

# THE ANGLICAN

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## DIOCESE SENDS LIGHTING PLANT TO PAPUA

### CO-OPERATION IN BALLARAT

The Diocese of Ballarat, in particular the Parish of Beaufort and the Ballarat Boys' Grammar School, has just completed a splendid project for Papua.

They have sent a lighting plant to S. Margaret's Base Hospital, Erero, which will considerably help the hospital's work.

*It has been a wonderful example of a diocese working together: not only Anglicans, but many people from other Churches have helped.*

Some time ago, a letter from Dr Maurice Dowell, of S. Margaret's Base Hospital, was published in the Ballarat "Chronicle" in which Dr Dowell mentioned that the work at the hospital was considerably hampered by lack of adequate lighting — especially as far as X-ray work was concerned.

Within two weeks of this chance remark, Mr Philip Russell, of Mawallock, a well-known Western District stud sheep breeder, had contacted the diocesan office offering as a gift to Dr Dowell a very powerful lighting unit.

This machine would do all that Dr Dowell desired and more — the value to buy would be £1,800.

As "Mawallock" is 116 miles from Melbourne, dismantling and transportation promised to be a costly business, but the resourcefulness of the Parish of Beaufort, in which Mr Russell's property is situated, had not been exploited.

When the vicar, Canon W. C. Duffy, was contacted, he simply said, "Tell us what lifting equipment you need and when you will need it, and we will do the rest."

Two Melbourne engineers (neither Anglican), Mr Duke (Roman Catholic) and Mr Guthrie (Presbyterian), and two senior boys from Ballarat Grammar, the school captain, Douglas Millar, and a prefect, Alan Fagg, formed a team to dismantle this two-ton machine, and July 11 was settled as the dismantling day.

#### ECUMENICAL TEAM

The parish was alerted, the team arrived at 11.30 a.m., and work began. Mr Russell offered the help of some of his staff, but such was the speed and efficiency of the dismantling team that no further help was needed.

The components of the machine were separated and moved outside the shed which had housed the machine for the previous seven years, and then the lifting and transporting team from Beaufort went into action.

Mr W. Fleay, Shire President and church warden, organised a motorised crane to lift the pieces onto one of Mr George's trucks. (Mr George, a local mill owner, is a Roman Catholic.)

The crane drivers and truck drivers were: Percy Larkens, church warden, driver; Alex Peterson, C. of E., crane driver; Jack Irvine, Presbyterian, crane driver; Ivan Cuthbertson, Methodist, driver.

The work was completed by 2.30 p.m., and the machine was on its way to Melbourne for overhaul, packing and despatch.

This was real co-operation. Mr Fleay had done a marvellous job of organising his team, Mr Russell, the donor, had been most helpful, and the dismantling team had excelled itself in its speed and efficiency.

The next problem was the overhaul of the machine. Although the machine was in good running order, it was felt that it

should be overhauled before going to the tropical climate of New Guinea, so that we could assure Dr Dowell of many years of trouble-free running.

Therefore, the machine was returned to the makers. The shock came when the estimate of checking and overhauling was given to be approximately £200!

The Diocese of Ballarat agreed that it was up to the diocese to see the whole venture through, and find the money — but how?

Then came the offer from the Boys' School — *We will pay the £200—go ahead and finish the work and send the machine off to its destination.*

#### SCHOOL'S SCHEME

The boys at the school were shown films of Erero and the hospital, all the classes were contacted, and the whole scheme explained. The form captains were asked to meet and discuss ways and means of raising £200 in one month from 205 students.

They decided that a "Bob a Job" campaign was the answer, to take place during the September vacation, and that the money — all of it — would be available to pay the bills by the end of September. This is still in progress.

A member of the Parish of Casterton has guaranteed the freight costs — after reading Dr Dowell's letter, and several other people had made contributions. . . . What a great thrill to find the diocese so co-operative and so willing to do this work!

