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## PLEA FOR "PURE CHANNELS, NOT BLOCKED DRAINS"

### CHARGE TO NEWCASTLE SYNOD

"To be true communicators to the rest of the Church and to the world of to-day we must be pure channels, not blocked drains," said the Bishop of Newcastle, the Right Reverend J. A. G. Housden, last Monday evening.

Bishop Housden was delivering his Pastoral Charge to the Synod of the Diocese of Newcastle in Christ Church Cathedral.

His charge emphasised the need for Evangelism, for "greater zeal in serving the Lord Christ and commending the Gospel to others."

"Generally speaking, we Anglicans are lacking in the zeal and enthusiasm which are displayed by many of the smaller sects and we are afraid to wear our religion on our sleeves," the bishop said.

"We make all sorts of excuses for this lack of zeal and criticise those who show it, but without zeal and enthusiasm we cannot make our best witness for the Lord and the traditions we have inherited.

"It is in this matter of zeal that we need to foster and encourage more youthful participation in church life.

"When we pass middle age we are too apt to want to preserve things as they are and to be over-cautious in showing zeal for new projects.

"This also involves the older church officers being willing, when desirable, to step down and make way for younger ones."

Bishop Housden pointed to several characteristics of the Early Church—the acceptance of the sacrificial meaning of the Cross, and the living of the full Gospel with no emphasis on any one aspect to the exclusion of others.

"Another lesson we must learn from the New Testament is that the Body of Christ, the Church, is one Body and not two separate divisions of clergy and lay people.

"The line of demarcation in the New Testament is deliberately blurred, and although certain functions must be reserved for the ordained ministry, it is the whole Church which is the teaching and evangelising body."

Many men, the bishop said, could serve God and the Church much better as strong, witnessing laymen than as ordained clergy.

#### LAY WITNESS

"I am sure," he said, "that the greatest weakness of the Church to-day is in the witness (or lack of it) by our lay men and lay women."

Bishop Housden said that all are "communicators to whom God has entrusted the task of communication."

Methods of doing this change from generation to generation, "but we must never forget that the Apostles had no techniques and gadgets to help them."

It was not the tool or method "but the living God working through His living agent who performs the miracle of conversion in a human soul."

"In our zeal for new methods and the desire to dress up the Gospel in modern dress we could well lose sight of the Eternal Gospel of God."

Bishop Housden recalled that Bishop Ting told him in China that as the Church there could no longer engage in social work its function to-day "was to be the Church, as a silent yet eloquent witness to the love of Christ and the family spirit of His people."

The bishop delivered his presidential address to synod on

Tuesday morning. He reminded synodsmen that it was their duty to attend for the two days.

The bishop reported that the Departments of Promotion and Christian Education had been amalgamated.

He commended Christian Family Year and particularly asked that families should worship together.

He announced that the Primate would preach during the diamond jubilee celebrations of Christ Church Cathedral on November 21.

The bishop, assistant bishop, Canon Stibbard and the registrar, Mr F. A. Timbury, are to represent the diocese at the Anglican Congress in Toronto next year.

Bishop Housden said that the Churches had succeeded in a satisfactory allotment of television time in Newcastle.

On gambling, the bishop said, "I cannot subscribe to the view held by some Christians that every form of gambling is an evil in itself."

"Gambling, however, in this country and in New South Wales in particular, has reached alarming proportions and becomes a social evil when it takes from families money which ought to be spent on necessities and when it demoralises individuals by

sudden acquisition of wealth which they are not competent to handle."

The bishop deplored the extent of gambling but said the Church must proclaim the positive alternative and not be merely prohibitive in denouncing it.

## TEN ISLANDERS MADE DEACON AT HONIARA

FROM A CORRESPONDENT

Honiara, B.S.I., June 11

Ten men were made deacon by the Bishop of Melanesia, the Right Reverend A. T. Hill, in All Saints' Cathedral, Honiara, in the British Solomon Islands, on Rogation Sunday, May 27.

The ordinands came from many different islands: from Gela, Malaita, Ulawa, Tikopia, Ysabel, Reefs and the New Hebrides.

They did their theological training (in English) at S. Peter's College, Siota, under the Warden, the Reverend P. Baker, and the Sub-Warden, the Reverend Alan Dutton.

Honiara was "bulging at the seams" with visitors for the great occasion, and many of the mission staff were offered hospitality by members of the cathedral congregation.

The old quonset hut, which serves as the cathedral, was literally overflowing by the time the service began at 7 o'clock on Sunday morning.

It is estimated that there were between 800 and 900 people present. It is known that there were 719 communicants.

There were people in the chapel, the porch and vestry, and many more kneeling outside in the sun which, despite the early hour, was quite hot.

In addition to the local congregation, Melanesian, Chinese and European, there were visitors from other islands, including school pupils from Bunana, Pamua and Pawa, who had been brought in by the Government

for the Commonwealth Technical Training Week.

The bishop had delivered his charge to the ordinands on Saturday evening, and the occasional sermon at the service was delivered by the headmaster of Pawa School, the Reverend Harry Standley, who used the character and personality of Samson to illustrate the temptations and pitfalls that awaited these young men in their ministry.

The candidates were presented to the bishop by Archdeacon H. V. C. Reynolds. The Litany was sung by the Warden of S. Peter's College. Each of the dozen

priests present took some part in the service.

After the ordination, a light breakfast was served to the new deacons, their friends and the visitors, during which Canon R. P. Garrity, general secretary of the Melanesian Mission in England, presented each deacon with a complete set of stoles.

It was fortuitous that Canon Garrity, himself the first Rector of Honiara, should have been visiting the diocese at this time.

The day following the ordination, the newly-made deacons returned to Siota for a month's final preparation before being posted to the various islands and districts of this scattered diocese.

## BISHOP'S SON GETS HIS WINGS

Mr Tony Matthews, 21, the youngest son of the Bishop of Carpentaria, has obtained a private pilot's licence, which will allow him to fly his father to parishes and mission stations in the widely-scattered diocese.

Mr Matthews, a student at S. Francis' College, has trained on Saturdays and during vacations at the Royal Queensland Aero Club.

He hopes to complete his theological studies at the college at the end of this year.

In gaining his licence, he has achieved his ambition to be a pilot, born when as a small boy he watched the aircraft at Hakimpet, in Secunderabad, India, which was his father's last station as a chaplain in the Royal Air Force during the last war.

He is an ex-pupil of The Southport School, Queensland. On leaving school, he was a clerk with an airline company in Rockhampton.

A fund was launched in England this year with a former Archbishop of Brisbane, Dr Wand, as patron, and called "Wings for Carpentaria" to pay for an aeroplane and its upkeep for the diocese.

It will be about two years before the aircraft, to cost £8,000, can be bought.

## JESUIT AT CATHEDRAL

### FIRST TIME IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, June 11

More than 1,400 people crowded into S. Paul's Cathedral, Melbourne, at lunch-time, on Wednesday, June 6, to hear an address by a Roman Catholic priest, for the first time in the cathedral's history.

The speaker was the Reverend E. J. Storman, S.J., of Newman College, University of Melbourne; he was giving the first of a series of weekly addresses on the theme, "Whither Reunion?"

Other addresses in the series will be taken by representatives of the Presbyterian Church, the Churches of Christ, the Methodists, and finally by the Archbishop of Melbourne.

### NEW SPIRIT AND ITS DANGERS

As the occasion was a Wednesday lunch-time address, the question of a church service, or robes, was not involved, and Fr Storman spoke from a lectern at the chancel step, which is the usual practice for these addresses.

After expressing appreciation for the gesture extended by the dean, he spoke of the new spirit that was becoming obvious in the Christian world as part of the ecumenical movement, but of the danger that accompanied it, if growing Christian friendliness led people to imagine that reunion was just around the corner.

Because there are deep divisions within the Church, a policy of "pasting paper over great cracks in the wall" was merely ignoring the facts of the situation and would achieve nothing.

It is premature to draw up blueprints for unity and we must look forward to a long period of groping after it.

In the meantime, at least mistrust can be banished, and Christians of different traditions may come to know one another as Christians.

### DR W. J. EDWARDS TO RETIRE

The Rector of S. James' King Street, Sydney, Dr W. J. Edwards, will retire on August 31.

Before his present appointment, Dr Edwards was Headmaster of the Canberra Grammar School and had had a distinguished career in the United Nations.



The Primate, the Most Reverend H. R. Gough (centre), who dedicated the Bush Church Aid Society's second Cessna aircraft, at Bankstown, N.S.W., last Saturday morning. On the left is the Organising Missioner, the Reverend John Greenwood; on the right is the Minister for Air, Mr L. H. E. Bury.



The Bishop of Melanesia, the Right Reverend A. T. Hill, and clergy of the diocese with the 10 men (front row) made deacon at Honiara, on Rogation Sunday.



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## THE ALL-AGE SUNDAY SCHOOL . . . 28

# THE GOSPEL IN THE TWENTIETH CENTURY: SECOND COMING

By WINIFRED M. MERRITT

TWO Greek words are used in connection with our subject this week — Eschatology, the doctrine of the "four last things" (Death, Judgement, Heaven and Hell); and Apocalyptic, the revelation of hidden things.

In the preface to a standard work on this vast subject are quoted these words of a parish priest: "Whenever Advent comes round, I am confronted with the same difficulty as to what I am to teach my people about the Second Coming, with its accompanying problem of catastrophic apocalyptic — darkened sun, blood-red moon, falling stars, the heavens shaken, etc.; nowadays people simply don't believe these things; and I very much doubt whether I do!"

Two books in the Bible — Daniel in the Old Testament and Revelation in the New — and one in the Apocrypha, II Esdras, are among the more important of the great amount of apocalyptic literature in existence; and with these we might also include the "Book of Enoch," written about 165 B.C., a quotation from which is contained in Jude 14.

There is much apocalyptic material in the writings of the Old Testament prophets, and throughout the entire New Testament, notably the section known as "The Little Apocalypse" (Mark 13). But the supreme Christian Apocalyptic is the book of Revelation, the last book in the Bible.

Let it be said at the outset that apocalyptic is not identical with historical prophecy, and is not intended to be accepted as literal description of historical events.

In the eighth century B.C., Amos, the earliest of the great Jewish prophets, taught that the then popular conception of a "Day of the Lord," which would bring material prosperity to the Jews, must be changed to one involving repentance and judgement.

The reference centuries later in Daniel to the "Day of the Lord" pictures the final judgement on the Gentile empires which successively oppressed the Jewish nation.

These empires are typified under the form of beasts, and their rulers as the heads and horns of the beasts.

### THRONE OF FIRE

God is represented as Judge, an old grey-headed man seated on a moving throne of fire.

He has a court to assist Him: "Thousand thousand ministered to Him, and ten thousand times ten thousand stood before Him." We are reminded of our well-loved hymn "Ten thousand times ten thousand."

God and His court condemn the Greek Empire under Antiochus from the account of its misdeeds recorded in a volume pictured as being opened at the trial. The other world kingdoms are allowed to remain, to become the vassals of a glorified Israel.

The future kingdom is to be set up after the fall of Antiochus (timed by Daniel to occur in three and a half years).

"The righteous Jews" will be raised from the dead to share in its joys, those who suffered as martyrs being given special glory, and the wicked will be despatched to Gehenna, the place of torment.

In his picture of an ideal communal life on this earth, in which Israel is supreme, Daniel reproduces the forecasts of the prophets, who had looked forward to the Messianic Kingdom under a King of David's line. But his Messianic Kingdom has no Messiah!

"In the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

This consummation is, however, to be preceded by "a time of trouble, such as never was since there was a nation even to that same time."

Passing now to the New Testament, the first century A.D. was a time of trouble for Israel, an age of seething discontent, in which, as Dr Headlam says, "Roman rule produced a bitter opposition which consolidated into the sect of the Zealots, and continued until the final rebellion and the indescribable horrors of the fall of Jerusalem," in A.D. 70.

This was the century in which Jesus was born and lived. Jesus Himself was the first Christian Apocalyptic.

Choosing as His own Daniel's title of "Son of Man," Jesus identified Himself at the supreme crisis of His life with the Apocalyptic Being of the "Visions of Enoch."

This Being would appear suddenly upon the clouds of heaven to conclude the present age with a final judgement, and the Kingdom of God would begin in its full meaning.

Concerning this Kingdom, however, Jesus is very reticent, clothing what He reveals in conventional apocalyptic language. But another aspect of the Kingdom is never out of His sight, the idea of it as already begun in Himself and His disciples.

His own death and resurrection were, He taught, essential to the Kingdom's progress. At the Judgement, the righteous would enter into the perfected Kingdom and the evil would go into the "fire prepared for the Devil and his angels."

Jesus was using the apocalyptic picture language in which His contemporaries thought of these things. He was speaking to the first century "in its own tongue."

But His words must be interpreted by Christians in the light of His constant emphasis on the love of the Father, and His own mission "to seek and to save that which was lost."

While in the life beyond death the righteous are to "live unto God" and the wicked to enter into a state of torment, there are hints that the punishment of the latter will not be eternal.

To those in our midst who continuously unsettle good Christian folk with literal pre-

sentations of what is picture language taken over from pre-Christian times, we indicate Our Lord's teaching incorporating a command to preach the Gospel to every creature, the disclaiming of any knowledge of the time of the judgement, and strong emphasis on the wisdom of living life a day at a time, without undue curiosity about hidden things.

It was in concentrating all the earlier prophetic and apocalyptic teaching in His own Person that Our Lord enunciated the "new" eschatology of the Christian Church.

Here, as in other matters, He came, not to destroy but to fulfill, to "fill full" of new meaning that which belonged to the past. In other words, He brought it up to date.

The last book of the Bible, the Christian Apocalypse supreme naturally presents to the twentieth century difficulties of interpretation, and scholars and the not so well informed have worked out all kinds of possible and fantastic theories respectively concerning it.

### MYSTICAL VISIONS

But God is His own Interpreter. To put it neatly, "The Apocalypse is an apocalypse." Its nature is nearer to dreams than to literal prophecy.

It is a succession of mystical visions that come and go, and it is natural to expect that such visions will fade and overlap and reappear in fresh forms from dream to dream.

"Revelation," however, is unique in relation to its Old Testament and other precursors. It is the "Apocalypse of Jesus Christ."

Certainly its writer is steeped in Jewish apocalyptic symbolism, but to him the Jewish and other pre-Christian apocalypses are incomplete, since Christ is yet to return.

But when? The urgency of his writing proclaims plainly that he believed the return to be near at hand, and in this he was mistaken.

He was, however, completely convinced of the ultimate

triumph of good and the transitory nature of evil. His book is the Apocalypse of the Redeemer of the World.

"Revelation" was by no means the last apocalypse to be written. Such literature continued to appear throughout the second century.

In "The Apocalypse of Peter," written some twenty years later than "Revelation," the Second Coming is to be "sudden, as lightning." Christ is to come on the clouds with His saints, "sevenfold brighter than the sun."

"And My Father," Jesus is declared as saying, "shall set a crown upon My head, that I may judge the quick and dead according to their works."

There will be false Christs and Anti-Christ, and the Judgement will take place "before My Father," all, except the elect, passing through the fire.

But here again, side by side with the terrible accounts of the pains of hell, there appears a significant if veiled promise of the eventual pardon of the damned.

To return, in conclusion, to "Revelation," the writer presents a picture of the union in glory of the Redeemer and His Church.

The redemption of man has as its corollary the redemption of the world, and the book ends with a vision of the Eternal City with its lovely imagery of the streets of gold and the river of life, the measurements of the city representing perfection, and as has been so interestingly said, the precious stones its brilliance, transparency and variety.

Who would wish to wake from such a dream by explaining it all away?

The closing benediction reminds us that the book is a "letter" to be read by the faithful. As a warning to meddlers, some words in the Second Epistle General of St. Peter are significant:

"Knowing this first, that no prophecy of scripture is of private interpretation, for no prophecy ever came by the will of man."

## SYDNEY SOUTH COAST RALLY

FROM A CORRESPONDENT

More than 400 people from parishes between Helensburgh and Milton on the South Coast of the Diocese of Sydney attended the thirty-seventh annual festival held at S. Michael's Church, Wollongong, on Ascension Day.

The festival consisted of a tea meeting in S. Michael's Hall, at which Women's Guilds from various parishes assisted, a service of praise in the church and a public rally afterwards in the hall.

The archbishop was present at the festival, and the newly-appointed Archdeacon of Camden and Wollongong, the Venerable C. A. Goodwin, preached at the service.

Extra seating was required in the church to accommodate the congregation, among which there were 22 clergy from surrounding parishes.

S. Michael's choir, augmented by members from S. Marks, West Wollongong, led the singing and sang the anthem "Lift your heads" by Bach under the direction of the organist of S. Michael's, Ian McLeod.

### HIGHLIGHTS

The lessons were read by the Reverend Roy Gray and the Reverend B. C. Wilson. The service was conducted by the Rural Dean, the Reverend Basil H. Williams, Rector of S. Michael's.

