Anglican life as a whole.

We are at a crossroads in the life of our communion.

We have grown up in our loose-jointed way as a fellowship of Churches, self-governing, rooted in our own separate regions and peoples, held together not by a central administrative or executive structure but by mutual counsel and brotherly agreement.

Yet we are strongly held together — perhaps all the more so because the ties are personal and consultative and free rather than coercive.

We are more interdependent than independent, as indeed all people are.

URGENT CHOICES

The unity given us in full communion is one of the major facts of history, with incalculable consequences for the unity and brotherhood of mankind, if we are given grace to live up to what we are and have, not as "Anglicans" in any narrow sense, but as Christians longing and working for the day when full communion can hold all Christ's Body in one.

Therefore we are always faced with practical choices as to how both our unity and our freedom shall be expressed.

And at no time in our history have these choices been more urgent.

The "younger" Churches of our communion, and their nations, are facing unprecedented demands.

Old relationships have become impossible and have disappeared; new ones are struggling to be born.

All this, of course, was the background of the "Mutual Responsibility" manifesto.

It was also the background against which immediate decisions had to be taken as to the next steps in inter-Anglican life.

Was the right direction for us to build up a larger central organisation or should we strengthen the roots of our life in our separate Churches and regions? This was and is the crossroads.

The answers given in Canada were quite unmistakable — they all pointed to the second alternative.

The proposal for regional officers was one of the most significant.

MAIN FUNCTIONS

I had requested such officers in the proposals I made to the Advisory Council.

They had also been requested by the Latin American Consultation, by the bishops of the South Pacific, and by others as well, formally and informally.

Some representatives of missionary societies felt that the time had come to replace society representatives with "Anglican" equivalents, who could speak and act for the whole of our communion.

We had already seen some experimentation in this direction, in South-East Asia and in Japan.

Finally, we took note of the three-and-a-half years' experience with my own office, which was the first experiment, on a global scale, with such an inter-Anglican ministry.

All these things led up to the proposal that we should establish, for an initial term of three years, persons who would be charged with three main functions:

First, they are to assist the metropolitans and the Churches in their regions in developing mutual life and planning, in ecumenical relationships, and in communication with other Anglican regions and Churches.

Second, they are to represent in each region the whole life and unity of the Anglican communion.

Third, they are to serve as an extension or enlargement of the ministry of the Executive Officer, both as a collegiate group to meet with him at least annually and with the metropolitans as frequently as possible, and to multiply the Executive Officer's availability to serve respective Churches.

Such officers could be clerical or lay, men or women.

What was felt to be most important was that they be persons, nationals of their own regions wherever possible, who could be "seen, each in his own area, as at the same time servants of the Anglican communion together, and of the particular Churches, provinces, and peoples in the region in question."

Each appointment will be made concurrently by the Churches in the region and by the Advisory Council.

Support for them may come in one of several ways.

Such officers could be identified or added within the already-existing structure of some of the Churches.

Other Churches felt they could perhaps find both the required persons and financial support within their own resources.

The costs and perhaps the persons themselves would have to be supplied from outside some regions.

Where this proved to be the case, it was felt that such costs could be included in the support requested by the "Mutual Responsibility" proposal

These officers will work to strengthen the regional roots of Anglican life, and so help to avoid undue and unwise centralising.

Yet by their intimate association as a collegiate enlargement of the Executive Office, they will strengthen the proper balance between the local and regional, on one hand, and the world-wide unity of the Anglican household, on the other.

This balance of function is doubtless the heart of the matter, as indeed it was in the case of the Executive Officer's appointment itself.

He represents each Church individually (for each shares in his appointment and support) and at the same time represents each to all; he represents them all (for he is appointed and supported by all) and at the same time represents the whole to each individually.

A DANGER

Three main questions are rightly raised. One is the ecumenical one: Will not this development tend to strengthen Anglican "confessionalism" at the cost of ecumenical responsibility?

The danger is real, yet I believe that there are now immensely strong safeguards against it, built into our Anglican life and structure in such a way that the danger becomes theoretical and negligible.

The essential ecumenical dynamics are in the Churches themselves, in their participation in the W.C.C. for example, and in the present involvement in unity conversations and negotiations in their own areas.

Regional officers will strengthen this immensely, particularly in the local scene; and it is simply inconceivable that the Churches of the Anglican communion will appoint or support officers who are not prepared to be obedient to ecumenical responsibilities.

The second question is of the possibility of divided loyalties: Can anyone serve both his own Church and region, and also the Anglican communion as a whole?

Here, again, there is a danger to be recognised; it is one I myself know intimately.

This danger is real; it is also inescapable. There is no safeguard against it for any Anglican — for any Christian, for that matter.

The structures of Churches vary, but the tensions between the local and the universal do not.

