

# **LORD FISHER SETS STONE FOR THE NEW S. BARNABAS' COLLEGE** **QUESTIONS POSED ON PURPOSE AND TRAINING OF THE MINISTRY**

FROM OUR OWN CORRESPONDENT

Adelaide, December 2

A congregation of several hundred, sitting and standing informally in warm sunshine on the building site, yesterday watched Archbishop Lord Fisher of Lambeth set the foundation stone of the new S. Barnabas' College at Belair in the Adelaide hills.

Neither the loose soil and dust underfoot, nor the friendliness of the flies, could weaken the enthusiasm of those present for they clearly intended to make the afternoon of this Advent Sunday one that could be remembered by the diocese for some time.

Promptly at 3 p.m. the robed choristers and clergy filed slowly from the Retreat House to the college campus several hundred yards behind the house.

The Bishop of Adelaide, the Right Reverend T. T. Begg and the dean, the Very Reverend A. E. Weston, accompanied Lord Fisher, a colour, full figure in red, white and gold.

After the singing of "The Church, one foundation" the Bishop read:

"My brethren, we are gathered together here to lay the foundation stone of the new S. Barnabas' College, which we humbly trust may, under the good hand of God, continue the work done in former years by the original college founded by Augustus Short, the first bishop of this diocese."

Point 30 followed and, alas for many it was an embarrassing "five minutes" when a few brave souls who sang beyond the second verse — "my brethren a desire and longing to enter into the courts of the Lord."

The dean read the lesson (1 Tim. 1: 10), and Lord Fisher, in due course, set the stone into place. After the Doxology and prayers, he gave the address.

## **GREAT ENTERPRISE**

Referring to the last such ceremony, he attended, in Detroit last year, he said that "these activities are the occupational hazards of bishops and archbishops."

He regarded the setting of the foundation stone of the college as "a day of immense satisfaction, gratitude and encouragement to everyone present."

My experience has been that once the money is raised for a venture such as this, you find it is not enough," he said, "but having physically gone so far, nothing on earth will stop you. You must say, 'What we set our hands to, we are going to do.'"

After referring to the prayer, "and now, my brethren, let us enter into 'this great enterprise,'" he said that it is right and proper that there should be a theological college in South Australia. There were some questions which needed to be thought about.

## **COLLEGE STAFF**

"Firstly, what is the ministry for?" he asked. "I am certain that ministers are not there to 'lord it over their flock, nor to be fathers who determine the fate of their flock by their own power.'"

At this point, with the twinkling good humour that was his trademark, he said: "The very first address, Lord Fisher said: 'When a priest calls me 'father' I am not a parish priest but I am his father.' I ask: 'Where do I not have people call me 'grandfather'?'"

He said that the purpose of ministers is to be elders among the flock. "The wise priest must be eager above all else to learn to understand people and minister to them," he said.

A second question is, the

purpose of a theological college," said Lord Fisher, who said that a theological college must be for the training of the ministry. But the minister is trained by God and his own experience.

"Some theological colleges try too hard to train their students. They have a pattern which they try to impress on each student's life."

"Yet there is no pattern in the world which is perfect to meet the situations which each student will face."

## **THE PROBLEM**

"The problem is to leave the Holy Spirit with complete freedom to train each man, yet at the same time guide him within the college."

He said that a pattern in the sense of a framework in which the student learns is essential. "The pattern is the 'ship' to be adopted at S. Barnabas' College. First, said he, 'Most everyone thinks that it is a central church.'"

"The only way for you if you are at the centre is that you are a 'deaf, dumb and blind' person who tries to be at the centre will be dead by the time he gets there."

## **'FAILURE' OVER APARTHEID**

ANGLIAN NEWS SERVICE

Pretoria, December 2

The Right Reverend Edward Selous, Bishop of Natal, on November 28 condemned apartheid in Church life.

He declared that Anglicans in South Africa could not conceal their "sore failure" to reach racial non-discrimination.

The bishop's attack, in his diocesan newsletter, follows similar public statements in recent months by the Archbishop of Cape Town, the Most Reverend Desmond Tutu, and the Bishop of Johannesburg, the Right Reverend Leslie Dilling.

Mr Louis, the South African Foreign Minister, attacked these statements and warned Anglican leaders not to meddle in politics.

The Church's official attitude on race had been constantly reaffirmed by the Anglican Communion since the 1940s.

"What we cannot conceal our sorry failure in practice behind the smoke-screen of our theory."

## **R.C.A. APPOINTMENT**

The Bush Church Aid Society has elected the Rev. Canon Peter W. G. Wiggins, at present Rector of St. Giles', Greenwich, Diocese of Sydney, to be Deputy Secretary of the R.C.A. (Rural Church Aid) in association with the Anglican Communion.

It is expected that after a tour of B.C.A. field stations in the Diocese of Sydney, Mr Wiggins will spend some time within the Diocese of Sydney, before returning to his ministry posts throughout the Commonwealth.

He said that if he had to choose three persons to staff S. Barnabas', he would select an evangelical, a high church Anglican, and a priest who was evangelical, catholic, and free — evangelist in terms of the gospel, catholic in the sense of the Church, and free to follow the Holy Spirit.

He said the two greatest influences he had ever known were Archbishop William Temple and Pope John. Both men who were thoroughly Franciscan, Catholic and, above all, free.

He continued: "A third question is what doctrine should the student be taught? The whole Church is at present examining its doctrine and seeking a new expression of the old faith. This is a time when the Church is being re-born. We must go back to the New Testament."

# **AUSTRALIANS LEAVE FOR MEXICO CITY CONFERENCE ON MISSION**

A.G.C. SERVICE

Two Australian churchmen, the Reverend F. G. Engel and the Reverend E. V. Newman, may represent Australian mission boards at the first full meeting of the Commission of World Mission and Evangelism of the World Council of Churches in Mexico City from December 8 to 20.

They will represent the National Missionary Council of Australia, on which is represented the boards of Anglican, Methodist, Presbyterian, Baptist, Lutheran, Church of Christ, and inter-denominational national boards and youth organisations in Australia.

Mr Engel (Presbyterian) is general secretary of the N.M.C.A. and Mr Newman is assistant general secretary of Methodist Church in Australia.

About 200 participants from six continents are expected to attend the W.C.C. Conference which will have as its general theme "The Mission and our task."

The meeting in Mexico will not only represent six continents but it will face six continents. It will be concerned as much with the witness of the Church in Africa, Asia, Latin America, and Oceania, as much with pagans in Australia as with pagans in New Guinea.

Bishop Leslie Newbigin, Director of the W.C.C. Division of World Mission and Evangelism, has observed that the "missions" still evokes, in the minds of many, a picture of a man in a turban, a staff, or, perhaps, Latin America.

## **MISSION SHAPED**

It is still an image shaped by the centuries, the "colonial era," he says. "When we use the word 'missions' we do not normally see, for instance, some of the ways in which Christians from Jamaica go to work in the pagan lands of India, Africa, and Latin America."

