

# THE ANGLICAN

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## INTER-CHURCH AID PROTESTS TO PROTEST MINISTER

### REVISION OF DISCRIMINATORY CLAUSE WANTED

Australian Inter-Church Aid, the overseas aid agency of the Australian Council of Churches, has strongly criticised a discriminatory clause in the Defence Forces Protection Bill which was passed by the House of Representatives last week.

It is understood that representatives of the Roman Catholic Church, as well as Anglican and other member churches of the A.C.C., have privately submitted objections to one clause of the Bill.

The protest was contained in a telegram sent last week-end to the Prime Minister, Mr Harold Holt, by the national secretary of Inter-Church Aid, the Reverend Harvey L. Perkins.

The text of the telegram, which was released last Sunday, is as follows:

"I have now received and studied the Defence Force Protection Act.

"Clause 3, Sub-section 3 of the Act makes special provisions for organisations other than Red Cross.

"Red Cross does not supply to the named organisations either, hence there is no apparent need to state that the Act does not make unlawful to contribute to Red Cross.

"The specific exemption of Red Cross makes other organisations suspect, creates doubt as to legal position of donors, prejudices gifts earmarked for Viet Nam and also prevents giving to the entire Inter-Church Aid programme, which budgets for Viet Nam, and which takes several hundred thousand dollars annually.

"I speak only for Inter-Church Aid, but I am concerned also for Catholic Relief Projects with whom we share projects in Viet Nam, and for whom we also recruit Australian workers.

#### SUSPICION

"I am concerned also about the effect of suspicion on the co-ordinating role of the Australian Council for Overseas Aid, which is subsidised by the Government to co-ordinate voluntary aid to Viet Nam, and of which Australian Inter-Church Aid is a member.

"Australian Inter-Church Aid, a part of the Australian Council of Churches, supports overseas Church programmes in Viet Nam, and has no contact with Viet Nam."

#### RUPERT'S LAND COADJUTOR

ANGLICAN NEWS SERVICE  
Ottawa, September 6.—The Bishop Suffragan of Rupert's Land, Canada, the Right Reverend J. D. Anderson, has been elected Coadjutor Bishop of the diocese.

This means he will automatically succeed the Archbishop, the Most Reverend Howard Clark. Permission to elect a coadjutor bishop for Rupert's Land was granted at the meeting of Provincial Synod in May, which also agreed to create a "moveable" metropolitan see, as in the three other Canadian provinces, instead of tying the Metropolitan to Winnipeg.

His capacity as Primate of All Canada, Archbishop Clark will shortly move from Winnipeg to Toronto for a two-year period, in order to be closer to the Church's national headquarters.

any of the organisations named in the Bill.

"The funds raised are spent on Australian workers, now numbering 100, and are forwarded to the World Council of Churches in Geneva.

"The World Council has two service arms in South Viet Nam, one supporting Viet Nam Christian Service, the agency of American and Canadian Churches, and the other, Christian Service, the agency of Asian Churches, including Churches in Australia and New Zealand.

"The total commitment of both agencies is three-quarters of a million dollars annually.

"The Australian contribution is about seventy thousand dollars.

"The World Council has also sent small quantities of medical supplies to Viet Nam, in partnership with the International Red Cross, to a total value of about thirty thousand dollars.

"The World Roman Catholic programme in Viet Nam totals twenty-five million dollars annually."

"Australian Inter-Church Aid therefore urgently requests Government initiative to revise Sub-section 3, deleting the exclusive reference to the Red Cross by endorsing the Member organisations of the Australian Council for Overseas Aid, of which Red Cross is one, or by adding to Red Cross other voluntary aid organisations working in Viet Nam."

"The Commonwealth Council of the Girls' Friendly Society, in response to a direct call for assistance from the Korean G.F.S., is sponsoring the training of a Korean student in this country next year.

### G.F.S. TO SPONSOR KOREAN STUDENT

The World G.F.S. active in more than 30 countries, has agreed to sponsor a Korean student which will aid during the present period between World Council meetings.

The idea of a world project has become strongly established as part of G.F.S. work and Mombasa and British Guiana have already been given assistance in establishing G.F.S. there.

Each country which has G.F.S. is asked to support the world project.

Australia has worked to raise the money to train a Korean girl at the G.F.S. work and House, Melbourne, has agreed to take her for the next academic year.

The course will be a varied one including leadership training in many spheres.

Nam which include Australian Catholic Relief, Australian Inter-Church Aid, the Save the Children Fund, Y.M.C.A. and Project Overseas.

## PRIMATE OPPOSES SOUTH AFRICAN BISHOP'S VIEWS

"Bishop Bradley in what he has said about apartheid could only speak for himself and a comparatively small independent and self-contained Church which has made him its Bishop," said the Primate, the Most Reverend P. N. W. Strong, in a statement which is issued from Brisbane last Monday.

Bishop Stephen Bradley is at present on holiday in Sydney from South Africa. He is a former Sydney clergyman, now head of the Church of England in South Africa.

Soon after his arrival he was widely reported in the Press, and on radio and television as being in favour of the South African government's policy of apartheid, or "separate development."

"The fact that this Church calls itself the Church of England in South Africa has led to much confusion of thought and misunderstanding for it is not recognised as part of the Anglican communion by the Church of England in England or by other parts of the Anglican communion throughout the world," said the Primate.

"In former Bishop, the late

Brother Damlan, C.P. (centre), introduced Brother Luke, S.S.M., to a group of Roman Catholic and Anglican religious who were at the airport to meet Brother Herman who is in Adelaide for a week to encourage the formation of a Food Research Centre there. (See story, page 7.)

Bishop Morris, was rebuked by Archbishop Fisher when Archbishop Canterbury visited he and those who have succeeded him have not been invited to the annual Conference to which all the Bishops of the Anglican communion are invited.

"Bishop Bradley's name does not appear in Crookford's Christian Directory which contains the names of all the reigning Bishops and clergy of the Anglican communion throughout the world.

SEPARATED  
"The Church of England in South Africa has separated itself from the Anglican communion by refusing to recognise or be part of the Anglican Church of the Province of South Africa over which the Archbishop of Cape Town is Metropolitan and which consists of fourteen other dioceses.

"The Church of the Province is well-known for the stand that it has made, that apartheid is contrary to the principles of Christianity, and because of its opposition to its policy in South Africa which has greatly handicapped the Church in all directions.