I cannot imagine any Christian or any Christian Church which does not have to walk precisely the same path, trying to serve God among one's own people in one's own place, and at the same time preserve an essential and life-giving awareness of the whole Body.

The third question is that of seeming to establish these officers as brokers for their own regions, in a competitive race for attention. This is again a real danger.

The whole question of world-wide "priorities" for inter-Church partnership is a thorny one, at whatever level it arises.

It is no wonder that every Anglican Church (and doubtless others as well) would welcome some central and authoritative plan which could decide such questions of priority for it.

But I am convinced that plans —"strategies" or whatever they are called — are only hammered out in steady dialogue and exploration; there is no final plan; there is no structure or procedure outside the Church itself which can settle the question of where a Church's obedience lies.

What is needed is a way to keep ourselves confronted by needs and resources, in every Church, so that our obedience at any given time is as informed and conscientious as possible.

This is the way the Anglican communion is organised, at any rate.

And to make such a system work, we now need more than occasional meetings at the highest level, or the wisdom of an officer, no matter how assiduously he picks other people's brains.

Therefore it seemed to the Advisory Council that the best next step in strengthening consultation was to establish such a fellowship of responsible people, who would not be agents for particular Churches or dioceses, but who would carry on their shoulders the full weight of both the whole of our communion and the particular region or area they know best.

SUPERMEN

Admittedly we are looking for supermen, not only able to meet the exacting spiritual tests clearly before them but also equipped with the technical skills now so desperately needed for the planning of the Church's ministry in our complex and explosive societies.

The extremely significant report on "Planning" adopted by the Advisory Council outlines this aspect of the new officers' work very sharply.

Yet I am sure we shall never find what we need if we do not seek it.

It is in this spirit that the request for these officers has been made.

It is hoped that some, at least, will have been appointed by the time the metropolitans next meet, in April, 1964.

For much of the practical development of the "Mutual Responsibility" proposal will rest on their shoulders as they help each Church in their region to study, plan, test, seek — and all the other searching obediences "Mutual Responsibility" asks all our Churches to give.

NEW BOARDING-HOUSE AT CHURCH SCHOOL

From A Correspondent

Melbourne, November 4

At the beginning of the 1964 academic year, the Ivanhoe Grammar School is to open a new boarding-house in Locksley House on the school's property overlooking the Yarra Valley.

Locksley House, which was originally opened as a boarding-house, in 1924, is being reconditioned at a cost of nearly £30,000.

Special attention is being paid to study and recreational facilities for the boys in the house.

A reading room, games room and den will be provided in addition to a well-appointed prep. room for younger boys of middle school age.

Upper school boys will be living in bedroom studies overlooking the valley.

The studies will house two to three boys and each boy will be provided with his own study area within the room.

A room is being set aside in the house as an oratory where boys—and staff—may have a quiet place for prayer, meditation or just being away from others.

The boarding-house, which will house about fifty-five boys, is the latest step in the school's rebuilding scheme.

Within the last ten years a new junior school and senior school have been built, and sporting facilities improved.

Sherwood House, the present boarding-house and landmark of Ivanhoe, will now be used for an administration and library block.

The school will celebrate its golden jubilee in 1965.

NEW MURALS FOR CATHEDRAL

Anglican News Service

London, October 28

Two mural paintings by Professor Carel Weight, of the Royal College of Art, are to be unveiled and dedicated by the Bishop of Manchester, the Right Reverend William Greer, in Manchester Cathedral on Tuesday, November 12.

The paintings have been commissioned by the cathedral and are a gift from the Abbey Trust.

The larger of the two will represent the Sermon on the Mount and will be over the entrance to the Chapter House.

CONSERVATORIUM DIPLOMA

Commencing in 1963 the New South Wales State Conservatorium has amended its Diploma requirements, and students who intend to undertake the study of the Conservatorium Diploma are now required to satisfy an entrance test before embarking on the course.

The test consists of a practical and a theoretical section. The written theoretical section will be held at the Conservatorium on Saturday, December 14, and the practical tests will be conducted during the following week.

Details concerning the test and forms of application may be obtained from the Registrar of the Conservatorium, Macquarie Street, Sydney, or the Registrar of the Newcastle branch, Laman Street, Newcastle.

WOMEN READERS PROTEST

Anglican News Service

London, October 28

A protest against the proposal that women should be admitted as lay readers in the Church of England as decided by the Convocations this month has been made by the Derby branch of the Church Union.

It said that women lay readers would be "unscriptural, un-Anglican, and uncatholic."

DISCUSSIONS IN COLOMBIA

Ecumenical Press Service

Geneva, November 4

Roman Catholic theologians met at Bogota, Colombia, on October 24 with Lutheran churchmen from nine Latin American countries to discuss the place of the Word of God in the Christian faith.

