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# MELBOURNE VICAR AGREES TO BE "GAGGED"—BUT THEN REPENTS

## WINDS RUSTLE AT S. SILAS', NORTH BALWYN

By A STAFF CORRESPONDENT

A first class controversy has boiled up in the Diocese of Melbourne. It affords an excellent example of the way that Christian men of undoubted good will, with genuinely good intentions all round, can suddenly find themselves locked in a conflict from which they seem unable to disengage.

The background to the dispute involves questions of great importance to laymen and clergy alike throughout Australia—such things as freedom of speech, the rights of the laity in the parish, the "parson's freehold", and the powers and discretions of the diocesan bishop.

It all centres on the respectable, but live, Parish of S. Silas', North Balwyn (interesting sociologically, made up partly of older homes, partly of modern two-car residences), and its vicar, the Reverend J. P. Stevenson.

The crux of the issue is whether the vicar should or should not make public statements on matters of topical importance and interest, and whether it is possible for him to do so in his private capacity.

In an effort to solve the problem, the Vestry of the parish set up a committee of three of their number to "vet" all Mr Stevenson's public pronouncements before they were made. This arrangement was accepted by Mr Stevenson and by the Archbishop of Melbourne, the Most Reverend Frank Wood.

It has now been abandoned. Mr Stevenson is a somewhat unorthodox person, even in the Church of England, which has a long tradition of individualism among its clergy than most other churches. This has a distinct bearing on the present row. He was born in 1910, and was educated at the King Edward Grammar School, Birmingham. He was an English boy, a few years in the Territorials, and came up to Oxford (S. Catherine's Society) where he was a leader.

Made Deacon in 1935, ordained in 1937, he became an Army Chaplain, and was in the Middle East during the Second World War. He stayed on in the Service until 1955.

### M.U. QUEENSLAND CONFERENCE

FROM OUR OWN CORRESPONDENT

Brisbane, April 27. Those who joined in the Mothers' Union (United Provincial Conference of Queensland) were all impressed with the spirit of togetherness which pervaded it, and expressed the opinion that it was a truly worthwhile conference.

Members came from all the dioceses of the Province of Queensland, including New Guinea, and many members came from the parts of the Diocese of Brisbane itself, such as Cunningham.

It was a great joy to have some Aboriginal members from the Council of the Mission, joining in the conference activities.

The conference was held at Marjorie and the 34 "Living" members were joined by up to 200 lay members from Brisbane metropolitan branches, during the days from April 20 to 23.

Teaching was the main emphasis of the conference, which was opened by a quiet morning conducted by the Archbishop of Brisbane.

A course of lectures on the Prayer Book were given by the Chaplain of S. Francis' College, the Reverend Edmund Randall. The Bible study on "The Message of the Bible" was given by the conference chaplain, the Reverend A. S. Jull.

The other speakers were drawn from the ranks of the Mother Union, including the Commonwealth President, Mrs T. T. Reid, wife of the Bishop of Adelaide, who spoke on M.U. at Toronto. The Bishop of Adelaide, who is Chairman, Chertobow delegate.

when he retired with the rank of lieutenant-colonel. He served in England, France, Italy, Austria, Northern Ireland and Germany, and was Senior Chaplain to the Forces of Aldershot on demobilisation.

Eight years ago Mr Stevenson was appointed by the then Archbishop of Perth, the Most Reverend R. W. H. Molloy, to be Rector of Wongan Hills, Western Australia.

In 1959 he became Vicar of S. Silas'.

Mr Stevenson enjoys some reputation as a publicist.

His interests are wide. He has unbounded energy. Somehow, in addition to walking on foot around his parish, making calls, he has found time to write and speak on a great variety of matters ranging from Peace Congresses, architecture, atomic weapons, *unorthodox*, jockeys, the Beatles and the Profumo affair to the Mothers' Union and the Ecumenical Movement.

### "VICARY SPEAKING"

All of which would ordinarily be quite proper—his views are at least as sound as those of some of the episcopate from time to time—except that he is invariably quoted in the Press as 'the Vicar of S. Silas', North Balwyn.

Unfortunately, not all of his Vicar's parishioners go along with him all of the time on all of his views. Quite understandably, they do not wish to be identified in the mind of the general public with everything that Mr Stevenson says.

Last September, a stone from Iona was set in the new 65,000 Church which the parish had built since Mr Stevenson's appointment as vicar.

Now, I have no strong views one way or the other about this business of getting bits of stone from here and there in Europe and cementing them in Australia.

schools and churches. It is a bit of a gimmick; but it is harmless enough, no doubt.

Mr Stevenson's Iona Stone was a gimmick to end all gimmicks, however.

It was unveiling the occasion for messages of good will from the Presidents of India and Eire, Cardinal Bea, the Patriarch of Moscow and just about everyone else except Mr Bob Hope.

One the one hand, Mr Stevenson and some others thought it all good fun, as was certainly good publicity. On the other hand, some thought it was a bit too much, and complained.

## C.M.S. MAY EXPLORE NEW AVENUES: CANON TAYLOR

FROM OUR C.M.S. CORRESPONDENT

The general secretary of the Church Missionary Society, Canon J. V. Taylor, spoke at Canada on April 22 on the primal world view as found in Africa, and "the neo-paganism of our spreading secularised culture".

He was giving the Convocation Address at Wycliffe College, Toronto, Spring Convocation, where he received the honorary degree of Doctor of Divinity.

