

ADDRESS TO BATHURST SYNOD

action is to be taken against them; and the suspension of the Reverend Peter Lane, of the Melbourne Diocesan Centre, has been lifted. The Reverend D. Pope is Vicar of S. Matthias', North Richmond.

PARISH MISSIONS AT HAMILTON

NEARLY ALL ACCEPT CARDS OF DECISION

FROM A CORRESPONDENT

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, on April 28 at the 8 a.m. Eucharist at St. Peter's Church, Hamilton, the Rector of Charlestown, the Reverend Gordon Coad, and the Rector of Cessnock, the Reverend Bill Childs, to conduct a mission in the parish.

Fr Gordon and Fr Bill (as usual) were so affectionately called) would be known to many readers of "The Anglican" because of the many missions they have conducted together in the Australian Church.

This, however, turned out to be the first mission they have conducted together within their own diocese.

The services for the mission week consisted of a daily 6.30 a.m. Eucharist at two of the three centres of the parish, an afternoon children's service, from Monday to Friday, and a nightly mission service.

It was encouraging to have at least 20 communicants at both St. George's, Hamilton South, and St. Peter's each morning, with the number increasing on some of the mornings.

The mission got off to a good start on the Sunday evening with a men's tea, to which approximately 70 attended.

This was followed by the first mission service with 200 being present.

Throughout the week the well-attended mission services were well attended as well as some of the modern hymns which are being introduced into the Church's worship at present.

MODERN HYMNS

This included "Christ is the Lord of the Smallest Atom," "O Lord, the Word of God," and "You," "Lord of the Dance," "I Cannot Come to the Banquet," and one which the children loved, "At the Name of Jesus" (the tune "Praise My Lord, the Magician Dragon").

On the Monday evening, before the mission service, the Y.A.P. organised a youth tea, to which they invited as many of the young people of the parish as they could contact.

There was a good response to the tea, and similarly to the women's rally held on the Tuesday consisting of a service and a basket luncheon.

Some of the evening attendees were disappointing, the Thursday night congregation numbering about 80, but for those who attended each night the effort was well worth while.

Fr Gordon gave the main address at each service and these were planned to a pattern. The first consisted of The Fact of God, The Messiahship of Jesus, The Claims of the Kingdom of God, Sin (and what to do about it), The Resurrection and its Consequences, commitment.

DUETS

Fr Bill gave a ten-minute instruction period in the service each evening also, while the other host brought in a message on everything from Communism to the millennium.

Another material highlight each evening besides trying to get the Church was doing a duet, which was to listen to Fr Gordon singing a solo, or both missionaries singing duets.

By either means, the congregation usually loved it, resulting in them to sing in this way in the future.

After each evening service, the congregation retired to the parish hall where the ladies of the church provided a cup of tea and a glass of milk.

This proved a wonderful opportunity for clergy to meet new people, and for all to chat informally with the missionaries and for Christians to meet.

On the way out of church after each service the congregation were urged to "throw some

money down the drain," which drew their attention to the drains pipes at the door from which the parish hopes to meet the mission expenses.

The children's mission services proved to be a great success. A bus was hired to collect the children from Hamilton North and Hamilton South schools each afternoon and bring them to the parish church and return them to their respective schools afterwards.

This proved well worth while as more than 100 children attended each service, with 150 on two occasions.

Fr Bill was the children's missionary and they all grew to love him very much.

The services on the final Sunday, May 5, were memorable ones, especially the 9 a.m. British Family Eucharist.

The children's Communion services in the parish, along with the Sunday schools, were cancelled on the day as the parish could attend as a community family in the parish church.

It was wonderful to see the children packed with a large percentage of the congregation being children from the various centres.

On the final nights of the mission, the missionaries invited the congregation to come forward and accept mission cards as a sign of dedication or re-dedication of their lives to Christ.

It was most moving to see probably all who attended receive a mission card, go forward as an act of dedication.

The cards stated quite simply, but meaningfully: "In happy remembrance of the promises received at the Mission in the Parish of Hamilton, conducted by (missionary's signature). I have given my life to Christ and accept Him as my Saviour. (Parishioner's signature)." On the final night the missionaries handed the parish back to the rector and his assistant, Reverend Greg Holmes, and blessed them; the missionaries were then in turn blessed by the parish clergy as they prepared to return to their parishes.

A fitting conclusion to the mission.

CENTENARY CELEBRATIONS FOR BATHURST

FROM OUR OWN CORRESPONDENT

Bathurst, May 13
Archdeacon W. C. Arnold prepared a report to synod here last week on the progress made in preparation for the diocesan centenary.

A sub-committee has been appointed to work out details for the special and editorial aspects of the centenary.

The committee is already under consideration which will include an emphasis on prayer, study and work.

There is also the possibility of a special book of prayers by the Bishop and other diocesan representatives during which there shall be a prayer vigil and parish rally.

The celebration of a Diocesan Mission has not been decided.

DRAMA, MUSIC

The committee will also look at the possibility of a Diocesan Festival of Drama and Music and also parish pilgrimages to the various centres.