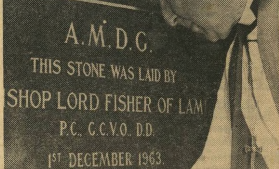
"We do not have a picture of missionaries of the Asian

"It is a glorious thing that this theological college should be founded just at this moment in history. New students will come here to learn the doctrine of the New Testament interpreted for today."

## **GRADUATES WANTED**

Speaking of the expressed hope that there would be graduates entering S. Barnabas', Lord Fisher concluded: "If there is one need that is greater than any other, it is for more graduates, both for first and second degree students, who can meet the world with confidence on an equal footing."

"We are living in a day when so many have lost their way and their faith. The Church is in a crisis. The production of this college must help to bring them back."



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## **MISSION CAUSE ENCOURAGED**

BUNDURY COUNCIL

FROM OUR OWN CORRESPONDENT

Bundury, December 2

The Bishop of Bunbury, the Right Reverend R. G. Hawkins, has set up a Diocesan Missionary Council, which has just held its first meeting under the chairmanship of the Right Reverend R. Hart, Dean of Bunbury.

The council decided on the following ways to foster the missionary cause throughout the diocese:

● To request all parishes and parochial districts to foster the sale of the A.B.M. "Review," to hold a Vocational Sunday throughout the diocese on the Sunday nearest to St. Andrew's Day every year.

● To encourage every parish to open an opportunity shop and give part of all the proceeds to the missionary cause.

● To encourage every parish to go to all the parishes to give details of how such a shop could be organised and run.

## **ASIAN STUDENT**

The council is asking every parish to make an extra voluntary donation of £5 per year towards the cost of training an Asian student in Wales.

It was decided to encourage the revival of a missionary bazaar on every home, and to ask parishes to appoint missionary secretaries in every parish.

It is hoped that in these ways the amount of missionary support from the diocese will be greatly increased over and above the accustomed quota which is paid in full by the diocese from the parish assessments.

The council elected Mr R. W. S. James as its honorary secretary and will hold quarterly meetings.







# BISHOP COULDS OPEN AIR UCHARIST HEID AGAIN AT HORSHAM

FROM OUR OWN CORRESPONDENT

This year's Open Air Eucharist on "Sit Up" Sunday, November 24, organised by the Wimmera Rural Deanery, was held in the beautiful surroundings of Horsham's Botanical Gardens.

This service has been held for the past three years. Every parish in the deanery "closes down" its services for the day and clergy and lay descend upon Horsham in their hundreds.

About 1,600 people attended this year of whom 800 received Holy Communion.

The celebrant was the Rural Dean of the Wimmera and the Vicar of Horsham, Canon L. J. McIntyre.

He was assisted by the Vicar of Warracknabeal, the Reverend E. J. Hodges, as deacon and the Vicar of Nhill, the Reverend M. Panfili, as sub-deacon.

All the clergymen present assisted in the administration of Holy Communion.

The Bishop of Ballarat, the Right Reverend W. A. Haddie, presided and preached the occasional sermon, on the grave dangers associated with the decline in moral standards.

In view of the profound impression made on all who heard the sermon and the discussion it has prompted since, the text of the sermon is printed in full:

There came a time, my friends, when our Saviour gathered His people around Him to a quiet place, and He placed and broke to them the bread of Life, the Word and Truth of God. And afterwards He took the loaves and fishes and gave them to them and they had a picnic there, in Galilee, so long ago.

Today, again, He gathers His people around Him in this other grassy place, giving to us not only the Bread of His Word but also of His own Body and Blood—and then we shall have been there too, as they did in Galilee so long ago.

It is the same Lord who is moving about amongst us at this moment, who moved about amongst His people there.

There were always a few Pharisees in the small crowd of Galilee, always a drifting shadow that only He could see, generally—the cloud of the world's evil, the shadow of the cross.

And indeed, over every occasion of truly Christian happiness there is always a drift of cloud, beneath every scene of Christian gaiety there *looms* always the threat of a deep under-current of gravity and soberness.

It is to that deeper part of your Christian mind that I speak to-day.

## SUBTLE DANGER

I draw your attention this morning to a grave danger that is threatening us as Australian citizens, as people, as parents and members of Christian families. I am not referring to the danger of your might think, to the danger of communism.

It is a much worse danger than that because it is in our hearts already in a subtle and more insidious way than even communism could work.

It is something which can destroy your personal happiness, the welfare of your families and the strength and security of our country—I am referring to the almost complete collapse of morality in the community of which we are a part.

I don't mean merely that at the present time there seems to be more dishonesty in politics, more money-grubbing materialism and selfishness than ever before, although I believe that to be true. But there have always been those things among us.

The really frightening thing is something new—I mean the sheer abandonment by our people that of any moral standards whatever; not that they think the state of affairs that is the state of the world that right and wrong have any meaning at all.

People have always stolen and lied and fornicated, but however much they did these things they still believed that these things were wrong, and felt guilty about it. They do not nowadays, in the world around us.

The Ten Commandments don't get even lip service today. Three maxims and three alone seem to govern men's lives today. The first is "Why shouldn't I?" The second is "Everybody else is doing it."

It is not just a coincidence that this widespread abandonment of moral standards has followed the flight from religious belief and worship.

There is only one way that a man can think of a real thing, and his conscience but as wrong and that is by thinking of it, not coming out of our own minds, but making it out of having its origin in something—something which makes sense to a law outside ourselves, above ourselves—a law which stands outside of us, and ultimately, to judge us by a law which those of God are accustomed to call.

So that in the long run there is one condition and one only, and that makes no sense at all, wrong, and that is—whether it is in acting against God's will, or contrary to it.

## BELEEF IN GOD

So that if you don't believe in God or couldn't care less about Him, the distinction between right and wrong just ceases to exist.

Most people to-day have no real belief in God; you needn't be surprised then that they have no respect for the idea of right and wrong.

I say that this collapse of morality is a threat to the welfare of our country, and so it is.

Nothing undermines the moral, the self-discipline, the self-control, the sense of duty as the decay of its moral life. That is perhaps the greatest and most spectacular lesson of human history.

Can you imagine that a man without self-discipline, who thinks about and only of his own profit and the satisfaction of his own self-centred desires . . . can you imagine such a one being capable of the idealism, the self-sacrifice, the self-forgetfulness which true patriotism demands?

And when you think that that is the image of character being reproduced on a large and increasing scale, throughout the whole eleven millions of Australian people, can you not see that the heart of our nation is being slowly but surely overtaken by?

So we do well to have and fear communism, you do even better to have and fear moral corruption of our people.

Communism is simply ancient treachery and tyranny under a new name, with a new name and a new technique. Nations have survived treachery and recovered from tyranny.

But no nation has ever survived the degeneration of its people such as is spreading amongst our Australian people today.

But this thing comes very much closer home to you than that. To a certain degree you can change the state of the world, the state of the Commonwealth. You can shut the

front door, so to speak, and pull down the blinds.

But you can't shut out the world and the creeping infection of evil as easily as that. Moral evil such as I have described is an infection against which there is no isolation in your home.

(Continued on page 8)



A scene during the celebration of the Open Air Eucharist in the Botanical Gardens at Horsham, Diocese of Ballarat, on "Sit Up" Sunday.