The encounter took place during a four-day conference of Caribbean-area pastors sponsored by the Lutheran World Federation's Committee on Latin America.

About a dozen Roman Catholic priests, including Jesuits and Dominicans, responded to the organisers' invitation to hear and discuss, on the third day, a Lutheran address on "The Word of God as Law and Gospel".

This was followed with attendance of conference participants at an address on "Scripture and Tradition: Interaction and Interdependence" at the Xavierian University by a Jesuit priest.

The invitation to the Roman Catholics was made through Monsignor Alfredo Morin, a Canadian who is rector of Bogota's major seminary. Although it was stressed that the resulting dialogue was unofficial, Monsignor Morin said that the head of the Colombian hierarchy, Luis Cardinal Concha Cordoba, had consented to it.

Also present by invitation were a number of Colombian Presbyterian churchmen.

The Lutheran lecture was given by the Reverend Robert T. Hoeferkamp, missionary professor of the Lutheran Church-Missouri Synod at the Lutheran Seminary in Mexico City.

The Roman Catholic presentation was made by the Reverend Carlos Bravo, professor of Holy Scripture in the Jesuit university's theological faculty.

DIALOGUE IN PRINT

Ecumenical Press Service

Geneva, November 4

The "St Louis Review," official newspaper of the Roman Catholic archdiocese of St Louis, Missouri, U.S.A., has inaugurated an ecumenical "dialogue in print," whereby articles on common Christian concerns by prominent theologians of all denominations will be presented regularly.

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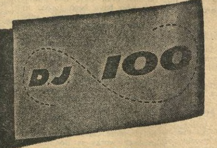

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DIOCESAN NEWS

BRISBANE

VISIT OF MOTHER DOROTHEA, C.S.C.

The Mother Superior of the Community of the Sisters of the Church, who is in Australia visiting branches of her community, will be in Brisbane from November 11 to 13. Her visit is being sponsored by a small group of Brisbane people with interest in religious vocations, and she will be the guest of the Sisters of the Society of the Sacred Advent. On Monday evening, November 11, at 7.45, Mother Dorothea will give an address on the religious life to a public meeting in S. John's Cathedral school building.

CONSECRATION OF S. MATTHEW'S, HOLLAND PARK

The Archbishop of Brisbane consecrated the Church of S. Matthew, Holland Park, on November 3. The present rector is the Venerable E. R. Chittenden.

MISSIONARY MONTH

November is the month specially dedicated to Missions within Brisbane diocese, and the archbishop has issued a pastoral letter read on the first Sunday of November (called "Forth Sunday" after last year's "Forth Campaign" inaugurated on that day). His Grace asks every communicant of the diocese to give a minimum of ten shillings to the November Appeal.

BUNBURY

BRANCH OF WORLD COUNCIL OF CHURCHES

Canon J. Paice, chairman of the West Australian Council of Churches, recently travelled to Mount Barker from Perth to inaugurate a branch in that town to be called the Plantagenet Council of Churches. He was accompanied from Perth by the Reverend S. Croker, of the Methodist Church. Four lay representatives from each Church and the ministers of the Anglican, Methodist and Presbyterian Churches will form the council. The council will meet once a quarter with the object of coming to a better understanding of each other, and will engage in Bible study and discussion. The first president of the new council is the Rector of Mount Barker, the Reverend E. Gibson.

DOOR KNOCK FOR FREEDOM FROM HUNGER APPEAL

In many country towns in the diocese the various Churches united last Sunday to make a door knock appeal for Freedom From Hunger. This was in response to an invitation sent out by the leaders of all the Churches in Western Australia. In the town of Albany, seven churches took part and nearly £700 was collected; in Mount Barker, five churches took part and well over £100 was collected.

CONFIRMATIONS

The bishop, the Right Reverend R. G. Hawkins, who has been resting after his recent car accident, has returned to a busy round of Confirmations. At Collie, on October 31, there were over forty candidates; on All Saints' Day he confirmed at Donnybrook, where the confirmation coincided with the patronal festival of the parish church which is dedicated to All Saints. And on November 3, he confirmed over fifty candidates at S. John the Evangelist, Albany. These Confirmations will be followed by others at Capel on November 6, and Mount Barker on November 8.

SURVEY OF RELIGIOUS EDUCATION

Mr B. Lehman, from Melbourne University, has recently toured through the Bunbury diocese on his fact-finding tour and survey of religious education throughout Australia. He visited, amongst other places, Bunbury, Bridgetown, Manjimup, Albany, Mount Barker, Katanning, and Narrogin. At Narrogin he sat in a seventh grade primary class whilst the rector gave a lesson, and then went on to listen in to the Methodist minister in a fifth grade class. It is to be hoped that his survey will be published in due time.