"By learning to see the Redeemer of the primal world of few men, we can find a new way for ourselves. This is in line with S. Paul's insight that it is only by fully grasping the missionary dimension that we learn the fullness of Christ."

In the contemporary struggle for meaning and responsible control, Canon Taylor said, 'Mankind is one. For the first time in the human story all mankind is entering a single world-wide culture and sharing a single history. The new culture is going to be international, non-racial, urban.'

In this new world of the common man the distinction between home and foreign lands becomes less and less tangible.

"It is the urgent task of all those who make the Mission of the Church their primary concern to ensure that its structures through which they operate and the images they present reflect this fact fully."

"Already the society I represent is exploring these radically new developments in its traditional functions."

"We are turning our attention to certain striking areas of mission in our own country and asking whether we should not be ready to offer missionaries there as well as in Africa and Asia."

"We are discussing with Churches in India and Pakistan as a start, how they and we in partnership might be using the missionaries to work among the

100,000 Pakistani and Indian immigrants in our islands.

"And we are beginning to recruit and send out our missionaries into secular jobs overseas, not as professional Church workers but as laymen under the disciplines and disabilities of the layman's world."

"For in all lands today it is in the here and now that man fights desperately for his soul, in the areas of civics and organisation, of housing and industrial relations, of segregation and class war that he looks for salvation."

"This is not a return to the old, old Social Gospel but an uncovering of the fundamental spiritual issues within the secular struggle."

"We are then called, as the first generation of Christians were called, to be in Christ in Ephesus—in Christ in Meropolis—not a gathered community, not a Christianism, but inherent in the world as God is inherent in the world."

"We are called to be the Redeeming Fellowship, committed to God's marking of the company of those who are learning to forgive one another within the forgiveness of God."

TOTALY PRESENT

"We are called to be totally present to all men within the total presence of God."

"We are called to be the People of God who, knowing that they are in God's hands in the here and now, know how to take from his hands all that is and heaven too."

The evensong Sunday, in S. James' Cathedral, Toronto, Canon Taylor delivered the broadcast sermon launching in Canada the Anglican World Mission Fund Appeal.

On the Tuesday, he spoke at the Bishop of Toronto's luncheon for leading laity of the diocese, and in the evening preached the evensong sermon for the Diocese of Ottawa.



—Arch Vesty picture

Three of the North Queensland Youth Festival representatives. Left to right: Miss Kay Logan, secretary of the Choral Competition; Miss Lynn Burrows, secretary of the Folk Dancing section (standing); and Miss Pat Taylor, general secretary of the festival and Secretary to the Bishop of North Queensland.

## FESTIVAL IN TOWNSVILLE

MANY ACTIVITIES PLANNED

FROM OUR OWN CORRESPONDENT

Townsville, April 27

Final preparations are now being made for the seventh Blue-sun Youth Festival, to be held in Townsville over the day-day weekend, May 2, 3 and 4.

Four hundred young Anglicans are expected to take part in the festival. Some of these will be coming from as far away as Sarawak in the south and Cairns in the north. Included in the number from S. Mary's School, Herberton, are two girls from the Torres Strait Islands.

Nominations have been received for fifteen one-act plays, which will be presented in the Synod Hall on Friday evening, Saturday afternoon and Saturday night, May 1 and 2.

On Sunday morning members connected with the festival will worship in S. James' Cathedral, together and then after a service of the Holy Eucharist will take part in a Choral Competition at S. Anne's School.

### MODERN TIMES

On Sunday afternoon the Folk Folk Dancing Competition will be held in the delightful setting of Bishop's Lodge, Belgian Gardens.

As the diocesan youth contribution to Townsville's centenary year, an evangelistic service will be held in the Strand, at 5.30 p.m. on Sunday.

Youth Festival members have been practising some modern hymn tunes to be used at this service.

As the diocesan youth contribution to Townsville's centenary year, the Reverend Ian Shevill, will preach.

It is expected a large gathering of Townsville people will join the youth festival contribution to Townsville's centenary year.

On Monday, May 4, an Athletic Carnival will be held at the Grammar School oval, commencing at 10 a.m.

After lunch in the grounds of the Grammar School, shields will be presented and many tired and weary but enthusiastic young men & women scattered throughout North Queensland.

At the Queensland Provincial Conference of the Mothers' Union held last week. Left to right: The Reverend A. S. Jull, chaplain; Mrs West, delegate from Chertobow Aboriginal Settlement; The Archbishop of Brisbane; Mrs J. T. Reid, who is Commonwealth President; and Mrs Chambers, Chertobow delegate.



## HOUSE-CHURCH DEDICATED

ANGLIAN NEWS SERVICE

London, April 27

A large Victorian house has been bought by the Parish of All Saints, Eton, Lancashire, and has been converted into a household house-church which was dedicated by the Bishop of Hallow, the Right Reverend Kenneth Ramsey, on April 27.

The house-church is in the district of Brighthelmston, and consists of two separate housing estates and has a population of between 2,500 and 3,000. It was previously intended to build a new church, house and hall, at a cost of £40,000, but the project was abandoned for financial and other reasons and the house-church, which has cost only £9,000, has been substituted for it.

The priest-in-charge, the Reverend G. E. Barlow, lives with his family in one half of the building; the other half now consists of an L-shaped church, vestry, hall, kitchen, coffee-room and meeting-room, and a collection of 100 people.