## CENTENARY AT BLACKWOOD

FROM A CORRESPONDENT

The Church of England Historical Society for the Diocese of Melbourne made a very rewarding journey into the Dividing Range last month to attend the centenary service of All Saints' Church, Blackwood.

Twenty-five members of the society made the trip by bus, Blackwood was a big town in the days of the gold rush, producing rich yields of gold and silver, and mining. It had its own Chinese community.

When the gold era finished the town and district lost most of its population, until Blackwood is a small but lovely township adorned by the colours of the gold.

It is fast becoming a week-end resort for people from the city in its vicinity, and the location of a mineral spring adds to its attraction.

It has had a band of faithful parishioners all through its fifty years, and its fine old wooden church, situated on a hill, was freshly painted and provided with new carpet for the centenary services.

The church was packed for the official service of Holy Communion at 11 a.m. at which there were no fewer than 200 communicants.

## PERTH MEMORIAL SERVICE

FROM OUR OWN CORRESPONDENT

Perth, December 2. S. George's Cathedral bells rang muffled peals as some 500 people began to arrive for the Memorial Service held Thursday in memory of the late President Kennedy of the U.S.A.

Among them were about a hundred American citizens, twenty-eight members of the Consular Corps, the Premier of Western Australia, a representative of the Lord Mayor of Perth and members of Parliament.

The service was conducted by the Ven. Rev. B. Macdonald, who also gave the address. He apologised for the absence of the archbishop who was visiting a country deanery, and of the dean who was in hospital.

Assisting Archbishop Macdonald was the Reverend Malcolm McKenzie, Moderator, several of the clergy in robes, and ministers of other churches who processed with the clergy and sat in the stalls with them.

The first lesson from Wisdom 3: 1-9 was read by C. Thomas Mayfield, Esq., an American in Western Australia, and the second lesson from Revelation 11: 1-7 was read by the Governor of Western Australia, Major-General Sir Douglas Kennedy.

Before the address a bugler sounded the state of the world, the state of the Commonwealth. You can shut the

T. Fabian, Rector of Woodend, who was assisted by the Reverend C. R. Miles, who was Rector of Woodend from 1937 to 1944 and is now Vicar of St. Matthew's Church, Mulgrave, and S. Paul's, Glen Waverley.

An apology was also received from Canon H. Jones, Rector of Kyneton and Rural Dean of the Southern Church of the diocese, and the Methodist minister for the district.

A feature of the centenary service was its deep devotional spirit and the heartiness of the singing.

A lavish buffet luncheon followed, grace for which was said by Father Cummings.

Evening was held at an earlier hour so that those who had come some distance could leave for their homes much earlier than normally. This service was attended by roughly 150 people.

A feature of Evensong was the dust sung by Canon Fabian and Mrs. Fabian, who was the organist for the centenary services, of the hymn which was a favourite in the Billy Graham Mission, "How Great Thou Art".

Other centenary events were held on the previous Friday and Saturday evenings. One of these was a Centenary Ball with old time dress.

Canon Fabian presided and

## PRE-ELECTION STATEMENT

### CONCERN FROM NEWCASTLE

The Social Questions Committee of the Diocese of Newcastle issued the following statement before the Federal Elections last Saturday:

"The Social Questions Committee of the Diocese of Newcastle expresses its serious concern at the failure of many Church members to undertake energetic political action in the community."

"All Church of England members are therefore strongly urged to appraise the issue confronting them in the forthcoming Federal Election, and especially the social, moral and spiritual matters involved, and to examine their consciences as to the measure of influence which their own political interest will have in determining the final decision to be achieved so that these fundamental and vital issues may be determined according to Christian principle."

"In the future members are reminded of their civic duty to dedicate themselves to regular political action and to identify themselves more closely with responsible policy making groups, and to resolve to seize their opportunity for effective Christian action such as is presented within their respective areas of influence."

The speakers at the Blackwood Centenary Luncheon last month (left to right): The Shire President, Councillor G. W. Manley, Fr. Cummings (Roman Catholic), Canon R. Fabian, and the Reverend R. Miles.











# ANGELICAN OF THE WEEK

## BOOK REVIEWS RELIGION ON RADIO

GOD GAVE ME A MICROPHONE. Vernon Turner. Jordan Books, Sydney. 10s. 6d.

READERS will judge this book, published in Sydney, according to their interest in religious broadcasting and in published, personal "testimonies". For, as the title implies, here is not so much the story of a sermon as an autobiographical "What God has done for me and what I have been able to do through Him".

Such an account will often encounter the danger of self-advertisement on the one hand and seek to disarm criticism on the other.

For a reader whose experience may have inclined him towards things being done differently will find himself up against the last-minute of what the Lord Himself spoke, or taught or guided the author to do. So if you disagree, remember: Gamaliel's words! (Acts 5, 38-39).

Yet it is over the privilege of the pioneer to state a strong case. And in Christian Broadcasting Mr Turner and his associates with their technically first-class programme, are heard throughout Australia.

Mr Turner gives praise to the A.B.C. religious broadcasts but confines his attention to the commercial stations.

He was spurred on by the extensive net of stations by various sects.

His own position (and that of the majority of C.B.A. programme) is described as "conservative" Christianity.

Efforts are made to elicit listener-response by a prayer requests, financial gifts and a telephone counselling service.

We are not told exactly the relationship between the C.B.A. and the various Churches except that there is some link with the N.S.W. Council of Churches.

No doubts its present independence reflects the apathy of the major denominations to the opportunities given by the radio system.

"God Gave Me a Microphone" is the record of a largely individual achievement which, now it has come to be known in terms with the Christian community.

G.H.F.

## CURRENT BOOKS REVIEWED

THE EXPOSITORY TIMES: August and September, T. and C. Clark, Edinburgh, 2s. 2d. sterling.

THE AUGUST issue begins with an estimate of the Archbishop of York's book of sermons "Christian Priorities". The review we consider will tell the full content of the Gospel and the range of its application. The reviews what ones appetite.

Professor Barrett's commentary on the Pastoral Epistles (the New English Bible translation) is given much praise. He allows "Pauline fragments" in the Epistles which he believes were edited by someone else as "an attempt to deliver the apostle at the same time from his proposed enemies and his false friends."

A long article on Gustaf Aulén's "The Faith of the Fathers" is a book of which it is best known to the Anglo-Catholic world.

A startling article on "Signs of the Times" is begun by acknowledging the spiritual movements in Anglicanism. The review says that it may well go deeper and free this Church and other Christian churches from dishonesty. Dr. Hoobey (Newcastle) pulls no punches.

Among reviews of books—"The Worship of the Sky-God" has a prominent place. In this Professor R. O. James makes a strong case for worship being pre-eminent with the High God rather than with worship of "goddesses invented by women".

The sermon "In the Study" about useful illustrations and final pages by Dr Barclay gives a more than adequate description of Donald Spenser's "Tower Hill 1230" wherein the author depicts his work in the open air over thirty years to the "Churches" fold of London.

Do you want a starting book on "Interpreting the Miracles"? Then read the book of this title by Professor R. H. Fuller. But the review in the September issue remarks "It is not the Higher Criticism but the Higher Criticism which refuses to accept the plain meaning of St. Mark but swallows all the speculation of the Form Critics".