As far as the completion of the centenary is concerned, the results have been most satisfactory. The cathedral will split the diocese.

In spite of cost \$40,000.

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The Reverend Gordon Coad and the Reverend Bill Childs with the Rector of Hamilton, the Reverend George Mullin, and his assistant priest, the Reverend Greg Holmes, ponder over some of the queries put in the question box before one of the evening mission services.

SYNOD HEARS REPORT ON CHURCH SCHOOLS

FROM OUR OWN CORRESPONDENT

Bathurst, May 13
The Synod of the Diocese of Bathurst last week agreed that there was a place in the future for independent Church schools.

Synod recommended that Bishop in Council maintain the special commission which implemented their development as outlined in the report of the special commission which investigated the situation recently.

The report stated that it would be necessary to increase enrolments to 280 or 300 approximately to meet the demands of the new secondary course and provide schools that are economically viable.

The commission's findings on the purpose of Church schools said that Christian parents sent their children to school to receive a Christian education, which is much more than religious instruction or compulsory chapel attendance. It involves at least three things:

1. That all subjects are taught as reflecting the truth about God. This is partly a matter of explicitly relating the subject of study to religious faith and experience.

2. It is far more a matter of the implicit attitudes and basic assumptions with which a subject is taught.

These attitudes and assumptions will form the pupils' view of

life in a way which is likely to endure long after he has forgotten the details of his formal instruction.

2. Such teaching presupposes that the majority of the staff consist of committed Christians who are themselves aware of the religious implications of what they teach.

Even more importantly, the Christian character of the teacher in his personal life with his pupils will communicate far more than any amount of religious instruction.

3. The organisation of a school under Catholicism are found to be competent in choral ability after being tested by a person appointed by the Bishop.

Pupils from country parishes should be eligible to the same selection as the Bathurst parishes under the same conditions.

Would-be beneficiaries should be encouraged through will and other means to endow scholarships.

The commission also reported on the state of school buildings and recommended a priority of improvements. It noted that master plans of development are being prepared.

CHAPLAINS

i. The appointment of a resident chaplain as a full time member of staff to each school is necessary.

ii. The chaplain should minister to both staff and pupils.

iii. It could be an advantage if the chaplain in establishing pastoral relationships if he were free to do limited teaching in religious subjects.

iv. There should be a close liaison between parish priests and the chaplain and the headmaster/mistress.

v. The school chaplain should be licensed by the Bishop on the nomination of the headmaster/mistress for a limited number of years.

On all matters of internal school administration he should be responsible to the headmaster/mistress.

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SYDNEY RECTOR'S OPERETTA

FROM A CORRESPONDENT
The new comic opera "Barchester" based on Anthony Trollope's "Barchester Towers" had its world premiere in the Mosman Town Hall on May 3 in the presence of the great grandson of Anthony Trollope, Sir Anthony Trollope, with Lady Trollope and other distinguished guests.

Barchester was written by the Rector of Dee Why, the Reverend William Weston, and presented by the Strand Proms Opera Group.

It is a satire on the English Church in the eighteenth century.

"The Save the Children Fund" benefited from the proceeds of the premier performance of the opera.

The large audience who have attended have been most enthusiastic about the new operetta and already other musical groups have expressed a desire to present it.

SYDNEY CATHEDRAL APPOINTMENT

The Archbishop of Sydney, the Most Reverend M. L. Loane, has announced that Canon J. R. L. Johnstone has been appointed a member of the St. Andrew's Cathedral Church in succession to the Reverend F. W. Tugwell whose resignation was received on grounds of health.

It is just twenty years since Canon Johnstone of Sydney, the Most Reverend M. L. Loane, relinquished his membership of the Cathedral Chapter because of ill-health.

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NEW A.B.M. SECRETARY COMES FROM HUGUE PARISH

FROM A CORRESPONDENT

Port Moresby, May 13
The Reverend Albert Haley, whose appointment as Queensland State Secretary for the Australian Board of Missions was announced last week, has been Rector of Rahau in New Britain for the past nine years.

AN ASPECT OF LOGISTICS

PORTERAGE PARAMETERS AND TABLES. J. W. Higgins. RAND Corp.
(RM-5292-ISA/ARPA). Pp. 54, 52.

—A.W.S.

NO EXIT. Sebastian Moore. Darton, Longman and Todd. Pp. 151. \$2.00

He develops this theme in terms of Light—illumination about God and ourselves; in Light—the enormous strength of p

ARAND Corporation for publishing this paper, since Gerald Hickey is no admirer of his country's Viet Nam policy to date. His *Village in Viet Nam* (Yale University Press, 1966) established him as one of the more objective and independently-minded writers in a field which has seen so much emotionally-based prejudice.

ing as a primary source of corruption and strife the regionism that has persisted throughout the entire country for long. The Constitutional

In circumstances involving the unquantifiable factor of morale, both upper limits have actually been exceeded by a substantial margin on several occasions.