It is hoped that the building will come to be used as a community centre as well as a church, and that people will not be accustomed to ordinary church life may find themselves at home there.

At present, there are no church organizations at Brighthelmston, but there are regular meetings both for young people, wives and for old people, and evening groups meet to discuss television programmes.

## CIVIL RIGHTS BILL SUPPORT

ECUMENICAL PRESS SERVICE

Geneva, April 27

U.S. Anglicans, Protestants and Roman Catholics, and Jews will convene in Washington, D.C., on April 28 in "what is hoped to be the largest gathering of church leaders, priests, rabbis, and rabbis, and for old people, and evening groups meet to discuss television programmes."

A spokesman for the National Council of Churches in America on Religion and Race said the inter-religious convocation will be held at Georgetown University.

Principal religious leaders will address the gathering, urging passage of the Civil Rights Bill. It was expected that at this time the Southern States would be full swing in the Senate.

## TARA PARRAMATTA

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Full primary and secondary course with all facilities for meeting the Wyndham Prospectus on application to the Headmistress.

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## "TARA", PARRAMATTA

As from the second Term, beginning 27th May, a new response to inquiry, day boys from 11 years will be admitted to the Preparatory School (years 1 to 12) Georgia Street, Parramatta. Prospectus and Application from

## THE HEADMISTRESS, MISS H. W. G. CLARKE, B.A. MASON'S DRIVE, NORTH PARRAMATTA

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## THE CELTIC SAINTS

ANGLIAN NEWS SERVICE

London, April 27

THE Abbot Beithun, the friend of St. John of Beverley, never forgot the miracles he had witnessed in the prayer of the saints of the saintly bishop.

He told of one occasion when the wife of a Dane named Puch was suffering from a serious illness. He went to her and in three it had been impossible to move the patient from the room where she lay.

The Thane Puch had made arrangements for the bishop to dedicate a church on a certain day, and when the dedication was over, invited him to go to his house to dine with him.

The bishop refused the invitation, pointing out that the monk who was to go to his house two miles away, and that he had much work to do.

But Puch would not be so easily put off. He begged the bishop to accompany him to break his fast, promising to give money to the poor if he would do so.

The abbot who had accompanied the bishop, added his entreaties to those of the Thane. He asked the bishop to give him the poor if the bishop would not go, and that he would give him the poor if he would not go.

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## ABBOTSLIGH WARRONGA

ANGLIAN NEWS SERVICE

London, April 27

Church of England School for Girls. Both day and boarding. Prospectus on application to the Headmistress.

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## COMMUNITY OF THE SISTERS OF THE CHURCH MELBOURNE

ANGLIAN NEWS SERVICE

London, April 27

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ANGLIAN NEWS SERVICE

London, April 27

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## ANGLICAN OF THE WEEK

## BOOK REVIEWS

## CHURCH ACTION IN THE POLITICAL ARENA

A CENTURY OF SOCIAL CATHOLICISM, 1828-1928. A. R. VIDLER. S.P.C.K.

ONE of the features of the political scene in some European countries has been the rise, since World War I, of political parties, directly or indirectly, and supported by the Roman Catholic Church.

They occupy a central place, between the Conservatives, on the right, and the Marxist socialists on the left, and, by holding the balance of power, have often been able to implement their own policies.

In this book, Dr Vidler deals with the historical background of these parties, up to the year 1920.

Their beginnings coincided with the Industrial Revolution and one of its consequences, the rise of a new social class, the "working class" or proletariat.

The prevailing doctrine of the time was of laissez-faire. The State, at first, took no action and the Church provided only charitable relief, through such agencies as the S. Vincent de Paul Society.

THERE were attempts to revive the medieval guilds and to form co-operatives in particular industries.

But gradually it was realised that these were only palliatives and that action was needed to legislate for the improvement of working and housing conditions, the fixing of wages and the working day.

The Christian Social Democrat parties of our own day represent the Church's attempt to retain the support of the political class.

The story, as Dr Vidler tells it, is of particular interest to the few of the generally accepted Anglican, among whom the Church ought not directly to support a particular party.

Dr Vidler may lead us, at least, to question the rightness of this principle.

hours, and the provision of sickness and unemployment benefits.

The Church, sometimes through its priests and bishops, and sometimes through laymen, became directly involved in the political arena.

THE Papacy was sometimes sympathetic and encouraging, sometimes cautious and conservative, in its attitude to the movement, and sometimes persons involved. Often it was contented to watch the movement with interest, but for those of the working class.

Its dependence on the employers and the bourgeois middle class which also was the basis of the industrial revolution, and its fears of socialism made it timid and vacillating, and lost for it the support of great masses of the workers.

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—A.W.H.

## DISAPPOINTMENT EXPOSITION

THE TRUE AND LIVING GOD.

Trevor Haddleton, Collins, Pp. 94.

This book is made up of eight addresses which formed the basis of a mission to Oxford University in 1963.

Bishop Haddleton gives insight and reader a real sense of expectancy by disclaiming any right to apologise, but what is plain to speak about, God—the living God. The bishop's identification with suffering in South Africa is an indication that the suffering of the world is not only a reality but also a reality.

But the bishop does nothing of the sort. He does not give another dreary analysis of the failure of the West.

One has an uncomfortable feeling at the end of the book that while the author lacks substantial his understanding and compassion for human kind, he does not give a worthwhile exposition of the rivers of living water. Who makes all things new. If he had explained and shared the Power of the Spirit, it would have been devastating.