At the service, Archdeacon Goodwin spoke of the need for Christian witness, and said that Wollongong people had a special opportunity to bring into the fellowship of the Church the many thousands of migrants who have come to the district.

"Such rapid development as is seen in the City of Greater Wollongong," said the archdeacon, "poses many problems for civic authorities, and we as churchpeople must work together as a whole with them for the

welfare of this rapidly developing part of Australia."

At the rally afterwards, a picture of the Church of England as a vital force was seen by the report given by the Rural Dean, who outlined highlights of the past year.

He said that there had been combined Church crusades in Nowra and Wollongong, and the Churches had benefited greatly from the mission in Wollongong conducted by the Reverend Joe Blinco.

There also had been parochial

### YOUTH COMBINES

ECUMENICAL PRESS SERVICE

Geneva, June 11

More than 6,000 Protestant and Roman Catholic young people will take part this summer in remodelling and tending the graves and garden sites of World War II cemeteries in several European countries, including France, England and Italy.

Most of the youths are German but there also will be young people from many West European and several overseas countries.

The project is under the joint sponsorship of the German Catholic Kolping organisation, and the Young Men's Christian Association, in conjunction with the German Association for the Care of War Graves.

Conducted under the slogan "Reconciliation over the Graves," the scheme also receives financial support from the West German Government.

missions at Dapto, Milton and Keiraville.

Two new parishes have been created — Albion Park and the newly formed Parish of Shellharbour.

The work of the Chesalon Auxiliary was praised and also that of the two sisters of the Parish Nursing Service.

Mr. Williams said that a highlight of the year had been the setting of the foundation stone of "Chesalon," Woonona, and the district looked forward to the opening of the home in October this year.

With the opening of the new TV channel, WIN 4, in Wollongong, there had been added one more avenue for the Church to reach the people.

The archbishop, remarked that the report was a "splendid and remarkable one."

"What is so exciting about the South Coast" said the archbishop, "is not only the work being done by the Churches but the fact that all the work is in preparation for greater and wider things in the future."

"It must be exciting for you to live here in this place of such rapid development, scarcely equalled anywhere in the world."

During the rally, the boys of S. Michael's choir sang the anthem "A Prayer of S. Richard of Chichester." Parts of the meeting were televised for Channel 4's new service.

The Public Relations Officer for the diocese, the Reverend K. B. Roughley, showed slides of many aspects of the Church's work and service within the diocese.

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# ARCHBISHOP PREACHES AT PROMULGATION

FROM OUR OWN CORRESPONDENT

Townsville, June 11

At the Solemn Eucharist in S. James' Cathedral here on June 3, in the presence of a packed congregation, the Bishop of North Queensland, the Right Reverend Ian Shevill, promulgated the solemn observance of John Oliver Feetham on September 15 of each year "at this altar and at any other in this diocese."

This was an inspiring moment, when the Church reverted to the original method of promulgating the observance of local and national saints' days, as approved by the Lambeth Conference of 1958.

The commemoration follows the recommendation of a Synod Commission set up in 1958, and honours the work "of a great pastor and teacher," who was the fourth Bishop of North Queensland.

Proprs for the Commemoration have been provided following the advice of the Deans of York and Lincoln and the Principal of S. Stephen's House, Oxford.

The preacher for the occasion was the Archbishop of Perth, himself a former member of the Bush Brotherhood and a friend of the late Bishop Feetham.

## THE EPISTLE

Taking as his text the words, "It is more blessed to give than to receive," Archbishop Moline said that the selection of Acts 20: 32-35 as the Epistle for this commemoration was a happy thought.

Giving was an important aspect of the Christian Faith.

"God so loved, that He gave, and again, Jesus said, 'This is My Body which is given for you.' We share the gifts of God with our brethren and with the saints.

"On an occasion like this we are very conscious of our membership in the communion of saints.

"It reaches across all barriers and the visible congregation is linked with the invisible 'cloud

## ORDINATION IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, June 11

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, will ordain two deacons to the priesthood in Christ Church Cathedral, Newcastle, next Saturday.

Those to be ordained are the Deacon-in-charge of the Parish of Gundy, the Reverend Reginald Hardy, and the Deacon-Assistant at Wyong, the Reverend Charles Taylor.

The ordination service will start at 10 o'clock next Saturday morning.

of witnesses, sharing with them in a common act of worship.

"In particular, we rejoice with and remember one John Oliver Feetham who was God's chosen vessel, serving this diocese for thirty-four years and having varying gifts of body, mind, and spirit."

Life to him was always a romantic adventure, because of his consciousness of the daily presence of God.

"He was a true soldier of Jesus Christ, always on the war-path," and he was taking part in this act of worship to-day.

Already he had become a legendary character, and there are many stories about him, arising out of his lively, practical service of his Lord.

"It was not his gifts which affect the issue, but the measure of his self-giving. His secret of joy lay in his utter self-oblation.

He was an inspiration to all who knew him and an example to Australian young people. He knew the true values of life.

"His faith and self-giving not only transformed others, it transformed him into a saint.

"To-day we offer God the breads on our altars, and He takes them and makes them to be for us the Body of God. So God takes the gifts of men like

John Oliver and uses them to lift up Himself for us.

"It is a fundamental truth of the Christian religion—exemplified in this great servant of God—that it is 'more blessed to give than to receive'."

The actual promulgation of the Festival of John Oliver Feetham was made by Bishop Shevill immediately after the Gospel (S. Luke 12: 28-34) and before the triumphant singing of the Creed by the great congregation.

## NEW VENTURE IN BATHURST DIOCESE

FROM A CORRESPONDENT

Bathurst, June 11

The Diocese of Bathurst has launched a series of regional conferences which are designed to take the diocese to the parishes.

In a diocese approximately the size of Victoria problems of distance and isolation make good parish-diocese relations difficult.

To inform lay men and women of the work of the diocese — to help parish councils with their local problems, the bishop, the Right Reverend E. K. Leslie, invited parishes in the far western region to send delegates to an all-day conference at Warren, on Sunday, June 3.

Without any previous experience in this type of activity, the diocesan staff felt some trepidation about the whole thing. Imagine their pleasure when over 100 delegates from 11 parishes assembled in the parish hall.

After morning tea, the bishop welcomed delegates and outlined the purpose and plan of the conference. He then spoke simply and effectively on the origins and value of the Book of Common Prayer.

Miss Jean Purser, the Diocesan Registrar, then briefly outlined the fundamentals of diocesan administration. A detailed explanation of the budget estimates for 1962 and the state of the parish pledges to the diocese created considerable interest.

After lunch, delegates were given the opportunity to attend "interest" sessions. Most women attended a session on the missionary activities of the Church, conducted by Mrs Leslie.

## PROBLEMS

Miss Purser was available to parish councillors to help them with their problems of parish administration.

The director of Christian Stewardship, Mr Harry Dorman, conducted a session dealing with the problems arising out of Planned-Giving programmes.

He stressed the necessity for year-round teaching of Christian Stewardship, not as a peg upon which to hang money-raising efforts, but as a basic doctrine of the Christian Church.

"In practically every parish," he said, "there has been a

'black-out' on teaching of this subject as soon as the Planned Giving programme is over."

The delegates assembled at 4 p.m. and heard a closing address by Canon D. N. Shearman, in which he stressed the importance of each individual in the total work of the Church.

Evensong in the parish church brought to a close a very successful and worthwhile conference — the first of a series which, it is hoped, will do much to strengthen and expand the work of the diocese and the parishes.

The next regional conference will be held at Parkes, on Sunday, July 15, commencing at 10.30 a.m., followed by Orange-Bathurst area on September 9 and Mudgee area on November 18.

## M. C. ALDER WING FOR CHESALON

The new wing of Chesalon Parish Nursing Home at Harris Park, Diocese of Sydney, will be opened and dedicated on Saturday, June 16, at 3 p.m.

The wing, erected in memory of late Mr M. C. Alder, will be opened by Mrs Alder and dedicated by the Archbishop of Sydney.

Mr Alder was for many years honorary treasurer of the Home Mission Society.

Other branches of the Chesalon Homes are functioning at Summer Hill, Eastwood, Beecroft and Chatswood.

## "DEANO'S" TO RE-OPEN

FROM OUR OWN CORRESPONDENT

Melbourne, June 11

The Sunday night life of Melbourne is to receive a boost on June 17, when last year's popular "Deano's Coffee Lounge" will re-open for the winter.

Taking its name from its founder, the Dean of Melbourne (then the Very Reverend S. Barton Babbage), it was commenced as "Coffee and Crumpets" in the crypt of S. Paul's Cathedral, and was a means of attracting many teenagers off the streets of the city.

Fruit juices were also obtainable, and musical entertainment was provided by juke box and jazz orchestra. It proved to be a popular place on Sunday evenings, opening at 8.30, after Evensong.

Staffing was in the hands of the Cathedral Servers' Guild, assisted by girls from the Edith Head Club, the G.F.S. Hostel in the city.

Following the success of last year's experiment, it will be re-opened along the same lines, and will continue until the approach of the examination season claims its victims.

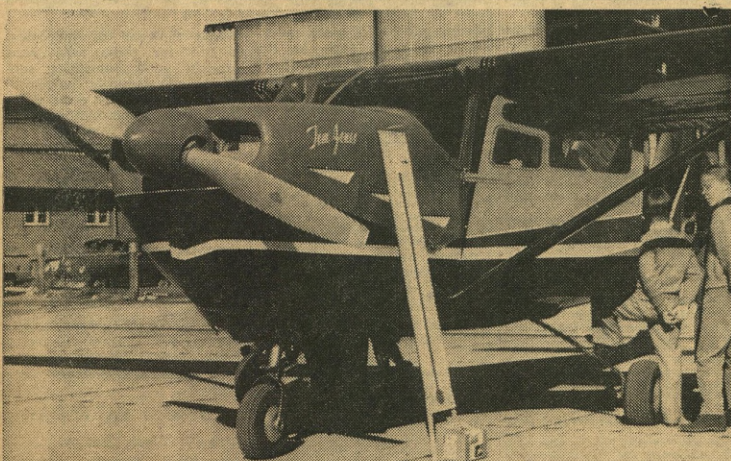
## A CORRECTION

In a report of a Musical Evening at the Mission House, Fitzroy, in THE ANGLICAN of May 31, it was inadvertently stated that the artist was Miss Biddy Allen.

Our correspondent has since learned that his information was incorrect, and that the artist was, in fact, Miss Margaret Wortley. We regret the error.



At the opening of the new Senior School at The King's School's new site at North Parramatta, N.S.W., last Friday afternoon: (left to right): the chaplain, the Reverend H. W. Baker; the Archbishop of Sydney, the Most Reverend H. R. Gough; and the headmaster, Mr H. D. Hake.



The Bush Church Aid's second Cessna aircraft, dedicated by the Archbishop of Sydney last Saturday morning. It is named "Tom Jones" after the former Organising Missioner, now Bishop of Willochra.



Some of the 100 delegates who attended the conference at Warren, Diocese of Bathurst, this month. (See story this page.)



## THE ANGLICAN

THURSDAY JUNE 14 1962

## THE CHRISTIAN FAMILY

The Christian family, in two different and related senses, was the subject of two notable episcopal addresses, reported elsewhere in our columns, last week. THE BISHOP OF NEWCASTLE, THE RIGHT REVEREND J. A. G. HOUSDEN, spoke of the whole Christian family, in the wider sense, during the pastoral charge to his synod. THE BISHOP OF ADELAIDE, THE RIGHT REVEREND T. T. REED, spoke of the individual Christian family at a service for members of the Mothers' Union held to mark the inauguration of the Christian Family Year.

BISHOP HOUSDEN made one point, in particular, which cannot be over-emphasised. "The idea still prevails," he said, "that the only way you can fully and completely serve God is by being ordained. . . . Many men . . . could serve God and the Church much better as witnessing laymen than as . . . clergy . . . the greatest weakness of the Church to-day is in the witness (or lack of it) of our lay men and women." Because of this, "generally speaking, we Anglicans are lacking in the zeal and enthusiasm which is displayed by . . . small sects." These are hard words; but they are as true as courageous. The causes of this lamentable state of affairs are several; but they are not at all unfathomable: on the contrary, they are well known. What afflicts the Great Family — its laity as well as priests and bishops — originates in the family units of which it is composed.

What in turn afflicts the family unit, as DR REED suggests, is an inadequate foundation of sound Christian doctrine. It is odd that so many lay people should still shy at the word "doctrine," because, as BISHOP HOUSDEN put it, "The formula by which Christians were added to the family was a simple one, and knowledge of the finer points of theology was not a requisite for baptised membership" in the days of the Primitive Church. Nor is it so to-day. The simple duty of the Christian family, in DR REED's words, is not to make the happiness of man more important than the glory of God. "Our first duty is towards God — to believe in him, fear him, and to love him — with all our hearts, minds, souls and strength; to worship him, to give him thanks, to put our whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of our lives."

"If every child learned this by heart, I am sure it would be of the very greatest benefit to him and to the Church of God and human society," DR REED said.

It is because children have not learned this by heart that, in the end, the Great Family has failed in its duty to God and to mankind. The dangers which confront mankind, as DR REED says, are not physical, but spiritual. They are rooted in that "growing disregard for the commands of Christ which have formed for centuries the basis of our national life." And they are nowhere more clearly seen than in the sphere of family life, and sexual morality. The statistical relationship of juvenile delinquency and divorce rates, coupled with the "flagrant negligence of parents with regard to the discipline of their children," as DR REED puts it, is symptomatic of a loss of Christian conviction.

The remedy is as obvious as the sickness, and it is equally obvious that it lies mostly in the hands of the laity to apply it.

## The Be-ribboned Mr Townley

Looked at as soberly and calmly as possible after an interval of several days, the queer behaviour near Bandoeng of our MINISTER FOR DEFENCE, THE HONOURABLE A. G. TOWNLEY, must cause serious misgivings about his state of mind. Sartorial originality in Her Majesty's Ministers is unobjectionable — indeed, it is to be applauded; but not beyond the limits suggested by common sense and good taste. MR TOWNLEY passed that point, we should think, with his bizarre attire on June 9. Was he suffering from a touch of the sun? Was he, perhaps, slightly inebriated after the "courteous" attentions of his hosts? Could it be that the grave strain of high office temporarily unhinged his mind? Whatever the proximate cause, it should be investigated promptly. We really cannot have Ministers of the Crown frolicking about like characters in a comic opera. Australian Ministers for Defence simply do not inspect Indonesian army divisions while wearing "a shirt of the palm beach type," hastily "run up" by some divisional tailor on the spot, and on which they wear their World War II campaign ribbons to impress the natives. Someone should help MR TOWNLEY before, like the late HERMANN GÖRING, he takes to wearing his medals on his nightshirt — and appearing thus attired in the chamber of the House of Representatives.



"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

## Cordial Catholic Relations

This has been a very good week for cordial Catholic relations in Australia's two biggest cities.

For the first time in the history of St. Paul's Cathedral, Melbourne, a Roman Catholic priest spoke there on Wednesday last week to give the opening address in a series of five by representatives of various denominations on the theme, "Whither reunion?"

The priest is the Dean of Newman College in the University of Melbourne, Father E. J. Stormon, S.J. — a reminder that Newman College was "home" for some Anglican delegates to the ecumenical conference held at the university last year, to which the Roman Catholic Church sent observers.

On the previous evening in Sydney, in quite a different environment, parties of Anglican and Roman Catholic clergy, headed by their respective archbishops, sat in happy proximity (presumably as guests of the management!) to see at the Palace Theatre the play about Sir Thomas More, "A Man For All Seasons."

The two parties sat on either side of the aisle with Archbishop Gough and Cardinal Gilroy just across the way from each other.

A friend who saw them chatting across the aisle and so obviously on good, friendly terms with each other told me he was much impressed by this visible proof that the old frigidities between Anglican and Roman Catholic leaders have no place in the relationships between the two Archbishops of Sydney.

## Enlarging Good Friday Witness

A practical lesson in good inter-church relations — this time between Anglicans and Free Churchmen — is being given at Coventry, England, this week when the Chapel of Unity in the new cathedral is being handed over to a joint council for the use of all denominations.

A letter in the "New Statesman" (London) last week gave some interesting background to

the plan which has been called "a point of departure for the joint exploration of new truths."

The letter, from a Free Churchman, said:—"No cut-and-dried uses for the chapel have yet been prepared. We are bringing something to birth and none of us yet knows what it will be."

"For many years now relations between Anglicans and Free Churchmen in this city have been close and cordial, springing from mutual respect and friendship among individuals and strengthened by the trials of war. One current example of this is the combined Procession of Witness on Good Friday."

That last comment raised in my mind the practicability of similarly enlarging our own impressive Good Friday processions in cities like Sydney and Brisbane.

There could, I suppose, be disadvantages if a procession became just an aggregation of marchers with no special sense of unity such as is given by banners and robed clergy, grouped in parishes or rural deaneries.

But, on the whole, I am inclined to think that participation by all Christians who care to do so would make a more profound impact on those we would hope to win as regular church worshippers.