With designer's polypropylene, lightest and most yet invented. chair The Furey. cost and a

THE GUILD OF S. RAPHAEL

THE Guild of S. Raphael is a movement throughout the Anglican communion to restore to the Church its ancient role of sacrament and prayer for the care of the sick in mind and body.

The guild provides a fellowship for those who desire to work and pray for the restoration of the healing ministry as an essential and normal part of the Church's presentation of the Gospel in every parish at home and in her missions throughout the world.

It believes that God wills the conquest of disease and sickness of every kind, and that His children should be whole in body, mind and spirit; that the risen, ascended and ever-living Christ and the Holy Spirit are at work in His Church, to save, to redeem, and to heal.

In teaching and practice it is that Christ and His apostles as revealed in the Gospel and handed down through all ages in the Church—by the ministry of the Word, the sacraments, especially the anointing of the sick, the laying on of hands, and the faith of the Church as expressed in corporate and personal prayer.

To-day, there is amongst all denominations, a noticeable revival of intercessory prayer, the laying on of hands, and anointing.

We in the Anglican Church believe that all our energy, and not just those especially gifted in this direction, are given power at the time of their ordination to do this work, and that parish congregations should support their vicars by their prayers and by calling on the ministrations of the Church when necessary for the sacraments of healing in times of sickness, at the time as medical help is sought.

The guild makes a particular point of promoting the co-operation of doctors and nurses with the clergy, and encouraging the formation of local associations where doctors and clergy can meet and talk informally over mutual problems in their joint ministry to the sick.

OVERSEAS

Great strides have been made in the United States in the education and many outstanding theologians and doctors confer regularly on topics of importance to them both.

In England, an Institute of Religion and Medicine has been formed so that the work of the Guild of S. Raphael in the field of doctor-clergy co-operation has been taken over by this body.

This article by Margaret Bryant, Hon. Secretary of the Guild of S. Raphael in New Zealand, first appeared in the New Zealand paper, "Church and People". Mrs Bryant has asked us to re-print it in the hope that there will be more co-operation between Australia and New Zealand in this work.

In New Zealand, however, this work is only just beginning, but, as the Guild of S. Raphael diocesan committees get under way, they will be able to sponsor local associations composed of all denominations, as well as promote and coordinate the work of guild members, both clergy and laity, in their immediate vicinity.

There is much still to be discovered in the field of medicine about the inter-relationship of mind, spirit and body, but all the facts emerging from modern research, indicate that it is vitally important to modern man's welfare, subject as he is at this time, to such tremendous stress, that he should be a well-balanced and integrated personality able to cope with the extraordinary demands made on his capacities by the pace of living in the 1960s.

How better can a man achieve more wholeness than in the acceptance of the belief that God sent His Son to live and die and that the extraordinary demands could become by adoption a son of God, with all that implies of forgiveness of sin, and of hope of eternal life?

When this is fully understood—though it can never be fully

explained—and fully accepted, a balanced and strengthened Christian personality must emerge.

The world to-day is a very sick place. Sick with a sin which brings in its train war, disease and famine on an unprecedented scale. How can the average person help?

Not all of us can be V.S.A. workers or missionaries overseas. The immediate help we can give is in our own neighbourhood. A turning outwards from our own concerns towards the needs of the old and ailing, the sick and dying, and the lonely and the bereaved.

PRACTICAL HELP

Prayer and practical help in our own locality are the two things needed and guild members are encouraged to visit the sick in hospitals and homes and offer overnight accommodation to visiting relatives.

They can find out where the help of the ministry of the Church is needed, and come to the lonely, both old and young.

They can then lift up the needs of these unhappy people to God, through private and corporate intercession both at home and in their parish churches, not forgetting to include in their prayers

the whole medical team of doctors, surgeons, nurses and technicians in their local hospitals and also the work of their clergy, the hospital chaplains and their assistants.

Evelyn Frost in one of her talks on Christian healing says, "The advance of the healing movement within the Church depends entirely upon spiritual revival."

Ministry must advance with doctors, nurses, chaplains, intercessors and suffers all being seen as co-operating together, and that means that we must have more doctors, nurses, chaplains and intercessors consecrating themselves to the Holy Spirit to be channels of His life, agents of His power, simply dependent upon Him having given himself to Him as St. Paul yielded himself to Christ on the Damascus Road, to become His bond-slave, and so was empowered to become the great Apostle of the Gentiles.

The advancement of the work of the Healing Church must be seen in this as both evangelic and sacramental, and members of the Guild of S. Raphael can bring people into a great fellowship of those throughout the world who pray for the minister to the sick.

It is through their opportunities to become active missionaries in the cause of this Ministry in their parishes and districts.

REVISED PRAYER BOOK SERVICES

We propose soon to reprint the following separate forms of service—

EVENING PRAYER (8 pages) 6 cents each

A MODERN LITURGY (20 pages) 15 cents each

BUT—

We do not want to reprint until we have reached some certainty about the number of copies of each service that will be required.

We have in hand back orders for some 800 units of each service.