—A.J.G.

## LUSH PASTURES

THE VENTURE OF PRAYER. Hubert Northcott, C.B., S.P.C.K., Pp. 208.

I AM pleased to have read this book. In The Venture of Prayer, Mr Northcott, a priest of the Community of the Resurrection, obviously a man of prayer, tries to help us to draw closer to God. The book is already a prayer, ready to venture into deeper experience.

At the outset Mr Northcott says that prayer is always the soul's personal relationship with God. Prayer is always divorced from the life and work of the Church.

The writer is steeped in the mystics of the medieval era, and his book flows like a mountain stream, familiar road.

Sections are devoted to Mental Prayer, Interior Contemplation, the Dark Night of the Soul, and the Night of the Spirit.

One meets with well-known names, such as Bernard of Clairvaux and Julian of Norwich, and a score of lesser lights, such as Thomas à Kempis, S. Lydyne of Schiedam.

The writer has a profound knowledge of the saints as well as of the mystics. He thought the book a little one-sided.

Other traditions have produced masters of the prayer life as well as medieval Catholicism.

—J.S.

Our Anglican of the Week has the Christian name of Randa, an Arabic name of a rare wild flower that grows in the desert of Palestine.

She is Miss Randa Boutagy who came to Australia with her parents, Mr and Mrs Gordon Randa, now of Balmain Road, N.S.W., at the age of eight years early in 1904, after the close of the British Mandate over Palestine.

Randa enrolled in the Sunday school at St. Clement's, Mosman, where she was until lately Assistant Senior Fellowship Leader.

She became more and more interested in Christian service

and has devoted much of her spare time to the youth of the parish.

Randa has now resigned her work with an airline company to enter Daughters House, Sydney, for a two-year course in Theology.

She hopes this will equip her for full-time Church work.

## THE TORONTO REPORT

THE OFFICIAL REPORT OF THE S.P.C.K. FOR 1963.

AN inviolable book not least for those who have that dependence on the Book of "Christ" is a book that for its time stands as it out across the whole programme for that the latter had never really had due consideration.

But, in time, we saw how relevant this document was as it brought to us the whole scene of the Anglican communion, and the past and present of its giving and receiving area and helped us to begin to understand the unity and interdependence of our various provinces.

It may take us years to work out the full implication of this and capture our hearts to share and receive.

But the document is a landmark in the growth of our communion. The Report is a remarkable setting forth of great thinking, expressed in great fashion.

No priest's library can be complete without it and every thinking layman should try to possess and study it.

—J.S.

## THEOLOGICAL TRAINING

CLERGY TRAINING TO-DAY. B.A.

WHO is there in the Church of England who is not concerned at the deadness of much of the Church's life, work and worship, and the indifferent education of the clergy, and the shortage of them in some areas?

Here is a Church with a great heritage, with an unrivalled message in Word and Sacrament, and in no way exercising the influence the Church should have in evangelising the community as a whole.

Here is a book written in England and for England facing the problems and seeking to provide some of the answers. Though the conditions are so different it has something to say to us in Australia.

The author describes the traditional training of the clergy, in the last century through theological colleges, many of them provided to perpetuate a particular, most of them provided to private enterprise. That is less so in Australia than in England.

The age of popular church-going has passed away. We have a generation of parents who care little about their children's religious life and little obligation. The traditional clergyman will not be sufficient in these circumstances. All the modern inventions and techniques are against regular worship and a prosperous age does not reason for it.

The clergy to-day therefore must be crusaders, bearing a living message, men with a love of souls shepherd who visit and visit, men of education who can answer the questions, above all men of prayer in the presence of God flows strongly.

The chapters that could be of most use in Australia are (2) on theological colleges and (3) on post-ordination training.

But obviously there is a need for a book to be written in Australia about the Australian background and knowing the Australian character.

—J.S.A.

## AUSTRALIAN TRAMPS

THE AUSTRALIAN APPENDICES

STAMP (CAMEL) BOOK. Pp. 100.

THE War of the Stamp catalogue has been published dealing with the stamps of Australia and territories in the South Pacific. These are in Papua-New Guinea, New Caledonia, Norfolk Island, Lord Howe Island, Christmas Island and Cook Island.

Australia has issued postage stamps of considerable interest.

This catalogue is completely illustrated, price lists are given as well as historical notes. One Papua stamp features a kangaroo.

Later, in 1901, captured and World War I German stamps were overprinted "G.E.I." as early as 1914.

Both editions are clearly printed and would be ideal for Sunday schools and study groups using the R.S.V.

A composite and useful guide for the stamp-collector.

—J.S.

## R.S.V. PAPERBACKS

The United Bible Societies have produced a Revised Standard Version of the Bible in a pocket paperback edition which is selling at 10s. A larger price edition is available at 17s. 6d.

Both editions are clearly printed and would be ideal for Sunday schools and study groups using the R.S.V.

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NORTH SYDNEY  
(Near West Street)



## FEEL PROGRAMME AT Y.M.D. CONFERENCE

### ALL VICTORIAN DIOCESES REPRESENTED

FROM OUR OWN CORRESPONDENT

Melbourne, April 27  
A very busy two days for delegates who attended the Provincial Conference of the Young Members' Department of the Mothers' Union here on April 15 and 16.

Delegates represented 58 country groups, and 180 from Melbourne. All Victorian dioceses were represented.