## "Boldness With Fervent Zeal"

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, said in a synod sermon this week that Anglicans were lacking in the zeal and enthusiasm displayed by many of the smaller denominations.

In this Whitsun season the Book of Common Prayer gives a special reminder of the need for "boldness with fervent zeal constantly to preach the Gospel unto all nations."

But this gift to the Apostles, the bishop apparently feels, is not conspicuous in many Christian lives today because he went on to say:—"we make all sorts of excuses for this lack of zeal and criticise those who show it."

If it is true that Anglicans as a whole are less enthusiastic Christian witnesses than members of some smaller denominations, that must be due in part

to the tens of thousands who call themselves Anglicans for census purposes but seldom darken a church door.

There are many more Anglican churches than there are churches of any one of the Protestant denominations, and it is a cause for some satisfaction that there are to be found in all of them a core of faithful people, who live their Christian beliefs in worship and in service.

I believe there should be frequent reminders, such as Bishop Housden has given, to stir up all Anglicans to be true evangelists, and particularly to encourage more participation by the young in church life.

A practical demonstration of this latter work was given in Sydney during this past week in the attention drawn to the recent establishment of Barney's Club by the inner city parish of St. Barnabas in Broadway.

The club was formed to bring teenagers within the influence of the Church. It has been running for only two or three months. A visit which the Archbishop of Sydney paid to it on a recent evening attracted the interest of a Sydney newspaper, which gave it most valuable front-page photographic publicity.

This, one hopes, will result in this useful work among the young becoming better known and supported by Anglicans at large.

## Churches' Role In Betting Inquiry

A Royal Commission on off-course betting began in Sydney this week and is likely to last for several months.

Among the parties represented before it is the New South Wales Council of Churches. But, in the early stages at any rate, those interests concerned with the extension of gambling facilities or with diverting activities now illegal into tax-producing channels are likely to dominate proceedings.

At an investigation into so widespread a preoccupation as betting on the performances of horses and dogs, with its unfortunate consequences on the lives of so many practitioners and their families, it is proper that the Churches should voice their views and challenge any proposals that seem to them unduly anti-social or otherwise vicious.

But, as with the conduct of hotels, the most practical line for the Churches to take would seem to me to advocate controls that will protect young people from being caught up in the toils of betting.

It is sad to see lives blasted early by excessive indulgence in drinking and/or betting when the fruits of labour should be applied to projects of more enduring satisfaction, such as the purchase of a home and the adequate education of a family.

—THE MAN IN THE STREET.

## CLERGY NEWS

COLLINS, The Reverend R. D., Rector of King Charles the Martyr, West Macquarie, Diocese of North Queensland, has been forced to relinquish duties for a period because of ill-health.

HAINES, The Reverend A. T. B., Rector of Goodwood, Diocese of North Queensland, to be Rector of King Charles the Martyr, West Macquarie, in the same diocese.

LETTIS, The Reverend C. J., Rector of Hartley with Mount Victoria, Diocese of Sydney, to be Curate-in-charge of the Provisional Parish of South Granville, in the same diocese. He will be instituted on June 29.

MARSON, The Reverend W. J., formerly chaplain, Royal Navy, has become Priest-Assistant of St. Augustine's, Palmwoods, Diocese of Brisbane.

MAYHEW, The Reverend Peter, Rector of Mount Isa, Diocese of North Queensland, to be Rector of St. John the Divine, Kensington, Diocese of London. He will take up his new duties in October.

## ONE MINUTE SERMON

S. JOHN 5:16-29

The opposition comes to the point of persecution. Jesus is healing too often, and on the Sabbath, for them to overlook it. He defends Himself.

What is the basis of the Sabbath law? God rested in creation, therefore His people living in fellowship with Him should rest as He did. But rest with God does not mean idleness but an activity of love. Jesus is really saying "I keep the Sabbath more fully than you do!" The same position arises in S. Mark 3:6.

But this brings a further question in the Jews' minds. Jesus is not only a Sabbath breaker. He is guilty of the supreme crime of claiming to be equal with God. How can He answer? Certainly not by just "yes" or "no". He gave them a fuller statement of His relationship with the Father, the relationship is His earthly mission.

The Son can do nothing of Himself. A "word" does not utter itself. It must be someone's word. So Jesus is "Word of the Father." He comes forth from the Father. He is in His earthly life subordinate to the Father. He does what the Father does. He is God's agent.

This perfect co-operation is through love. The Father loves the Son and has no secrets from Him. The word here for love is the love between friends, a lesser word than that which tells of the selfless love which is God's nature (1 John 4:8).

There will be greater works than the healing, startling to some of them. Such was the raising of Lazarus at which they marvelled (11:45). To raise the dead is God's province alone yet the Son shares in this.

And even that is not the end. Following the resurrection will come the judgement, but that supreme task is given to the Son so that in honour Father and Son will be co-equal.

Failure to honour the Son is failure to honour the Father. Now Jesus turns to His relation with men.

If we hear the Son and believe what the Father says through Him we have entry into the eternal life which comes by fellowship with God. Judgement for such is past — we have passed from death into life. The evidence of this is our love for our brethren (1 John 3:14, 4:20).

Jesus raised some physically dead, a token of the new life for the spiritually dead. The Son is a spring of life.

We have life in Him. He has life in Himself. Recall S. John 6:53. What a comfort there is in the fact that He is our Judge "because He is Son of Man."

We have not a Judge that cannot be touched with the feeling of our infirmities but one that hath been tempted in all points like as we are yet without sin (Hebr. 4:18).

And the end of judgement is life for those who have wrought good, something substantial and enduring; judgement for those who have done evil — that which cannot endure before God.

## RELIGIOUS BROADCASTS

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

## SUNDAY, JUNE 17:

\* RADIO SERVICE: 9.30 a.m. A.E.T. S. Peter's Cathedral, Adelaide. Preacher: The Ven. Rev. A. E. Weston.

DIVINE SERVICE: 11.00 a.m. A.E.T. Dominican Priory, Wairoa, N.Z.

RELIGION SPEAKS: 4.15 p.m. A.E.T. "What Jesus Was — S." Dr F. W. R. Nichol.

PRELUDE: 7.15 p.m. A.E.T. A.B.C. Adelaide Singers, Adelaide.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. Dr H. O. Douglas.

\* THE EPILOGUE: 10.45 p.m. A.E.T. From Gloucester Cathedral.

MONDAY, JUNE 18:

FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend R. W. Gregory.

WEDNESDAY, JUNE 20:

RELIGION IN LIFE: 10.10 p.m. A.E.T. "A Modern Reformation" within the Methodist Church in Australia. The Reverend Austin James.

FRIDAY, JUNE 22:

\* EVENING: 4.30 p.m. A.E.T. S. John's Cathedral, Brisbane.

MONDAY, JUNE 18 — SATURDAY, JUNE 23:

\* READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Dr Leon and Tremrose.

PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend Edwin White.

DAILY DEVOTIONAL: 10.30 a.m. A.E.T.

Monday — Mrs Norma McAuley.

Tuesday — The Reverend W. R. Wray.

Wednesday — "School Service" — "God with His People" — "Jesus Heals the Sick."

Thursday — The Reverend A. P. Campbell.

Friday — The Reverend Keith Dowling.

Saturday — Dr Colin Duncan.

EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Bern. Stevens.

SATURDAY, JUNE 23:

\* SATURDAY AFTERNOON TALK: 5.30 p.m. A.E.T. "World Without End" by Roger Pilkington is reviewed by Mr L. E. Benson.

TELEVISION:

SUNDAY, JUNE 17:

## ABN 2, SYDNEY:

4.45 p.m. "Sunday Special" — "Davey and Goliath — Officer Bob."

6.30 p.m. "Young Man's Burden." The Reverend W. J. Hobbin.

10.30 a.m. "Viewpoint" — "It's No Go the Bible?" Introduced by the Reverend John Huxtable.

ABV 2, MELBOURNE:

4.45 p.m. "Sunday Special" — "Davey and Goliath — Polka-Dot Tie."

6.30 p.m. "Abraham — Man of Faith."

10.30 p.m. "If God be God." Mr C. G. Taylor.

ABQ 2, BRISBANE:

5.15 p.m. "Sunday Special" — "Good Government." The Reverend Eric Derbyshire.

6.30 p.m. "Religion in Education." The Reverend Norman Curry, the Reverend Noel Ryan and the Reverend John Morley.

10.30 p.m. "Spoil the Child." The Reverend John McAlhoun.

ABS 2, ADELAIDE:

11.00 a.m. "Divine Service" from Grote Street, Church of Christ, Adelaide.

5.15 p.m. "Sunday Special" — "Davey and Goliath — Down on the Farm."

6.30 p.m. "A Boy named Joe" — chooses his career.

\* 10.30 p.m. "The Twelve Apostles." The Reverend Ronald Marks.

ABW 2, PERTH:

5.15 p.m. "Sunday Special" — "Davey and Goliath — The Bellringer."

\* 6.30 p.m. "The Archbishop of Canterbury, the Most Reverend Michael Ramsey." (Film Cut: "Three Archbishops.")

\* 10.30 p.m. "A Wedding at Cana." Canon Bryan Green.

ART 2, HOBART:

\* 5.15 p.m. "Sunday Special" — "Escaping the Enemy." The Reverend Hugh Givran.

6.30 p.m. "Meeting Point" — "Desiring a Cathedral." The Most Reverend J. C. Heenan, Roman Catholic Archbishop of Liverpool, talks with the Archbishop.

10.30 p.m. "Epilogue." Father Hugh Bishop.

PRICE, The Reverend J. L. A., Vicar of Colac, Diocese of Ballarat, has been appointed a Canon of Christ Church Cathedral, Ballarat.

PRINCE, The Reverend G. D. D., Vicar of St. John's, Epping, Diocese of Melbourne, to be Rector of St. James', Tongala, Diocese of Bendigo.

STALLY, The Reverend E. P., Rector of Inisfail, Diocese of North Queensland, has been elected a Canon of St. James' Cathedral, Townsville.

## CHURCH CALENDAR

June 17: Trinity Sunday.

June 19: S. Barnabas, Apostle and Martyr (transferred).

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



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

## BROADCASTS OVERSEAS

### GOOD FRIDAY PROGRAMMES

TO THE EDITOR OF THE ANGLICAN

Sir,—Some of your readers who were disappointed on Good Friday at the quality and quantity of broadcasts designed to reflect the significance of the day, might be interested in the programmes of at least one overseas country.

B.B.C. Television started Good Friday with a service from Chichester Cathedral in the morning; in the afternoon were Stations of the Cross, and in the evening Handel's "The Passion of Christ," illustrated by Rembrandt drawings. The day ended with an Epilogue "Road to Calvary."

The Independent Television Authority in the London area included a service from St. Martin-in-the-Fields, a talk by the Provost of Southwark, "The Image of Majesty" (a Good Friday narrative), The Easter Story (extracts from the Gospels, illustrated by paintings) and an Epilogue by the Archbishop of York.

The Midlands region included a Meditation from Winchester Cathedral, including parts of Wagner's Parsifal, whilst the Welsh had a Biblical discussion and an Epilogue, "Were you there?"

In sound broadcasting, the B.B.C. Home Service included a morning service from London's Temple Church, and a Meditation on the Last Hour, whilst the Light Programme relayed a service from Liverpool Parish Church, made a Commemoration at 3 p.m. and concluded the day's broadcasting with an organ recital. The B.B.C. Third Programme spent a large part of the evening playing Haydn's "The Seven Last Words."

It ought, I think, to be mentioned, that although at first sight it could appear the B.B.C. spent a good part of the day in religious broadcasts, in fact these programmes were well-spaced, and separated by secular programmes, which were to some degree rather more carefully chosen with regard to the day than they might have been for a normal Friday. Doubtless, conditions here are different from those in Britain, but I believe we must take a serious

attitude, and a constructive one, to this, and allied problems. Yours faithfully, (The Reverend) STEPHEN FRESHWATER, Slade School, Warwick, Q.

## "THE BEST OF BOTH WORLDS"

TO THE EDITOR OF THE ANGLICAN

Sir,—Your columnist under the heading of "Church and Nation" on May 24 noted the experiment being conducted at S. Luke's, Wallend, of Sunday Evensong at 5.30 p.m.

During the winter months of last year Evensong at S. David's Cathedral, Hobart, was held at 5 p.m. instead of at the traditional hour of 7 p.m.

The change was welcomed by the majority of church people, and is being recommenced in June this year. There have been requests that next year the earlier hour might be extended even into the month of May.

It appears that in this the best is being made of both worlds.

Yours faithfully, (The Reverend) OLIVER HEYWARD, Precentor, Hobart.

TO THE EDITOR OF THE ANGLICAN

Sir,—Having found no correspondence in the current issue of THE ANGLICAN, I write to express the hope that this form of edification, instruction and entertainment is not falling into disuse. The letters of readers of any journal show at least that the issues are being read, and very often form an integral part of the information to hand. Correspondence in THE ANGLICAN has often been highly stimulating.

In a recent letter from a student of Sydney University, I note that the "TV" is mentioned as "the idiot box." This is likely due to the amount of trash that people are given to view on every-day programmes.

The novelty of TV has got people, in, and will keep them in, especially during the winter nights. In a few years the popularity will be gone and other attractions sought.

A question arises as to the wisdom of changing times of evening services. As an incumbent travelling some sixty miles to conduct Sunday services, I find it a little disconcerting that parishioners prefer the cosiness of the lounge and easy chairs to the joys of congregational worship.

Whilst admitting the possibilities of Church teaching in the programmes, it should be duly noted that only those who are trained teachers of the Faith should be given the opportunity of broadcasting in the name of the Church.

If the programme is advertised as "Anglican" it should not be a hotchpotch of sentimentality.

Yours, etc., (The Reverend) STANLEY GADEN, Maclean, N.S.W.

## Y.A.F. RALLY AT ROCKLANDS

FROM OUR OWN CORRESPONDENT

Ballarat, June 11

Over the Queen's Birthday week-end the Young Anglican Fellowship of the Diocese of Ballarat held their annual rally and conference at the diocesan conference centre at Rocklands Dam.

The Bishop of Ballarat and Mrs Hardie were present.

The bishop led the four conference sessions on the subject of the Eucharist, with special reference to it as The Sacrifice of Christ and the implications of this in worship and life.

Other events included a social and dance, a hike through the bush with a barbecue at the end of the journey and during which the hikers were drenched with heavy rain, and the annual meeting.

At the latter, the Vicar-General, the Reverend R. G. Porter, was re-elected diocesan chairman, and the Reverend A. Rutter and Mr L. George were re-elected vice-chairmen.

The chaplain for the rally was the Reverend P. Burgess, Vicar of Torquay.

The camp commandant, as usual, was Mr Boyce Homes, who is chief commissioner of Y.A.F. in the diocese. He was ably assisted by his wife as camp mother.

## A.B.M. ELECTION RESULTS

The following are the results of the elections to the Australian Board of Missions at last month's session of General Synod.

Other General Synod election results were printed last week.

**House of Bishops:** The Archbishop of Melbourne, the Archbishop of Perth, the Bishop of Adelaide, the Bishop of Newcastle, the Bishop of North Queensland, the Bishop of Rockhampton, the Bishop of Tasmania, the Bishop of Armidale.

**Province of New South Wales:** The Reverend W. Charles Arnold, the Reverend W. J. Siddons, the Reverend A. R. Wotton, Mr F. A. Timbury, Mr Harold Morgan.

**Province of Victoria:** The Reverend R. Porter, the Reverend T. R. H. Clark, Mr W. Widdows, Mr V. Brown.

**Province of Queensland:** The Reverend G. A. Lupton, the Reverend B. S. Kugelmann, Mr R. T. St John.

**Province of Western Australia:** Mr R. Sloan.

**Dioceses of Adelaide and Willochra:** The Reverend A. G. Daw.

**Diocese of Tasmania:** Canon J. E. Atkins.

## RURAL DEANERY MEETING

FROM OUR OWN CORRESPONDENT

Melbourne, June 11

The Chapter of the Rural Deanery of Camberwell, Diocese of Melbourne, met at S. Theodore's, Wattle Park, on Tuesday, June 5.

This is the first occasion on which a chapter meeting has been held in that comparatively new parish.

Holy Communion was celebrated by the vicar, and after morning tea, the Chapter met with the Rural Dean, the Reverend J. Harvey Brown, in the chair.

The morning session was devoted to "Some Thoughts on 1662," as appropriate to the third centenary of the publication of the 1662 revision of the Book of Common Prayer. The discussion was led by the Reverend A. W. Singleton.

After lunch, the Reverend David Warner spoke on the Liturgical Movement, and the practical application of its principles in the life and worship of the parish. Many questions followed, leading to a stimulating discussion.

A short business meeting was held during the day. Hospitality was provided by some of the ladies of S. Theodore's, led by Mrs Singleton.

## PD LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

**Does the Church of England believe in the indissolubility of marriage? If she does, has she always been consistent in her attitude? Doesn't Our Lord Himself say a marriage can be dissolved?**

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

The Church of England believes that marriage is lifelong. Once entered, the vows taken at the marriage service are binding, for did not the couple say " . . . till death us do part"?