It is not an economic proposition to reprint them until we have a print run of at least 4,000.

Accordingly—

Will all parishes who will require copies of either form of service please let us know their likely requirements at once?

Available from:

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney, 2001.

S. MARK'S COLLEGE OPENED

FROM OUR OWN CORRESPONDENT

Townsville, May 13
More than 500 people were present for the official opening and blessing of S. Mark's College, University of Townsville, on May 5.

Mr E. D. Murray, chairman of the council, paid tribute to the people and institutions who had helped to "bring this dream to fruition so expeditiously". The Government had helped enormously, and the architects and builders had provided a building equal in style and workmanship to the best.

Dr K. J. Back Aarden of the University College of Townsville, welcomed the advent of the college into the framework of the university, and said it was most gratifying to see the way in which the people and churches of North Queensland had supported the enterprise.

Canon A. P. B. Bennie, Warden of St. Paul's College in the University of Sydney, the oldest college in Australia, said that it

was wonderful that in modern times St. Paul and St. Mark were united in backing and working.

The most important role of a university was the search for truth at all costs and to push back the boundaries of knowledge.

The proceedings began with a colourful procession which included Church dignitaries and clergy, university graduates and students, and representatives of other Christian bodies.

LOVELY CHAPEL

After the speeches, Bishop Ian Shevill blessed the college dining hall, common room, students' quarters and studies, and the chapel.

The chapel, at present the only one on the campus, which is used by others as well as Angli-

cans, is a gem of construction with very simple lines that manifest the grace and the impress of dignity, beauty, and worshipful devotion to God.

Central is the free-standing altar which allows for the use of either the westward or eastward position of the celebrant, and over which is a magnificent canopy embodying the symbols of the four Evangelists, in rich colours on a blue background.

The sanctuary is completely covered by a rich tapestry of blue with emblems of a lighter blue. Provision is made for the reservation of the Blessed Sacrament as required.

At the blessing of the chapel the crowd overflowed the accommodation and the service was remarkable for the unbridled response of the congregation as with loud voices they triumphantly responded: "Alleluia. The Lord is in His holy temple, Alleluia, the Lord is here to bless, Alleluia. Amen."

FORMER BISHOP IN PALBA

FROM OUR OWN CORRESPONDENT
Brisbane, May 6

In his current Letter to the diocese in the "Church Chronicle", the Archbishop of Brisbane, the Most Reverend P. W. Strong, writes as follows of the former Bishop of Carpentaria:

"The resignation of the Right Reverend Sir John Matthews as Bishop of Carpentaria takes effect at the time of the consecration of his successor on April 23."

"In my Provincial Synod Charge, I expressed the deep admiration that we have all felt for his devoted labours as Bishop of Carpentaria during the last eight years; and in extending to him our good wishes for every blessing for himself and Mrs Matthews in the time of retirement we are delighted to know that he will be living in his diocese at Palba and are grateful to him for having expressed his willingness to help whenever required in confirmations or other episcopal ministrations."

From May 1 the Bishop's address is: 117 Esplanade, Point Vernon, Q. 4655. Phone Palba 661.

NEW STOCKS!

We have received new stocks of the Penguin Special—

Viet Nam

—History, Documents and Opinions on a Major World Crisis

edited by

MARVIN E. GETTLEMAN

Copies are available at \$1.35 (plus postage 17 cents) direct from—

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney, N.S.W. 2001.



The choir of St. Peter's Cathedral, Adelaide, taken before the High Altar and Reredos. In the front row seated are the Bishop of Adelaide, the Right Reverend T. T. Reed, with the Dean of Adelaide, the Very Reverend L. E. W. Redford, on his right, and the Organist and Choirmaster, Mrs. D. M. Swale, on his left. The assistant organist, Mr. C. R. Boyd, is second from the right in the second row. Two members of the choir, Mr. R. Robinson second from left in back row, and Mr. H. Macdonald fourth from left in back row) have each given more than 50 years service in St. Peter's Cathedral Choir.

SENIOR BIBLE

NEW WIFE AND OLD WIFE

BY THE REVEREND E. K. ROBINS, VICAR OF S. DUNSTON'S, CAMBERWELL, DIOCESE OF MELBOURNE

THE BIBLE AS LITERATURE

BY WINIFRED M. MERRITT

No. 6: PROPHETIC FORM.