M.U. QUIET DAY

Canon W. Bastian, conducted a Quiet Day for members of Mothers' Union at Wilson House, Bunbury, on October 29. More than thirty members travelled to Bunbury for the day from distant parts of the diocese, some coming from as far away as Albany.

CANBERRA AND GOULBURN

PAMBULA TO HONG KONG

Expenses to cover the cost of clothes, school textbooks, and some meals will be sent by the Christ Church, Pambula, branch of the Churchwomen's Union to support a boy in Hong Kong. The International Church Aid Appeal, through the Australian Council of Churches, will send news of the lad's progress to the branch from time to time. Another branch at Merimbula, in the same parish, is paying for a seed kit to assist a Hong Kong farmer. The rector at Pambula is the Reverend D. J Dickinson.

CHURCH IN THE MONEY

The Parish of S. Paul's, Koorawatha, has really got right into the money by putting its rector, the Reverend C. A. Gibbons, in the bank. The parish council decided the old existing rectory was quite inadequate, being too small and in the wrong position, so when the bank building at Greenethorpe was offered for less than a third of what it would cost to build a new rectory, the council snapped it up. The bank building incorporates a large brick house. The parish's third canvass has been commenced under the title of "Faith in Action".

NEWCASTLE

CONFIRMATIONS

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, administered Confirmation last Sunday morning at Gresford, at Tea Gardens at night for the Parish of Bulahdelah; on Tuesday night at Merewether, and on Wednesday night at Adamstown to some forty candidates, including five adults.

On Friday night he will confirm at Waratah.

BELMONT

All Saints', Belmont, began the celebration of the patronal festival with a ladies' Communion luncheon on Wednesday, November 6, at 11 a.m. The preacher at this service was the Warden of S. John's Theological College, Canon J. L. May. Mrs May spoke at the luncheon which followed the service. On Sunday, November 10, the preacher at the 8 a.m. Holy Communion service and the men's Communion will be the Home Missions chaplain, the Reverend T. J. Johnstone. He will also give an address at the men's luncheon which follows. The evening service will take the form of a Remembrance Day service at which the combined Belmont/Swansea Anglican choirs will be conducted by Mr C. A. J. Hargreaves. This will be a combined service with Swansea and the Ode will be recited by Mr A. R. Johnson. The Young Anglican Fellowship will also organise the usual monthly tea, at 5 p.m.

MISSIONARY RALLY

A missionary rally will be held in Christ Church Cathedral on Thursday, November 7, at 8 p.m. Speakers will be the Bishop of Newcastle, the Right Reverend J. A. G. Housden, who will speak on the "Missionary Challenge of Toronto", Mr Terry Colquhoun, Newcastle representative of the A.B.C. who will speak on "A Layman Looks at Malaysia" and the special speaker is the Right Reverend James Wong, Bishop of Jesselton, North Borneo.

On Friday, Bishop Wong will speak to the students of S. John's College at the Eucharist at 7 a.m., and later in the morning he will address the girls at the Grammar School for Girls, Newcastle. In the afternoon he will address the annual meeting of the diocesan Women's Missionary Auxiliary.

C.E.B.S. JUBILEE

Last Saturday, a diocesan jubilee service for the founding of the Church of England Boys' Society in Australia was held at Christ Church Cathedral. Representatives from C.E.B.S. branches from country areas were present. The service was conducted by the Dean of Newcastle, the Very Reverend J. N. Falkingham The preacher was the Right Reverend Clive Kerle, national chairman of the Church of England Boys' Society. A rally of the boys followed in the cathedral hall.

On Sunday members of the Church of England Boys' Society attended their parish churches and then met in the city for conducted tours of interesting places. The whole concluded with a dinner at Tyrrell Hall, catered for by members of the Mothers' Union.

PERTH

GREETINGS TO THE BISHOP OF N.-W. AUSTRALIA

The Very Reverend J. R. Payne, Dean of Perth, as Administrator of the diocese, sent a telegram of congratulations and good wishes, on behalf of the clergy and people of the Diocese of Perth, to the Right Reverend J. Frewer, Bishop of North-West Australia, on the occasion of his eightieth birthday. The bishop spent the day in Geraldton where his new cathedral is being built.

180 MEN AT CHURCH DINNER

The quarterly dinner for men of the Wembley-Floreat Park parish held last month included ministers of the Methodist and Presbyterian Churches, Church of Christ, and Salvation Army; 180 men were present. Dr Guy Henn was the chairman and the speaker was the Archbishop of Perth, the Most Reverend George Appleton. A men's service followed the dinner, the preacher being the Reverend A. Holland, Rector of Scarborough. At the next dinner on November 24, the speaker will be the Reverend K. R. Roughley.