Scripture, on which we place so much reliance, is quite definite about the indissolubility of marriage. Our Lord Himself says, in answer to a question, "From the beginning of Creation God made them male and female: for this cause shall a man leave his father and his mother and cleave unto his wife: and they shall be one flesh: so that they are no more two, but one flesh: what therefore God hath joined together, let no man put asunder."

Accordingly, we can say that Our Lord is quite emphatic. Marriage is lifelong. As such it is not ideal, but a principle of action.

Nevertheless, as the Lambeth Conference pointed out in 1948, the word indissoluble is ambiguous and its exact meaning is a matter of dispute. It can mean that it cannot, of its very nature, be dissolved, or that it ought not to be dissolved.

Regrettably, the Church has not always been consistent in its attitude, but, for that matter, neither has any Church.

Until the Reformation the Church taught the importance of

the marriage state as indissoluble. In 1603, when the Canons of the Church were drawn up, again the rule of the Church was clearly stated. Nevertheless, if there was to be a divorce, it was to be without the right of re-marriage.

Until the middle of the nineteenth century, divorce with re-marriage could be secured only by private Act of Parliament, which was a very costly business. Even then it could be secured only by the husband and then on the grounds of adultery alone.

In 1857, the Matrimonial Causes Act was passed whereby the Church, established in England, was expected to re-marry the innocent party (adultery was still the only cause for divorce). If the incumbent of the parish church objected to performing the service, he might ask a willing priest to do so.

Although the bishops in the House of Lords had the chance of putting their case more forcibly, one fact must not be lost sight of—it was the State and not the Church which had changed its attitude.

As a result of a number of factors—the lowering of the standard of marriage, the increase in the number of broken homes, the ease with which divorce was granted—the Church was forced to re-think its position.

Consequently the Lambeth Conference of 1930 agreed that there was to be no re-marriage of divorced persons, if the other partner was still living.

## DEDICATION TO PEACE WEEK-END IN SYDNEY

BY A CORRESPONDENT

"CHRISTIANITY and war in the Nuclear Age" will be the title given to conference sessions during a week-end of Dedication to Peace arranged by the Sydney Meeting of the Religious Society of Friends (Quakers) for June 23 and 24.

That war is contrary to the will of God and incompatible with the teaching and example of Christ is generally admitted by professing Christians, yet the vast majority of those who admit this incompatibility maintain that in certain situations it may be right for a Christian to participate in war.

The Society of Friends has a deep sense of the need to resolve this contradiction if the Christian is to satisfy his own conscience and make an effective contribution to the creation of world peace.

This special week-end has been arranged to provide an opportunity for people of all denominations to come together in a spirit of caring and sharing, to re-examine the fundamentals of the Christian faith and their relation to current world affairs.

Well known speakers will introduce the various topics and ample opportunity will be given for comment and discussion. The programme is as follows:

Saturday, June 23:  
2 — 3.15 p.m. "What is War?—A Christian Answer?"  
3.45 — 5 p.m. "Is War Sanctioned by the New Testament?"  
6.30 — 7.45 "Can War be Abolished by Political Means?"  
7.45 — 9 p.m. "The Way of Peace — Christ's Solution."

Sunday, June 24:  
3.15 — 4.15 p.m. Silent Vigil in Domain.

People of all faiths are invited to stand in witness to the creative spirit and actions which take away the occasion of war.

The conference sessions on June 23 will be held at Friends' Meeting House, 119 Devonshire St. Sydney.

The first session, "What is War? A Christian Answer," will be particularly (but not exclusively) designed to meet the needs of youth groups. A cordial invitation is extended to all.

Further information may be obtained from: The Convenor, Friends' Peace Committee, 47 Cardinal Avenue, Beecroft.

## ROGATIONTIDE SHOW SERVICE

ANGLICAN NEWS SERVICE

London, June 4

3,500 people attended the special service held in connection with the Bath and West Show at Taunton on Rogation Sunday.

The address was given by the Bishop of Taunton. The show director read the lesson.

## PARISH & PEOPLE ANNUAL CONFERENCE, 1962

SUBJECT: "CHRISTIAN INITIATION"

Papers by The Reverend Dr Barry Marshall, Chaplain, Trinity College, Melbourne.

DATE: 2 p.m. Monday, 30th July, to 4 p.m. Tuesday, 31st July.  
PLACE: Retreat House, Cheltenham, Melbourne, Victoria.  
APPLY: The Reverend R. Davis, The Rectory, Nyah West, Victoria.  
COST: 10/- deposit; 30/- full board (priests and laity).

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THERE is a way open to you — NOW — to qualify as a teacher to teach school anywhere in Papua and New Guinea and to help to form young Christians to be the country's future leaders.

The Papua and New Guinea Department of Education is running six-monthly intensive "CRASH COURSES" training teachers in Rabaul and is prepared to take some candidates for the Missions.

The next course commences late next month and applications from young Anglicans, men or women, should be sent immediately to:

The Right Reverend David Hand, Anglican Mission, Madang, T.P.N.G.

(The A.B.M. State Secretary will handle travel arrangements.)



## BOOK REVIEWS

## THREE TOPICS OF IMPORTANCE

S. MARK'S REVIEW. May, 1962. 2s. 6d.

"S. MARK'S Review" is nothing if not challenging. This quarter we are treated to a discussion of three topics of interest and importance.

Every now and then the case for a voluntary, as opposed to a professional, ministry in the Church comes forward.

It is well known that Bishop Burgmann had made a considerable number of "permanent" deacons during his episcopate — men who would continue in their normal secular employment, and render assistance in some parish in their "spare time."

Dr R. L. Blakley, of the Australian National University, writes as one who has been ordained deacon and priest.

He is not unaware of some of the difficulties of a "supplementary ministry," but from his own experience tells of the advantages it holds for the Church.

He feels that no man should accept ordination for this kind of ministry unless his secular occupation is such that will enable him to carry it out.

He deals with the question of the training of such ministers, and the sacrifice demanded of them.

What some readers will question is the wisdom of a particular diocese embarking on such a scheme without the approval of the whole Church.

General Synod has agreed to the formation of a committee to discuss the question of Prayer Book revision.

Archdeacon Harris, well-known as a liturgical student with a bias towards common-sense, writes a splendid article entitled, "Towards an Australian Prayer Book."

He means, of course, a P.B. revised by the Australian Church, for, if and when the job is done, it will have no more an Australian flavour than, say, the South African Book has a South African flavour.

The archdeacon wants a B.C.P. "which will be acceptable to churchmen of all schools of thought."

He tables some of the suggestions of the Lambeth Conference of 1958, but he does not develop any of them. In fact, his article suffers from saying too much in too limited a space.

However, he shows himself alive to developments over a wide field, and we must be grateful for bringing them to our notice.

The Rector of St. Paul's, Canberra, Canon L. M. Murchison, has gathered valuable information "about the existence and functions of the Orthodox diocese."

He speaks of the training of the deacon in the Orthodox communion, and compares his duties with his Anglican counterpart.

Mr Murchison begins his article with an appropriate schoolboy howler — a lighter touch, which is something of a heresy in the "Review" — so he won't mind readers asking what he means when he says, later on, "In the Orthodox Church the deacon is a much more familiar person than in the Church of England."

—C.M.G.

## EXAMINATION OF THE ATONEMENT

ONCE FOR ALL. K. C. Thompson. Faith Press. Pp. 91. 10s.

THIS book by Kenneth Thompson, Scholar of Jesus College, Oxford, has as its sub-title "A Study of the Christian Doctrine of Atonement and Salvation."

In the foreword, Dr E. L. Mascall gives it as his opinion that any good book on Christian doctrine should be orthodox, original, intelligible and relevant. "Once for All" being all four.

## PROVIDENCE AND EVIL

LOVE ALMIGHTY AND ILLS UNLIMITED. Austin Farrer. Collins Pp. 191. 26s.

MOST readers who come across something written by the Reverend Austin Farrer, for 25 years Chaplain of Trinity College, Oxford, and now Warden of Keble, know it will be couched in pleasant prose, carefully thought out and of intellectual integrity.

They will not be disappointed in these Nathaniel Taylor Lectures, delivered last year.

He considers the age-old problem of pain and suffering, and the paradox of a God who is one of love and power. As his subtitle expresses it: it is an "Essay on Providence and Evil."

First consideration is given to natural theology. He comes close to presenting a reasoned statement on Creation. However, he turns to revealed theology and with disarming frankness investigates God as Redeemer who grapples with the onslaughts of evil.

As fascinating as his development is, it would not be unfair to say that he takes an unconscionable time in coming to his conclusion — and that, as it would be expected, is that the problem is a mystery.

We must accept it as such, not in resignation, but in a willingness to fight evil wherever it reveals itself, and succour the victims wherever opportunity is presented.

—A.V.M.

Because of this, your reviewer found this the least satisfying of anything of Farrer's that he has read.

Particularly difficult to understand was Farrer's abrupt dismissal of the devil.

It would almost appear that he was unaware of the Revised Catechism's dismissal of him, and of the resultant furore which resulted in a reinstatement.

True, he does recognise the perversity of human sinfulness, "a mystery which the supposition of diabolic malice does nothing to clarify."

"The fable of Lucifer is certainly instructive, but it instructs us in the nature of human sin, not in its causes."

His statement that "empirical demonology was the child of scientific ignorance" would not find ready acceptance by those who deal with some forms of mental derangement.

It is his closing chapter, "Griefs and Consolations" that is the most practical. God does bring good out of the blackest evil.

The sufferer, believing that "divine hope will temper human grief," will find that "God saves us not only out of suffering but by suffering."

## ISOLATION OF THE CLERGY

ODD MAN OUT? Eric James. Hodder and Stoughton. Pp. 115. English price, 12s. 6d.

THE Reverend Eric James, after an academic post in Cambridge, became Vicar of Camberwell.

The contrast forced him to think about the current isolation of the clergy, and to what extent a priest should be involved in, and detached from, present-day society.

Much that he says is commonplace; but equally, much is controversial.

In his first section of 15 chapters, he considers features which separate a priest from the man in the street. There are his duties, his calling, his vestments, etc.

To the undiscerning, they seem to make him, as the French believe, a third sex. In a perceptive passage, James recognises that in giving understanding af-

fection and displaying tenderness, the priest is often thought to be too effeminate.

The critic does not stay to examine the strength which lies behind the sympathy.

In his second section, he considers Our Lord's separation, and how there was a nice balance between His involvement with life, and His detachment from life.

To take but two examples of the controversial. He considers that the present offices of morning and evening prayer to "a considerable extent prevent prayer with the Church," and he wonders if they "can be anything but a godly exercise."

He has some hard things to say, but he is constructive in his approach: "Obedience to the law can leave a priest satisfied with 'saying the offices': obedience to the Spirit challenges every priest . . . to work out with the congregation and parish a new pattern of morning and evening prayer."

Lest that be thought too naive, he suggests a format which would take about five minutes to say.

When he considers the priest's vestments, he says emphatically that they are more suited to the fourth century nobleman than to the twentieth century parson. "Clearly imperial dress has signified a wrong conception of ministerial authority to many."

James has some hard things to say. "Many clergy houses are places of forbidding aridity, cold and clinical." Is this true of Australia, where our prevailing characteristic is mateship? "Much of the exhaustion of the clergy comes because they are watching too intently what they are doing."

That which is controversial should not cause the parish priest to miss the challenge. What is the shape of the ministry for to-day?

—A.V.M.

## AFRICAN APPOINTED TO LONDON

ANGLICAN NEWS SERVICE

London, June 11

Mr George Mbaruku, who has been Native Authority Secretary in the Lushoto District of Tanganyika, has been appointed Men Candidates' Secretary of the Universities' Mission to Central Africa at its London headquarters. He arrived in London with his wife on June 4.

Mr Mbaruku was educated at S. Andrew's College, Minaki and served in the Diocese of Zanzibar as teacher and medical assistant from 1934 to 1960.

## LAMBETH LECTURES

ANGLICAN NEWS SERVICE

London, June 11

A series of four weekly lectures by different speakers on "The English Prayer Book, 1549-1662" will be inaugurated by the Archbishop of Canterbury in Lambeth Palace Library on June 20.

## RELIGIOUS ART EXHIBITION

FROM A CORRESPONDENT

Brisbane, June 11

An exhibition of modern Australian religious painting and sculpture will be held in Brisbane from June 15 to 22 in connection with the centenary celebrations of the Parish of All Saints, Wickham Terrace.

Over thirty works of art, lent by public institutions and private persons, will be on display to the public in the lounge of Soho Apartments, 333 Wickham Terrace, Brisbane, during the eight-day showing.

A varied treatment of religious subjects and themes is represented by the work of Sidney Nolan, Donald Friend, Arthur Boyd, Elaine Haxton, Andor Meszaros, Michael Kmit, Eric Smith, Weaver Hawkins and other well-known figures of the Australian art world.

The exhibition will be open from 11 a.m. to 8 p.m. daily (2 to 5 p.m. on Sunday).

The official opening, by the Dean of Brisbane, the Very Reverend W. P. Baddeley, will be at 5.30 p.m. on Friday, June 15.

## WINTER FAIR

The annual Winter Fair of the Mission of St. James and St. John will be held in the Lower Melbourne Town Hall on Friday, June 22, from 11 a.m.

The Mission controls a number of homes for children from tiny babies to adolescents.

The proceeds from the fair will help to supply the increasing need for funds for these homes.

This will be the seventh Winter Fair in succession. £8,000 has been raised already in this way.

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## ONE ARABIC BIBLE

### AGREEMENT IN JERUSALEM

ECUMENICAL PRESS SERVICE

Geneva, June 11

Seventy Anglican, Protestant, Orthodox, and Roman Catholic delegates meeting in Jerusalem have proposed that a single Arabic translation be made of the Bible, which would be acceptable to all Christian communities so that they can make a common witness in the Islamic world.

The recommendation was one of a series made by a four-day meeting convened by the United Bible Societies to discuss the place and use of the Bible in the Churches of the Middle East.

Participants were about equally divided between the three confessions, and one observer described the meeting as "one of the most widely ecumenical conferences ever held in this part of the world."

In other recommendations, all of which were unanimously adopted, the conference urged the development of a programme of religious instruction for use in schools, which would be offered to governments requiring it as "a recommendation of the whole Church of Christ."

The delegates also said that special attention should be given to the youth work programmes of Middle East Churches, particularly in relation to the use of the Bible, and recommended that Christian youth of the different Churches be encouraged to work together so that "they may learn to understand the Bible better in common work within the whole life of the Church."

### AGREEMENT

A third recommendation urged that a study be undertaken of the use of modern means of communication "to see how the Churches of the Middle East may reach this generation with the Living Word."

A continuing committee, representing all the Churches in the Middle East, will be set up to study the recommendations. Also a full report of the conference will be published in Arabic and English.

The conference, which was two years in preparation, opened with papers presented by the representatives of the three confessions on the ways in which the Bible was being used in their Churches.

Conferees then heard papers on the attitude to the Bible, on biblical inspiration and witness, and its relation to the liturgy of the Church. A third set of lectures dealt with prophetic vision.

A report of the conference said that it became clear in discussion that although there were divergencies in thinking, there was also "a remarkable amount of common agreement, particularly on the need to keep the Bible in relation to the worshipping community."

It added: "None of the innumerable ecumenical conferences held since Amsterdam, 1948 (the First Assembly of the World Council of Churches), has been so open to the working of the Holy Spirit... It was a notable event in the history of the Christian Church in the Middle East..."

### S. PAUL'S NORTH TRANSEPT

ANGLICAN NEWS SERVICE

London, June 11

The north transept of St. Paul's Cathedral is to be re-dedicated by the Bishop of London, the Right Reverend R. W. Stopford, this morning.

The north transept was destroyed by a bomb dropped on the cathedral in April, 1941.

This was the second bomb which hit St. Paul's; the first was a high explosive which fell on the East end in October, 1940, and destroyed the High Altar.

## EMERGENCY SESSION

### HONG KONG DECISION

ECUMENICAL NEWS SERVICE

Geneva, June 11

Divisional officers of the World Council of Churches have backed recommendations made by the Hong Kong Christian Welfare and Relief Council for dealing with the new refugee emergency there.

Since the beginning of May the number of refugees from China seeking to enter Hong Kong has rocketed from the normal few hundreds a week to several thousands and the government has had to take sharp measures.

About 5,000 mainland Chinese who had illegally entered the colony were being deported daily by May 20. They alleged that hunger was driving them out of mainland China.

At an emergency session of the Hong Kong Christian Welfare and Relief Council the following recommendations were made:

### THREE APPEALS

1. An appeal should be made through the W.C.C. especially to the U.S., Canada, Australia, and Taiwan to permit emergency immigration of substantial numbers on similar lines to the help given during the Hungarian crisis of 1956.

2. An appeal should be made to Britain to allow temporary immigration into Hong Kong in connection with the first recommendation.