On Thursday, September 6, the machine, completed and packed by Elder Smith, was transported by Young's Transport Agency to the "Malekula" for despatch to Erero. Two of the Grammar School boys went down to see their machine loaded onto the ship.

This was a gala occasion, and we cannot pass this point without mentioning the help and co-operation received from the ship's crew, especially the Second Officer, Mr Dick O'Riordan, and that of the Loading Supervisor, Captain Jenkins, and all the wharf personnel.

(Continued on Page 12)



Two pupils of the Ballarat Boys' Grammar School, Stephen Shield and Peter Heath, looking at the crate containing the lighting plant which their school helped to secure for S. Margaret's Hospital, Erero, Papua, in the shed at North Wharf, Melbourne, last week before it was hoisted aboard the "Malekula."

## STUDIA LITURGICA GROUP TO WORK IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, September 10

An ecumenical study group was constituted in Melbourne on September 5, to be known as "Studia Liturgica Group."

*At present about thirty strong, it includes Anglicans, Roman Catholics, Presbyterians and Methodists.*

The Principal of the Congregational Theological College, Kew, Dr H. F. Leatherland, is the chairman.

Its committee consists of the chairman, a secretary-treasurer, the Reverend Austin James (Methodist), the Reverend Ber-

nard O'Connor (Roman Catholic) and the Reverend Godfrey Kircher (Anglican).

Amongst its members are (Anglican) Dr H. R. Smythe, Dr B. Marshall, Archdeacons R. G. Porter, J. A. Knife, P. R. Monie, Canons P. St. J. Wilson and D. I. Anthony, the Reverend J. E. Romanis, J. H. Cranswick, H. Hollis and Mr G. F. Mitchell; (Roman Catholic) Dr Percy Jones, the Reverend M. Scott and E. J. Storman; (Presbyterian) Professors D. McCaughey and G. Yule.

#### INITIATION

The impetus came from the project of an international, ecumenical journal of liturgical study "Studia Liturgica," centred in Holland, which produced its first number in April of this year. [Reviewed in THE ANGLICAN of June 21 by Archdeacon A. W. Harris.]

The main study theme suggested for the next three years

is Rites of Christian Initiation. Other study projects listed by the Victorian Group include Bible and Liturgy, Eucharistic Sacrifice, Art, Architecture and Liturgy and, of course, Theology in Liturgy.

Denominational groups which will find a link in the Studia Liturgica Group include the Parish and People Movement (Anglican), Melbourne Diocesan Committee for Sacred Liturgy and Music (Roman Catholic), the Church Worship Society (Methodist), the Church Service Society (Presbyterian) and a Congregational group.

It is envisaged that the group will provide an exchange for denominational studies, projects and events, and will meet three or four times a year.

The first working meeting will be on Wednesday, November 14, 1.45 to 3.15 p.m.

#### A MISSION DISPLAY

##### NEWCASTLE Y.A.F.

FROM OUR OWN CORRESPONDENT

Melbourne, September 10

Two missionaries, a former missionary and a future missionary were among the speakers at the Young Anglican Fellowship's mission display in the Anglican Youth Centre at Newcastle last week.

The missionaries are Sister Collet, a nurse from Pakistan, who spoke on Friday night, and Deaconess Shirley Harris, of Malaya, who spoke on Saturday.

The former missionary is the Rector of Adamstown, the Reverend Harold Randall, formerly Rector of Port Moresby, who also spoke on Saturday.

The future missionary, Miss Beverley Hodge, Parish Assistant at New Lambton, who is going to New Guinea next year as a mission teacher, spoke on Thursday night about her visit to New Guinea last January.

The Rector of Maitland, Canon Max Redman, spoke on Thursday night about his recent visit to Jerusalem and the Middle East.

#### APPEAL IS CLOSED

##### NAKURU TARGET REACHED

We have now more than reached our target of £5,000 for the Nakuru Appeal. It was this week over-subscribed by £10/14/- . The total received now is £5,010/14/-.