"The Bishop of Kimberley and Kuruman was recently deposed from South Africa, as a few years ago was a former Bishop of Johannesburg.

"Bishop Bradley's Church is in close contact with the Dutch Reformed Church which is well-known for its extreme racial bias which it bases on an erroneous view of Old Testament scripture which it claims justifies the people being regarded permanently as inferior to the whites and as a 'separate race'.

PERMANENT  
"The South African Government is certainly providing education and other social welfare and development conditions for the native people and some of them of a superior order, to those divided in South African countries these are very definitely inferior to those provided for the white people and it is obvious in spite of what Bishop Bradley has reported to have said that this lesser or inferior development is intended to become a permanent part of life in South Africa."

"Most members of the Church in Australia and of the Anglican communion throughout the world feel this is contrary to the principles and teachings of Jesus Christ."

"It is difficult for those who have not visited or lived in South Africa to make comments on apartheid in that country," said a spokesman from Church House, Sydney, last week.

"However, there is a Christian view on the race question, and it would generally be agreed that God has made all men

equal."

(Continued on page 12)

#### RACE RIOTS WARNING

#### DR COGGAN ON THE CAUSES

ANGLICAN NEWS SERVICE  
London, September 4.—It is one thing why the race riots which have been disrupting the life of certain cities in the United States of America could not happen in Britain, says the Archbishop of York, the Most Reverend F. D. Coggan.

"In this month's 'York Diocesan Leaflet', he examines causes underlying what he describes as "these bloody outbreaks of violence".

"They are not always easy of definition," he says. "Sheer colour prejudice can hardly enter in, of course—prejudice often irrational and unthinking.

"But this cannot be all. The hard facts of social differentiation must be faced.

"Last year, I lived in Detroit for a few days. The contrast between the luxury homes of the wealthy and the squalid, wretched buildings of other parts of the city stared one in the face. There were no coloured people in the former part, and plenty in the latter.

"This is the situation in South Africa. The same factors operated there. These things build up. They are like underground fires, which eventually will erupt and burn into flames.

"The happenings in the States should serve as a salutary warning to us who have a share, however small, in responsibility for the housing and the welfare of our population which is non-white."

GOLDEN SUNDAY  
FROM OUR OWN CORRESPONDENT  
Melbourne, September 4.—Twenty years ago, a Golden Sunday was held at the Church of Emmanuel, South Oakleigh, to mark the beginning of the spring, and this has been continued as an annual fixture.

It is based on ancient customs of Israel and other traditions, and that country's flowers receive strong emphasis. At the end of the day, these are given to sick patients, and the Community of the Holy Name.

Golden Sunday this year was on September 3.

## MERIDEN

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## THE SACRAMENTS OF THE CHURCH . . . 25

## HOLY ORDERS

By FRANCIS JOHN BREKLEY

"THE first question we must ask is regarding the sacrament of Holy Orders, in, 'What was the sacrament of Holy Orders instituted?' To which the answer is, 'For the ruling of the Church of Christ, the administration of His sacraments, and the teaching of His people.'

We shall understand the answer to this question and to that which follows it if we remember what St Clement of Rome wrote about A.D. 96, regarding the Apostolic origin of the government of the Church.

"The Apostles," he said, "received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God; so then Christ is from God and the Apostles are from Christ. Both therefore came of the Will of God in the appointed order."

The Gospel means the teaching and doctrines of Christ. When God called Moses to lead His Chosen People out of the land of bondage in Egypt into the land He had promised their forefathers Abraham, Isaac and Jacob, He formed them into a Church, the Church of the first or old covenant.

That is, they were the congregation of Israel, the body of His Church and they were too, though they had forfeited by their disobedience their place in His Household and His Kingdom.

dom, the Children of God and have His Kingdom. On every one day He had promised to reward them when they had been redeemed from their sins.

For this His Unfulfilled Promise God ordained three things: A sanctuary, a priesthood and a teaching or doctrine, each of which was in its own way, to portray and show forth the coming Saviour and Redeemer who would fulfil the Church in the salvation of His people.

## THE TRUE LIGHT

In the sanctuary, for instance, was a light which must always be kept burning, an altar before which offerings were to be made to the four points of the compass, that is, in every direction, and upon which the sacrificial flames were laid in the position of crucifixion and fire which was never to be allowed to go out.

The continually burning light portrayed the coming Saviour to be "the true light which lighteneth every man that cometh into the world"; the moving of the offering and the position of the flames indicated the price of salvation and the fire showed forth the burning life of the Holy Spirit of God always in His Church.

There is an interesting story which tells when the Jews were being led captive into Persia "the priests that they send out took the fire of the altar, and hid it in an hollow vessel, where they kept it sure."

"Now after many years when it pleased God, Nehemiah (Nehemiah) . . . did send of the posterity of the priests, one to inquire if it be the fire, but . . . they found no fire, but thick water; then he commanded them to draw it out, and to bring it and when they came to Jerusalem, he commanded the priests to sprinkle the wood and the time was come when those which saw were hid in the cloud there was a great fire kindled, so that every man marvelled. And the priests made it known."

## "LIGHTEN OUR DARKNESS . . . 2

prayer while the sacrifice was offered. The words of God . . . (fearful and strong, and righteous and merciful, and the only and greatest King, and almighty, and everlasting. Thou that deliverest Israel, receive the sacrifice for Thy whole people Israel."

"The 'whick water' was naphtha, an inflammable oil which is found in Persia. When the hot sun shone upon it, it burst into flame, another sign to the people that no matter how the Church of God might be persecuted and hunted, it can never be defeated. "The gates of hell shall not prevail against it."

As well as the sanctuary with its sacred symbols and rites, God gave His Church of the Old Testament a priesthood (containing several orders) which was in its way to portray the coming Saviour.

The High Priest, for example, was to enter the Holy of Holies only on one day in each year. The High Priest's vesture consisted of a breastplate containing twelve stones which were the names of the twelve tribes of Israel, so that when he went into the Holy Places he represented the twelve tribes through them, as it was, with him before they were destroyed and the coming Saviour would carry them in reality when He entered into the Holy Place not made with hands, eternal in the heavens when He had redeemed His people.

## ETERNAL SACRIFICE

The daily offering of the sacrifices showed the eternal sacrifice of Christ who was the Victim and the Priest would offer Himself blameless one for all time and for all men. The High Priest would offer Himself blameless one for all time and for all men. The High Priest would offer Himself blameless one for all time and for all men. The High Priest would offer Himself blameless one for all time and for all men.