Prophetic pronouncements were oracular in nature, messages from God mediated through a human person. The voice was always a human voice, and was always expectant, and uttered to reveal great diversities of style and content, and strong individuality. It is with the literary form of the Old Testament prophetic literature that this article is concerned. In the prophetic literature we have the work of definite individuals. Each bears a personal name, and in practically all of them the purpose primarily is to preserve and convey a record of the message of the man whose name stands in the text. Each is the expression of a distinct personality, and it is practically impossible to read the prophetic books as a continuous whole, since we are constantly met by sudden changes of subject, marked differences in style, and at times abrupt changes of logical argument. Yet in another sense the prophetic literature does provide us with a striking unity of overall purpose. For we can find in Hebrew texts, we discover immediately the presence of both the prophetic and the poetic, the two usually intermingled. In some books the prose predominates, in others the poetry. There are occasionally some lines as long as the poem, the great Taut Song in Isaiah 14 and the psalms in Isaiah 38 and Habakkuk. Written in a poetic genre the subject is apt to be treated with brevity, and we seldom find even a few consecutive verses with no break in the sense. There are also frequent changes in the metre, and the conclusion is usually inevitable that what we have in the prophetic literature is a series of short utterances having initially, perhaps, very little to do with each other, but arrangements being attributable not to the poet but to the collector. The prophet may, of course, have been his own collector, but he would hardly tend to shape the shape in which many of the poems have come down to us to be attributed to a date later than that of the original utterance.

As we examine any particular collection, we discover that it begins with little poems which are complete and well preserved, it being comparatively seldom that the earlier passages in a collection awaken doubts as to authorship. If we seek with certainty the actual utterance of any of the prophets, we may trust the first part of a group. Towards the end of the collection, the material frequently tends to be "straggly". Sometimes we may have individual sentences with no obvious relation to the context; sometimes an utterance is clearly unfinished; sometimes it seems to have been "left headed". It is here that indications suggesting a later age begin to appear.

The careful reader will also notice a note to the collector, "fondness for a happy ending". Any collection of prophetic utterance will be found to end at the end, if possible, a passage which creates a new brighter day. If the collector found himself unable to discover a brighter day, he would probably attribute one to the prophet himself, or he would provide a suitable one for himself, or even, perhaps, add something of his own.

We may thus trace the process by means of which the Old Testament prophetic literature has come down to us. First, we have the original utterances of the prophet, given in full, often, often passionate, lyrical form, and preserved and arranged separately. Next, small collections of these would be made, and the collectors concerned would add to the growth of the collection from time to time passages which came into their hands. The growth of the collection over long periods, some centuries intervened.

ALL human activity is grounded in our capacity to make distinctions. If we were unable to note similarities and observe differences, only those distinctions which are useful to us. A human being is only able to distinguish certain things about the human body which would be of use to a tall person.

The sculptor as such has no interest in distinctions which his pharmacist must make; he is interested only in their correctness in any field of study only some basic distinctions appropriate to that field of study are made.

I propose to use the word categories to cover these basic distinctions, divisions, groupings or schematic frameworks in terms of which any particular discipline of study or research is made.

CATEGORIES

In some cases, the study material itself, or the progress of the study, may lead to mine what categories shall be used. In other cases, different scholars may work in the same field, and the different approaches to different categories may lead to the same result.

It is very important to note that the categories used in the study of the Bible are not the same as the categories used in the study of the natural sciences. It is very important to note that the categories used in the study of the Bible are not the same as the categories used in the study of the natural sciences.

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DIFFERENCES

What some of these categories may be seen by a careful study of the Old Testament. Mark uses one set of categories, the Gospels use another, and the Epistles use a third. There is considerable overlap between the categories used by the different writers.

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to find adequate and acceptable categories by means of which the Christ event could be interpreted and proclaimed.

The long medieval period and the Reformation in the Eastern Church provided the conditions for the development of the system which was able to reach agreement on its categories and stabilise its categories.

By the eve of the Reformation, Christian Europe had become used to one particular set of categories. It was hard to imagine that any others were possible.

These categories received their clearest expression in the theological writings of S. Thomas Aquinas (c.1225-74), and when his theology received the official blessing of the Church of Rome it became extremely difficult to replace them.

The Thomist theological tradition has always held a strong place in the Church of England. It provided the framework for the work of the great Anglican theologians of the 16th and 17th centuries (1554-1600), and in modified form is accepted by such modern theologians as H. C. Hoekstra (1914-1960), and in modified form is accepted by such modern theologians as H. C. Hoekstra (1914-1960).

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which we talk about religion, more a matter of faith in which we think religion.

These categories, however, have been under attack ever since they were adopted. The attack has been directed both at the system as a whole and at the individual points within the system.

Martin Luther saw perhaps more clearly than any other Reformation figure that the theological position he had adopted could not be defended in the old terms.

FALSE PICTURE

He made a desperate attempt to break free from the system. He denied the reality of the division between Natural Theology and Revealed Theology.

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Just as moralists have repeatedly challenged the concept of a natural moral law binding on all men.

Apart from the works of those who avowedly stand in the Thomist ethical tradition, it could fairly be said that no important moralist has ever applied the logic of Christian Ethics makes any significant reference to virtue, cardinal or moral.

Soren Kierkegaard stated faith in the system which he valued over reason, and he rejected systems which match very ill with the system which he valued over reason, and he rejected systems which match very ill with the system which he valued over reason.

F. D. Maurice respected all theological systems in general and this one in particular, because he claimed that experience refused to adapt itself to the categories we evolve to explain the world.

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Bible began about 150 years ago when new techniques evolved in the study of literary and historical texts.