3. An appeal should be made to China, by countries having relations with her, to permit gifts of needed food on a massive scale.

The Hong Kong C.W.R.C. also urged the Hong Kong Government to continue to treat the refugees with humanity and respect, to allow voluntary agencies to provide deportees with food packages, and to permit relief organisations to continue their normal work of helping the destitute, including many undetected recent refugees.

### TRAINING CENTRE FOR CALCUTTA

ECUMENICAL PRESS SERVICE

Geneva, June 11

Plans for the establishment of a lay and industrial training and study centre have been approved by the Executive Committee of the Bengal Christian Council meeting in Calcutta.

Blueprints for the centre, which will be the first of its kind anywhere in India, call for work in five major areas; laity, industry and changing society, literature, rural life, and home and family.

The programme will include the setting up of training schools outside the centre, as well as general courses, particularly for the layman, at the centre itself.

The centre also will organise conferences and undertake study and research.

It will operate in Bengal and Bihar and it is expected a major part of the work will be concentrated in the Damodar Valley.

This area, which is known as "The Ruhr of India," contains more than seventy per cent. of India's heavy industry, and is the fastest developing section in the country.

The name of the centre will be The North India Social and Industrial Academy.

### STUDY IN FRANCE

ECUMENICAL PRESS SERVICE

Geneva, June 4

Forty French Roman Catholic priests last month spent three days studying the doctrinal aspects of ecumenism at the Roman Catholic Christian Unity Centre, Lyons, France.

They undertook the study at the direction of the Archbishop of Rouen.

## INCREASE IN CLERGY

### BISHOP BARRY ON NEEDS

ANGLICAN NEWS SERVICE

London, June 11

The Bishop of Southwell, the Right Reverend F. R. Barry, said at his diocesan conference on June 2 that everything was secondary to making the Church of England once again the Church of the English people.

After speaking of the ministry of the laity as the spearhead of the Church's mission, Dr Barry said it would be disastrous if this wider interpretation of ministry — this move away from clericalisation — were to lead us to underestimate the crucial importance of the ordained ministry.

The greater need of the diocese was a large increase in assistant clergy.

The first priority for the whole world-wide Anglican communion was the supply of a sufficient ministry — sufficient in number and quality.

The whole Church was tragically understaffed.

In Southwell diocese the average number of deacons ordained annually was about fourteen, but to have enough curates, there should be twenty more a year.

Last year the number of men ordained in England reached the peak figure of 604, the highest since the First World War.

But the number of men recommended for training for the ministry was already showing signs of diminishing.

### BISHOP WONG IN ENGLAND

ANGLICAN NEWS SERVICE

London, June 11

Bishop James Wong, Assistant Bishop of Borneo, will be present on Saturday, June 16, at the Diocesan Children's Festival in Salisbury Cathedral.

This year's festival, which occurs on the 261st anniversary of the day on which the Society for the Propagation of the Gospel was granted a Royal Charter, will be based on the needs of the Bishop and Diocese of Borneo.

Bishop Wong, who is Chinese, was formerly a marine engineer and was at the top of his profession for many years before being ordained in the Diocese of Hong Kong in 1938.

After his ordination he was for some years a priest-workman, and in this capacity he had often to change rapidly from clerical dress into oily overalls to inspect the inner parts of ships.

In all he served for 21 years in the Hong Kong diocese before becoming Assistant Bishop of Borneo in 1959.

In the northern part of Borneo, where Bishop Wong has been serving, some of the missions depend on short-wave transmitters for their communications with the rest of the area.

The children of the Salisbury diocese have been making great efforts to raise enough funds to provide a transmitter for this purpose.

### "QUEST FOR UNITY" CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, June 11

Representatives of seven Churches in East Africa will meet at the Limuru Conference Centre, near Nairobi, Kenya, July 19 to 25, to discuss "The Church in its Quest for Unity."

A special guest will be the Reverend Russell Chandran, principal of the United Theological College of the Church of South India.

Participating Churches will be the provinces of the Anglican Church in East Africa, the Federation of Lutheran Churches of Tanganyika, the Moravian Province of Western Tanganyika, the Moravian Province of the Southern Highlands, the Mennonite Church of Tanganyika, the Presbyterian Church of East Africa, and the Methodist Church in Kenya.

## CLERGY AND LAITY LINK

### "ESSENTIAL," SAYS BISHOP

ANGLICAN NEWS SERVICE

London, June 11

The Bishop of London, the Right Reverend R. W. Stopford, said here last week that he was convinced that some integration of clergy and laity is essential.

He was commenting at his diocesan conference on the recent report, presented to the Conventions of Canterbury and York, on the association of the laity with the clergy in the synodical government of the Church.

He pointed out that the committee recommended giving dioceses the final say, by a majority vote, on major changes in the services of Baptism, or Holy Communion, or in the ordinal or to any scheme of union between the Church of England and another Christian body.

If this were passed, the diocesan conference would become a vital part of synodical government.

### SYNOD

To help prepare it for these new and important tasks, he intended to summon a synod of clergy, which had not met for some time.

The bishop said that the committee's recommendations, which included the creation of a general synod by the union of the two Conventions and the addition of a House of Laity to take over all the powers at present possessed by Convocation and the Church Assembly separately, would certainly be opposed.

"I cannot venture to forecast the outcome, but I am convinced that some integration of clergy and laity is essential," he said.

He proposed to summon the diocesan synod of clergy in four separate groups in October.

Later, he hoped to bring together representatives of the laity in similar groups and then subsequently to arrange joint meetings.

### JOINT RETREAT

ECUMENICAL PRESS SERVICE

Geneva, June 11

A group of Protestant, Eastern Orthodox, Anglican, and Roman Catholic clergymen met last month in a two-day retreat and dialogue at the Jesuit Retreat House, Glenmont, near Albany, New York.

The Reverend Gustave Weigel, S.J., a leading Roman Catholic scholar in the field of ecumenical relations, was retreat leader.

The retreat host, the Reverend Philip B. Carroll, S.J., director of the retreat house, said of the session: "Nobody was trying to convert anyone. It was a time when men of goodwill came together as Christians in an effort to understand each other and to evaluate those things which keep us apart."

Clergymen attending the retreat arrived in the evening, and after a get-acquainted, informal conference they heard the first of a series of meditations by Father Weigel in the chapel. At the conclusion of each evening, prayers were led by a Protestant minister.

At meal-times, the clergymen followed the monastic custom of eating in silence while listening to readings. The readings were tape-recorded chapters of a recent book by Father Weigel dealing with ecumenical relations.

The visiting clergymen also attended early-morning Mass in the chapel "as observers." Father Weigel was the celebrant and a Protestant minister read the English translation of the canon of the Mass.

Father Weigel is Professor of Ecclesiology at Woodstock (Md.) College. He is a consultant to the Vatican Secretariat for Promoting Christian Unity and active in preparations for the Second Vatican Council to convene at Rome next October.



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## Unforgettable Safari

by

Irene F. Jeffreys

Miss Jeffreys is the C.M.S. South Australian State Secretary. This book is a warm personal account of a recent trip round those parts of the world where the C.M.S. carries on its magnificent work — particularly Africa.

She gives in addition to a wealth of human interest detail a fine over-all-picture of the Church Missionary Society at work.

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# DESIRE AND PURSUIT OF THE WHOLE

By D. W. MENZIES

IN a world full of incomprehension the artist stands, a puzzled and puzzling figure. The world is in his debt, but cannot understand him.

It is difficult to understand the artist, because he does not understand himself. Like a baby crawling round the floor to discover his environment, so the artist reaches forth, and stumbles, and falls, then rises to seek again the goal that for ever recedes before him.

Yet this being, a child in so many ways, is one of the immortals of this earth. Human memory is short, and reputations are flimsy things which rapidly decay. But in spite of this, the artist lives on in the admiration of his fellow men.

We laugh with Aristophanes, stand in awe in the presence of Shakespeare or Bach, or admire the subtleties of Da Vinci's Mona Lisa, when everything else contemporary with these artists has passed into oblivion or is merely a mention in a dry historical record.

The artist is worthy of respect as an immortal, but this is an admiration mixed on our part with bewilderment. For he possesses an ideal which only he can see.

His vision is so personal, and in many ways so incomprehensible to the ordinary concrete-minded individual, whose attitude is well summarised in the following lines:

*A primrose by the river's brim,  
A yellow primrose was to him,  
And it was nothing more.*

A primrose is "more" to the artist. Behind the smallness of the flower there lies a bigger reality whose shape he tries to express by brush, or pen, or music. He is a man dominated and obsessed, in Rollo's brilliant phrase, with the desire and pursuit of the Whole.

What is the nature of the ideal he pursues with such determination? We can try to define it in many ways. Perhaps we can go back to ancient Greece, where Plato preached of the perfect and eternal Beauty that is reflected by the haunting and imperfect beauties of this life.

This concept appeals to our own experience. We are all familiar with the majesty of the storm at sea, the peace of the autumn countryside, or the solemnity of a great Gothic cathedral.

## A VISION

We instinctively feel that these visible things echo something that is visible. "Heaven lies about us in our infancy," said Wordsworth. Perhaps it lies about us in our adulthood, if we had the eyes to see it.

The artist has that vision, and it is no wonder that it drives him slightly mad, or that his abilities to form normal emotional attachments is impaired.

Men dedicated to the pursuit of a vision, whether of beauty, or money, or power, are not normal.

They do things in this world, but they are not popular, and they are very uncomfortable to live with.

The Church is particularly uncomfortable as far as the artist is concerned. This is a great pity. For the artist, in his desire and pursuit of the Whole, can remind the Church just how big the doctrine of the Incarnation really is.

If God is the Truth and Beauty behind and within phenomena, then we should readily recognise the whole material world as part of the Incarnation, and should as Christians claim a genuine fellowship with all things, living or inanimate.

So often the Incarnation is conceived exclusively in human terms. But God is also to be found among the lilies of the field and the sparrows in the market-place, and the wind and the sea speak with His voice and obey His command.

All these things proclaim God and we should claim kinship with them. In our self-absorption we do not. But Christ did, and so did St. Francis of Assisi, the most Christlike of Christians.

Francis preached to the birds (a model sermon, by the way), and talked of "Brother Sun, made by God to bring light" or "Sister Moon, and the stars set clear and lovely in the heavens," or "Brother Fire" or "Mother Earth."

Behind this great saint stand the words of the Benedictine in our prayer-book, which joins the frost and the snow with the whales of the great deep, in praising God.

To my mind the most magnificent expression of this Christ-

ian fellowship with Nature, and in many ways a profound theological analysis of it, can be found in the old Celtic hymn, "S. Patrick's Breastplate," not often sung in our Anglican churches, presumably because some parts of it are couched in medieval terms which offend our modern taste.

The "Breastplate" is an interesting construction, nevertheless. It starts by the author binding to himself the strong name of the Trinity. Immediately thereafter, he binds himself, first to the Incarnation of Christ, and then to the glories of Nature. The sequence of thought is signified, and the verses are worth quoting in full:

*I bind this day to me for ever,  
By power of faith, Christ's Incarnation,  
His Baptism in the Jordan river,  
His Death on Cross for my salvation;  
His bursting from the spiced tomb,*

*His riding up the heavenly way,  
His coming at the day of doom,  
I bind unto myself to-day.*

*I bind unto myself to-day  
The virtues of the star-lit heaven,  
The glorious sun's life-giving ray,  
The whiteness of the moor at even,  
The flashing of the lightning force,  
The whirling wind's tempestuous shock,  
The stable earth, the deep salt sea  
Around the old, eternal rocks.*

## UNDERSTANDING

I mention this old hymn because it summarises so well the identity between Christ's Incarnation and the world of Nature, and gives us some clue as to the Whole which the artist desires and pursues. Perhaps I may also make a plea for mutual understanding.

Mutual understanding particularly between the artist and the

Church, which has had a long and honourable tradition of support and encouragement of the Arts, but which has also found it necessary on many occasions to tut-tut publicly about the manners and morals of the artist, and his "corrupting" effect on the young.

Whatever the accuracy of these accusations — and some of them are wildly exaggerated — they do indicate a lack of a sense of proportion. For we must judge a man, not only by what he is, and by what he has done, but also by what he aims to do.

And the artist has an aim, let us be sure of that. He has a religion — in many ways not ours — but still a genuine movement towards his Creator.

That being so, we of the Church may not completely understand the artist, but we can and must respect him. For we desire and pursue the same Whole, and we ultimately worship the same God.

## LEAGUE OF YOUTH CONFERENCE

FROM A CORRESPONDENT  
"Consistent Christian Living" was the theme of a conference for young people held at Katoomba, N.S.W., over the week-end, June 1 to 4.

Addresses were given by Dr R. A. Cole and the Reverend Walter Newman, both missionaries who will return to the mission field next month.

The week-end was organised by the Church Missionary Society League of Youth, which has over 1,000 members throughout Australia.

One hundred and ninety young people were in residence in three properties at Katoomba, Mount Victoria and Wentworth Falls for the week-end.

Applications for the house party were so much in demand that forty people had to be turned down.

Two hundred and twenty young people attended each session of the week-end.

A feature of the week-end was an Overseas Tea, with "oriental" music and an Asian menu of curry and rice.

Dr Cole led studies in the Epistle to the Ephesians, after which the young people broke up into discussion groups.

Other missionaries in residence for the week-end were the Reverend Gregory and Mrs Blaxland, who will leave on June 13 for Chile, South America.

## ORTHODOX VISITS

ECUMENICAL PRESS SERVICE  
Geneva, June 4

Patriarch Alexei, supreme spiritual leader of the Russian Orthodox Church, arrived in Belgrade on May 21 on a visit to Yugoslavia at the invitation of Patriarch German, head of the Serbian Orthodox Church.

Patriarch Alexei's visit reciprocates one paid by Patriarch German to the Soviet Union last October.

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## DAY OF PRAYER FOR STUDENTS

By A CORRESPONDENT

EACH year the World Student Christian Federation, now numbering over one million students, calls its members to prayer and dedication and intercession for their fellow students and teachers in all parts of the world.

On the fourth Sunday of June each year, the Australian Student Christian Movement asks the Churches in this country to pray for students.

The needs of Christian work among students are many and urgent.

There is much more deliberate opposition to the gospel in universities than in any arena of comparable size; political and financial pressures in many places bid fair to crush free and full student life; leadership, notably in the young Christian groups in Africa, can be often discouragingly scarce.

Students need the prayers and understanding and support of the Churches.

Special services will be held in the afternoon in all capital cities and at Newcastle and Armidale. Prayers of gratitude will be offered for all manner and conditions of students.

Local churches have been asked whether recognition could be given in the services on that day to the problems of the student community and whether students might take part and appeal for the thoughts, prayers and gifts of Christians in every sizeable denomination of the Church in Australia.

## COMMENDED

Some will preach; others will read the Bible; others will lead prayers, others will give short talks and testimonies about the Christian challenge in the universities.

The day of prayer for students has the cordial commendation of the following Australian Church leaders:

The Primate of the Church of England in Australia, the Most Reverend H. R. Gough;

The Moderator-General of the Presbyterian Church of Australia, Dr A. C. Watson;

The President-General of the Methodist Church of Australasia, Professor H. H. Triggs;

The president of the Congregational Union of Australia and New Zealand, Mr Maynard Davies;

The President-General of the Baptist Union of Australia, the Reverend F. A. Marsh;

The president of the Federal Conference of the Churches of Christ in Australia, Mr K. G. Mundy;

The Primate of the Greek Orthodox Archdiocese of Australia and New Zealand, Archbishop Ezekiel;

Mr G. W. Sandells, Commissioner, The Salvation Army (Australian Southern Territory);

The Australian Student Christian Movement has been born and bred in the World Student Christian Federation.

John R. Mott, fresh from the founding of the world body at Vadstena Castle, Sweden, in 1895 toured the Australian universities presenting the challenge to Christian witness within the intellectual community.

As a result of his visit, which was paid for by men of wide

vision in the British S.C.M., Christian Associations were founded in 1896.

To-day there are branches of the S.C.M. in every university and university college in Australia from Townsville in the north to Perth in the west.

The Sydney Day of Prayer service will be held at 3 p.m. on June 24, in the Great Hall, University of Sydney.

The preacher will be Dr John Munro, Australian Broadcasting Commission; the service will be led by the Reverend B. R. Wyllie, the State President.

Students from Asia and Africa will take part.

## CHRISTIAN FAMILY YEAR OPENS AT REDCLIFFE

FROM A CORRESPONDENT

Brisbane, June 11

A crowd of nearly 400 people packed S. Mary's Church, Redcliffe, Diocese of Brisbane, on June 3 for the inaugural service for Christian Family Year.

Representatives were present from the three daughter churches of the parish.

The service was that of Evensong with prayers taken from the order of service for the same occasion at Westminster Abbey.

The copy used at Redcliffe was that actually used by a member of the Mothers' Union from Brisbane and sent out by her after the service.

In his address the rector, the Reverend A. S. Jull, spoke of plans made for the observance of Christian Family Year in the Parish of Redcliffe which were to include a family service prior to the annual Confirmation.