This appeal for Bishop Neville Langford-Smith's newly-formed Diocese of Nakuru, Kenya, East Africa, has been kept open longer than was intended at the request of several donors.

We are most grateful to all our readers for their gifts, warmth of interest and assurance of prayer for this very poor diocese in a country where the teething troubles of independence are very much evident.

The work of Church and national leaders has been made all the harder by unemployment due to industrialisation, drought and then floods.

Rural workers, without employment and without homes, have been driven to the completely strange environment of the towns.

In Nakuru, itself, the Church is striving to rehabilitate these people.

There and in the diocese as a whole it is striving to proclaim the Gospel to all, black and white, educated and illiterate.

The £5,000 given by the readers of THE ANGLICAN is helping to achieve this.

They have the privilege of knowing that they are helping to bring Christian compassion and understanding to a land where there is a tangle of misunderstandings and fear.

"Race privilege has gone," says the bishop in his current newsletter, "but not the record of achievement."

"Superiority of colour has gone, but not personal respect."

"Power has gone to other hands, but prayer links us on to the power of God."

"The Anglican" Appeal for Nakuru has now closed. Will readers who wish to continue to support Nakuru diocese please send their gifts to the Bishop's Commissary, the Venerable G. R. Delbridge, Diocesan Church House, George Street, Sydney?

Donations sent in the meantime will be acknowledged in these columns. The following have been received since last week:

R. L. Gair, £10; Dr I. G. Falconer, £5; Miss I. M. Amps, £5; G. M. Watkins, £28/10/-; "Thankful," W. A.; £1; the Reverend A. C. Cloudsdale, 10/-; Mrs A. V. Randall, £1; "Another Donation," £5; The Very Reverend A. E. and Mrs Warr, £5/5/-.



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**THE THIRTY-NINE ARTICLES . . . 38****"OF CHRISTIAN MEN'S GOODS"**

By FRANCIS JOHN BRERLY

THE Thirty-eighth Article of Religion was written against the communism of the Anabaptists.

It begins, "THE RICHES AND GOODS OF CHRISTIANS ARE NOT COMMON, AS TOUCHING THE RIGHT, TITLE AND POSSESSION OF THE SAME, AS CERTAIN ANABAPTISTS DO FALSELY ASSEERT."

The Anabaptists who advocated communism, based their belief upon the life of the early Church as it is revealed in the Acts of the Apostles.

They argued that because the earliest Christians sold their possessions and held all things in common, that was the Christian ideal.

They overlooked, however, the fact that no one was compelled to sell his possessions or to give to anyone else.

S. Peter, we remember, told Ananias when he gave only part of the purchase price of his field to the Church, declaring it to be the whole, that the land before the sale was his and the money after the sale likewise his and that he need give no more than he wished.

The sin of Ananias lay in the lie he told, not in the withholding part of the money.

It was because there were so very few rich people and so very many poor, including slaves who had nothing of their own, among the early Christians, added to the fact that they were such a small company, all actuated by the same motives of love and gratitude to God for their redemption, and through love to God love to each other, that they held "all things in common."

That phase, unhappily, could not last long, for as more and more people were baptised and the company of Christians became greater and their outskirts wider, human passions, failings and weaknesses took the place of those early high ideals and, even so early as the days of the Apostles, we find S. Paul (and other Apostles) writing frequently to exhort the lazy to work, the rich to be generous and all to refrain from greed and covetousness.

As the Church of England proves all her teaching from Holy Scripture, we must turn to the Scriptures for proof that "The riches and goods of Christians are not common."

Although God created man in His own image and each man equal in value in His eyes, He did not set them all in identical circumstances, but each in the place where he might best serve God's glory.