The conference began with a service in St. Paul's Cathedral, where the lessons were read by Mrs. R. E. Richards, State Leader, and Canon W. Holl, Chaplain to the Mothers' Union.

In his address, the Right Reverend F. R. Arnold said that Deuteronomy taught us the importance of training our children diligently.

The responsibility rests with each family for the real training of the young — give them care, love and discipline, a sense of values and good taste, and a profound love and reverence for God.

There are two approaches to the problems of today (1) the Puritan approach — "Thou shalt not" and (2) the Christian way, which is, "Love God and love your neighbour."

His study on prayer and Bible reading was led by the Reverend J. Hannan, who said that some of it is hard to pray, struggle to find the right words to find the time.

But prayer does come with practice and we could pray perhaps under the shower, or doing the washing, or driving in the car.

Do pray, however, when it is essential. Prayer springs from love and love of God.

Continuing, Mr. Hannan said he had referred to the Testament first, especially the New Testament, then under the second time, underline the words of Jesus and then stand out like jewels when we need them. These words to us from the Bible study, they reflect, resolve.

Reports were given by representatives from the various dioceses. At midday, prayers were read by Mrs. F. Wood, State messenger from the archbishop, who is at present in England.

The Reverend A. M. Madrick, Director of the Council for Christian Education in Schools, spoke of the influence of young Christian women in various spheres.

In the home, women exert influence in both a physical and spiritual way. First, they try to teach good manners, good speech, good posture, and look after the physical well-being of children.

#### PRIORITIES

Secondly, they say prayers with their children and read scriptures even when very young shows an interest in their religious education, and ask them questions of what happened at Sunday school and at school.

In the church, it is ideal to have the churching member of the Church, and to establish sense of priority on Sunday — a day for churching. However, a mother should put her devotion to her family as the greatest service to God.

In the community, mothers do help with kindergarten work and school mothers' clubs, but in Y.M.D. groups, as they are composed of like-minded people, who have the same interests.

Many mothers could also help with religious education in the schools in the junior classes.

"Playing Our Child," was a helpful and interesting theme discussed by Mrs. E. Tudor, in the course of which she asked us to make an honest assessment of our priorities with our children, who are only on loan to us for a short time to guide, train, encourage, love and enjoy.

Our aim should be to make them independent individuals, and our role is to build a bridge that they may pass across for help, advice and encouragement.

We can only do this by setting aside periods to enjoy our children. We should try and be available when our children come home from school bursting to tell us all the news.

If we miss this time, they won't come again. Sometimes we can't quite get together, and watch birds and butterflies, or animals playing; and, of course, we should always have something.

Our idea of enjoyment should be the child's idea, so sometimes it is the parent's duty to put aside our dignity and join in their activities.

TV can never be a replacement for this rich relationship between parent and child. So in building our bridge, we build happy, secure children, fitting in with the needs of this generation and citizens of this complex world.

Discussion groups followed, bringing out a great many points of interest, including Mrs. A. V. Madrick (M.U. representative), College and Liaison (Gaiance Council), Dr. Blockhead, and the Reverend J. H. Timmon.

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## THE CHRISTIAN... in the MODERN WORLD

AN ECUMENICAL MISSION FOR EVERYONE

#### GUEST SPEAKER

Rev. Dr. R. C. Zaehner

#### OFFICIAL OPENING

by the Archbishop of Melbourne

#### ADDRESS BY

Rev. Dr. R. C. Zaehner

CHAIRMAN: Archbishop of Melbourne, Sir Edmund Herring, Mr. John Cavan

The poster advertising the Ecumenical Mission to be held in Melbourne during the Week of Prayer for Christian Unity.

## MISSION LEADER TO SPEAK TO MELBOURNE AUDIENCES

FROM A CORRESPONDENT

Melbourne, April 27  
The Roman Catholic Archbishop of Napier, India, Archbishop Leonard Raymond, will speak to various groups when he visits Melbourne on May 6 for the Ecumenical Mission in the Festival Hall on May 11, 12 and 13. He will tell Group Captain Leonard Cheshire in calling upon the Lord Mayor and in attending a reception at Henzies Hotel.

On Friday, May 8, Archbishop Raymond will tell Star of the Sea Convent, Gardendale, at 4 p.m., for a series of talks on the Ecumenical Council to be given by pupils of the convent to an audience comprising girls from neighbouring schools of other denominations.

The schools include Frisby C.E.S., St. John's, Presbyterian Girls' College, Methodist Girls' College, and St. John's High School.

Archbishop Raymond will see his first Australian Rules football match when he attends the Australian ground on Saturday May 9, for the "match of the century" between the Kangaroos and the Kiwis at 12 noon.

On Monday, Tuesday and Wednesday (May 11, 12 and 13) at 12 noon Archbishop Raymond will speak at St. Francis Church, Longdale Street, in the triduum for Church Unity.

At 8 o'clock on those nights, the Archbishop will preside at the Memorial Service in Brisbane.

FROM OUR OWN CORRESPONDENT  
Brisbane, April 29  
The Archbishop of Brisbane, the Most Reverend P. N. W. Strong, who, as war-time Bishop of New Guinea, led the Pacific struggle at first hand, spoke at the official Queensland memorial service for the late General Douglas MacArthur on Saturday morning, April 11.

More than 1,000 people, representative of very many walks of life, gathered at the "American War Memorial in New South Wales" for the service, which was presided over by the Dean of Brisbane, the Very Reverend William Haddley.