## BY WAY OF EXPLANATION

By THE REVEREND EDWARD HUNT

THIS general study of Evening Prayer is not meant to be a history of this famous service, though historical references will be made from time to time, and an explanation of its purpose, an examination of its purpose.

When Cranmer, with his liturgical genius, collected that lovely daily office of praise and prayer, by use of which faithful worshippers might be drawn into the common language of the people, so that it matches the things should be "understand" by them.

The daily Cranmer's day will understand the meaning of worship, but the sense of Latin was largely departed from us, so with melodious English and profound literary insight, he prepared for his fellow-countrymen two Daily Offices of prayer, by which faithful worshippers might accompany the priest to the Throne of Heavenly Grace.

There is no doubt that many accompanied him accordingly, showing themselves glad in God with psalms, and rejoicing to pray with his fellow-countrymen.

Today, however, conditions are very different. The Church has largely lost the art of worship and many "sincere Christians" have little sense of the value, or even the need, of regularly making themselves up together to render thanks to God

for the great benefits they have received at His hands. Because of this the essential meaning and purpose of Evening prayer has become lost to them, and they use an unknown why they should render himself as for an hour or so in a dull routine of hymns and psalms and prayers.

Yet explanations after cases, and the liturgical books, these articles is that every truly human, as distinguished from merely civilized, being must come to himself and to a living faith in God.

Dom Gregory Dix has brought us in that the shape of the Liturgy has revealed the essential truth about meaninglessness in individual worship.

## MOTIVES

That sense-making motive for our civilisation, which is so desperately in need of it, must come today after Sunday and day after day, under our noses in the Liturgy of the Church. Although these words apply particularly to the Eucharist, they may also be applied to Evensong.

As G. D. Webb, in "The Night and Nothing," also remarks, "All the world's best developed religions concern that in prayer, meditation, worship, discipline, obedience and detachment, lie the elements which stimulate and sustain the two-person encounter with God."

them were to be obeyed and observed. The laws concerned every part of their daily living and demanded self-control and self-discipline. The people were not to be free to indulge themselves nor to separate their lives into two parts, sacred and secular.

They were God's people and had entered into covenant with Him and that covenant demanded that they offer themselves completely to His service. They were to learn that their religion was not that of individuals but of the whole nation. They were to be, as Joseph says, not so much a nation as a good people.

## NEW COVENANT

When, then, in the fullness of time, "God sent forth His Son to redeem them that were under the law," it was that He might fulfil the Old Covenant and make a New Covenant by a New Commandment which should be the congregation of His redeemed and restored people in the Church of which He Himself is the Head.

The Church of the New Israel would require to be governed, the sacred rites which through Christ's fulfillment were become sacraments, must be administered and the people taught. It was to be this and for this purpose that Christ chose out of the Old Israel His twelve Apostles and ordered them of instructing them and teaching them all they were to do that they might go forth into the world to preach the Gospel.

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matic priesthood and a stern observance.

It had been, as it were, a model of what the Church of the New Covenant would be and as a model had been restricted to the Jews.

But when Christ came to redeem and to fulfil, He put the old model away and built a permanent Church which should be His own Mystical Body going out into all the world that all men might know of the salvation which He had procured for them.

Had our Lord retained the priesthood of the Church of the Old Covenant, the Jews would have considered His priests as being like those of the House of Aaron and the Gentiles would have looked upon the Christian Church as a Judaic body.

The Christian Church was for all men for all time in all places; there was one way only which was possible to know and that was by Christ's giving the Apostles His Gospel that we and all men might know that He having been sent forth from God, was sending them into all the world that all men might be led into the way of truth.

And so it was He taught His Apostles how they were to rule His Church, administer His sacraments and teach His people and, as St Clement was to write not a hundred years later, "The Apostles received the Gospel for us from the Lord Jesus Christ, Jesus Christ was sent forth from God and the Apostles are from Christ."

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## INNER MELBOURNE CLERGY MEET

### NEED SEEN FOR EXPERIMENTATION

FROM A CORRESPONDENT

Melbourne, September 4  
At the conclusion of the two-day seminar on August 17 forty clergymen from the inner city area affirmed the need to find new strategies to meet the Church's changing situation in inner Melbourne.

The seminar, which was convened by the Victorian Council of Churches with the Inner Church Inner Area Commission took place at Ormond College.

Under the title: "Ministry to Inner Urban Areas" the seminar was designed to explore emerging theological questions raised by inner city clergymen.

Participants heard three papers designed to raise the issues in the areas of "ordination," "the community," and "the congregation." These were each supported by three comments from inner city clergymen, and discussed in panel and by the whole group.

Professor G. Yale, of Ormond College, in his paper on "Theology for the inner city," stressed the fact that the Incarnation makes us take material things in life with religious seriousness.

To "lose suffering humanity that Christ came to save and consequently He had to take on as well as bear the full conditions of lost suffering humanity."

The Church is the place where suffering men and women can see a reconciled and therefore reconciling community.

Other speakers were Dr. M. M. Thomas, Chaplain to the University of Melbourne ("Ministry and Ordination"), and Dr. H. Murray Wood ("Freedom and the Cross").

Supporting comments by inner city clergy illustrated the variety of theological opinions held, but of their common concern for the Church in the inner city area.

Both the comments and the discussion suggested that there was great need for the Church to stress freedom in approaching the questions, allowing for greater experimentation and research into new structures.

#### TEAM MINISTRIES

Team ministries were seen as a natural development in this work. These suggestions were incorporated into a statement by the group. The full text reads:

"We who are endeavouring to give effect to Christ's mission in the city cannot avoid the Church's entanglement from the community."

"This entanglement not only causes us to challenge the traditional expressions of mission but also the theological basis of any mission."

"Christ's mission is prior to any theological or organisational structure. This compels us to ask that the Church and ourselves be set free."

"1. Set free to question and even reject the past.

"2. Set free to be open to all men and all levels.

"3. Set free to bind oneself to others as men for others."

"We set free to adopt new forms of Christian Presence. By Christian Presence we mean those situations in which fellowship and service are integrally related to specific areas of human need."

"We believe that the Word is proclaimed when the Church willingly enters into dialogue with the power structures of the community."

"The diversity and complexity of the inner city naturally require team and/or group ministries in which various personal would contribute their special

skills and therefore enrich one another.