## CHRISTIAN OR COMMUNIST?

ECUMENICAL PRESS SERVICES.

General Secretary 2.

The director of the new Christian Institute in Southern Africa said in Johannesburg that charges that it is a tool of the Communist are totally false and that it is concerned only to further Christian aims.

The Reverend Beyer Naude charged that it is a tool of the Communist. He said that the institute's multi-racial composition was purely incidental towards its main objectives of furthering Christian aims.

However, he declared that the institute is not concerned with political parties, it would not share the responsibility of affecting ties on political questions and legislative proposals which the white community.

Dr J. van der Walt, a leading member of the Gereformeerde Kerk, had alleged that the institute "was directly in line with the Communist ideology".

Writing in "Kerkblad" (the organ of the Gereformeerde Kerk), Dr van der Walt said that the institute was "existing" and "it is hoped that the institute will be unacceptable to

the reading and study is the article on "Donald Spenser" whose "God Was in Christ" has been a blessing to so many.

Anglicans will be interested to read "Apostle and Bishop" by Father A. G. Hebert who contributed to "The Apostolic Ministry". He will uphold the Catholic view of the sacraments, but approves that "in a real sense" the non-sacramental churches (true Churches and their ministers) must be institutional.

Professor Jespersen writes on "Conversations between the Churches" (the Church of the Methodist Church) as one who believes "Christian people should be visibly one, but cannot be so until they have been made so by the grace of God which is visible unity must be institutional."

Professor C. F. Moule has a remarkably helpful article on "The Church" which is very relevant to present times.

One would enjoy the short address on Mott Bales, in the Nieuw, but even more a splendid note by William Barclay in the Nieuw, on the life of Dostoevsky, a very great man with a message for this generation.

J.S.A.

## A CALL TO ANGLICANS

THESE THINGS OUGHT YE TO HAVE KNOWN, of St. Laurence.

This pamphlet is written in Fr. Tucker's characteristically forthright style. The Church in Australia needs to practise self-examination. We are all too concerned about our immediate interests while the gap widens between the nations and those that have not.

He suggests adventure for the Church in Australia, and of others and the Living Church "give them the same" as they said to the world wide down.

Revels must have practical results, for example, John W. R. C. (the Church of the Living Church) and the social conscience raised by the Church of the Living Church in its efforts to bring about reforms in all of its activities.

The dangers of the world today could be the Christian's "fast hour" but instead we are "portraying the part of Doves as solemn portrayed before."

Copies of this pamphlet may be obtained from the secretary, F. J. Church (Chairman), 67 Brunswick Street, Fitzroy, Victoria.

It says in eight pages far more than many long official statements on the same subject is being drawn at the present time.

J.S.

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Our Anglican of the Week is a clergyman from Kenya who has been doing post-ordination training at Ridley College, Melbourne. With his engaging smile and obvious qualities of leadership he has won many friends during his stay in this country.

He is the Reverend James Mundia, who visited Sydney and other N.S.W. centres last week. This month he will fly to New Zealand to undertake C.M.S. deputations there, and after attending Summer Schools, in this country, he will return to Kenya early in 1964.

Mr Mundia was ordained in 1960, following his training at St. Paul's Theological College, Limuru. He then served in the Simulane Parastate of the Diocese of Maseo.

He is one of the seven ordained men from Africa and Asia who have, in the past four years, taken advantage of the opportunity provided by the C.M.S. for study in Australian theological colleges.

The advantage of the presence of such men here is not one-sided only. All have made a great contribution through their ministry in this country in summer schools and during their visits.

Mr Mundia has also spent some time assisting in an Adelaide parish.

## TRIUMPH OVER BLINDNESS UNHEARTHED COUNTRY. Mary Mitchell. F. W. Cheshire, Melbourne. Pp. 154. 2s.

OF course one had heard of Mary Mitchell and some of her novels, "Warning of the West", "One More Flame", to mention but two quite well known. But I for one had not heard of the tragedy of her blindness in 1947.

And this wonderfully wise and courageous book, which not only tells her story, but opens up to a reader a new understanding of blindness and of the way the people with sight could make life different for the blind. It is understood and rid themselves of fears and wrong ideas which have moved the deeply.

To go blind in early middle age was a shattering experience, but to turn its horror and frustration into positive personal achievement and purposeful service to others so affected was a triumph.

This book describes the frustrations, the efforts, and the victories. More than this, it opens to the reader the worldwide efforts the blind and their friends have made to make it possible for the blind to live much more as part of the community and to be active in living.

The story of the invention of Braille is thrilling. The guidance is to show how people best can help the blind to retrain themselves, to keep courage and alertness, to be active in the face of depression, should the read and read again by all who can see.

One sentence in large type in the chapter "On My Mind" tells the blind, "Don't push the blind, lead them."

One could go on quoting, for this book persuades the reader to go on reading—more than that, to try and get some of the author's other books and read them. For the writer of this book is a great personality and a great writer.

J.S.A.

## URGENCY, JOY AND TRIUMPH

NO UNHEARTHED COUNTRY. R. L. Smith. F. W. Cheshire, Melbourne. Pp. 154. 2s.

ONE expects great preaching and here one finds it. Dr. Small believes there are certain things lacking in our present-day Christian preaching of urgency, the note of joy, and the note of triumph.

In his book, "The Ministry of the Church on the Book of Job as expressing the 'note of triumph', they are thoughtful, convincing, and they face the fact of suffering and its meaning. You feel that a suffering woman. 'I know this suffering is something with which God is trusting me'."

The second section, on the "note of joy", is of suffering on the Passion and Resurrection of Jesus and the founding of His Church. These are full of insights, "the clink of coins in the clanking" of a Temple and the "remorse of Judas, the sound of suffering in rich velvet" of the city and Peter's repentance, "the drip of water into a basin" in Paul's washing his hands and tears washing the disciple feet.

The "note of triumph" is represented by a seemingly unconnected series of "Psalms"—"The Talents", "The Rich Young Man", "Prayer".

Paul's suffering, especially for preachers.

"MESSIAH" EXCERPTS  
The choir of St. Edmund's, the Diocese of Sydney, will present excerpts from Handel's "Messiah" in the church on December 8 at 3 p.m.

For the writer of this book is a great personality and a great writer.

J.S.A.



## PATRIARCHS MEET

**FIRST TIME SINCE 1651**

ANGLICAN NEWS SERVICE

London, December 2 The heads of the two Patriarchates of the Eastern Apostolic (Orthodox) Church have concluded an historic meeting in Jerusalem which observers believe will lead to new eras of co-operation and friendly relations between them.

Catholicos Vazken I of the Ekdikimian Patriarchate in Armenia and Catholicos Khoren I, head of the Cilicia Patriarchate, which has its seat in Antakya, Lebanon, met for three days of informal talks during a tour by Catholicos Vazken of the Holy Land.

The meeting was the second of its kind in history, the first having occurred in 1651 in Constantinople. However, a communiqué stressed that "no official communications were involved in the meeting."