Distinguished guests were welcomed by Mr. C. P. Abbot, President of the Australian American Association; including the representatives of the Governor of Queensland and of the Heads of the Armed Services.

Dr. Abbot, who was President of the Federal Government, gave a moving address. He said that the "band of the Northern Command" had conquered the Axis, and played the "Last Post."

Mr. Charles Sommer, the U.S. Consul in Brisbane, read a letter from the president of the Queensland Council of Churches, Brigadier Peterson, led the

Archbishop Raymond will be principal speaker at the Ecumenical Mission at the Festival Hall.

His subjects will be "The Need of Christian Values," "The Bishop in the Church and the Man in the Street," and "The Church in India."

Archbishop Raymond has been a pioneer in the ecumenical movement in India.

He has always been on the fringes of things with Christians of all denominations, who, it is stated, "look up to him as a leader of the Christian community."

POPULAR SPEAKER  
He recently presided at an ecumenical meeting in Allahabad, India, presided over by a Catholic, there, and has spoken more than once at local gatherings of the various Christian denominations.

The archbishop is said to be equally popular at weddings, dinners, social gatherings and other functions at which he has been the only Christian present.

In 1957, he addressed the International Catholic Ch. 111 Bureau (R.I.C.E.) in Montreal.

In 1960, when he was in Melbourne, he was celebrating its twenty-fifth anniversary in Washington.

The official opening will be performed on May 14 by Archbishop Simons.

deliver one of the basic lectures.

In 1963, the Roman Catholic University of Milan invited him to preside and deliver the inaugural address at its annual congress on "The Problems of Education in Mission Countries."

Only a few months ago, Archbishop Raymond was invited by the Vatican Council to the University of Naples to speak on the Vatican Council at a "Brims trust" in Naples.

On December 4 last he flew to Bologna, Italy, to attend a public meeting there, and during July and August last year he preached an intensive course of sermons in all parts of Germany, speaking every day in a different church.

On his trip America, Boston College conferred on him an honorary degree of Doctor of Laws.

The Ecumenical Mission in Melbourne will be conducted under the title of "The Christian in the Modern World."

It is being organised by the Catholic Evidence Guild, supported by the Victorian Council of Churches.

The respective chairmen will be the Archbishop of Melbourne, Sir Edmund Herring, and Mr. John Cavan.

The official opening will be performed on May 14 by Archbishop Simons.

## MISSION AT COBRAM

### LAY PARTICIPATION PRAISED

FROM A CORRESPONDENT

Cobram, Vic., April 27  
A mission was conducted in the Parish of Cobram, from April 15 to 12 by the Reverend W. H. S. Childs, Rector of Cobram, N.S.W., and the Reverend W. E. Watson, Rector of Queanbeyan, N.S.W.

The missioners were commissioned by the Victorian Council of Churches, and services were visited by the Vicar, Mr. J. Chesterfield and services were held in the parish church and at night in the parish church and visits were made to the centres of Kalamitite and Stratford.

Many visits were made by the two missioners to the homes of the people.

The parish church will have filled each night but on Sunday, April 12, it was found necessary to use the spacious parish hall for the Holy Communion service and for the final mission service at which the Bishop of Warragamba was present.

#### IN HOTELS

One evening between 5 o'clock and 6 o'clock the missioners visited the hotels, and after a brief message from the Reverend W. H. S. Childs, spoke to about three hundred men concerning the mission.

The Rector of Cobram, the Reverend L. Ruskin, expressed his gratitude to the missioners and to the excellent team in the parish who were prepared to give so much of their time and energy to the church.

The missioners were amazed at the tremendous development of the area, and the number of new homes which were being built in the parish.

They were most impressed by the number of fine laymen in the parish who were prepared to give so much of their time and energy to the church.

## HEADMISTRESS APPOINTED

Miss Helen Gramswell, of Artarmon, N.S.W., has been appointed headmistress of St. Hilary's School, Southport, Diocese of Brisbane.

She will succeed Miss G. M. W. Horton, who will retire at the end of the year.

Miss Gramswell holds the degree of Master of Science in Education from the University of Sydney.

She was born in Sydney thirty years ago and has since her graduation held posts on the university staff and at the Royal Masonic School for Girls, Richmond, Victoria.

She is at present Science Mistress at Marsden.

She is also an active member of the Girl Guide movement, a Sunday school teacher, and a member of the Church of Christ Church, St. Laurence, Sydney.

At the Cobram parish mission this month the Reverend W. H. S. Childs, the Bishop of Warragamba, the Reverend W. E. Watson, and the Reverend L. Ruskin. (See story this page).



# THE BIBLE STUDENT

## LETTERS TO THE EDITOR

(Continued from page 5)

By WINIFRED M. MERRITT

### ANSWERS TO LAST WEEK'S QUESTIONS:

1. How did the name "Christian" become attached to a follower of Christ?

This name occurs three times in the New Testament, in Acts 11:26 and 26:28, and in 1 Peter 4:16. The first of these says it was in Antioch that the name arose. It is most unlikely that it was originally adopted by the Christians themselves. They were in the habit of using other designations—brothers, brethren, elect, saints, believers. In New Testament times we never find it called themselves Christians.

In Acts 26:28, it is King Agrippa who employs the name. It cannot have been applied by the Jews, who rejected the claim that Jesus was the Christ. Almost certainly it owed its origin to the non-Christian Gentiles in Antioch, and its use doubtless carried with it a suggestion of contempt.