"The need to experiment led some members to suggest the following:

"1. In a particular area Christianity without elements of the faith to be the basis of the whole ministry.

"2. In a particular area the only form of group life be that of a community; others than Church membership and traditional worship.

"3. In a particular area all the churches in that area unite with any qualification and be free to work out for themselves what to do.

"These final three suggestions are indicative of the thinking of some members present but do not represent the recommendations of the whole seminar."

## DRAMA AND DANCE FOR GERALDTON CATHEDRAL

FROM OUR OWN CORRESPONDENT

More than fifty people associated with the Drama Department of S. George's Cathedral here left on August 31 for the town of Geraldton, 510

The Drama Department has organised four presentations to be held in part at the Geraldton Festival.

These will all take place in the Cathedral of the Holy Cross.

Two are Australian premieres, namely "The Silver Dove" a musical morality play by K. M. Baxter and Christopher Le Fleming, and the play "Here Today" by Nevill Martin.

A recital by thirteen of the cathedral chorists, poetry and religious dance recitals will also

## RECTOR CONDUCTS A CHOIR FESTIVAL IN LAUNCESTON

FROM A CORRESPONDENT

Launceston, September 4  
George's, Invermay, the Reverend John A. Senior, was the guest conductor at the eighth northern Tasmania Choir Festival.

The festival, which took the form of a concert, was held at the Holy Trinity Church, Launceston, on Saturday, August 19. It was arranged under the auspices of the Tasmanian Branch of the Anglican Guild.

An interesting feature of the service was the singing of Psalm 134 which was presented in three different ways — an Anglican chant by Thelma-Ball, a Plainsong version to Gregorian Tone VII, and a setting by F. Joseph Grammer School.

The anthems sung included "Ye love me" by Maurice Greene "O praise the Lord ye servants of His," "Ascribe unto Him" by John Traverser, and "William Harris," "O what their joy and their glory must be."

#### CHORISTERS

The Office was sung by the Assistant Curate of St. John's Parish, the Reverend A. C. Chipman, and the chorists were read by the Chaplain of the Church Grammar School, the Reverend H. P. King.

120 choristers formed the choir. They were from the par-

ishes of St. John and S. George's, Launceston, S. James', New Town, and from the Church Grammar School.

The organist of S. John's, Launceston, Mr. Lindsay O'Neill, accompanied the festival. He was assisted by Rodford Ford who played as a postlude Cesar Franck's "Piece Heroique."

This date has been chosen to coincide with the opening of the Heart of America Billy Graham Crusade in Kansas City, U.S.A.

Over one hundred Prayer Centres will share in the next Half Night of Prayer for the Holy Graham Crusade, April 20 to 28, 1968, in the Sydney Show-ground.

The next Half Night of Prayer will be held on December 1.

#### HALF NIGHT OF PRAYER

On Friday, September 8, it is anticipated thousands of Christians will share in the next Half Night of Prayer for the Holy Graham Crusade, April 20 to 28, 1968, in the Sydney Show-ground.

This date has been chosen to coincide with the opening of the Heart of America Billy Graham Crusade in Kansas City, U.S.A.

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## YOUNG PEOPLE DISCUSS THE IMPORTANCE OF MISSIONS

FROM OUR OWN CORRESPONDENT

Melbourne, September 4  
Are Missions really important? This was the theme of a week-end for young people held at "Avalon", Lara, Victoria, from August 16 to 20.

Those who attended were warmly welcomed by the Warden of the Avalon Community, the Reverend R. L. Butters, who also acted as chaplain.

After introductions in the living room, the first session was led by the Reverend F. Faulkes, Principal of St. Andrew's Federal C.M.S. Training College. His subject, "Why Missions?" forced people to think deeply about the source and nature of Christian faith.

On Saturday, sessions were conducted on "The Task and its Problems." The Bible study, led by the Reverend V. D. Givens, was conducted by Rev. Butters, on the formation and functions of A.B.M.

Small groups then engaged in research projects related to the dioceses supported by A.B.M.

The early afternoon session was spent in recreation, then before the evening meal the State secretary spoke on the problem of urbanisation. The film "Foresight" related to this particularly to the situation of the Pacific.

On Sunday morning the theme, "The Task and its Problems," continued in the morning assembly in New Guinea" was screened, and groups discussed the implications of the issues.

In the evening the Reverend M. Challen, Director of the Melbourne Diocesan Office, conducted a lively session on the problem of urbanisation. The film "Foresight" related to this particularly to the situation of the Pacific.

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The third theme, "Our Part in This," opened with talk and discussion on the qualifications and qualities of a missionary.

Some points were highlighted in a panel discussion between several people who had served overseas in various capacities.

Those who took part were Mr. and Mrs. T. Evans (Carpentaria, en route Singapore), Miss Edith Williams (formerly New Guinea, now member of the Avalon Community), Miss Thelma Cook (formerly Methodist missionary in New Guinea, now member of the Avalon Community), Christopher Jones (former voluntary worker in New Guinea), and Mrs. M. G. Butters (formerly New Guinea).

The youth officer, Miss Nola Dent, conducted a session on other avenues of service, both at home and overseas.

It has been suggested that a clear account of resource material available for those considering service to promote a more mature commitment to the Church's missionary overseas.

#### G.F.S. MISSION

##### FAIR

FROM OUR OWN CORRESPONDENT

Adelaide, September 4  
The Friends' Society will hold a mission fair on September 30 at St. Cuthbert's Parish, 1000 North Adelaide Street, Prospect, Mrs. K. Croxson, a fund-raising event will open the fair at 11 a.m.

This will be a lightning fly-deeply some of the issues and afternoon teas will be available.

Week-end provisions may be purchased from the cake, biscuit, produce, sweets and confectionery stalls.

The gift stall will be laden with interesting handiwork by the Friends' Society. An elephant stall will also be present.

A special display of mission work and souvenirs has been arranged from the A.B.M.

All proceeds from the fair will be equally divided between the Church Missionary Society and the Australian Board of Missions.

It has indicated that money is required to further the work of the Reverend C. Tunbridge in Peru.

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## BANANA FESTIVAL THANKSGIVING

FROM A CORRESPONDENT

Murwillumbah, September 4  
During the last week in August, the Tweed Valley celebrates its Banana Festival. This year the first Festival Thanksgiving was held on the first Sunday evening, August 27, of the week-end.

Visitors to Murwillumbah cannot escape the fact that it is festival time once again as numerous banana stands line the main street and prominent positions.