**RICH MAN**

Abraham, for instance, was a very rich man with servants to care for his flocks and herds, but his goods and possessions were not the common possession of his servants and they had no right or title to them, and Abraham was known as the Friend of God. Again, God caused Joseph, a slave, to be raised to a position second only to Pharaoh, with riches and goods in keeping with his position, but when his father and brothers were brought to Egypt, he saw that they were given houses to live in, but did not give them his house or his possessions.

Again, when Samuel was born, Hannah sang in her Song of Thanksgiving, "The Lord maketh poor and maketh rich; He bringeth low and lifteth up."

And turning to the Gospels, we find that Our Lord did not condemn the breaking of the alabaster box of ointment, but rebuked Judas for complaining that it might have been sold and the money given to the poor; or did Our Lord make all men equal in goods and riches in the Parables He told. We find the characters in widely varying and differing material circumstances.

Had communism been the Will of God, we would have found it running through the Scriptures.

The fact that we do not find it there implies that it is not God's Will that all things should be held in common by Christians.

To each of us, God has given gifts according to our capability and personality.

We are each stewards of the gifts He has given and we shall each need to give an account of our stewardship.

In that lies character-making and the building up of our souls; having all things common saps the will and individuality of Christians as it does of all other men.

The difference between communism and Christianity is that communism says, "You have more than I. You must share with me."

Christianity says, "I have more than you. I will share with you."

As sacrifice does not come naturally to man, those with more who will not share with those with less must, according to communism, be made to do so even if it can be effected only by bloodshed and violence.

As there is always some one or some country with more than another, communism seeks world domination in order that the communists may have everything.

Christians, on the other hand, who are actuated by a love to God and through that love, love to each other, are willing to sacrifice themselves for the sake of others.

So where communism is full of greed and materialism, Christianity is full of love and self-sacrifice.

The Article ends, "NOTWITH-

STANDING, EVERY MAN OUGHT OF SUCH THINGS AS HE POSSESSETH, LIBERALLY TO GIVE ALMS TO THE POOR, ACCORDING TO HIS ABILITY."

Some of the happiest and most jubilant passages in the Scriptures are those which tell of giving.

We read of the joy with which the people gave of their best (be the gift great or small) to the Temple of God, and Hannah's joy in giving Samuel to the Lord, and of the joy of the Shunamite woman as she gave Elisha the little room she had prepared for him with its table and chair and bed and the candle in the candlestick.

**GIVING**

Our Lord so spoke of the blessedness of giving that S. Paul wrote to the Church in Ephesus, "I have showed you all things, how that labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive."

And to Timothy, he wrote, "Godliness with contentment is great gain."

We can see, then, that part of the reason God has for "making poor and making rich," is that we may all know the joy and blessedness of giving.

The rich can give alms of money to the poor, but the poor

can often give their alms of wisdom-born of great experience to the rich.

The secret lies in the word alms. It comes from a Greek word which means compassion and compassionate things are those which are done for the love of God.

The communism the Anabaptists would teach is a soul-searing and soul-destroying philosophy which takes out the joy of giving and the dignity and graciousness of receiving.

It takes out, too, the beauty of the alms, withholding the joy of doing compassionate kindnesses for the love of God. Alms are not necessarily money.

S. Peter and S. John, when asked for an alms by the lame man at the Beautiful Gate of the Temple, replied they had neither silver nor gold to give but could give far more than either: the power to walk in the Name of the Lord Jesus.

So then, this Article states that although it is not necessary for Christians to hold all material things in common, yet, nevertheless, it is the duty of all Christians to give liberally to those who are in need.

There are those who are rich in money, who are poor in the things of the spirit, and those rich in spiritual things who are poor in material possessions.

Each can give an alms to the other; each can give liberally according to his capability.

**YOUTH PLANS IN ADELAIDE**

FROM OUR OWN CORRESPONDENT

Adelaide, September 10

The Director of Religious Education in the Diocese of Adelaide, the Reverend Alan Baxter, has commented on the second youth consultation held in August and has outlined some of the plans which have resulted from it.