The Church has been split into two patriarchates since the 15th century. Neither patriarchate is subordinate to the other, but the Ekdikimian catholicate is recognized as having the primacy of honour. In speeches at a number of banquets and other events organised for them, both catholicos emphasised the essential unity of their Church.

Catholicos Vazken stressed particularly that any attempt to separate the Church in diaspora from the Church in Armenia was wrong and could be harmful to the Church as a whole.

Catholicos Khoren underlined that the two catholicos are not superior or co-superior, but associates with complimentary roles, sharing the same mission, the same witness, the same service.

"Let us love Ekdikimian without hating Antakya," he declared. "Let us love Antakya without hating Ekdikimian."

## DIVINE LITURGY

A highlight of their meeting was the celebration of a Divine Liturgy by Catholicos Vazken I in St James Church, the Patriarchal cathedral. During the liturgy, the regent service for Catholicos Zareh, Catholicos Vazken's predecessor, who died February 18, was said. This was presided over by Catholicos Khoren I.

During the visit Catholicos Khoren I was decorated with the order of the Jordanian Star by King Hussein. Catholicos Vazken had received the same insignia in a ceremony a week earlier. The two were also guests at dinners given by the Coptic Patriarchate and by the Mayor of Jerusalem.

Both catholicos are represented in the membership of the World Council of Churches.

The Antakya catholicate with a membership of some 498,000 persons covers dioceses in the Middle East, Greece and North America.

The Catholicate of Armenia has a total of 4,500,000 living outside the U.S.S.R.

## RIO DE JANEIRO CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, November 25 The second public ecumenical conference has been held in Rio de Janeiro with Protestant, Orthodox and Roman Catholic clergymen and laymen attending.

The aim of the meeting was "to establish dialogue with common starting points which could prepare the way for the different Churches to unite in common tasks," rather than to discuss doctrinal differences.

## KIRCHENTAG, 1965

ECUMENICAL PRESS SERVICE

Geneva, December 2 The twelfth German Protestant Kirchentag will be held at Cologne in the summer of 1965. The exact date has not yet been fixed.

## RACE RIGHTS STATEMENT

**PREJUDICE DENOUNCED**

ECUMENICAL PRESS SERVICE

Geneva, December 2 The Council of Bishops of The Methodist U.S.A., which has adopted a strongly-worded statement denouncing all forms of racial prejudice and calling upon all Christians to give equal rights of all groups.

Adopted by some 50 bishops of whom about 40 per cent. come from southern States, the statement said that "the right to choose a place of residence, to enter a school, to secure employment, to vote or to join a church, should in no way be limited by a person's race or colour."

It affirmed the right of all "oppressed minorities... to protest, to assemble in public and to agitate for the redress of grievances" provided this is done in an orderly way. It cited the recent March on Washington as "a spectacular and well-timed move of the kind."

Other developments in the race relations scene last month included these:—

• The Georgia convention of Southern Baptist churches called upon members to serve as "instruments of peace and reconciliation" in the race crisis.

• The National Council of Churches issued a statement that cut off funds to recently integrated Mercer University in Macon, Georgia.

• Fifteen northern white clergymen ended a two-day tour after the guns in Williamson, North Carolina, were desegregated.

The ministers, together with a group of 54 persons including several Negro clergy, were arrested for protesting against the violence leading to an integration march.

They took the last after some of the Negro ministers were transferred to cells occupied by them.

The northern white clergy group was led by the Rev. Dr. Martin Luther King, Jr., of the Southern Christian Leadership Conference.

## "POLITICAL BISHOPS"

ECUMENICAL PRESS SERVICE

Geneva, December 2 A South African Government leader charged in Johannesburg that "political bishops" of the Anglican Church were doing their utmost to support non-white African States at the expense of their own country.

Ben Schoeman, Minister of Transport, said that the time had come for members of the Anglican Church "to deal with their political bias. He addressed the English-speaking branch of the National Party.

He did not suggest how Anglicans should deal with the bishops who have favoured the Government's apartheid policy, but claimed that the South of Basutoland (Negro) South Africans supported the "separate development" policy.

He assailed a recent statement by the Rev. Dr. Desmond Tutu, of the Anglican Diocese of Cape Town. The Anglican leader had described racial discrimination as a form of blasphemy, stating that those condoning it might find their souls in peril."

There are millions of Reformed Church adherents in South Africa," said Mr Schoeman. "If Dr. Tutu is correct, it does mean they are committing a mortal sin."

The day following Mr Schoeman's speech, a leading Anglican layman, Harold Wilson, chairman of the Church's Diocesan Council, gave support to the view, but said it was a pity the criticism had been directed only to Anglican bishops, as leaders of other Churches, particularly the Roman Catholic, had also "fiercely attacked the government's apartheid policy."

## A FIFTH FOR THE CHURCH

**BISHOP ON GIVING**

ANGLICAN NEWS SERVICE

London, December 2 Since, in the welfare State, taxation covers a great part of educational and welfare services, the Church member to-day might be expected to give at least a fifth of his income for the work of his Church, said the Bishop of Exeter, the Rev. Dr. G. F. Allen, on November 23.

He was giving the presidential address to the Derby diocesan synod conference.

"We have not really begun to give at all until our giving becomes costly," he said.

They must take a new and more realistic look at Church finances.

Almost all parishes in England were heavily subsidised, receiving far more than they gave. "Some, such as those paying big repairs to an ancient church or being established in new housing areas, could without shame be dependent on such help."

"If a parish receives the greater part of the stipend of its incumbent, through the generosity of the past and through gifts from the community, there is the more obligation to raise an equivalent sum and make it available for needs outside the parish."

## WIDER WORK

He asked all parishes to study their needs so as if they were contributing to the wider work of the Church.

They must ask whether the many organisations of the Church were doing such work, and if not, would it be wrong to ask its members for mission and service to the wider work of the Church?

"We must constantly ask whether some particular organisation still serves a useful purpose, or whether it is now living on its own inertia."

There was the grave issue of the English missionary society, still worked separately, as in the past, when they were founded and so, perhaps, did not represent the comprehensiveness of the Church.

Emergent countries did not wish to be regarded as "mission fields," but as fellow members in one Church engaged in a single, worldwide task of evangelism.

If the document on mutual responsibility, presented to the Toronto Congress, was to be taken seriously, it meant a radical re-thinking of the nature of the missionary task of the Church and the language of its propaganda and prayers.

"We must purge our hearts once and for all of anything that remains of the old motive of patronising benevolence."

## MORE SCRIPTURES IN LATIN AMERICA

ECUMENICAL PRESS SERVICE

Geneva, December 2 Scripture distribution in Latin America is being stepped up through greater utilisation of the laity in local congregations. The American Bible Society official said at a meeting of North and South American mission workers.

Members of the A.B.S. met recently here for a two-day study conference of the Committee on Co-operation in Latin America of the National Council of Churches.

Dr. Laton E. Holmgren, of New York, A.B.S. general secretary, in a major address, described how new efforts directed toward increased training of laymen and women in Latin American churches are broadening the general mission outreach and distribution of Bibles and Scripture portions.

The American Bible Society and its counterpart agencies are around the world engaged in a mass effort to boost distribution activities.