Some of the techniques applied to the Bible.

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PASTORAL LITURGY FOR TASMANIAN CONVENTION

FROM A CORRESPONDENT

Hobart, May 13

The themes to be considered at the second Tasmanian Liturgical Convention, organised by the Roman Catholic Church with an ecumenical slant, have now been finalised, and derive from a desire to achieve a pastoral

concerned with Liturgy, the Community and the Individual.

The council has recommended the following themes to the People of God, and the communicants.

With the conviction that Holy Scripture should form the cornerstone for liturgical life, the convention will close with a re-statement of the Scriptural perspective of the Liturgy.

Practical workshop sessions following the formal lectures will apply their themes to existing problems.

It is hoped that the lectures will provide the basis for prayerful examination of progress achieved and shortcomings which have occurred.

Delegates will form a microcosm of the People of God, and the convention will be visible and inspiring worshiping community.

AMERICAN SCHOLAR

It is intended not to be an ecumenic gathering for specialists, but a living dialogue with those who love the liturgy and wish to face the problems of its implementation.

Among the speakers will be the American scholar, Mother Kathryn Sullivan.

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THE FUTURE?

We can no longer avoid the tedious business of trying to ensure that what is said in one set of categories is not in conflict with what is expressed in another set. Indeed, this task has already been thrust upon us.

What of the future? Nobody knows. Some thinkers, following the lead given by Lionel Thornton more than thirty years ago, are looking for the process plain philosophers for inspiration because they see in their categories something which has a certain quality which characterised biblical

Rudolf Bultmann has adopted existentialist categories because he believed that they were more appropriate to the personality of Jesus than the traditional categories of the Bible.

OBITUARY

THE VENERABLE C. S. C. ARKELL

We record with regret the sudden death on May 9 of the Ven. Charles Swynford, Vicar of the church of Arkell, Rector of St. Francis' Church, Nundah, and Arch-deacon of Lily. Our Brisbane correspondent writes:

The Archdeacon had just attended a monthly meeting of Brisbane Diocesan Council, and was driving the Archbishop's limousine when he suffered a heart attack. Fortunately, he was able to stop the car and pull to the side of the road, and the Archbishop summoned help swiftly. But Archdeacon Arkell died soon after arrival at the Royal Brisbane Hospital.

Archdeacon Arkell received his theological education at St. Francis' College, Brisbane, when it was at Nundah, and in 1925 gained First Class Honours in the Th.L., also winning the Hey Sharp Prize. He served his title as St. Paul's Ipswich, under Archdeacon Birch, having been ordained deacon in 1929 and priest in 1930.

From 1931-34 he was a member of the Bar Brotherhood of St. Paul, at Cheltenham, and from 1934-38 was Vicar of St. Mary's, Gin Gin. He then served in the Reconstruction diocese, and was rector of the parish of Keppel, from 1938-46.

During that time, he was a Chaplain to the A.I.F., and also a prisoner-of-war of the Japanese. From 1946 to 1960 he was Senior Chaplain of the Command, and from 1947-1966 was Rector of St. Matthew's, Sherwood. In 1957 he was appointed Rural Dean of South Brisbane, and Archbishop Strong appointed him Archdeacon of Nundah in 1963.

For a short period, during 1966-67, he was Organising Secretary of the Home Mission Fund, but, ever the pastor, he was glad of the opportunity to return to a parish, when he was appointed Rector of Nundah in 1967.

His funeral was conducted in St. Francis' Church, Nundah, on May 11, by the Rev. Canon, the Reverend R. Burrows, read the sentences, Archdeacon Harold Richards read the lessons, and the Archbishop presided in person. His Grace took the expression "a good soldier of Christ" and "a faithful minister of Christ" from St. Paul's pastoral epistles, as the finest way of summing up his thought and feeling about the late Archdeacon.

Archdeacon Arkell is survived by his wife, and daughter, Pamela.

THE REVEREND W. A. KERR

We record with regret the death in Midland, Western Australia, on April 28 of the Reverend William Alexander Kerr, a former priest of the Diocese of Perth, W.A.

D.R.B. writes: There are as many aspects of the Sacred Ministry as there are human needs. A man is first a priest and secondly a minister of the particular department of the ministry for which God has endowed him with talents.

William Alexander Kerr, priest, was above all else a friend of the poor and a compassionate minister to the sick.

Born in India of Scottish parents, he was of age to enter the priesthood in the Dorchester Regiment in the Great War and served in Syria and Palestine. The present writer first met him on a troopship in 1919 when both were returning for demobilisation. Bishop Walker of Madras sent Alex. Kerr to Bishop's College, Calcutta, where he studied under the saintly Bishop Pakenham Walsh, from 1924 to 1927.

Students at Bishop's College, Calcutta, while in residence, were assigned to various parishes in the city and suburbs. Alex. Kerr went to St. James' Cathedral, to serve under the Reverend Tom Chishmore, recently retired Bishop of Durban in the Diocese of St. Edmundsbury and Ipswich. Provided with a tough assignment in the slums of En-

tally, Alex. Kerr rose to his full stature in securing and furnishing a meeting place which served as chapel, recreation room and coffee house for the cheerless and forlorn slum-dwellers.