The festival thanksgiving was held in the main street, with every denomination supporting its own evening services and joining together in the one combined thanksgiving services.

A combined choir with the church organ, the Salvation Army band, helped the crowd with the singing of the hymns "Gift of Grace, Hallelujah, Give praise, oranges, grapefruit and other produce was displayed on

#### OVERSEAS AID

In his brief but much to the point address he urged the standing congress to put first things first, and he gave several facts concerning the need for more Australian Christians had, through generous giving, to help villages in India and Pakistan.

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# A LAYMAN'S REVERIES

BY A CORRESPONDENT

HAVING reached the retiring age, a Lay Canon of St Paul's Cathedral, Melbourne, planned to attend for duty for the last time on Sunday, August 20. Doctor's orders prevented this formal leave-taking of the public, and Richard Leakey, who was contented himself with a brief visit to his parish church at Camberwell to cast an approving eye over the flowers and fruit which attend its time-honoured "Golden Sunday" Festival. He had seen many such.

The son of John and Bridget Gair of Footscray, he was born on January 15, 1892. John Gair was a sailmaker of Cumberland, who, after a three-month passage in the s.s. "Dumbarrow", arrived in Melbourne in 1884.

In 1899 he had founded the family canvas goods business at 486 Bourke Street, in an imported corrugated iron "prefab" of modest size at a modest rental. His stock-in-trade did not exceed \$60.

By 1911 the business had flourished sufficiently to warrant the purchase of the larger premises still occupied by the company known as Gair's Industries Ltd, which is a landmark with flags at the top end of Elizabeth Street.

From now on, with the interruption of a few years of the First World War, "Lay" was to become the driving force of this enterprise lifting it to the forefront and beggaring in the process another highly successful canvas company for the manufacture of folding furniture.

## ARTISTIC BENT

On his return from service in France with the 8th Field Battery, A.F.A., he was appointed Managing Director, and under his energetic management, the business has weathered the strain of a depression and wartime and post-war crises in the business world.

During World War II Mr Gair was a member of the Canvasware Advisory Committee to the Commonwealth Government, and Chairman of the Federal Canvasware Advisory Panel to the Disposal Commission.

As an artistic bent which a busy life never permitted to develop fully, expressed itself in his interest in flag designs, heraldry and what is known as "zealology" somehow being fitted in among his many peripatetic occupations. The firm became known for its flags and many a visiting dignitary in Church and State retired to-day in the possession of a motor-car standard, correctly emblazoned with the appropriate device, which it was always his pleasure to give.

But credit as in the story of the hard-working businessman who built up a great reputation for efficiency, it by no means tells the whole story of R. L.

Gair. Among other things, it shows his involvement in the life of the Church of England.

It all began in his Footscray home and with the influence of a wise mother who saw to it that the boys went to church and between whose domestic realm and the Parish Church there was a warm, strong bond.

Some of the older generation Canon J. T. Babin, Anglican Methodist with a cheerful sense of humour and mingling well with young men.

At Footscray, he left his stamp on many such and among them were the boys of the Gair family. Thomas found his way into the ministry and is well-remembered as Vicar of Footscray and of Oakleigh. Family needs prevented Les from missionary service, but throughout his life he has retained an interest in the missionary cause.

In 1910, a young man from Yorkshire came into the life of the home and parish, and Canon Babin saw that there was a lad of the stuff Lay Readers are made of.

Joseph Booth, working in a local mill, began to dine with the Gairs and a friendship began which lasted over 44 years until the self-educated Lay-reader became Archdeacon, died in October, 1954.

As a lad, Les excelled in sport and in local gymnastic competitions, all of which gave promise of the prowess later shown on the golf course. His good physical trim was an asset in Scout-mustering.

He was in the Metropolitan School Cadets commanded then

by a Major F. C. Eddy, Inspector of Schools, whose parents had arrived in Melbourne in 1845.

The Registrar of St Peter's, Eastern Hill, shows that on February 3, 1923, his daughter, Grace, was married there to Richard Leslie Gair.

It was through his friendship with Archbishop Booth that his interest in the wider life of the Church in Melbourne was deepened.

He became a member of Diocesan Synod, which elected him to Provincial and General Synods.

It also elected him to his Lay Canonry of St Paul's and to the Council of the Diocese.

## SOCIAL SERVICE

He did valuable work in the League of Soldiers Friends 1919-45 and as chairman of the Homes for Elderly People Board, he saw the development of this important work from the pioneer Broughton Hall in his own Parish, St Mark's, Camberwell, to the highly significant social services at potential shop level.

In all he touched, whether in the Diocesan Council, the Cathedral Chapter or Bishopscourt House Committee his interest was always of a practical kind. Quick to make a decision, it was then implemented by him in the shortest possible time.

Many a Vicar, knowing how slowly parish machinery can grind as matters drag on from meeting to meeting, might well say after the stamp of R. L. Gair.

As a vetrynian and churchwarden, he discharged the duties

of these offices with a careful, efficient and responsible concern, always eager to improve things in the many practical ways that from time to time suggested themselves in his mind.

On duty at the Cathedral or at his Parish Church, he was at pains to see that the needs of worshippers as they entered were met in an order of these duties in this way.

It was his notice he was an inspiration to the vestrymen and wardenmen in his "team." He frequently said that there should be a school for vestrymen.

A parish society dear to his heart was the St. Mark's Opportunity Shop which gave away \$80,000 in one period of eight years of his association with it as Vice-President.

Few of his business associates were unaware of the shop, and found themselves conditioned at times went on to look upon, and all apparently U material as potential shop goods.

He instituted an annual drive for jewellery which gave a good deal of money to the Christmas and provided for a truck which took home where goods were too heavy.

For some years St. Mark's headed the Hospital Sunday giving and he took a keen interest in this, giving generously himself with a weather eye on the practical value of a good excess of the rest of the parish!

In all, Les Gair has set a consistent high standard of service, and it is with the greatest good wishes of his many friends surrounding him that he lays down the duties of a full and useful life.

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## WOMEN CONFIDENT OF VICTORY AT SEATTLE

ANGLICAN NEWS SERVICE

New York, September 4

Mrs Lueta Bailey expects next month's General Convention of the Episcopal Church at Seattle will write a "happy ending" to the long debate over equal rights for women.

She will be the presiding officer at the triennial meeting of the women of the Church which she will convene at Seattle, Sept. 15-18. Mrs Bailey says she is confident that the women will write a "happy ending" to the long debate over equal rights for women.