## DIALOGUE IN CHILE

**"NEW PEOPLE OF GOD"**

ECUMENICAL PRESS SERVICE

Geneva, December 2 A Roman Catholic and a Protestant spokesman met at San Fernando, Chile, before an audience of some 200 persons to launch the heritages of their respective faiths.

The dialogue was the latest in a growing number of such conferences being held in this predominantly Roman Catholic country. It was sponsored by the Protestant Church in San Fernando.

Fr. Antonio Moreno, professor of Old Testament at the Faculty of Theology of the Roman Catholic University of Chile, emphasised the unity of the foundations and mission of the "New People of God."

"We use the word 'Churches' as a conventional and conventional mode of expression, but the People of God is one and only one," he declared.

"It is the responsibility of all in new housing areas, and contribute to the healing of wounds and the building of a new society."

...even if this means for each of us to acknowledge our share of guilt.

Speaking for the Protestant side, Rev. Dr. Hans-Joachim Prebysterian layman, declared that the "movement project" was not to resemble the finger of St. John the Evangelist, but the finger of St. Paul, person who transcends Protestantism and Catholicism.

"Inasmuch as it is viewed in this manner," he continued, "it is not a matter of community and continuity, and... its protestation is not a protestation, but a statement that may turn negatively as well as creatively toward itself."

Similar dialogues held recently were between Protestant ministers and a Roman Catholic theologian speaking on the same subject. The "Church of Jesus Christ" was the theme of 400 Roman Catholic students of the University of Chile.

## C. S. LEWIS DIES

ANGLICAN NEWS SERVICE

London, December 2 Professor C. S. Lewis, scholar and Christian apologist, died at his home in Oxford at the age of 64.

Until his resignation last year he was Professor of Medieval and Renaissance English at Cambridge.

He had a remarkable influence as a Christian writer, particularly with agnostics and atheists indifferent to the Church. He helped make religious books popular and readable.

His paperback sales alone were in the region of one million. "The Screwtape Letters" sold more than 250,000 copies; "The Great Divinity" more than 270,000.

As a young tutor he returned to Christianity and became an Anglican.

As well as his many religious books, he had a deep influence through his brilliant literary and letters.

As an occasional preacher he and the late Archbishop Temple shared the distinction of being the only two who alone had filled the University Church to capacity.

His sermons were collected in "Transportation" and some of his biographical and critical studies. "They Asked for a Paper."

## BIBLE EVENINGS

ECUMENICAL PRESS SERVICE

Geneva, December 2 The Society for Co-operation between Christians and Jews in Dusseldorf, Germany, has set up a "Bible-study Fellowship" to organise public meetings for study of the Bible. The "Bible Evenings" run by the society are led by Jews, Roman Catholics and Protestants.

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## OPEN AIR EUCHARIST

(Continued from page 3)

It is like a poison gas which filters in through the crevices of any protection you may build round yourself and your family.

You and your wife and your children have to live and move round in this world, listen to its talk, speak to it in its own language, brush shoulders with its shadiness, its unscrupulous ruthlessness, heart and see the evidence of its countless obscenities with sexual indulgence . . . that makes you so sure, if you are sure, that something of the world's squalor of evil has not already brushed off on you and the members of your family?

This whole address has been stimulated by this last idea, of the infection of sexual depravity so prevalent at the present time, and its danger to all of us, but particularly to young people.

During the past few months our clergy from a number of parishes have spoken to me about their anxiety at the growing incidence of sexual depravity among—not our own young people particularly—but among young people in general.

The things I'm told never go into the papers, they're never discussed by responsible bodies; you couldn't prove they exist in a court of law.

They could conceivably be false but if they were true, they should certainly prefer to trust and believe the clergy who are in direct touch with the individual and family life in a way that I am not, and who have invested interest in keeping things dark or in exaggerating them.

And I have had just a few insights into this anxiety as it is shared by parents in various places . . . anxiety lest the taint of evil they know exists all round them might somehow, somehow, touch those who love most dearly.

Others, perhaps, may be inclined to ridicule the idea that such a fear could be as real as they are painted.

Family life and routine appear so settled and orderly to them. They think they know everything that goes on—it couldn't happen in our family?

How often have these familiar last words been spoken, I wonder? But I'm sure you all know cases of good and respectable families where sexual procreancy and depravity have suddenly revealed themselves in some mortal disaster.

Sometimes they are families you know and are friendly with. Or they are the kind of family you are friendly with.

It is not conceivable that the day could come when you might sit and look at each other, my dear parents, stunned and unbelieving—the bottom falling out of your world, respectability and family pride crashing around you—because it has happened in your family?

## "SCARED"

You might possibly think that I'm trying to scare you, and how false you would be in trying to scare you if you're not scared already.

For this is really something to be scared about. I'm scared, your clergy are scared, you would do well to be scared about it, too.

I suppose that most cases of juvenile delinquency are due to some defect in the home environment of the young person concerned. It may be a bad example in parents themselves, or too much puff or blows or social life or business and not enough attention to children, attention to what they're thinking and reading and seeing and hearing and doing.

However that may be, I am sure that the source of weakness in the world is the source of strength operates through the home.

In ninety-nine cases out of a hundred the thing which determines the nature and character of the child, or adolescent, is the kind of family in which it is brought up.

Whatever is well done is done there . . . whatever is badly done is done there. I am sure you are all thought about this as you think about it some more. Think about it more deeply, think about it more honestly.

Get on your knees and think about it and ask God to give you grace to do what you must do about it.

You go must do something, no good just thinking and worrying about it. You give them some inner resistance against these diseases. It is the moral struggle.

## INNER RESISTANCE

You can't prevent your young people from coming into contact with the world. It comes at them from everything they see and hear and read in the world outside their home.

But it is possible to give them an anti-bomb, so to speak, to give them a corruption that is very very air breathe. That inner the danger to a living faith and trust in God.

Use your faith to start with. Pray for them, believing that you pray to Him who once said to the little children to come unto Me.

And pray with them in family prayer, not two or three times a week now—and they will have the opportunity to share your faith in God.

It's no good telling them to do something unless you've got to them to share in the doing of it.

And it's not much good sending them to live in the world, if you've got to take them to the world. Religion, someone has said, can't be taught, it must be caught.

If they don't catch it themselves, who are they going to catch it from? And if they don't catch religion what are they going to catch?

Let me change the picture to finish up with. Instead of thinking of the moral danger of our time as a kind of infection, think of it as a going to war. If you know your children had to go out someday and fight against a physical enemy, wouldn't you do your best for them?—give them weapons and armour and train them in their use?

If the day is coming—already here perhaps—when they will have to go out in all their youthfulness to live and to do, and meet the deadliest enemy of our age?

They will have to fight, not against the flesh and blood, to lose their lives, but against the spiritual and moral wickedness of our age, which is about to do much about, and have such cause to fear.

And if you know your children had to go out in their defence, wouldn't you teach them to be strong in the Lord and the power of His might?

Teach them to put on the whole armour of God that also may be able to stand in the evil day . . . having their loins girded with truth and having on the breastplate of righteousness and their feet shod with the gospel of Peace, taking above all the helmet of salvation and the sword of the Spirit which is the Word of God.