Wherever he served after that, he was a man of action, poor and gave all he had to assist them. He was generous to a fault, and his kindnesses suffered poverty and want.

He was in the Diocese of Madras in 1928, he served in that diocese, in Bombay and in the Diocese of North-West Australia, until he left for Perth. He married Beryl, Gilbert from South Africa, and there are two daughters and a son.

He shunned publicity, and he sought no recognition. Indeed, it would have surprised him if he thought there was anything extraordinary in what he was doing for the least of Our Lord's brethren. He had studied more than theology and Church history at the feet of Herbert Pakenham Walsh, Bishop of Perth, and though not formally canonised, is now recognised as one of the saints of the Indian Church, like his good college Principal and tutor, Alex. Kerr sought all the ways the lowest room.

In his latter years, though himself a sufferer, for he had undergone major surgery for lung and respiratory complaints, he regularly visited the sick in the Swan Districts Hospital, taking with him, in the early mornings, when the rooms have been cold, a warm bed, the Blessed Sacrament from the Church of The Ascension, Midland. It was an inspiration to the sick to know they were being ministered to by one who himself was a sufferer.

No muted plea for his passing, nor was there a procession of robed clergy at his funeral, but he was buried to remain a priest unknown, except to the poor and the sick, among whom he delighted to minister.

But trumpet there must have been which would have been heard, when in response to the invitation to go up higher, his worn-out body in the benefit of the gallant soul which many unknown sufferers knew affectionately as Father Kerr.

BLAKE PRIZE

JUDGES

The judges of the Blake Society, the Reverend A. P. B. Bennie, has announced the judges for the 1968 Blake Prize competition.

They are: Fr Michael Scott of Melbourne, the Reverend William Pollack, Mr Charles Blackman, Mr Frank Hinder who won the Blake Prize in 1952, and Mr Myrvyn Holt.

The Blake Prize was first awarded in 1951. The aim of the prize is to stimulate the interest of artists and the public in religious painting.

The prize money of \$1,000 has again been given by the Commonwealth Government. Entries will close on September 16, the exhibition of paintings will be held at the Commonwealth Savings Bank, Sydney, from September 26 to October 10.

KEE APPOINTMENTS

FROM OUR OWN CORRESPONDENT Melbourne, May 12

By a coincidence, appointments to two of the three parishes in the Melbourne suburb of New Kensington have fallen to a few days of each other.

The Reverend Gordon Aykin, Vicar of St. Paul's, Geelong since 1951, and Rural Dean since 1956, has been appointed to St. Paul's, East Keewah, in succession to the Reverend W. S. Milne, who, with Mrs. Milne, was killed in a car accident a few weeks ago.

In the neighbouring parish of Holy Trinity, Keewah, he has been announced that the new Vicar to follow the late Rev. J. D. S. Agnew when he goes to St. Agnes', Black Rock, at the end of June will be the Reverend Canon Broome, Christ Church, Warrambool, who has been in the Diocese of St. Edmundsbury and Ipswich since his appointment.

Before his present appointment, Canon Broome was in the Diocese of Melbourne.

DIOCEAN NEWS

MELBOURNE

FIRE AT HALL. Damage estimated at \$10,000 was done to the church hall at All Saints', Sandringham, by a fire which broke out there on May 9. The outbreak commenced at the rear of the four-storey building and quickly spread through the hall. A great deal of stock intended for the church's opportunity shop was destroyed. The police are now investigating, as there appear to have been no persons associated with the fire.

EASTER CAROL SERVICE. The annual service of songs and carols was held at St. Paul's Cathedral on May 5. The lesson read again same from the congregation, choir and servers which represent God's people in the community. The presider was the Dean of Melbourne.

SURVEYORS SERVICE. Mr. D. J. Kirkpatrick, vice-president, and Mr. A. Thompson, president, of the Institution of Surveyors, were the lesser members of the Divine Service for members of the Institute at St. Paul's Cathedral on May 3. Canon W. Hall presided.

BANKERS' SERVICE

Mr. L. P. Fisher, general secretary, and Mr. H. McEwen, treasurer, of the Bankers' Institute of Australia, were the lesser members of the Divine Service for Bank Officers at St. Paul's Cathedral on May 9. The Bishop Co-ordinator, the Right Reverend Canon, presided.

NEWCASTLE

ASSISTANT BISHOP'S DINNER

The Assistant Bishop, the Right Reverend Sir Philip Jones, M.A., celebrated the Holy Communion according to the "Liturgy for Africa" on the occasion of the annual service of St. John's College, Marjorie.

On May 7 he attended the executive meeting of the Mission to Seamen, (N.S.W.) in Sydney. On Thursday afternoon, May 9, he will attend the chapter of the Midland Rural Deanery at Kurri Kurri on "Post-ordination training". On Friday he will receive the debenture at the Grenford Hall.