The proposal, a perennial since 1949, was defeated by a narrow margin in the House of Deputies three years ago after winning overwhelming support at the House of Bishops.

"This time, if the vote of diocesan conventions have any meaning, the House of Deputies is bound to concur," Mrs Bailey says, and adds wistfully, "We thought we had won in 1964."

"If the Deputies do not vote to seat women this time, they will not be representing the sentiment of their dioceses. The dioceses that have memorialized the convention to seat women represent more than enough votes to carry the day."

She recalled her own experience four years ago; breaking

down the barriers to full participation by the dissent side in her own province, comprising several dioceses.

Mrs Bailey, as president of the women of the province, proposed that the churchwomen vote to dissolve their provincial organization.

When this announcement was made on the floor of the Provincial Council, she recalled, a bishop countered with a proposal that the synod, instead of voting suit and dissolve or set up a new structure.

Responding to the proposal, the province reorganized to provide for five delegates from each diocese: a cleric, a layman, a laywoman and the president of Churchwomen and Churchmen.

## MEN DELEGATES

The women's triennial has no barrier to seating men as delegates. When Mrs Bailey calls the first session of the week-long triennial to order September 18, approximately 500 women and two men will answer the roll call.

The two male delegates, formally elected by their dioceses, are the Very Reverend William B. Spofford, Dean of the Cathedral at Boise, Idaho, and the Reverend Powell Woodward, Rector of St. George's Church, Chadwick, in the Diocese of Central New York.

Both have been placed on committees by Mrs Bailey, "not because they are men, but because they are thoroughly qualified for the positions," she says firmly.

Mr Woodward is assigned as a reporter for the daily newspaper of General Convention; Mr Spofford is on the Resolutions Committee.

## MEMORIAL WINDOWS



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After the consecration of the Assistant Bishop in Polynesia at St. Paul's, Nuku'alofa, Tonga, on August 27. Left to right: the Roman Catholic Bishop of Tonga, the Most Reverend J. Rodgers; the Right Reverend John C. Rosack (L); the Bishop of Auckland, the Right Reverend A. G. Cowling; the Bishop in Polynesia, the Right Reverend J. C. Vockler; the Assistant Bishop in Polynesia, the Right Reverend Fine Tenuki; the Archbishop of New Zealand, the Most Reverend W. A. Lesauvage; and the Very Reverend C. W. Whettonson-Aston, Retired Archbishop of Polynesia.

# FOOD RESEARCH CENTRE WILL BE ECUMENICAL VENTURE

By A CORRESPONDENT

AN unusual ecumenical project is being mounted in Adelaide. The idea is to set up a Christian "Food Research Centre" by and for those concerned with the buying, preparation, cooking and serving of food in schools, colleges, seminaries, religious homes for the aged, hospitals, and the like, run by the Churches.

The purpose of such a centre is twofold. By making available the best and latest techniques of food purchasing, preparation, and management, and by providing an opportunity for pooling ideas, it would offer practical help to food personnel in the improvement of their service, in using available money more effectively and cutting out unnecessary expenditure, and in serving more varied meals and thus removing the stigma of "institutional" food.

Its second purpose is to stimulate a deeper appreciation of the gift of "daily bread", the spiritual responsibility of those who prepare and serve it, and the value of their service to the Church and to the world.

While the South Australian Centre is still very much in the planning stages, the working committee have invited Brother Herman Zaccaroli, C.S.C., founder of the Food Research Centre for Catholic Institutions in the U.S.A., to visit Adelaide.

## U.S. PIONEER

Brother Herman pioneered the American Centre when, as a young novice whose only previous experience had been as a dishwasher in a hotel, he suddenly found himself cooking for his community—whose catering budget was covered by some \$500 in Brother's first year as cook!

He has come a long way since then, though he is still only in his middle thirties. Not only church organizations call upon him for help.

## DEPRESSED AREAS

He has been consulted by industrial redevelopment experts in the United States in a pilot nutritional project aimed at finding new ways to improve the diets of impoverished families; the British Ministry of Education has invited him to co-ordinate a series of food research seminars in England's depressed areas; and he is a member of an international symposium sponsored by the government of the United States on Manpower Implications of the War on Hunger.

Last month Brother attended the Sixth National Accommodation and Catering Exhibition and Seminar in Melbourne, and arrived in Adelaide on September 2.

He will have a full week in Adelaide, lecturing, speaking at spiritual conferences, and

leading seminars. He will also meet the working committee of the proposed S.A. Food Research Centre. Those members are hoping to learn much about their project from this visit.

The idea of the Centre came from Father Damien, C.P., who for eighteen years was responsible for training novices and young brothers as cooks in the Australian province of the Roman (Catholic) Passionist Congregation at St. Paul's monastery, Glen Osmond, S.A.

## ALL INSTITUTIONS

When, some months ago, superiors and cooks of religious institutions in South Australia were invited to two exploratory meetings, the monastic investigators were sent to appropriate persons in institutions run by men of the Churches in S.A.

It is hoped that Brother Herman's visit will stimulate further interest and help to establish a Food Research Centre in Adelaide.

NOW READY!

# REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It is available immediately.

Price: \$1.00 (postage 5 cents).

The following revised Forms of Service are available separately:

MORNING PRAYER (8 pages):	6 cents each
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BAPTISM OF INFANTS (Revised Service) (8 pages): 6 cents each

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BAPTISM AND CONFIRMATION OF ADULTS (New Service) (8 pages): 6 cents each

BAPTISM OF OLDER PERSONS (8 pages): 6 cents each

THANKSGIVING AFTER CHILDBIRTH (4 pages): 4 cents each

MINISTRY TO THE SICK (12 pages): 9 cents each

The revised Forms of Service of CONFIRMATION and A CATECHISM will be available in September.

Postage (minimum 5 cents) or freight is payable on all orders.

SPECIAL NOTE: Incumbents of parishes are reminded that all orders should be placed through diocesan registries, to be transmitted to us through the Primate's Registry.

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## NORWICH BISHOP IN EAST AFRICA

ANGLICAN NEWS SERVICE, London, September 4.

The Bishop of Norwich, the Right Reverend Laurence Fleming, will attend the opening ceremony of a hostel for the Veterinary Students' School at Kabete, near Nairobi, on September 7.

The hostel has been built from funds raised by the Norfolk Freedom from Hunger Campaign, which raised almost £50,000 for this purpose and towards the cost of a new library for the school.