MISSIONARY MONTH AT THE CATHEDRAL

The speakers at the lunch-hour services in the cathedral during November will be Mr R. K. Sloan on "A Missionary Challenge"; the archbishop on "The Christian Approach to the non-Christian Religions"; the Reverend John Wardman on "Reflections of a Missionary Priest"; and the Reverend Tasman Cope on "Why I must go to the Mission Field". On S. Andrew's Day the celebrant at Holy Communion will be the Organising Secretary, Anglican Missionary Council, and there will be continuous intercessions in the cathedral on that day from 12 noon to 6 p.m. After Evensong at 6 p.m. there will be missionary intercessions till 7 p.m. These will be taken by the Organising Secretary, A.M.C., the Director, South-West Native Mission and Captain Trott, of the Church Army.

PLEASE NOTE

THE AUSTRALIAN CHRISTIAN THEATRE GUILD

Preview performance of its Christmas production "HOLY FAMILY" will be held in the **CENEF Auditorium, 511 Kent Street,** at 8.00 p.m. Monday, November 18. Bookings for this production will be taken from November 22 by writing to Box 573, G.P.O., Sydney, or 'Phone 30-7407 (J. Gray).

CHATEAU TANUNDA PRESENTS "NATIONAL TRUST" SERIES No. 9

University of Sydney

The University of Sydney was the first to be established in Australia. The Main Block (with the Great Hall), designed by Edmund Blacket and completed in 1859 was the first building on the site.

All the characteristics of the Gothic style are here; the romantic quality of pointed shapes against the sky, given by the tall tower at the centre of the long building, the pinnacles of the gables which punctuate the crenellated roof parapet; the endless intriguing variety of carved stone; window tracery, corbels, finials, and exuberant gargoyles. The fine interior joinery is carved in cedar and specially notable are the main stairway and the hammer-beam roof of the beautiful Great Hall. Beneath this roof many thousands of students have received their degrees since the first 24 commenced. The enrolment is now over 14,000.

At the rear is the quadrangle onto which open the cloisters with their roof of stone rib-vaulting.

This fine building whose dignity is so suitable to its function we owe to such men as W. C. Wentworth, Sir Charles Nicholson and W. S. Macleay.

The objective of the National Trust of Australia (N.S.W.) is the preservation of Historic Buildings and Natural Reserves as a heritage for future generations. We believe it deserves the support of all who love Australia.

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NTQ 118

STANDING COMMITTEE OF GENERAL SYNOD

(Continued from page 1)

(a) the future seat of the Primate;

(b) the eligibility of persons nominated for the appointment;

(c) the method of electing the Primate;

(d) the powers and duties of the Primate;

(e) the functions of the Primatial Registry;

(f) any constitutional, financial or other considerations likely to influence a decision as to any proposed change under items (a) to (e) above.

Last week's Standing Committee had before it papers prepared by Canon A. P. Bennie, the Bishop of North Queensland, the Archbishop of Melbourne, the Bishop of Riverina, Bishop G. F. Cranswick, Mr S. T. M. Pearce and several other bishops, priests and laymen.

A considerable variety of views about the nature and functions of the Primacy appear in these several papers, and the Standing Committee discussed them at some length.

It seemed apparent that the Standing Committee was by no means ready to vote on the question, although the general drift of opinion probably favoured the creation of a Primatial See in Canberra.

This view was by no means unanimous, however.

Finally, the Standing Committee resolved to appoint one sub-committee to put together all the viewpoints which had been advanced, and to report to the next meeting.

The sub-committee comprises Bishop R. C. Kerle, Mr R. T. St John, and the Venerable J. T. R. Border.

One minor but important matter which occupied the Standing Committee's time was the adoption of a Common Seal for the General Synod and its Trust Corporation.

The Standing Committee received the survey of the Church of England in Australia which had been presented to the A.B.M. earlier in the week.

The Reverend O. W. Cooper, of Sydney, was elected to a vacancy which had occurred on the Federal Inter-Church Migration Committee.

SYNOD DATE

A considerable discussion took place on the date at which the next General Synod was to be held.

The Archbishop of Canterbury, Dr Ramsey, is expected to visit Australia during March and April of 1965. This, and certain other visits and meetings, seemed to make that year inadvisable for holding the next General Synod.

Despite the precedent, established over three-quarters of a century, for holding General Synod later in the year, it was decided finally to hold it in May of 1966.

The Standing Committee approved of an allocation of up to £1,200 to cover the travelling expenses of two of the four Australian metropolitans who will attend the meeting of the Lambeth Consultative Committee in London next April. It is understood that the Primate and the Archbishop of Melbourne will go there.