COUNCIL OF CHURCHES

The annual meeting of the Council of Churches was held at Hamilton House on April 29. Mr. V. K. Brown, general secretary

of the Australian Council of Churches, spoke on "Revolutionary Christianity in Alaska, U.S.A."

The election of officers resulted in: President, the Reverend P. Sanderson, Vice-president, L. G. D. Dawson and Rev. B. L. Upton; Secretary, Mrs. J. J. Brown; Treasurer, Mr. F. Brent; Church Aid secretary, Mrs. J. Richter; and Mr. F. Brent, W.C.C. Fellowship secretary, Miss Thompson.

CARDIFF MEN'S DINNER

The Cardiff Men's Dinner, a dinner on May 6 when Mr. W. Dalrymple, the Australian representative of "The Voice of the Andes" radio station, presided, was held at Cardiff. Christian Men originated with three or four men of different denominations in an effort to bring men of all churches together to discuss the problems of the world. The churches attended were: the Anglican, Roman Catholic, Anglican, Churches of Christ, Methodist, Baptist, Presbyterian, and Reformed.

PATRONAL FESTIVAL

The Church of St. John, Durrig, (in the parish of Nabiac), celebrated its patronal festival last Sunday evening when the Rector of Nabiac, the Reverend Barry

Newell, delivered the occasional address.

ASSISTANT BISHOP'S ENGAGEMENTS

The Assistant Bishop of Newcastle, the Right Reverend L. S. Sibley, administered Confirmation to candidates at Terrigal last Sunday afternoon. Bishop and Mrs. Sibley will visit the parish of Nabiac next Friday evening to receive the debentures at the annual Krambach Ball.

A.B.M. CAMP

The twelfth annual Children's Camp conducted by the Australian Board of Missions commenced on May 10 when 100 children from all parts of New South Wales arrived at the Morphet Correctional Centre for the New Year's Holiday. The camp was directed by the Rev. Canon R. G. Nelson, and the chaplain, the Reverend J. J. Brown. The theme of the camp was "New Gospels".

SYDNEY

JUNIOR CLERICAL SOCIETY

His Grace the Primate will address a meeting of the Junior Clerical Society in St. Mary's Church, Hurst Street, Waverley, on Saturday evening, May 20, at 2 p.m. All clergy are welcome to attend.

Chateau Tanunda "Historical Firsts" No. 134

(May 1968)



The Vickers Vixen biplane.

The First England to Australia Flight

The first flight from England to Australia was made in 1915. Four Australians — the brothers Ross Smith, pilot, and Keith Smith, co-pilot and navigator, who were included in recognition of the feat, and J. M. Bennett and H. W. Shiers, mechanics — made the flight. They had all served in World War I. They took off from London on November 12, landing at Darwin, December 16. The flight occupied 27 days, 20 hours and won a prize of \$20,000 which the Commonwealth Government offered for the first English-Australian flight by Australians completed within 720 consecutive hours. The flight was made with 52 hours in hand.

At the time of the flight a British writer made the following forecast: "The flight will be remembered by many as a means by which passengers, mail, valuable documents and articles of high value relative to their weight and bulk may be hurried from the British Isles to the Antipodes in a matter of a few mere days."

Flights from England to Australia have since been made in fewer than 24 hours and commercial airlines now make scheduled flights in less than 24 hours.

The first flight was made on the first Vickers Vixen bi-plane bomber, a type of plane which was designed for use in World War I but was not ready for service when the war ended. A plane of the same type earlier in 1915 made the first flight across the Pacific Ocean. Its main planes were 67 ft. 2 in. long and 101 ft. wide set 10 ft. apart. From nose to tail it measured 42 ft. 8 in. Its twin 360 h.p. engines

were Rolls-Royce Eagle Mark VIII. At full throttle the plane's speed in still air was 100 m.p.h. The plane itself weighed three tons and had to carry the crew of four and their luggage, more than 500 gallons of petrol, 40 gallons of oil, water, tools and spares.

For part of the flight the Vickers Vixen raced a French Caudron bi-plane, flown by a French aviator, M. Poulet, who, although not a contestant for the prize, took off from Paris with a companion with the intention of being the first man to fly from Europe to Australia. Poulet was ahead as far as Chittagong, Burma, and got away first for Rangoon but he arrived there an hour after the Australians and as his plane revealed engine trouble caused him to be a contender.

The success of the first flight was largely the result of the careful organising of landings and supplies along the route. Aerodromes were few and far between, and the pilots had to make do with what was available. At Singapore (Malaysia) 200 convicts were used to clear stumps from a paddock for take-off. At Sourabaya, Indonesia, a native village was demolished so that the mating sides of houses could be placed under the wheels for a runway. The flight made Australian aviation history in more ways than one. It is the precursor of the present-day jet stream, because Sir Hudson Fysh and the late P. J. McGinness, who as young airmen returned from World War I, helped to select aerodromes in Australia for the flight from Darwin to the Pacific Coast.

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