Originating in a casual way, the name took deep root in the three places in which it occurs because how widely it was spread during the course of a single generation. It was not Christianity apart as a religion distinct from Judaism, and accordingly it was not a name of the religions of the world.

Hitherto, Christianity had been marked by a Jewish seal. The name marked the fact that the new religion was not the religion of a book, nor a set of dogmas, but a faith centred in a Person.

In 1 Peter 4:16, the thought is that Christians need not feel at all suffering in his persecution of "ridicule and obloquy," but should rejoice that they were thereby enabled to glorify God.

### EVIL SPIRITS

2. What does the Bible teach concerning "evil spirits"?

In the Old Testament, especially in the historical books, there are references to an evil spirit coming from or being sent by God. An evil spirit from the Lord is the alleged cause of King Ahab's moodiness and his sinning against David.

Michael speaks of a lying spirit from God. These spirits are represented as being under the control of God, and in using or permitting the use of them, God is assumed or asserted to be punishing people for their sins.

He is even depicted with willfully misleading people, to their destruction. In Psalm 76 we are told that God has a belief of angels of evil.

In New Testament days, belief in evil spirits was general amongst the nations, whether Jewish or Gentile. The Synoptic Gospels abound in references to evil spirits, besting and possessing men.

The spirits were said to enter into a man, and to pass out or be cast out. Spirit possession is ascribed to the careers of various diseases. It was possible for the spirits to enter into animals. Paul and other New Testament writers evidently shared the Jewish understanding of demonic Gnostic agencies.

Evil spirits are progressively robbed of any power of initiative or free action, and become the agents of a greater spirit of evil, whose authority they acquiesce and at whose bidding they move.

The Devil appears as a person, and almost sovereign spirit of evil. It is he who tempts the flesh, and in the parables shows the tares and takes away the wheat for seed. And he has "angels" in appropriate destiny is prepared.

### THIS WEEK'S QUESTIONS:

1. Why was the Love Feast of Apostolic times discontinued?

2. Who were the Scribbs?

3. To whom does the New Testament give the title of "Fore-

### ESCHATOLOGY

To the Editor of THE ANGLICAN

Sir—I am sure that many of your readers like myself are keenly interested in the revolutionary changes at present transforming the Roman branch of our One Church.

The vernacular liturgy, the playing down of Mariology, the new emphasis on training, the commission for the laity using traditional vestments, the attention on birth control, are all well documented in the Press. The following is less well known but perhaps more important. A quote from the personal letter of a learned Australian Roman Catholic, from Rome on April 12, and was in response to a request for information about a possible return in his branch of the Church, to the advent of the Primitive Church, which fervour still exists amongst the Baptists and some within our own communion.

"Take the matter of eschatology. Now that I'm in a position to read regularly the French theological reviews, I am becoming increasingly precisely that daily expectation of the joyful advent of the Lord, as the (Roman) Catholic theologians, who are not being close and piteous without the eschatological perspective."

When Billy Graham and Pope Paul live together in joyful expectation of the imminence of Our Lord's return, it is not surprising that he is far from being the distant Judgement Day, and accepting death as a duty.

Yours faithfully,

DEREK STONE.

Hobart.

Tas.

### OUR LORD'S BAPTISM

To the Editor of THE ANGLICAN

Sir—Your correspondent, Mr. Dean Farrar says of Our Lord's reply to His Mother in the Gospel, "I did not know."

Dean Farrar says of Our Lord's reply to His Mother in the Gospel, "I did not know." He was seeking Me? Did he not know that he was the Son of His Father? (The more correct reading, "My had said to him, 'I did not know.'")

In His reply He recognises, and acknowledges, that He knew His Father in heaven, and that He was His Son.

In the "Did ye not know," He deliberately recalls to them the fading memory of all that they did know; and that "I must," He laid down the sacred law of selflessness by which He was to walk, even unto the death of the cross.

Dean Farrar goes on, "And yet, though the consciousness of His Divine parentage was thus clearly present in His mind—'I did not know'—He was not aware of His hidden majesty had thus entered into His birth."

It is difficult to see how all this difficult subject and his obedience. He went down with them, and came to Nazareth, and was subject unto them."

In the "Did ye not know," the same passage, Bishop Charles Gore writes, "The reply of the youthful Jesus to His Mother is of special value, because it indicates that He knew that God was His Father in such a sense as to be subject to Him."

In the "Did ye not know," the same passage, Bishop Charles Gore writes, "The reply of the youthful Jesus to His Mother is of special value, because it indicates that He knew that God was His Father in such a sense as to be subject to Him."

From these two quotations, it is clear that Our Lord was conscious of His divinity and His subordination to His Father. It is understandable that His Father who has a call to the priesthood, may be fully aware of the divine call from his early childhood may be fully aware of a certain length of time (until his ordination) before he may begin his life-work.

(2) Why did Our Lord not

Our Lord did not marry because He came to reveal the Father, and complete love for each individual soul. To marry would have been to set His deeper affection upon some one person to the exclusion of others; thus in His humanity He

would, to a certain extent, have deflected the purpose of His divinity.

(2) Why did Our Lord not leave the carpenter's bench till He was thirty years old?

Among the Jews it was the custom for a Rabbi to wait until he was thirty years of age before he began teaching. Our Lord knew He must teach. He could teach only as a Rabbi. He therefore, in accordance with tradition waited until he was the requisite age before He began to teach.