Some members of the Standing Committee suggested that it would be desirable for both the Primate and the Archbishop of Melbourne to attend the meeting with the formal authority and backing of the Standing Committee, on behalf of the General Synod. However, the meeting felt that the fact of having voted money for travelling expenses was sufficient, and it is understood accordingly that some members of the Standing Committee may introduce appropriate motions at the next meeting of the General Synod to regularise this matter. If they do not introduce such motions, then it may safely be assumed that other private members of the General Synod will have something to say about it, basing their stands on correspondence which has recently appeared in THE ANGLICAN.

Although no formal announcement to this effect was made after the Standing Committee met, it appeared during the meeting that it has been resolved somewhere to appoint an assistant to Bishop Stephen F. Bayne, Jnr., and that the sum required was of the order of £3,000, of which the contribution of the Australian Church would be some £230. This sum was duly voted by the Standing Committee, and will no doubt give rise to some discussion in the near future.

Anglicans generally will be interested to know that the Minutes of the proceedings of the Standing Committee are regularly sent to diocesan bishops. This was stated during the meeting.

They are endorsed, for some reason, "confidential".

Your correspondent takes the view, which will no doubt be shared by all readers of THE ANGLICAN, that only on the very rarest occasions should anything discussed at or decided by the Standing Committee of General Synod be regarded as "confidential".

NO SECRECY

The point was made during last week's meeting that anything of a defamatory nature which comes before the committee was "privileged", and that it would not be covered by privilege if circularised outside the meeting.

This is a point of view to which THE ANGLICAN could hardly subscribe: in the first place, Christians do not defame each other; in the second place, since it costs upwards of £500 for each of the Standing Committee meetings to take place, and since its members are exercising authority delegated to them by the General Synod itself, which invariably holds its meeting in public, it is difficult to see why Anglicans should be denied information for which they pay.

As recent correspondence in THE ANGLICAN has shown, and as it became quite clear during Sydney Synod a few weeks ago, the temper of opinion among laymen throughout the entire Australian Church is resolutely opposed to unnecessary secrecy.

No one who knows the fine work done by Bishop Bayne would query his need for an assistant, or object in the least to the Australian Church finding a mere £230 for this purpose.

The danger lies in the Bishops' Meeting, or a meeting of the metropolitans of the Anglican communion, or the Standing Committee of General Synod, or any other body meeting in secret, failing to state the position fully and openly to the Church people ultimately concerned.

All these matters, however, are of small importance compared with the decision of the Standing Committee last week to receive the Toronto Message and the Statement on Mutual Responsibility and Interdependence in the Body of Christ. The relevant motion read:

"The Standing Committee warmly commends the challenge of these documents to the earnest consideration of the Diocesan Councils and Standing Committees and Synods of each Diocese. The Standing Committee also endorses the appeal of the Bishops of the Church of England in Australia to make our first response to the call of the Toronto Congress a period of self-examination, penitence and renewal, preparatory to a new dedication to mission, both within our own country and in partnership with the sister Churches of the Anglican Communion.

"It requests each Diocese—

(a) to make a survey of the resources and needs, both spiritual and material, of the Church in its area;

(b) to scrutinise carefully the priorities prevailing in its own use of men, money and equipment; and

(c) to bring the needs of our brethren in the other Provinces of the Anglican Communion to the favourable notice of the Dioceses of the Church of England in Australia."

Another view of the Development Plan at S. John's, Wagga Wagga, N.S.W., showing the Parish Centre and church. (See story page 8.)

THE A.B.M. MEETING

(Continued from page 1)

the world showing the most outstanding growth of the Church.

It was agreed to participate in a special survey and study of the indigenous patterns of this growth to be undertaken by the Division of World Mission and Evangelism of the World Council of Churches.

These patterns are described by Canon F. W. Coaldrake in his book "Flood Tide in the Pacific".

Canon E. E. Hawkey, A.B.M. State Secretary for Queensland, has just returned from a very watery visit to New Britain. Apart from near shipwreck there had been thirty-two inches of rain in six days.

£150 was voted for a ship's radio transmitter for the "S. Christopher" mission ship.

A permanent concrete memorial and cross is to be erected over the grave of the Reverend John Barge, martyred by the Japanese.

It was agreed to publish a booklet compiled by the Reverend Carr Rowland setting out with authority the true facts of the New Guinea martyrs. This had been examined and corrected by the Archbishop of Brisbane.

SURVEY

This booklet will also contain the Collect, Epistle and Gospel and other propria authorised for New Guinea Martyrs' Day, September 2.

The board received with keenest interest and appreciation the Survey, made by the Sydney Diocesan Department of Promotion, of the present and potential interest in the missionary cause of active Anglican families in Australia, and their knowledge or lack of knowledge of the situation in all those parts of the world where Australian churchmen support missionary endeavour.