Parents of all candidates will be visited by lay people prior to the service, invited to attend and meet one another over a cup of tea after the service.

## RE-UNIONS

A reunion of all candidates prepared for Confirmation during the rector's ten years' incumbency is planned, and it is hoped to arrange a special service for all couples married in the parish during the same period.

Other plans include a course of premarital lectures, family services in all centres of the parish on a given Sunday in lieu of Sunday school, special emphasis wherever possible on Christmas, the "festival of the family," and on the purely social side a great family Sunday

school picnic for the whole parish.

With the backing of the local Mothers' Union branch of nearly 100 members and a parish C.F.Y. committee of wardens and representatives of Sunday school teachers, Y.A.F., and the M.U. it is hoped to make a far reaching impact on the life of the parish.

## DIOCESE TO WIDEN SCOPE OF WORK

ANGLICAN NEWS SERVICE

London, June 11

Plans which will mean a considerable extension of the Church's activities in the Manchester diocese were announced last week by the Bishop of Manchester, the Right Reverend W. D. L. Greer.

He told his diocesan conference of proposals to form a new "board of social responsibility," which will cover a wide field from moral welfare to industrial work.

The diocese also intends to build a conference hall costing about £50,000 and set up a chaplaincy for students in Manchester.

In 1964 annual spending would reach about £100,000, double that of to-day.

This could be achieved if parishes contributing only small amounts gave ten per cent. of their income.

## Y.A.F. RALLY IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, June 11

Two hundred and fifty members of the Young Anglican Fellowship from many parts of the diocese attended the Fellowship's annual June rally over the Queen's Birthday week-end.

The rally started with a service in Christ Church Cathedral on Saturday morning, and continued with lectures and discussion groups.

The annual June tea of the Y.A.F. was held on Sunday night, when the highlight was the presentation to the bishop of a cheque representing the cost of training a student in S. John's College, Morpeth, for one year.

The cheque is the result of the Y.A.F. "Train a Priest" fund to train a man at S. John's for three years.

On Monday morning, the fellowshippers attended a corporate Communion in S. Philip's Church, Waratah.

This was followed by the annual Y.A.F. sports carnival.

## INVITATION TO CRICKETER

FROM OUR OWN CORRESPONDENT

Newcastle, June 11

The Reverend David Sheppard, who is expected to be captain of the English cricket team which will tour Australia next season, has been invited to preach in S. John's Church, Taree.

He has indicated that he is prepared to accept a limited number of preaching engagements while on tour.

The vestry of S. John's Church and the rector, Canon R. McCulloch, have invited Mr Sheppard to Taree on the week-end the touring team comes to Newcastle.

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## THE MUSIC OF THE CHURCH . . . 16

## MUSIC FOR PASSION-TIDE

BY THE REVEREND EDWARD HUNT

PASSION music holds an important position in the music of the Church, and has an interesting history.

The practice of setting to music the Passion of Christ, for performance during Holy Week, has two connected origins. The old mysteries, based on the Miracle Plays, and the more direct and obvious course, a very ancient Holy Week practice of reading or reciting in church, in more or less dramatic fashion, the Story of the Passion.

It is known to have existed in the fourth century; by the eighth its character was determined as follows: a priest recited in Latin, the story of the Passion from one of the Gospels, in a speaking voice, except for the words of Christ, which he gave out to a traditional plainsong.

By the twelfth century the method had become more elaborate, three of the clergy taking part, a tenor as narrator, a bass as Christ, and an alto as the crowd (Turba).

By the fifteenth century the advanced art of composition made musical settings of the Passion even more elaborate, and in common use.

The Reformation brought a further development, the early Lutherans adapting the Passion to the German language.

Thus came a parting of the ways; the old Latin form remained in use in Roman Catholic countries, the modern form in Germany and northern Europe.

## IN LATIN

Among those who set the Passion in Latin during the sixteenth century were Lassus (c. 1530-94), a fine choral musician, Victoria (c. 1535-1611), one of the greatest Spanish composers who wrote no secular music whatever, and Byrd (c. 1542-1623), the famous pupil of Tallis.

Indeed Byrd deserves special mention for the sublimity of his Church-music, and is revered by all instructed English musicians as "one of the fathers of English music."

Outstanding examples of the German type of Passion are the settings of Schütz (1585-1672), whose recitative was a combination of the new Italian style and the old plainsong.

The choruses are dramatic and the music austere in feeling.

Born exactly a century before Bach, he bridges the gap between Palestrina (1525-94) and Handel (1685-1759) and is hailed as one of Bach's greatest precursors.

The Passion reached its highest point with the work of Bach (1685-1750), who wrote five settings, including one according to each Gospel, of which only Matthew, John and part of Mark are now extant.

The S. Matthew Passion is, by general consent, technically, emotionally and devotionally the greatest work of its kind ever written.

The forces employed are large, soloists, double chorus, with in one case an additional unison chorus of sopranos, double orchestra and organ.

Chorales are interspersed as reflection or personal application by the congregation of the lessons of the events of the story.

It is uncertain whether these were intended to be sung by or merely to the congregation; most likely by them; they are however very subtly harmonised.

Even to the least musically minded the hearing of S. Matthew's Passion is an unforgettable experience, and its rendering is

fortunately quite common in our own days.

It was first performed at Leipzig, 1739, and revived by Mendelssohn, in Berlin, 1829, Sterndale Bennett, London, 1854, and Barnby, London, 1870.

## PICANDER

The text was compiled by Picander. It is interesting to know that a setting of S. Luke's Passion has been found, partly in Bach's handwriting, though it is not thought to be a work of his.

Thanks to Mendelssohn in Germany, and Samuel Wesley in England, the genius of this "prince of church musicians" has again been recognised, and his Passion settings especially enjoy the highest admiration of every music lover.

Although the rich array of Passion music in itself is deeply moving, the Reformation principle that the people should be able to follow the words of the story in the mother-tongue has done a noble work in popularising the Passion.

Indeed there is scarcely any church to-day where in Holy Week the Story of the Passion is not presented musically in some form or other, be it only in the simpler form of "The Story of the Cross."

The solemn but soul-stirring music of Passion-tide gives added poignancy to the words applied to our blessed Lord and Saviour, "Behold and see if there be any sorrow like unto My Sorrow! Is it nothing to ye, all ye who pass by?"

## FELLOWSHIP AT COBURG INDUCTION

FROM A CORRESPONDENT

Melbourne, June 11

Just on 300 parishioners, clergy and representatives from local organisations were present for the induction of the Reverend G. M. Browne to the Parish of Holy Trinity, Coburg, Diocese of Melbourne, on June 5.

The service, taken by the Archdeacon of Essendon, the Venerable R. W. Dann, assisted by the rural dean of the Brunswick area, the Reverend L. Burgess, was an impressive ceremony.

The crucifer leading the three churchwardens, the vicar-designate, the rural dean and the archdeacon firstly came to the door of the church, then to the font, prayer desk, lectern, pulpit, and finally the holy table.

During this the congregation sang various verses of the hymn "We love Thy place, O God."

In his sermon the archdeacon, using the theme of the period between Ascension and Whitsuntide as waiting time, reminded parishioners that they, too, had been waiting some time for their new vicar just as the Apostles were waiting for the first Whitsunday when the Holy Spirit came into their lives.

He said Coburg was very fortunate to have chosen the Rev-

erend G. M. Browne, who has been Vicar of Wodonga during the past ten years, and has been the Rural Dean of the Murray Valley.

He felt sure that his presence would be felt not only among the parishioners of his own church, but also amongst the citizens of Coburg.

After the service, a formal welcome was given to Mr and Mrs Browne. The vicar's warden, Mr Maurice Pawsey, formally welcomed the new vicar, and thanked the clergy, namely the Reverend A. V. Maddick, the Reverend J. Dewhurst, and the curate, the Reverend D. Townsend, for carrying on during the five months without a permanent priest in the parish.

## WELCOMES

Mr Griffen, of the Methodist Church, welcomed the new vicar on behalf of the Coburg Ministers' Fraternity.

Father Norris, of the Roman Catholic Church, was next to welcome the vicar on behalf of his parish, and true to form, with some funny stories.

The final greeting was given by the rural dean on behalf of other clergy in the deanery.

Two sheaves of flowers were presented to Mrs Browne, one on behalf of the sister parish, S. Peter's, East Coburg, the other from the ladies of Holy Trinity, Coburg.

Mr Browne, in replying to the various speakers, thanked all for their kind remarks and greetings. He called on the parish to worship, witness, and glorify

God together as they went about their task in the work of Christ and His Church.

As was his custom he requested that at least six men come to Holy Communion the following morning and partake of the fellowship with Christ as they went about their task of building up the parish.

It was encouraging the next morning at 7 o'clock to see 23 communicants at the service, 17 of whom were men.

A pleasant evening concluded with an excellent supper prepared by the ladies of the parish.

As one went home, and reflected on the thoughts of the various speakers, one could not help thinking how fitting it was for the Week of Prayer for Christian Unity.

## OBITUARY

## MISS B. L. DAVIS

We record with regret the death on May 6 of Miss Beatrice Lloyd Davis, of Cammeray, N.S.W., at the age of 86.

## G.B.S. writes:

Miss Davis was the youngest daughter of the Reverend Frederick Davis who served in a number of parishes in New South Wales and Victoria.

After a nursing career she made her home at Cammeray and then, although she had quite heavy responsibilities in caring for her elder sister, Mrs Frances Studdy, she continued, despite advancing years, to take a very active part in parish affairs and was a most regular worshipper at 8 o'clock on Sunday mornings.

She helped each week at the C.N.E.F. restaurant when it was in Castlereagh Street, and she took a keen and active interest in the Church of England Homes, the tours of the Church of England Historical Society, the Home Mission Society and in missionary work overseas.

Miss Davis was a great-aunt of the Reverend B. R. Molesworth, of Marsfield and Denistone East, who assisted at the funeral service at All Saints' Church, Cammeray.

## CARVED SHIELDS AT MORPETH

FROM OUR OWN CORRESPONDENT  
Newcastle, June 11

A set of carved wooden shields of all dioceses associated with S. John's College, Morpeth, was unveiled at the college last Saturday by the Dean of Grafton, the Very Reverend A. E. Warr.

The shields, which were carved by Dean Warr, were blessed by the Bishop of Newcastle, the Right Reverend J. A. G. Housden, in the college chapel.

Dean Warr preached at All Saints' Church, Belmont, at 8 o'clock on Sunday morning, and preached at Christ Church Cathedral, Newcastle, on Sunday night.

## CONGREGATIONALISTS URGED TO STRIVE FOR UNITY

ECUMENICAL PRESS SERVICE

Geneva, June 11

The chairman of the annual meeting of the Congregational Union of England and Wales has told its members that they must strive for Christian unity even though they are observing the 300th anniversary of the split of their Church from the Church of England.

The Reverend John Huxtable declared that "we are bound to ask whether these separations must needs continue" and that "whatever justification there was for division in the past—and there was much—it does not permit us to evade the challenge of God's will to unity."

"Indeed, denominational pride may become a grievous stumbling block to the fulfilment of Christ's purpose for His people," he declared.

The meeting commemorated the "great ejection" of 1662 when thousands of Anglican clergymen rejected the Act of Uniformity which would have required them to accept a revised Book of Common Prayer to which they objected. This led to the formation of the "Free Churches."

These forebears, Mr Huxtable said, "were bearing witness to certain truths about the Gospel and to certain qualities of churchmanship which are of eternal value. They are not sectarian. They do not concern England or Free Churchmen alone. They are not ultimately divisive . . ."

The meeting issued an "Affirmation" in which members said they "deeply regretted the long period of bitter controversy" following the Ejection, and "our hope is that this com-

memoration will not lead to any such controversy but rather to better mutual understanding between all the Churches in this country."

The Affirmation listed four points which members said "we believe we have been taught of God during our separation:

"1. that the authority of the visible Church in matters concerning its Faith and Order is distinct from, and not subordinate to, the civil authority;

"2. that the revelation of God recorded in the Scriptures is the supreme standard within the Church in matters of Faith and Order;

"3. that the historic episcopate is not a divinely required constituent of the visible Church and that the validity of the spiritual oversight and ministry of the Word and Sacraments exercised by ministers duly ordained, in harmony with the word of God as recorded in the Scriptures, should be recognised.

## ANGLICAN RESPECT

"4. that the orderly public worship of God should not be required exclusively to follow the patterns laid down by a particular book."

In a message to the Anglican Archbishops of Canterbury and York the meeting expressed thankfulness for "the measure of Christian fellowship, respect, understanding, tolerance, and good will that exists between our two communions to-day."

It said it hoped that "there will be an increase of mutual understanding and help . . . and that God Himself will lead you and us and all other Christian Churches in this land into a single fellowship of witness and service."

## C.B.S. CENTENARY

FROM A CORRESPONDENT

Melbourne, June 11

The Melbourne Ward of S. Mary will celebrate the centenary of the Confraternity of the Blessed Sacrament at Corpus Christi-tide, commencing with a Solemn Eucharist at S. Peter's Church, Eastern Hill, at 7 a.m. on Thursday, June 21.

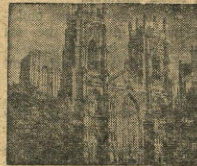
At 8 p.m. on the same day, Vespers will be sung, followed by Solemn Devotions.

The principal event will take place on Saturday, June 23, when a Solemn Eucharist will be sung at S. Peter's at 12.30 p.m.

Lunch will follow in the parish hall. The day will conclude with Vespers and Solemn Devotion at 3 p.m.

It is expected that hundreds of people from all over Victoria will be present. Interested visitors will be welcome.

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One of the scenes presented in the tableau produced by the Comrades of S. George, in the Good Friday procession, in Townsville, Diocese of North Queensland. This one shows Our Lord's body being taken down from the cross. The bishop is seen explaining the tableau.



## THE THIRTY-NINE ARTICLES . . . 36 (Part 2)

## NO NEW FAITH

BY FRANCIS JOHN BRERLY

WE have learned that the Thirty-sixth Article of Religion uses the first Prayer Book of Edward VI to vindicate the validity of her Orders because it was the first Prayer Book issued for the English Church after she had reasserted her independence of the Bishop of Rome as all her ancient laws allowed and affirmed.

The Church in Britain has always occupied a unique place in the history of the Church Catholic and Apostolic.

The Church Councils of Pisa in 1409; Constance in 1417; Sienna in 1424 and Basle in 1434, all asserted that "the Churches in France, Spain and Italy must yield in point of antiquity and precedence to that of Britain as this latter Church was founded by Joseph of Arimathea immediately after the Passion of Christ."

And in 1470, Polydore Virgil, an Italian historian, wrote that Britain "was of all kingdoms the first to receive the Gospel."

Occupying so unique a position in the history of the Church, we can well understand the need of the Church in England to assert the continued validity of her Orders in the face of those who would dispute them as did (and do) the Papists, as well as of those who would remove from their Catholicity and Apostolicity as would the Puritans.

The First English Prayer Book was issued, we remember, in 1549. It was not altogether a popular book. The extreme Romanist and Puritan clergy stirred up a great deal of dissatisfaction with it, some of them saying and singing the services in such a way that the people complained that they sounded "like a Christmas game or a party."

In his endeavour to leave the kingdom politically and ecclesiastically as it was, Henry VIII before his death appointed in his Will a Council consisting of men of different shades of religious thought, to guide the affairs of the realm until his son Edward should come of age.

It so happened that the more Puritan-minded outnumbered the more Catholic-minded by a very small majority. It was, however, sufficient to sway the decisions which were made.

Seymour, the King's uncle, who, despite all his faults, had the welfare of England at heart, had himself declared Lord Protector and taking the title of Duke of Somerset, proceeded to put his own ideas into practice, abolishing the use of Latin in the services of the Church and ordering them to be said in English.

## SELF-SEEKER

For a number of reasons, he was deposed in 1550, and in 1552, was executed, his place being taken by the Earl of Warwick, a self-seeker who cared neither for the nation nor the Church.

As the Puritan party was in the majority, he threw in his lot with them, and appointed several very pronounced Puritans (or Protestants) as bishops and, even though it had previously been decided that no differences should be made in the Church until Edward came of age, Archbishop Cranmer revised the 1549 Prayer Book and a second Prayer Book in a much more Puritan (or Protestant) direction was issued in 1552.

Although Cranmer had yielded to the demands of the Puritans in certain things in this Prayer Book, he was careful to see that he yielded in non-essentials only and refused to cede the Catholicity of the Church as they would have had him do.

That the Prayer Book of 1552 is sufficiently Catholic, James I pointed out later when he assured the Puritans who were demanding a completely revised Book following the doctrines of the Reformers put out from Geneva in the fifteenth and early sixteenth centuries, that "we found . . . no cause why any change should be made . . . neither in doctrine . . . nor in

the forms and rites which were justified out of the practice of the primitive Church."