And may God bless your dear children in the warfare, dear also to me, and keep them from the enemy.

Archdeacon R. G. Porter making the presentation to Miss W. Woodbridge at Queen's School, Ballarat, on November 17.



Archdeacon R. G. Porter making the presentation to Miss W. Woodbridge at Queen's School, Ballarat, on November 17.

## APPOINTMENTS

## IN A.B.M.

The N.S.W. Executive of the Australian Board of Missions announces two new staff appointments.

The Reverend Keith Browne is to be Field Officer in N.S.W. as from December 17. He will have the oversight of youth work in N.S.W.

He is at present Assistant Curate of Casino, Diocese of Grafton.

Mr Browne is a former parish-school teacher in the Diocese of Sydney, and was active in the A.B.M. there.

He did his theology training at St. John's, Morpeth, and served on the staff of St. Thomas' Paragon, for three years before being appointed Assistant Youth Officer in N.S.W.

He comes from St. John's, Gordon, and has been on the office staff of A.B.M. in N.S.W. for the past two years.

Mr Adams has had valuable experience in youth work, particularly in the Church of England Boys' Society.

## STUDENTS RETURN TO N.Z.

## FROM A CORRESPONDENT

Mellouree, December 2. Brilliant arc-lamps, masses of paper streamers, and a display of bagpipes were already in evidence at the excitement at Station Pier on November 29 as the "Fareast" slipped gently from its moorings.

Many Australian friends gathered to bid farewell to Ridley College students Messrs B. O'Connell and M. Tutton (with his wife and family).

Mr Tutton has completed a four-year course of T.H.L. and associated studies. He will be ordained to the diaconate at the end of December 21.

Mr Olsen has studied for T.H.L. and R.D. subjects. He will be ordained to the diaconate at the end of December 21. Mr Olsen will be ordained to the diaconate at the end of December 21.

Some of the enthusiastic dock-side send-offers were the students including Mr. A. Ault, a candidate for Nelson diocese.

## FAREWELL TO HEADMISTRESS

## FROM OUR OWN CORRESPONDENT

Ballarat, December 2. On Sunday afternoon, November 17, about 250 people assembled at Queen's Church of England to say farewell to Miss Winifred Woodbridge, who is retiring as headmistress of the school at the end of this year.

Miss Woodbridge has been a member of the school staff for 34 years and headmistress for the last 17 years.

During the last weeks of the school year, various groups connected with the life of the school are holding similar functions for the purpose of wishing her well upon her impending retirement.

This gathering was organised by the Parents and Friends' Association of the school and took place in the school dining-room.

The secretary of the women's auxiliary of the Parents and Friends' Association, Miss Winifred Woodbridge, presented a letter of appreciation to her on behalf of all those who attended.

The archdeacon said that he felt all present missed Miss Woodbridge, not because she was about to retire, but because few people were there when they came to their retirement could look back on a working life so full and profitable in the service of Church and community.

Many people gave of their time and service to Queen's School but he considered it was Miss Woodbridge who had been the most successful in her work and interests and activities.

He was grateful for the fact that for the best part of Miss Woodbridge's life, Queen's School was the place where she had been.

## MOTHER SUPERIOR

## FROM OUR OWN CORRESPONDENT

Mellouree, December 2. An Eucharist was celebrated by the Community of the Holy Name at the residence of the Mother Superior, House, Cheltenham, on St. Andrew's Day, Saturday, November 29.

The purpose of this meeting was to celebrate the anniversary of the Mother Superior of the community.

The Mother Superior it was announced that the Reverend Mother had been elected to the office. This is her first year as Mother Superior.

She succeeded the late Mother Flora.

## BUNBURY M.U. FESTIVAL

FROM OUR OWN CORRESPONDENT

Bunbury, December 2. About 240 members of the Mothers' Union gathered here all over the diocese for the annual festival held in Bunbury on November 28.

The Eucharist in St. Boniface's Cathedral, Bunbury, was used as an occasion for teaching, as at various points in the service the sub-deacon of the cathedral, W. Baskin, gave a commentary on the action and meaning of the service, leading all members in a kind of spiritual communion.

The Reverend R. Hart, Rector of Bridport, preached on the parable of the rich man and Lazarus. He asked "How do we think of God?" "What is Heaven like?"

After recalling some of the various answers he has received to these questions over recent months, he challenged the members of the M.U. not only to be faithful members themselves, but to be the spearhead of evangelism.

They ought to win their own husbands. The teaching campaign and mission which was starting next year needed the prayers and the support of the Mothers' Union.

After the service, members enjoyed a luncheon, catered for in R.S.L. Hall, about 100 people sat down to this luncheon, whilst many others having come in from the country, spent the church.

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# REFUGEE RELIEF WORKSHEP DISCUSS AT A.C.C. MEETING REFUGEE WORK IS INCREASING

A.C.C. SERVICE

Church development in new areas, relations between congregations and newcomers to Australia, and church worship were matters for action at the annual meeting of the N.S.W. Committee of the Australian Council of Churches held in Sydney last month.

The committee, comprising the Anglican, Methodist, Presbyterian, Congregational, Greek Orthodox, Armenian Apostolic and Antiochian Orthodox Churches and the Salvation Army, elected a Congregational minister, the Reverend H. E. Rowland, as president in succession to Archdeacon G. R. Delbridge.

The annual meeting was chaired by the Moderator of the Presbyterian Assembly of N.S.W., the Right Reverend M. McAlpine.

Expressing concern at Church development in new areas, the committee decided to appoint a commission to explore the problems associated with an increasing population.

In particular the commission will look into the preparedness of the Churches for rapid development, the areas of actual co-operation and unity among denominations, the sharing of the Church's total resources, the shape of the ministry in new areas, the difficulties of "minor" church buildings and the priorities in extension work.

In a report presented to the meeting by the Sydney resident member of the Australian Council of Churches, the society Director, Miss Elsie Needham, said that in 1962, 500 refugees and needy people had been brought to N.S.W. from overseas by the Refugee and World Service section of the A.C.C.

"We have received many White Russian refugees living a special group in the Three Rivers district in China," the report said. "The people arrived in appalling condition after years of malnutrition, poverty and insecurity and need special care and attention."

"We have also received Yugoslav refugees from Yugoslavia, from other European countries. However, the predominant number of these privileged people are trying to assist are Greeks, many of them from Egypt."

During the year a home for 29 and White Russian refugees was opened at Campbelltown and an extension was made to the A.C.C. home for aged refugees at Strathfield. This now had accommodation for 47 people.

## A VOCATION

Miss Needham said the need for Refugees and World Service work was increasing, and as the accumulation of arrivals increased so did the number of personal problems to be dealt with.

"These cannot be met by mere hand-outs, or loans, but require the skill, understanding and patience of people who see in this work a vocation, or Christian service," she said.

The meeting decided to appoint a recruitment and migration committee to advise the State Government, local church Councils and congregations on ways and means of showing Christian care for newcomers to Australia. A Sydney A.C.C. recruitment officer, Miss Marie Sorrell, was elected convener.