This had been commissioned by the board, with the approval of Standing Committee of General Synod, foreseeing the great advance on many fronts which would be called for by the Toronto Congress and the principle endorsed by the congress in the document "Mutual Responsibility and Interdependence in the Body of Christ".

Toronto called for a breaking down of all barriers within the Anglican communion, and that we act as one Church.

Increasing pressures for cooperation and unity arising in the mission areas, from the Toronto Congress and from many other directions, were voiced again and again.

WORK IN UNITY

Statements like this were heard:

"We are not the whole people of God in Australia. There are others. We must try to go along with them and recognise that God is not using only the Anglican Church.

"The world will not be saved by the Anglican communion. We must work in unity. At no point will we be doing things unrelated to other Churches.

"What is to be the future of the 50,000 Anglicans in New Guinea in relation to the other 900,000 Christians there?

"We should from the start recognise that even if it is untasteful to us something new has come into the Christian world. We must be ready for a radical new approach."

The board approved a proposal for the merging of the work of the National Missionary Council of Australia and the Australian Council of Churches.

It was stated, "No missionary work can be done without asking the question: What does this mean ecumenically?"

In the training of missionaries A.B.M. co-operates wherever practical with other denominations.

Anthropology and linguistics were studied with trainees of other denominations until the classes became too large and had to be split.

Canon Coaldrake had recently visited many missionary training colleges in England and America. It was considered that more and better training would lead to longer and more effective missionary service.

The A.B.M's report to the Anglican Missionary Council revealed that fifty-four new missionaries had entered service; thirty-seven prospective new missionaries had enrolled for training and sixteen others were completing professional training before entering the House of the Epiphany. Indications were that the house would be full again in 1964.

NOISE AND ENTHUSIASM

FROM OUR OWN CORRESPONDENT

Melbourne, November 4

To hear more than 1,000 boys imitating the noise of a crow is a rare experience, and when the location is within the four walls of the Melbourne Town Hall, the results can be well imagined.

The technique of the Reverend H. J. Neil, Headmaster of Gippsland Grammar School, "in the country where the crows come from", assured the attention and interest of his congregation when he gave the address at the annual service and rally of the Church of England Boys' Society on Friday evening, November 1.

He spoke of crows as being noisy, but intelligent, and able to survive because of their loyalty and team work towards one another.

It is loyalty that makes any movement strong, and membership demands being loyal to the team.

BADGE

The Christian's badge of the cross means loyalty to Our Lord, and C.E.B.S. is a fellowship of those pledged to be loyal.

It is teamwork and loyalty which have made possible the achievements of C.E.B.S.

The service was preceded by a procession of banners and clergy, who included the Right Reverend G. T. Sambell, Bishop Coadjutor.

FIFTY YEARS

The service was conducted by the Reverend Neale Molloy, Melbourne Diocesan Chairman of C.E.B.S.; and the director, the Reverend R. J. McCall, read the lesson.

The singing was led by the magnificent Town Hall organ, played by Mr R. E. V. Church, City Organist of St Kilda.

After the service the golden jubilee rally, arranged by the Reverend J. S. Murray, took place, under the direction of Canon L. J. McIntyre, of Horsham, as compere.

This included community singing and a number of short sketches illustrating the story of C.E.B.S. over fifty years.

At the conclusion of the programme the pennants and trophies won in the various competitions were presented.

SEAFARERS' SERVICE

FROM A CORRESPONDENT

Geelong, Vic., November 4

"We should be thankful for the harvest that has come to us from the sea," the Reverend Perry Mitchinson, senior chaplain of the Missions to Seamen, Melbourne, said at the annual service for seafarers and the blessing of the Port of Geelong, Victoria, on October 27.

"The economy of our nation is largely dependent on the ships which carry our exports and imports.

"We should pray for God's blessing on the port and all who make the life and income of the port possible."

The service was conducted by the Reverend J. N. Bagnall, Vicar of Christ Church, Geelong.

Lessons were read by Mr W. Edgington, lay reader in charge of seamen's missions at Geelong, and Mr L. L. Burch, chairman of Geelong Harbour Trust.

Naval cadets and several organisations connected with the port marched from the waterside to Christ Church, where their bannners were blessed.

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.

ACCOMMODATION VACANT

HOLIDAY COTTAGES at Gerroa Water front. Accommodate 4, 6, 8 Electric. Innersprings. 67-3478 (Sydney Exchange).

EXCLUSIVE ACCOMMODATION. H. and C. rooms. Completely refurnished. Reading lights. Spacious grounds. Tariff 10½ guineas inclusive. "Kubba Roonga" Blackheath, N.S.W. Telephone 8330.

FURNISHED ROOM, nice home Bellevue Hill, keep offered middle-aged lady, in return companionship, light help. Telephone Ross, FU6781 (Sydney Exchange).