When Edward VI died, his sister Mary was at first welcomed by the majority of the people for the reforms in the Church had not been popular and it was hoped that she would restore it to the state in which it was in the reign of Henry VIII, but when she brought England again under the domination of the Pope and sent many of the Protestants (or Puritans), including Cranmer and several other bishops, to the stake, she not only lost the support of the people, but gave new impetus to the Protestant cause which until then had not had much following because of the self-seeking of many of its leaders and supporters. Once martyrs are found for any cause, it gains new meaning in the eyes of many people.

Mary died in 1558, and her sister Elizabeth came to the throne. The Protestant party was growing stronger, the Catholic, weaker.

Many of the people were afraid of the Catholic cause because it was linked in their minds with foreign and enemy countries: Spain, from whence came Mary's husband, Philip, and France, from whence came the husband of Mary, Queen of Scots.

The Protestants (so-called because they protested against the abuses and errors which had

crept into the Church as well as against the claims of papal domination, gave Queen Elizabeth I their loyalty and support, but she, very wisely, issued a proclamation in December, 1558, stating that until the matter had been discussed, all religious worship, other than that which was in use at the close of the reign of Henry VIII, was forbidden.

The following year (1559) Mary's Act of 1554, bringing England again under the domination of Rome, was repealed.

An Act of Supremacy was passed in which Elizabeth was declared Supreme Governor of "all persons and causes ecclesiastical as well as civil," thus identifying the nation as it always had been with the Crown so that loyalty to the Crown meant loyalty to the Church and vice versa.

## REVISION

An Act of Uniformity was also passed which accepted the wording of the 1552 Prayer Book, except for minor alterations (that is, of the Second Prayer Book of Edward VI), but ordering the use of vestments and ornaments as in the 1549 Prayer Book (that is, the First Prayer Book of Edward VI).

The 1552 Prayer Book was revised in minor details again later, but the 1662 Prayer Book is very substantially the same as that of 1552 and carries in it the ornaments rubric (which is often ignored) which commands

the use of the vestments and ornaments which were in the Church in 1549.

Only two groups were dissatisfied with the new Prayer Book with its Ornaments Rubric: The extreme Reformers and the extreme Romanists.

When the Act of Uniformity became law, some bishops objected to it because the Ordinal was not specifically mentioned in the Act and said it made all ordinations since 1553 illegal, so a second Act was passed in 1565 declaring "the making and consecration of Archbishops, Bishops and Priests of this realm to be good, lawful and perfect," because the Ordinal had been bound up in the Second Prayer Book of Edward VI although Mary had mentioned it in her Act and they made this their excuse to complain.

In 1560, Lord Chief Justice Coke announced from the Bench that the Pope had sent a private message to England offering to agree to all the changes in the Prayer Book and to the appointment of English bishops if only his supremacy over the Church might be recognised.

C. A. Lane says: "The circumstance proves that the chief struggle between England and Rome was for the right of a national Church to be free from alien jurisdiction and that no new faith was imposed upon the English nation."

## SYNOD SUNDAY IN TOWNSVILLE

FROM OUR OWN CORRESPONDENT

Townsville, June 11

There is no question but that the fifty-ninth Synod of North Queensland held this month was a "Bishop Feetham" synod in every way.

Following the Eucharist at which his name was added to the calendar of "saints and heroes of the Anglican communion," there was a lunch at the Queen's Hotel for clergy, synodsmen and their wives.

The Bishop of North Queensland explained that Bishop Feetham had left a sum of money for the entertainment of the clergy and therefore the clergy were actually the guests of Bishop Feetham.

When coffee was served Bishop Shevill invited some of those who had known Bishop Feetham to tell of some of their experiences with him.

Almost every story told of his love for children, especially the "ragged" children with whom few people bothered.

The speakers included the Chancellor, Brigadier F. R. North, the Registrar, Mr. C. E. Smith, Archdeacons Innes and Hohenhouse, the bishop, Mr. H. Eckhoff, who was a member of the synod that elected Bishop Feetham, and the Archbishop of Perth, who recalled Bishop Feetham tracking down a wagon trail, until he found the occupants of the wagon which included some children.

When he found that the children knew no prayers, he sat down with them on the roadside, produced a prayer book and taught them to pray.

Next he produced a catechism, and showed them what they should learn.

Then he interviewed the parents and said "I have taught your children to pray, and given them a catechism. I hope you will instruct them further." This was characteristic of the man who was always an apostle and ambassador for Christ.

Synod resumed on Sunday afternoon, when a telegram from Canon W. B. Ward, of Too-woomba, was read which said "We also rise up and call him blessed."

Actions at this session included:

(a) The rescission of a motion made last year to permit synod to meet at Cairns or Mackay in certain years.

(b) A motion sponsored by Mr John Payne, Youth Director,

asking synod to give "whole-hearted approval and support" to the Diocesan Youth Council's proposal to build a John Oliver Memorial Conference and Camp Centre on Magnetic Island, was passed.

(c) A long debate on the Church schools and their future resulted in the confirmation of a resolution from the Church School Board and the Diocesan Council to appoint a committee to consider an over-all policy for the Church schools in consultation with competent persons outside the diocesan set-up.

The bishop hoped that the University of Townsville would undertake to survey the situation. He emphasised the fact that the Church is not running sub-standard schools and never will.

(d) It was further resolved that "This Synod instruct the Church

## CANADIAN BISHOPS IN ENGLAND

ANGLICAN NEWS SERVICE

London, June 11

The Bishop of Toronto, the Right Reverend F. H. Wilkinson, who is chairman of the Canadian National Committee for next year's Anglican Congress in Toronto, and his coadjutor bishop, the Right Reverend G. B. Snell, who is chairman of the Congress Secretariat, are now visiting Great Britain and Europe, partly on holiday and partly for discussions about next year's congress.

Dr Wilkinson is at present in York, and after spending a week on the Continent he will be in London again until his return to Canada on June 21.

Dr Snell, who has been in England since May 23, flew to Dublin on June 6 and expects to visit Ballygally, Rosapenna, Bundoran and Dundalk before flying from Belfast to Glasgow on Tuesday, June 12.

He will subsequently visit the Continent and will be back in Toronto on Wednesday, August 28.

Schools Board to consider the needs of S. Anne's School as outlined by Sister Lois, and report to the Diocesan Council."

Notice of the election of the Reverend E. P. Stally, Rector of Innisfail, to be Canon of S. James Cathedral was given. Canon Stally fills the vacancy caused by the retirement of Canon I. Butterworth, who has reached the age limit permitted by the Chapter.

The Archbishop of Perth preached to a capacity congregation at Evensong on the text "Fellow workers together with God."

These words he said summed up the nature and purpose of the Church. That was why synod existed. Christians were always a minority and therefore must always take the offensive.

Evangelism, missionary work, and the recruiting of men for the ministry were all part of this. "What are you doing about this?" he asked.

Ask yourself why God put you next to that person in the world? All contacts were opportunities for God. He stressed that "we are workers together" — that means team work.

And "with God" not according to our ideas but according to His Will. Unity of the body implied diversity of function, and nothing was impossible when thus undertaken.

After Evensong, Bishop and Mrs Shevill entertained the members of synod in the beautiful setting of the Lodge grounds. After a welcome to the Archbishop of Perth, who said he always felt like a Bush Brother when he came to North Queensland, recordings of a Westminster celebration of Bishop Feetham's elevation were heard.

These were especially flown out from England and included reminiscences of friends of the late bishop.

In such a manner a great day in the history of the Church in North Queensland came to a most gracious and happy ending.

## RESOLUTIONS OF NORTH QUEENSLAND SYNOD

FROM OUR OWN CORRESPONDENT

Townsville, June 11

On Monday last several important motions at the Synod of the Diocese of North Queensland were considered and passed.

Synod accepted the offer of the bishop to conduct, in conjunction with the secretary and registrar, a diocesan canvass at the end of this year and assured them of a warm welcome in each parish.

This will be the second diocesan canvass replacing the old system of assessments.

Synod asked the Diocesan Council to consider the establishment of a home for the aged as soon as possible, and to report annually on this matter to the full synod.

Another motion urged the council to begin advance planning for a home for orphans, a home for unmarried mothers, and the building of an Anglican college within the University

College of Townsville to be named after John Oliver Feetham.

Synod requested the bishop to convey, through the Bishop of Hong Kong, its congratulations to suitable representatives of the Chinese Church, on the fiftieth anniversary of that Church, praying "that it may overcome its present difficulties, and grow continually within the fellowship of the Anglican communion."

A resolution was passed noting with pleasure the progress of the Student Christian Movement in universities and schools, and commending this movement to the full support of clergy and laity.

Synod delegated to the Diocesan Council authority for the forthcoming year, to investigate the stipends of clergy to bring them into line with those of other Australian dioceses, the council's decision to become operative in parishes at a date to be set by the council.

Synod asked the Diocesan Council "forthrightly to continue" efforts to persuade the Government to give financial aid to parents in country districts.

It was moved and passed that synod petition the Education Department to provide a new Religious Instruction reader for use in primary schools, after consultation with the Churches.

It was decided to investigate the needs of S. Anne's School as outlined by the headmistress. The school board would then report to the Diocesan Council, which was given power to act.

Synod voted to express to the Postmaster-General its appreciation of the issue of a Christian Christmas stamp reflecting the faith of the country.

It was announced that about £50 had already been contributed by members of synod towards the John Oliver Feetham Youth and Conference Centre.

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## NEW HIGH ALTAR CONSECRATED

### BISHOP HUDSON AT MARYBOROUGH

FROM A CORRESPONDENT

**Maryborough, Q., June 11**  
The Coadjutor Bishop of Brisbane, the Right Reverend John Hudson, consecrated the new High Altar at S. Paul's, Maryborough, on June 3.

The altar, constructed of Helidon sandstone with a Sicilian marble top, is of the same design as the pulpit and rector's stall.

A brick bearing the inscription, "This piece of stone from S. Paul's Cathedral, London, formed part of the retdos which was severely damaged by enemy action on the night of 9th-10th October, 1940," is set in the south end of the altar.

The altar is a gift from one of the parishioners as a memorial.

The new altar cross, a beautiful addition to the sanctuary, was given by another family.

The existing candlesticks, given as a memorial several years ago, will remain.

The old High Altar has been transferred to a position near the organ, and will still serve a useful purpose. New candlesticks have been given for this altar.

S. Paul's is now a truly beautiful church, complete with the new High Altar, and the Warriors' Chapel dedicated almost two years ago.

This Sunday was also kept as Loyalty Sunday in the parish, a day when parishioners were urged to be present in church as an expression of loyalty to God.

The bishop, after the consecration, celebrated the Holy Communion.

#### FOUR WORDS

The preacher, Canon E. R. Chittenden, Rector of S. James' Church, Toowoomba, spoke of the new High Altar and the four words, Sacrifice, Adoration, Fellowship and Eternity, and all that is contained in them.

This 7 a.m. Eucharist was also the occasion of the first Communion of the newly-confirmed. The 145 candidates had been confirmed on the previous evening by the bishop in S. Paul's.

The 9.30 a.m. service, despite the rain, was well attended. Canon Chittenden celebrated the Holy Communion and the bishop preached.

The men and boys present at a tea heard an address on "Loyalty," which was given by Mr Evan James, a former parishioner.

The bishop also spoke of the significance of General Synod, just concluded in Sydney.

Festal Evensong made a fitting conclusion to this Sunday's worship. This was sung by the rector, the Reverend L. W. Grayson.

Canon Chittenden preached at this service.

He stressed the privileges of

Christians, the need for public worship in the life of every person, and the fellowship which must be fostered by every member of the Church.

After the procession, Evensong was brought to a close with praise and thanksgiving in the singing of the Te Deum.

#### CONFIRMATION AND ORDINATION

FROM A CORRESPONDENT

Lismore, June 11

The Bishop of Grafton, the Right Reverend R. G. Arthur, during a three-day visit to the Parish of Lismore administered the Rite of Confirmation at three services to a total number of 237 candidates who were presented by the rector, Archdeacon J. V. J. Robinson.

The services were held on June 8 at 7.30 p.m. and on June 9, when 27 adults were confirmed at 2.30 p.m. and the second service for the children at 7.30 p.m.

On Whit-Sunday morning the candidates and their parents attended five services in the parish church and branch churches for first Communions.

The rector was the celebrant at S. Andrew's at 6.30 a.m. assisted by the bishop, the Reverend Roland Biggrie and the Reverend Cyril Miller.

At 7.30 a.m. the bishop was the celebrant assisted by the rector.

The Reverend Peter Read was the celebrant at S. John's, East Lismore, and the Reverend Roland Biggrie was the celebrant at All Saints', South Lismore.

At 10 a.m. the bishop ordained Mr Stanley Gordon Roberts honorary deacon in S. Andrew's. The ordination was presented by Archdeacon Robinson.

Mr Roberts is a retired Headmaster of the Goonellabah Primary School.

Mr Roberts has served for 25 years on the parish council and is a most active and dedicated churchman.

He will now serve in an honorary capacity on the staff in the Parish of Lismore.

Eight hundred and sixty people made their Communion at the services during this morning, the people from the other churches within the city, S. Peter's and S. Luke's, attended the parish church to fit in with the over all programme.

During the luncheon after Ordination, many messages of congratulation came from relatives and friends of Mr Roberts, and from representatives of the different parts of the parish.

## FOUNDER WILL BE PRESENT AT SCHOOL'S JUBILEE

The Right Reverend G. A. Chambers, the Founder of Trinity Grammar School, Summer Hill, N.S.W., will return to the school for Jubilee Week, June 17 to 24.

Bishop Chambers will dedicate the Chapel Gates and Way, a gift of the Old Boys, on Tuesday afternoon, June 19, at 2.30.

A reception and garden party for the Bishop and Mrs. Chambers will follow.

Archdeacon F. Tugwell will dedicate the Chapel Memorial Court, a gift of parents and friends, on Wednesday, June 20, at 2.30 p.m.

This will be followed by a football match against The King's School at 3.15 p.m.

The jubilee week will commence with two chapel services on June 17. The Archbishop of Sydney will preach at 10.30 a.m.

At Evensong at 7 p.m., the Bishop of Gippsland, the Right Reverend D. A. Garnsey, an Old Boy of the school, will preach.

Other activities of the week include an exhibition by the school's Chess Club at 2 p.m.

on June 18.

C. J. S. Purdy and John Purdy, former Australian Chess champions, will take part in a lightning tournament.

In the evening, "The Rivals" will be produced by the Senior Dramatic Society at 8 p.m.

An exhibition of paintings by the Sydney artist, Billie Wallace, will be opened at 6.30 p.m. on June 19.

The Governor, Sir Eric Woodward, will review a ceremonial parade of the Senior Cadet Unit on Thursday, June 21, at 2.30 p.m.

The week will conclude with two chapel services on June 24. The chairman of the school council, the Right Reverend R. C. Kerle, will preach at 10.30 a.m.

At Evensong at 7 p.m., the Old Trinitarians' Union annual service, Bishop Chambers will preach.

## DIOCESAN NEWS

### ADELAIDE

#### CONFIRMATION AT BERRI

The bishop has notified the priest-in-charge of the Berri-Barmera-Monash mission district that the Sacrament of Confirmation will take place on Sunday afternoon, November 4. It will be held at Berri, and because there is now no assistant bishop, the priests of Waikerie and Renmark will present their candidates at this service also.

#### GAWLER DEANERY

The sub-chapter meeting of the rural deanery of Gawler was held at Renmark at the end of May. It began with a celebration of the Holy Communion.

#### SCHOOL SERVICES

Two Communion services were held in the Chapel of S. Augustine of Canterbury at Pulteney Grammar School on June 3 to celebrate the 115th birthday of the school. The services were provided for old scholars and members of the present school community.

#### INDUCTION

The Reverend J. A. Dobbs was instituted and inducted as Rector of S. John's, Adelaide, on May 30. He is the 17th incumbent of this historic church, which is this year celebrating its 123rd dedication festival.

#### YOUTH SERVICE

The Governor of South Australia, Sir Edric Bastyan, and Lady Bastyan, attended the Commonwealth Youth Sunday service in S. Peter's Cathedral on Sunday, June 3. The preacher was the diocesan director of education, the Reverend Alan Baxter. The Bishop of Adelaide, the Right Reverend T. T. Reed, presided.

### KALGOORLIE

#### PARISH OF ESPERANCE CONFIRMATION SERVICE

On Friday evening, June 8, the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp confirmed forty-one young people and adults at S. Andrew's, Esperance.

The candidates for Confirmation were presented by the Rector of Esperance, the Reverend D. W. Bryant. The number confirmed is claimed to be the second highest for any one occasion in the diocese in any one year. One-hundred-and-fifty-six parishioners packed the church for the confirmation service.

#### NEW SALMON GUMS CHURCH

The new Salmon Gums Memorial Community Church was opened jointly by the President of the Methodist Conference of W.A., the Reverend G. A. Jenkins, and the Rector of Esperance, the Reverend D. W. Bryant, assisted by the Rector of Norseman, the Reverend R. C. Todd, on Sunday, May 13. The Reverend D. W. Bryant was representing the bishop who was in Sydney for General Synod.