The N.S.W. Secretary for Inter-Church Aid, Lieutenant-Colonel John Dean, reported that 650,000 had been given by Churches in N.S.W. so far this year for work overseas among refugees, for Freedom from Hunger campaign projects carried out by the Churches and for the relief of suffering resulting from disasters.

He drew attention to the fact that, during the same period, Australian Churches have given 10,000,000 to help refugees to participate in Inter-Church Aid worldwide sharing of resources through the Christmas Bowl of Remembrance.

The executive secretary of the A.C.C., the Reverend J. R. Neal, was appointed convener of a new commission on worship and the unity of the Church. This commission, when formed, was asked to examine ways in which people's attitudes to their tra-

ditional ways of worship hinder the development of closer inter-Church relations.

● Examine the presuppositions of worship in the different traditions, and their relationship to contemporary movements.

● Hold Church people to appreciate more fully what is involved in the worship of their own and other traditions and to use the areas for public worship being raised in the liturgical and ecumenical movements.

The meeting also appointed a commission under Dr. J. G. Grant to examine methods of pre- and post-ordination training in N.S.W. and a commission under the Reverend C. Harcourt-Norton to consider the Christian attitude to war and peace and to make suggestions for a coordinated social programme in local areas.

At the meeting the secretary, the Reverend C. Harcourt-Norton, presented the following appointments were: vice-president, the Reverend A. W. Grant (Presbyterian); W. W. Hobbin (Methodist); honorary secretary, the Reverend C. Harcourt-Norton (Anglican); treasurer, the Reverend C. Harcourt-Norton (Anglican); and secretary, the Reverend C. Harcourt-Norton (Anglican).

## PITY AND SHAME BENEATH JOY

FROM OUR OWN CORRESPONDENT

As a Christian greeting fellow Christians at Christmas the Rector of St. Paul's, Beaconsfield, the Reverend E. A. C. Gundry, writes that they were rejoiced at the peaceful sentiments regarded as appropriate for the occasion.

First, we had to confront ourselves with the truth that they were not to be regarded as the birth of the Saviour of the human race.

And that could not truly be done without acknowledging and accepting his offer of pardon and peace.

It certainly could not be done by closing our eyes to those dark realities of our existence which conflict so bitterly with God's good tidings of great joy.

Involved then in our Christmas feelings were other emotions besides joy. There was a sense of pity and sorrow for the starving millions.

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## ONE AIRCRAFT

As an indication of where mankind's sense of duty had become utterly corrupted, one might quote the fact that Australia had recently announced that she was proposing to send one of her aircraft to the Congo to help in the relief of suffering.

Dr. Gundry believed that the plight of humanity, which was the cause of our scientific achievement, was the cause of our scientific achievement.

It was because of that we

the Reverend B. C. Archbold

In a general report on work during the last year, Mr. Harcourt-Norton said that the State Committee was established by the Churches at a State and congressional level and in order that Christians who "confess the Lord Jesus Christ as God and Saviour" should be able to

to develop understanding of their theological and non-theological differences, to promote closer co-operation between the Churches at a State and congressional level and in order that Christians who "confess the Lord Jesus Christ as God and Saviour" should be able to

## COUNTRY CENTRES

He drew attention to an important regional conference of Churches at a State and congressional level and in order that Christians who "confess the Lord Jesus Christ as God and Saviour" should be able to

He indicated that, to better the situation of the Churches in the State, the State Committee had adopted a plan that would allow

him to visit more country centres

A visit will be made to south-western NSW early in 1964, to the north-west and north-east in June and July and to the central west in October and November.

The annual meeting received reports from a large number of organisations with which the State Committee is linked, including the Australian Council of Christian Education (N.S.W. Branch), the N.S.W. Christian Youth Commission, the Clergy-Doctors' Committee, the N.S.W. Women's Inter-Church Council, the Y.W.C.A., the Student Christian Movement in N.S.W., the ad hoc committee for the Week of Prayer for Christian Unity, the Council for Clinical Pastoral Education, the Council for a Christian Christmas and the Sydney Inter-Church Industry Committee.

Reports were also received from inter-Church councils at Albury, Burwood-Croydon, Inverell, Kurri Kurri-Western, Lansdowne, Murrumbidgee, Newcastle, Newcastle-Lindfield and Young.

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## MRS D. G. INNES

FROM OUR OWN CORRESPONDENT

Mackay, December 2  
A large congregation assembled at Holy Trinity Church, Mackay, on November 27, to hear the Rev. Dr. J. H. Innes, who was assisted by Mrs. Dorothy Gladys Innes, wife of Archdeacon J. H. Innes.

The requiem, timed to coincide with the funeral of Mrs. Innes at St. James', King Street, Sydney, was celebrated by the Reverend A. S. Dumbrell, Episcopalian, and the Reverend A. T. Haines, Gospeller.

Assisting in the sanctuary were the Rev. J. E. Wheatley and J. T. Given. Lay representatives of Churches in the Mackay district were also present.

Archdeacon Innes is at present in Sydney, where he is recuperating after treatment in the Mackay Hospital.

Mrs Innes was formerly matron of Kinsley private hospital and was married to the archdeacon in 1938 by Bishop Feetham.

She is survived by her husband and three children: John Innes, of Holsworthy, near Epsford, and a daughter, Gwen, of Brisbane; also by two sons, Dr. G. Taylor, of Ayr, and Mrs. M. Carme, of Northern N.S.W., as well as by her brother, Dr. C. Taylor, of Ayr.

## GOLDEN WEDDING FOR CHORISTERS

FROM OUR OWN CORRESPONDENT

Melbourne, December 2  
To have been married for fifty years and both been members of the choir for forty-one of them is the proud record of Mr and Mrs J. T. Sherriff, of Preston, Victoria.

They were married in the Melbourne suburb of Richmond, on the multitude, "gather up the fragments that nothing remain", so duty would be to gather up the fragments of the great tragedy which shocked the world in the death of John Kennedy was an illustration of terrible waste—the waste of a valuable life.

As our Lord said after feeding the multitude, "gather up the fragments that nothing remain", so duty would be to gather up the fragments of the great tragedy which shocked the world in the death of John Kennedy was an illustration of terrible waste—the waste of a valuable life.

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## MUDGE ORGAN RECITAL

FROM A CORRESPONDENT

Mudge, December 2  
On Friday, November 15, an organ recital was given at St. John's Church, Mudge, by Mr Mervyn Byers, organist of St. Andrew's Cathedral, Sydney.

Mr Byers' programme included works by Bach, Widmer, and other composers.

Following the actual recital, Mr Byers spoke on repairs needed to St. John's pipe organ. At supper later, many people took the opportunity of discussing with Mr Byers various points raised in his proposed organ renovations.

Mr Byers came to Mudge at the request of the organ committee, to inspect the organ and to prepare a list of repairs and modifications needed.

On these suggestions the council will call for quotes, and then be able to implement the repairs in part or in full.

The pipe organ, installed by Brindley and Foster, was installed in 1881, and is comparable to the organ (also installed by Foster) at St. James' Cathedral, Bathurst.

Further donations from interested persons would help this project, which is one of the finest outside of a

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