The Minister of Education for Kenya will open the hostel.

The Bishop will be accompanied by Mr Fleming and during their stay in Kenya they will meet the Archbishop of East Africa and Mrs Beecher in Nairobi, and will also visit the Outward Bound Mountain School at Lolokitok, at the foot of Mount Kilimanjaro.

## YOUTH CONFERENCE

ECUMENICAL PRAYER SERVICES, Geneva, September 4.

Some 220 young people and adult leaders from 21 countries attended an ecumenical youth conference on "Revolution: the Struggle for True Humanity" in Dulbeek, West Germany, from August 1 to 6.

Sponsored by International Christian Youth Exchange, the World Student Christian Federation and the Youth Department of the World Council of Churches, the conference passed a resolution on education calling for systems aimed at developing "an international man" capable of understanding himself "in the context of struggle for true humanity".

# GROWING UP IN CHRIST: COLLEGE MISSION TO TARA

FROM OUR OWN CORRESPONDENT

The annual S. Francis' College mission this year was to Tara in West Queensland.

Dr John Holt, chaplain of the college led the mission team of students.

The Reverend David Durie, Vice-Principal, assisted Dr Holt and Brother William, the Christian Friar, conducted the Church's further illustration of the work of Christ in Tara.

The mission was launched officially on Sunday, August 20, when the Vicar of St. Martin's, Tara, the Reverend C. J. White, handed over the parish to Dr Holt. This was the beginning of a memorable week for parishioners and students.

The theme of the mission was "Growing Up in Christ". Dr Holt's evening addresses expounded this theme by highlighting three aspects of spiritual growth relevant to private prayer and congregational worship.

As one grows spiritually in Christ, the full dimension of the Christian life is revealed, and this leads one into the realization of the correct use of this world's goods and the effect of sin upon the world.

How tragic the consequences of sin were vividly explained by Dr Holt. The process of growing up in Christ was without end.

Fr. Durie's addresses were based on the sacraments of the Church and further illustrated the work of Christ in Tara.

Preceding the two evening addresses was community hymn singing.

## MODERN HYMNS

Tara people responded readily to modern hymn tunes as a pianist and three guitarists effectively gave the hymns an infectious beat.

On Monday and Saturday evenings, the mission team and parishioners walked along Tara's main street in a Procession of Witness.

A large wooden cross was carried at the head of both processions to proclaim the purpose of the demonstration.

Brisbane, September 4

The students were kept busy with visitation. Every house in the town was visited as well as a large number of properties in the district.

Tara is the centre of a wool-growing area, and shearing was in full swing.

Some students had morning tea in shearing sheds and were able to talk about the mission to the men.

The Children's Mission was led by Brother William, who every afternoon fifty children attend at the Centre to listen to Brother William's singing and guitar playing and story telling.

Five students guided the children in instruction specially related to the mission theme.

A major midweek event of the mission was the ten-time gathering called the Taras.

Young people of the town and the students gave wild, enthusiastic support to the Taras.

The church hall rocked and vibrated to the sound of young people thoroughly enjoying themselves.

Yet it was most noticeable how quiet the scene became while Brother William talked to all on the matter of learning how to live.

A large "L" plate on the front of Brother William's habit, intrigued everyone.

This was to show, said Brother that he was still in learner in the ways of life, as we all are.

## VITAL LESSON

The vital lesson of life to learn is the relationship between God and man revealed to us by Christ. As the result of this lesson, said Brother William, our lives achieve a balance and maturity.

The mission ended after the Solemn Eucharist on Sunday, August 27.

Had it all been worthwhile? So much hard work, so much loss of sleep, so many friendships formed!

The memories are varied and personal—casual-clad students pushing the parish car out of deep mud en route to the neighbouring centre of Mandarata to take a service there, the happy children listening to Brother William, people entering their first confession or mission resolution, a young girl quietly sobbing at the recollection of past errors, the confidences shared with students during visitations—all these are memories but are indications too that many Tara people were led to a deeper spiritual life and have begun the process of "growing up in Christ".



The S. Francis' College team, comprising Dr John Holt, the Reverend David Durie, Brother William, S.S.F., and students, who conducted a mission at Tara, Queensland, last month.

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## BISHOP WARNS OF DANGERS IN PRAYER BOOK REVISION CHANGES IN DOCTRINE CITED

Extreme vigilance was needed in Prayer Book revision to see that doctrinal truths were not imperilled, said the Bishop of Adelaide, the Right Reverend T. T. Reed, in his address to Synod in S. Peter's Cathedral, Adelaide, last Monday, September 4.

He gave two examples where doctrine was changed, in the Books of 1552 and 1928.

The Bishop's Pastoral Address was entirely devoted to the question of Prayer Book Revision in Australia.

"The Book of 1552 marks the farthest point to which the Church of England has ever gone towards Zwinglian or Calvinistic theology," he said.

It was in use for only eight months.

Similarly, the 1928 Book had doctrinal changes not in conformity with the Book of Common Prayer of 1662.

These included the provision for the reservation of the Blessed Sacrament for the sick, the insertion of an epiclesis in the alternative order for Holy Communion, and the provision of prayers for the dead.

The danger was greatly increased when an entirely new rite was drawn up and offered to the Church, "very though it was with the recommendation that it is an attempt to compile a form of service based upon a fresh study of biblical and other early Christian evidence," he said.

The Bishop agreed that the language of the Prayer Book should be revised to bring it into accord with modern usage.

To many the more style appeared stilted and artificial and words had become obsolete or had changed their meaning.

Other forms of revision were also needed.

Many of the directions and rubrics are out of date, obsolete, and impossible of implementation.

The interventions often deal with conditions of life which have disappeared, and fail, quite naturally, to deal with needs which exist today but which were unknown three hundred years ago.

Alterations were also needed in the lay out of services so that they could be followed easily without unnecessary interruption in the text by the intrusion of optional or occasional material.

The long exhortations, seldom used, in the service of Holy Communion, could be relegated to the end of the service, together with the Proper Prefaces.

The Bishop also suggested additional services to meet present needs.

These included rites for the Ordering of Deacons, for the Admission and Blessing of Lay Preachers and Readers, for the Consecration of a Church and for the Blessing of a Civil Mar-riage.

There should also be provision for infants, graduates, special offertory sentences, and post-Communion prayers.