The community church was built on a non-denominational basis by the Salmon Gums people who raised the £2,000 for its erection. Over 100 attended the opening ceremony. Salmon Gums is a small farming centre, 67 miles north of Esperance.

### NEWCASTLE

#### SARATOGA CHURCH

More than 300 people attended the opening of the new S. Bede's Anglican Church at Saratoga, near Gosford, this month.

The building, which cost £6,200, is situated in a picturesque bushland setting overlooking Brisbane Water.

#### HALL BLESSED

A new Church Hall at Shortland was blessed last Friday night by the

### SYDNEY A.C.U.

The Sydney branch of the Australian Church Union will meet on June 19 at 8 p.m. in the School Hall of Christ Church S. Laurence.

The Reverend M. B. Eagle will deliver a paper on "The Blessed Sacrament in Theology and Devotional Practice."

### BILINGUAL PAPER

ANGELICAN NEWS SERVICE

Toronto, June 1

In the first issue of "Keewatin," the newspaper of the diocese of that name, the message of the bishop, the Right Reverend Harry Hives, appears in both English and Cree.

A very large part of the work of this diocese of the Anglican Church of Canada is with Indians of various tribes.

bishop. The hall, which cost £1,750 to build, is adjacent to S. Aiden's Church in Marton Street, Shortland.

#### CHRISTIAN FAMILY YEAR

The Director of S. Andrew's Cathedral Marriage Guidance Centre in Sydney the Reverend Gordon Beatty, preached last Sunday night at Evensong at S. Mark's Church, Islington. His visit was arranged as part of an extensive programme to celebrate Christian Family Year in the parish.

The Reverend Gordon Beatty has served as a chaplain with the Armed Forces, in medical institutions and prison camps. He also served with the Bush Church Aid Society for some time. He is recognised as one of the most experienced marriage counsellors in Australia, and is an authority on matters of human relations.

On Sunday afternoon, a cottage service was held in the home of a parishioner as part of the Christian Family Year celebrations. On Wednesday, there was a women's rally at 2 p.m., at which the speaker was the Inspector of Schools in the Newcastle South Division, Mr C. H. J. Hargreaves, who is a keen churchman with a real interest in children.

#### TAREE ANNIVERSARY

The bishop celebrated Holy Communion at S. Mark's Church, Scott's Creek, near Taree, last Sunday morning to commemorate the 90th anniversary of the church. The building was opened on June 6, 1872.

#### ANNIVERSARY

Last Sunday was the 70th anniversary of the consecration of S. John's Church, Lostock, in the Parish of Gresford.

Another 70th anniversary celebrated this month was that of the setting of the foundation stone of Christ Church Cathedral, Newcastle, on June 2, 1892.

#### QUILT EXHIBITION

The Diocesan Women's Missions Auxiliary will hold a quilt exhibition at Tyrrell Hall on Friday, June 22.

During the exhibition, Mrs J. A. G. Housden, will show slides of her recent trip to Carpentaria.

The exhibition will start at midday and end at 4 p.m. Refreshments will be served by the auxiliary.

#### MEN'S DINNER

Bishop Housden will attend a men's dinner at S. Chad's Church

on Thursday night at half-past six.

He will be the guest speaker after the dinner. All men from this part of the New Lambton parish have received invitations.

#### CONFIRMATION

The bishop will travel to Kendall, the northern-most point of the diocese, next Sunday, to administer Confirmation.

The service will be held at 3 p.m. next Sunday.

## NTH. QUEENSLAND

#### HONOUR FOR

**NORTH QUEENSLAND PRIEST**  
The Venerable Peter Mayhew, Rector of Mount Isa, has accepted the living of S. John the Divine, Kennington, which is one of the largest and most historic parishes in London. He will take up his new duties in October.

The great parish church was badly bombed during the war, but has since been restored; at that time the vicar was the Right Reverend Cyril Eastaugh, who as Bishop of Kensington, visited Australia during 1952.

#### MESSAGES FROM ENGLAND

At a garden party at Bishop's Lodge, Townsville, held during the synod at which Bishop Feetham was proclaimed amongst the heroes of the Anglican Communion, tape recordings were played over a public address system of the reminiscences of people in England who remembered the bishop.

The recordings were made a week previously at the festival held in London and brought the voices of many Bush Brothers of earlier years to the ears of those who remembered them well.

#### YOUTH CAMP

A "John Oliver Feetham Memorial Youth Camp" is to be erected at Magnetic Island. The Diocesan Youth Council have provided the plans and an appeal was opened during the last synod. The diocesan youth organiser is the secretary, Magnetic Island is the venue for youth camps of many other Churches and it was revealed recently that Church of England organisations were paying over £300 a year to rent other camps.

### SYDNEY

#### NORMANHURST

The archbishop set the foundation stone for a new church of S. Stephen at Normanhurst on June 9. The rector is Canon A. B. H. Riley.

#### PARISH CENTRE

The Right Reverend M. L. Loane opened and dedicated a new War Memorial Centre at S. Clement's Church, Mosman, on June 10. The new centre will provide extra accommodation for the 700 boys and girls of the Sunday school and 250 young people associated with the Parish Fellowship groups. The building has cost £39,000 to erect and furnish.

#### MAGNA CARTA FESTIVAL

A thanksgiving service to commemorate the 747th anniversary of Magna Carta will be held in S. John's Church, Darlinghurst, on Sunday, June 17, at 10 a.m. The Governor and Lady Woodward will attend. An address will be given by Mr Justice Manning. -Represent-

tatives of the Services and parliamentary and civic leaders will attend. Youth organisations will parade.

#### ARTARMON JUBILEE

S. Basil's Church, Artarmon, is this month celebrating the 50th anniversary of its foundation. The area was, prior to 1912, included in the Parish of S. Stephen's, Willoughby. From very humble beginnings, and through very difficult times during the depression years in the early thirties, the parish has grown from a humble hall-church existence until to-day when its centre of parish life is a very fine church building which can compare favourably with most of the modern churches erected in recent years.

The present church was opened for worship in 1957, being dedicated by the late Archbishop Mowll. It commenced with a bank overdraft of £10,000, which has been reduced in this short period to about £2,500.

The special services in connection with the jubilee celebrations will conclude on Sunday, June 17, when the Archbishop of Sydney will preach. At this service, special offerings and thanksgiving will be received, and will be applied to further reducing the debt on the church.

### WANGARATTA

#### WOMEN'S RALLY

The annual Women's Rally of the Mothers' Union in the diocese was held on June 6 in the Cathedral of the Holy Trinity. Some 400 members were present at the Eucharist when Archdeacon P. H. Dicker was celebrant. The bishop presided and preached. Nearly every branch was represented in the diocese.

After lunch, Miss Cameron, a well-known former headmistress of "Firbank" School of England Girls' Grammar School, gave an interesting account of a recent visit to the Holy Land.

Branches presented their gifts for the Overseas Sale at Mary Sumner House next October.

#### BENALLA BALL

At the recent Debutante Ball held at Benalla, 10 girls made their curtsy to Lady Dixon, wife of Sir Owen Dixon, Chief Justice of the High Court of Australia. The rector, the Reverend E. Payne-Croston, presented the girls to Lady Dixon. The ball attracted some 450 people and is the first Church ball ever to be held in the Parish of Benalla.

#### READERS' MEETING

The quarterly meeting of the Readers' Association in the Diocese of Wangaratta was held at Holy Trinity, Benalla, on June 3.

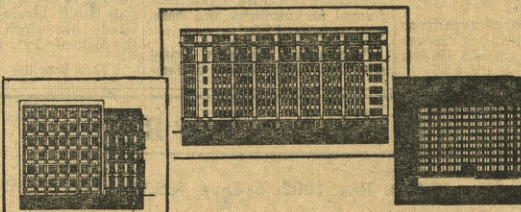
The Reverend R. E. D. Hull of Christ Church, Beechworth, spoke on "Sermons to Young People."

The newly-appointed chaplain, the Reverend A. R. May, was welcomed at the meeting.

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## CHURCH UNITY ADDRESS

FROM A CORRESPONDENT

Geelong, June 11

The Principal of Chanel College, the Reverend S. W. Hosie, became on June 7 the first Roman Catholic priest to speak in a non-Roman Catholic church in Geelong.

He addressed pupils and staff of the Geelong Church of England Grammar School on Church unity in the school chapel.

Fr Hosie said that all Christians could help the cause of unity in three ways:—

- They should remember that the obstacles to re-union were the traditional emotional antagonisms that Christians had inherited.

- They should remember that unity would be achieved principally as a result of personal contact between Christian and Christian. In the soil of charity grew the tree of unity.

- They should also pray for speedy re-union, remembering that, in Heaven, there would be no divisions such as Anglicans, Roman Catholics, Congregationalists, Methodists or Presbyterians.

Fr Hosie said that the theological position of the Roman Catholic Church made it difficult for it to approach other Churches on the matter of re-union. Fortunately, however, the Anglican Church had made the move of inviting Roman Catholic representatives to speak from its pulpits.

He traced the history of Roman Catholic interest in re-union from Pope Leo XIII through the twentieth century to Pope John's present great concern.

## Y.A.F. CAMP

FROM OUR OWN CORRESPONDENT

Brisbane, June 11

The Brisbane Regional Committee of the Young Anglican Fellowship held their annual camp at Halse Lodge, Noosa, over the Queen's Birthday week-end.

Forty members attended to learn "What Christians Believe," under the direction of the new diocesan chairman, the Reverend John Steele.

The studies were based on the second section in C. S. Lewis' book, "Mere Christianity."

The chaplain was Canon E. E. Hawkey who is supervising youth activities until a new youth chaplain is appointed.

His long years of experience with the Comrades of S. George proved most helpful with his first real contact with the Y.A.F.



Some of the Mothers' Union members, who attended the inaugural service for Christian Family Year, in South Australia, seated in S. Peter's Cathedral, Adelaide, on June 6.

## GREAT DANGERS TO-DAY ARE THE SPIRITUAL ONES, SAYS BISHOP

FROM OUR OWN CORRESPONDENT

Adelaide, June 11

About 1,000 members of the Mothers' Union crowded S. Peter's Cathedral here on June 6, in a stirring service of re-dedication which inaugurated the observance in South Australia of the world-wide Christian family year.

The service was conducted by the chaplain to the Mothers' Union, the Reverend A. G. Daw; the Bishop of Adelaide, the Right Reverend T. T. Reed, preached.

Bishop Reed said that it was urgent that children should be given a strong foundation for the future through the teaching of sound Christian doctrine.

Taking as his text "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10) Bishop Reed pointed out that the great dangers to-day are spiritual ones.

The world around us was departing from the Christian standard of life and lowered moral standards were the results, he said.

"The relaxed standards are seen as the result of flagrant disregard of participation in public worship and private prayer.

"Symptoms of this loss are the rising crime rate among the youth of the community, the increasing number of divorces, and the almost callous disregard by parents for discipline."

Dr Reed said: "We can observe a growing disregard for the commands of Christ, which have formed for centuries the basis of our national life.

"Nowhere is this more clearly seen than in the sphere of fam-

ily life and sexual morality. The lax moral standards which many believe have been encouraged by two world wars, but which many also believe are caused by the discontinuance by thousands of the duty of public worship, are causing concern in many quarters.

"Christians who live in a community which suffers from the ills I have mentioned are in danger of lowering their standards to the level of those among whom they live.

"Members of the Mothers' Union must never forget that they have accepted the standards of family life laid down by Our Blessed Lord.

"They must not forget the conviction that marriage is a lifelong union between one man and one woman and that parents have a responsibility to bring up their children in the Christian Faith and in the fear and nurture of the Lord."

Dr Reed spoke of the significance of the service. He said: "The purpose of this observance is also to witness to non-Christians in our community by revealing to them that the Christian family life is the only true family life which accords with the Will of God.

"The benefits which accrue

from this way of life must also be stressed—the happiness of the Christian home—the freedom from vice and crime. But we must not regard these benefits as the end or ultimate purposes of the doctrine we hold and practise."

Members of the Mothers' Union formed the choir at the service; the organist was Dr J. V. Peters.

## ADELAIDE STUDENTS PRAY FOR UNITY

FROM A CORRESPONDENT

Adelaide, June 11

The religious societies at the University of Adelaide sponsored a meeting on June 8 in connection with the Week of Prayer for Christian Unity.

The arrangements, which included an excellent buffet tea, were made by the Aquinas Society (for Roman Catholic students).

The platform was shared by the Roman Catholic Coadjutor Bishop of Adelaide, the Right Reverend J. Gleeson; and the Methodist Chaplain, the Reverend Arthur Jackson.

Both speakers commented on the progress of public thought on Church unity which now welcomes such ecumenical meetings, and both expressed pleasure that the meeting began for all with Holy Communion.

There were celebrations according to the Roman Catholic, Anglican and Presbyterian orders.

Mr Jackson mentioned the dangers of shallow open-mindedness about doctrine born of no great conviction, leading to misguided attempts to gain unity quickly.

It was essential that Christians first meet together in their own denominations to learn what they really believe if they are to be able to follow the leading of the Holy Spirit into the unity which Christ wills.

## PRAYER BOOK YOUTH PILGRIMAGE

ANGLICAN NEWS SERVICE

London, June 11

Young people between the ages of eleven and fourteen in the Bath and Wells diocese are taking part in a pilgrimage to Wells Cathedral on June 16 to celebrate the 300th anniversary of the Book of Common Prayer.

## THE HOP-PICKERS' MISSION

ANGLICAN NEWS SERVICE

London, June 4

The Richard Wilson Mission to Hop-Pickers, which has been organised by S. Augustine's, Stepney, for sixty-three years, has now come to an end, owing to the increased use of machinery in the hop-gardens.

## THE NAKURU APPEAL

£4,170/8/10 has been received for the Appeal for the Diocese of Nakuru. £53/8/10 was received during the week.

The following donations, not already acknowledged, have been received:

Mrs R. B. Cornish, £2/2/-; Riverton, W.A., Good Friday Collection, £4/13/4; M. Scott, £3; C. V. Boyd, £10/10/-; N. C. Thomason, £10; the Reverend G. E. Morris, £3/3/-; S. Mark's, Golden Square, M.U., £4/4/-; R.L.N., £5; All Saints', Cammeray, £1/5/6; S. Peter's College, Adelaide, £5/5/-; Mrs M. Coleman, £3/3/-; A.E.Y., £1/1/-.

## WHITSUN VIGIL

FROM A CORRESPONDENT

Melbourne, June 11

A three-hour vigil on the eve of Whitsunday was kept at S. Paul's Church, Malvern, from 2 to 5 p.m.

Miss Lillian Scholes, who already conducts a fortnightly Bible study class at S. Paul's, conducted it.

She gave three addresses and directed the exercises on the theme, "The Work of the Holy Spirit."

The vigil was planned for both men and women over sixteen years of age and was open to everybody.

Devotional exercises were led by the vicar, the Reverend Godfrey Kircher.

The admission was not by payment but by the production of a Bible which was needed for the exercises.

## SCHOOL OPENED

Sale, June 11

700 people were present at the official opening of the Gippsland Grammar School here yesterday afternoon.

The bishop, the Right Reverend D. A. Garnevy, dedicated the buildings.

The school now has an enrolment of 85 boys up to Form IV (Secondary). The Matriculation Form will come in 1964.

Garnevy House has 22 boarders, with a matron and two housemasters in residence.

Sir Wilfrid Kent Hughes declared the buildings open.

The headmaster, the Reverend H. J. Neil, outlined the building plans and appealed for further financial help. £3,000 was promised by those present.

## CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

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## POSITIONS VACANT

A BETTER JOB! Be a shorthand-typist in 10 weeks through our individual tuition. Day or evening classes. Personalised employment service. Specially planned post course. New Era Business College, 104 Bathurst Street, Sydney. 26-2362 (Sydney Exchange).

DOCTOR—NURSES needed urgently for Christian hospital work. Information from Organising Missionary, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney (telephone BM 3164 Sydney Exchange), or 276 Collins Street, Melbourne (telephone MF 8962 Melbourne Exchange).

AN OPPORTUNITY for Christian service. Trained nurses and assistant nurses (with or without experience) required when the new extension of the Hammondsville Nursing Home for Senior Citizens opens early in September. Please ring Matron G. Jones, UB 8006 (Sydney Exchange).

## POSITIONS WANTED

BRICKLAYING, FENCING specialists. Clean work. For inspection 77-6405 (Sydney Exchange).

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S. HILDA'S CHURCH of England Girls' Hostel, 250 Darby Street, Newcastle, New South Wales. Accommodation available. Apply to the Maroon.

HUNTER'S HILL, two upstairs furnished, self-contained rooms available for Protestant lady, 50 to 60, in return companion help to elderly lady. References essential. WX 3673 (Sydney Exchange).

## MEETING

LAY INSTITUTE of Theology, "Theology Today," Lecturer, Bishop Moyes. Tuesday, 19/6/62, 5.15 p.m. Box 70, The Union, Sydney University, or UW 6731 (Sydney Exchange).

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