FOR SALE

ESTY ORGAN. Two manual with full pedals and electric blower. In good condition. Write Mr J. Hawse, Faraday Street, Mittagong, or telephone Mittagong 47.

ECCLESIASTICAL AND ACADEMIC OUTFITTERS. Mrs E. J. Cooper. Now at All Saints' Vicarage, 239 Murray Road, Preston, Victoria. Telephone 47-1411 (Melbourne Exchange), or P.O. Box 81, Preston. Also in Adelaide at 3 D'Erlanger Avenue, Medindie, South Australia. Telephone 65-2389 (Adelaide Exchange). Price lists available.

PLAYS, 12, for Christmas, 6/8. 12 humorous, 6/8. 12 for ladies, 6/8. 12 for Sunday Schools, 6/8. Smith (Dept. A), 23 Conder Street, Burwood, N.S.W.

LET US meet the challenge of atheism with daily family prayers and Bible reading in every Christian home! Five minutes together before God. Family Prayer books (with reading list) published by the Bishop of Ballarat, available from L. W. Lightbody, 261 Geddes Street, Toowoomba, Queensland. Price 3/- each, plus postage.

CLERGY! Whatever your needs in terms of this world's goods—refurnishing, renovating or purchases of all kinds, we may be able to help through the Clerical Supplies Co-operative. Write or phone the Secretary, 12 Boundary Street, Roseville, 41-8535, Sydney Exchange.

WANTED

WANTED TO BUY. Secondhand copy urgently required Teachers' Prayer Book by Barry D.D. Contact the Manager, Cathedral Bookshop, 199 Flinders Lane, Melbourne. Telephone 63-1442, Melbourne Exchange.

£250 is required to print the translations of the Collects, Epistles and Gospels, and some of the Prayer Book services recently completed by Father Rechnitz of York Island, Diocese of Carpentaria. They have been translated into the Eastern and Western Island languages of the Torres Strait Islands and are now ready for printing. If you can help in this worthwhile Missionary work please send a donation to Mr P. Spillett, P.O. Box 706, Darwin, Northern Territory.

POSITIONS VACANT

THE SOUTHPORT SCHOOL, Southport, Queensland, requires young unmarried priest as resident Assistant Chaplain. University degree advantage. Apply Headmaster.

ORGANIST - CHOIRMASTER. S. John's Church, East Malvern, Victoria. Male choir. Salary range from £150 to £200, according to experience. Commence January, 1964. Apply in writing to the Vicar, 7 Finch Street, East Malvern.

APPLICATIONS INVITED for organiser of youth activities. Salary according to experience and qualifications. Apply in writing to General Secretary, Y.W.C.A., 189 Liverpool Street, Sydney.

HOSPITAL MATRON. The Auckland City Mission invites applications from those with the necessary qualifications, for the position of Matron of Christ's Hospital in Selwyn Village, for the senior citizens, at Point Chevalier, Auckland. Christ's Hospital, at present in course of erection, will be ready for opening in, approximately, May, 1964. The hospital is a medical one and will accommodate 40 patients. The Mission is seeking as Matron a regular communicant Anglican, well qualified professionally and with the ability to get along happily with the elderly. Applicants should be between 40 and 55 years of age and able to accept appointment early in 1964. Quarters will be comfortable and the salary realistic. Further particulars from The Missioner, Auckland City Mission, P.O. Box 295, Auckland, New Zealand.

MISS DUMOLO, 2 Beaconsfield Parade, Lindfield, offers good home and remuneration companion help. Light duties. Telephone 46-2079, Sydney Exchange.

POSITIONS WANTED

AVAILABLE FOR occasional Sunday duty. The Reverend R. C. Blumer, Epping. WM-3872, Sydney Exchange.

BIRTH

ADAM (nee Moxey). To Bettie and John of The Rectory, Clarence Town. A son (Adrian John). Maitland Hospital, October 18, 1963.

ENGAGEMENT

THE ENGAGEMENT is announced of Miss Patricia Scott, younger daughter of Inspector and Mrs H. R. V. Scott, of Kempsey, N.S.W., to Mr Frederick Wandmaker, youngest son of Mr and Mrs H. H. Wandmaker, of Sutherland, Co. Durham, England.

GINNS—WEAVER. Rowena Olwyn, of Raymond Terrace, to the Reverend Raymond William, of S. Peter's, Leeton.

PERSONAL

AUTHORS INVITED submit MSS all types (including poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe, England. Established 1898.

THEATRES

S. JAMES' HALL, Phillip Street, Sydney, November 16, at 8 p.m. Rossini's opera, The Barber of Seville. Proceeds in aid of restoration of S. Matthew's, Windsor. Enquiries XB-8696 (Sydney Exchange).

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