(3) What happened to the Trinity while the Second Person was on earth?

(Before answering this question, I would like to remind your correspondent that the Father did not "choose to be on earth," but came at the behest of His Son, who said, "I will not condemn the world, but that the world through Him might be saved," and spirit, "As My Father hath sent Me..."

The question of what happened to the Trinity while Our Lord was on earth is one which has been asked many times. It may be answered most simply by an

Not long ago a priest died in a car accident. He was killed in World War I. For all the years intervening he had been a very more conscious of his brother's presence, and was being closer and closer to him. The priest was in this world in his full humanity doing the task to which God had called him, but his spirit was with his brother in paradise as well.

Spirits cannot be limited by time or confined by distance. A spirit can be, as it were, in two places at once: here in the body with the one whose spirit it is, and there in the presence of the person with whom it wishes to be. Our Lord, who is God and God is Spirit, not just a spirit as we are, but Spirit, can be in two places at once: here in the body with the one whose spirit it is, and there in the presence of the person with whom it wishes to be.

When the priest wrote to me, he had referred that he yielded up his spirit just as Our Lord yielded up His Spirit upon the Cross. The price Our Lord paid for our salvation, but it did not mean that Our Lord had been in Heaven all His life any more than it prevented the spirit of the priest from being with that of his brother in heaven.

I hope this will help to solve your correspondent's problem.

I am etc.

D. C. WATT.

Melbourne.

Vic.

HONOUR FOR PRIEST

FROM OUR OWN CORRESPONDENT

Canberra, April 29

A large number of Roman Catholic priests in England have been promoted to the rank of Canon. One of them, Canon Blakely, on the occasion of his elevation by the Pope as Domestic Prelate, carrying the title of monsignor.

One of the speakers was the Reverend John French, curate of All Saints' speaking on behalf of the Anglican community of Tumut, Diocese of Canberra and Goulburn.

It being deep and sincere congratulations to our Anglican brethren to Monsignor Blakely, said Mr French.

We all admire Father Jim for his warm and friendly thoughts for the other fellow, his kindness, and his loyalty to his Church.

All these attributes have endeared him not only to his parishioners but to all who know him at Tumut."

### PARISH POORLY-STAFFED

FROM OUR OWN CORRESPONDENT

Canberra, April 13

In his annual report published in the current parish news, the Rectory of St. John's, Canberra, Archbishop F. M. Hill, says that with the impending retirement of the Reverend Fr. St. John's, the worst staffed parish in the Diocese.

It will be in a worse position than it has ever been, he added; the Rectory staffed parish in the Australian Capital Territory. He will have one newly-ordained clergyman as a full-time assistant.

The parish treasurer reported in the same issue that ordinary receipts over the last three years had declined from £16,059 in 1961 to £10,212 for 1963.

He considered the main cause of the fall was in the progressive reduction in the planned giving weekly envelopes.

Archdeacon Hill said in his report that the parish was shortly to embark on its fourth year of its new parish plan, during which people will be challenged to give regularly and systematically for the Church's needs.

He commenced the campaign for their support. The rectory pointed out that the parish had not been miserly in its giving to others.

St. John's topped all parishes in the diocese in giving over twenty-three per cent of its income to extra-parochial needs last year, totalling £1751.

Melbourne.

Vic.

BRAESIDE HOSPITAL

FROM A CORRESPONDENT

Canberra, April 29

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The Easter Garden at Stawell, Victoria.

## LIVING EASTER GARDEN AT STAWELL

FROM OUR OWN CORRESPONDENT

Stawell, Vic., April 20

Growing trees and real flowers made up the Easter Garden which was placed outside Holy Trinity Church, Stawell, Diocese of Ballarat, this year.

The backdrop is a plaster plaque made by the vicar, the Reverend A. P. L. Hunter. It is made of stucco plaster and milk and measures 15 feet by 10 feet.

It depicts the city of Jerusalem from the west side. It is the eastern end of the city showing the tower of Antonia, connected to the Temple, the left-hand gate is the one that is connected to the Via Dolorosa. On

the extreme left is the Palace of Herod. Beneath the plaque, which was coloured, the hill of Calvary has been formed in earth and rock in the shape of a skull.

The three figures on the crosses and the Centurion can be seen. Beneath this and to the right is the sepulchre in the Garden of Gethsemane.

The garden extended from the wall of the church out to the olive tree that was planted by the Archbishop in Jerusalem when he visited Stawell in 1962. This was seen in the right foreground.

The garden was gravel and was miniature with real trees and flowers.

Dwarfed trees grown by the vicar and small flowers grown by the parishioners, in trays and pots completely preserved the scale of nature.

The figurines were changed from Good Friday through to Easter Day, when a small statue of Our Lord stood alone in the garden, with the stone lying on pieces of linen visible within the tomb.

Many parishioners and friends helped the vicar to have a garden, by Palm Sunday, and as Holy Week, by parishioners came with their flowers till Easter Day saw a real miniature garden of real trees and flowers. A small pool added a touch of reflection.

Melbourne.

Vic.

Following Completion of Renovations,

Re-opening of

GILBLA MEMORIAL CONFERENCE

CENTRE.

MENAGLE,

by

The Most Reverend the Archbishop of Sydney

Thursday, June 13, 1964, at 3 p.m.

Archdeacon G. R. Delbridge,

Chairman

PLAN TO BE THERE

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