The Bishop then discussed the purpose of the Prayer Book: its primary purpose was to enable the Church to offer to God an acceptable form of worship," he said.

This was important to realize so that they might "avoid the error of attempting to revise a service with the intention of making it attractive to the average modern man."

The Church's standard of worship should not be altered so that the infrequent worshipper, "It is not a part of the duty of the Church to provide non-Christian forms of worship," he said.

The technical terms of Christian theology, such as incarnation, atonement, oblation and propitiation, which the uneducated, and young, find difficult should not be cast out.

**MORE TEACHING**

Instead provision should be made whereby those who were ignorant could be taught.

If Prayer Book revision was to be a compromise between the wholly worshipping Christian community, then "the provincial synods need to teach that people much more fully than they do at present what worship is and how the Prayer Book is to be used to offer it," the Bishop said.

The Bishops would also have to be made aware of the "guardians of the Faith of the Church of England in Australia."

With the help of competent advisers, the Bishops would have to give considerable study to proposed revisions and additions to the Prayer Book.

He suggested that before any changes are made, it should spend adequate time to study the nature of worship and the reasons for

which revision and change were desired.

The Bishop enunciated some important principles to be remembered in revising the Prayer Book:

"First, nothing but the best is fit for the worship of God. This must be applied particularly to the language, style and form of worship."

It should be noble, beautiful, restrained and intelligible, using those words which have stood the test of time and have all the qualities which make for beauty in the English tongue.

"Secondly, continuity in worship should be preserved and there should not be such a radical break with the practices of the past that worshippers are either appalled or bewildered. We should aim at reformation rather than revolution."

"Thirdly, we should avoid haste. The worship of God is a matter of such fundamental importance that we should not begrudge the time we give to perfecting the rites we employ in offering it."

**UNHURRIED**

"We must be patient and thorough, deliberate and unhurried, if it is not as if we have not forms of worship to use, imperious as it may judge to be, while we are seeking better ones."

"And fourthly, we should keep the truth in all things and in the greatest of our worship we offer to God in an accurate way the truth we know, which has been revealed to us in His Only Begotten Son. This is to say that our worship should be doctrinally sound."

### OBITUARY

#### MR R. J. FISCHER

We record with regret the death of Richard John (Jack) Fischer on August 22, aged 48, after a sickness of two years. He was all his life a parishioner of St. Mark's Anglican Church, the breadth of his activity made his name known and respected in far wider circles of Church and D.A.C. writes:

He was on the Church Committee from the time he became 21, a member of two Synods and a warden for 15. A member of synod since 1961, he served on the Social Questions Committee of General Synod, as well as on the Church and Industry Committee of Synod since 1963.

As a foundation member of the Young Anglican Fellowship, Jack had a concern for young people. He taught the senior boys in the Sunday school, and enjoyed the opportunity to help at youth house-parties from time to time.

His missionary interest extended to various societies, and the Church Army especially was close to his heart.

Jack Fischer rose to a responsible position with the Sydney Diocese of the Federal Industrial officer. For twenty years he was a member of the Australian Trades Union, much of that time as secretary, and for the last three years as president; and for the last three years as president of the Sydney branch. For more than ten years he represented N.S.W. as a delegate to the Federal Industrial Council of the Union. A fellow unionist said at the funeral, "It is hard for a unionist to have no enemies — but Jack had none."

There is never any question of Jack's principles or attitude, but he was scrupulously honest, and free from any assertion.

His contribution was to live a consistent Christian life in every area of his life, and many in the community and in his own home have been influenced by his example.

### FLOWER FESTIVAL

ANGLICAN NEWS SERVICE  
London, September 4.

A Flower Festival arranged by a whole Diocese in honor of the late Archbishop will be held at a single parish will be held at St. Mark's Anglican Church in churches at 10.30 on September 9 and 10.

## W.C.C. CALLS FOR MEATS TO BRIDGE "FOOD GAP"

ECUMENICAL PRESS SERVICE

Heraklion, Crete, September 4. — "The most promising combination of measures for increased food production will only postpone catastrophe unless there is a vast increase in responsible family planning," the Central Committee of the World Council of Churches indicated here on August 25 in commenting on the continuing gap between food production and the needs of hungry people.

"We call upon all nations to curtail expenditures for military purposes in order to give help to hungry people, thus making a contribution to the solution of this problem," the committee stated.

The full text of the resolution on the "food gap" follows: "The Central Committee reiterates the concern already expressed by the Executive Committee at the continuing gap between food production and the needs of hungry people."

It is dismayed at the recent United Nations report that "70 today there are over 300 million children in the third world to be fed on protein and calories, and grossly retarded physical growth and development."

It should be possible in an age of unparalleled scientific, technological and material resources for the strange anguished hunger in the third world to be a losing battle.

We call upon our member churches in every congregation and parish to be aware of this situation and to take the necessary and parallel implications.

We commend the enterprise of the Division of Inter-Church Aid, Refugee and World Service and the Committee for Specialized Assistance for Social Progress to the field and urge increased support for their programs in Asia, Africa, Latin America and other parts of the world.

We welcome the continuing vigilance of the Commission of the Churches on International Affairs and its ongoing cooperation with F.A.O.'s Freedom from Hunger Campaign.

### FAMILY PLANNING

We note with special gratitude the operations of the World Food Programme and its new long-term plan and urge the continuing cooperation of the World Council of Churches and its member churches with all the operations of the Food and Agriculture Organization and the World Bank.

We recognize that even the most promising combination of measures to increase food production will only postpone catas-

## C.M.S. TO BEGIN NEW WORK OVERSEAS

Four new candidates who have just completed their missionary training at St. Andrew's Hall, Melbourne, will take part in a new work sponsored by the Church Missionary Society.

C.M.S. has decided to extend its work in the interior of Sabah and also in the Dioceses of Morogoro and Western Tanganyika in Tanzania.

The new candidates are the Reverend Graham Lee, Mr Corbett-Jones, Mr John Swanson and Mr Graham La Vere. They will be joined by three other missionaries already in the field.

Mr and Mrs Corbett-Jones will assist Canon Walter News-march in his work at Tawau, Diocese of Jesselton, Sarawak, both in the township and in the many outposts nearby.

Mr Swanson will go to the Segama River Mission to help open up wider contacts with the Kadazan people.

Dr La Vere will work in the Diocese of Morogoro's hospital at Beraga.

C.M.S. is giving grants to both Morogoro and Western Tanganyika to establish new centres for evangelistic outreach.

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