"Some felt that the second consultation lacked the certain 'esprit de corps' which was quite a feature of the first consultation," he says.

"I believe this was largely due to the fact that we were dealing with matters of much deeper importance and coming up with ideas and suggestions which tended to threaten the life of many of our practices."

"One particular difficulty was that most members came expecting to learn some new ideas about leadership and leader training."

"However, when it turned out that many of the new ideas involved scrapping some of our current ones, fluttering in the dove-cote developed."

As reported in a previous edition of THE ANGLICAN, the second consultation appointed an adult sub-committee to meet with the Director of Education to make preparations for a combined basic leader course.

This sub-committee has met, and its recommendations, which it plans to present at the next meeting of the Youth Department on September 26, have been announced.

**LEADERS**

They are: 1. To help the leaders of youth groups to do a better job at the parish level.

2. To help the leader see himself as the leader of a Christian group.

3. To help the leader deepen his confidence in group work.

4. To help the leader understand the aims of his work.

5. To minister to leaders as persons in the difficulties of life and not merely as persons doing a job in the youth group.

The recommendations, which could have far reaching effects in youth work in the diocese, continue.

Standards: 1. Beginning in 1963 we conduct a pilot experiment in leader training with youth leaders from a number of chosen parishes in one leader training programme.

2. Two leader training programmes be run concurrently in order to give as broad as possible experience to the diocesan trainers.

3. That each group consist of

a maximum of thirty people and a minimum of sixteen people.

4. That parishes be invited through the parish council to nominate their youth leaders, and that one of the conditions of the invitation be that all of the youth leaders from the parish must participate.

5. That the parishes so invited be chosen so that the training groups be a good cross-section of the parishes of the metropolitan area.

6. That the series begin with Friday night, and all day Saturday conference, to be followed by one evening per week on five successive weeks.

7. That sessions in special topics be provided at a later date.

8. That trainees be expected to commit themselves to attend all of the sessions.

The final part of the sub-committee's report is concerned with the content of the training course.

The details are: 1. Helping leaders to understand themselves and other people and the nature of the community in which we live.

2. The faith of the Church through Bible and doctrine.

3. Programme planning and meeting techniques.

4. The methods of the training course be followed and use made of some of the fresh insights of group work which have come to us in the last few years.

**CASTLE HILL  
COMMEMORATION**

September 15 has been set aside by the Church in North Queensland as the day on which the memory of Bishop John Oliver Feetham will be specially honoured among the heroes of the Anglican communion.

At the synod during May, this commemoration was proclaimed and the special collect, epistle, and Gospel appointed together with other prayers.

These have since earned the high commendation of some of Britain's leading liturgiologists, including the Deans of York and Lincoln.

The recommendations issued by the Lambeth Conference for this type of commemoration suggest that on the day appointed, a special service be held at a place particularly connected with the person who is being remembered.

Therefore, on September 15, the Bishop of North Queensland will celebrate the Holy Communion, using the appointed prayers, on the top of Castle Hill at 5.30 a.m.

Castle Hill stands 1,000 feet high, dominating the sea city of the diocese. At the summit stands a monument to Captain Towns, after whom the city has been named.

From here may be seen three of the centres of Bishop Feetham's work, the cathedral,

Bishop's Lodge, and S. Anne's School.

In earlier days, Castle Hill was a favourite climbing target of earlier bush brothers and a favourite scaling point for parties of young people who gathered at Bishop's Lodge.

The day will be marked throughout the diocese and the Eucharist will be celebrated in the Townsville churches at the usual times that morning.

It is expected that the Castle Hill service will become an annual event.

**ECUMENICAL YEAR?**

ECUMENICAL PRESS SERVICE

Geneva, September 10

A proposal for an ecumenical Year in 1965 or 1966 to promote Christian unity has been made by "The British Weekly" and "Christian World," which is published in Edinburgh, Scotland.

The suggestion appeared in an article by Brian Cooper, a frequent lay contributor, who said that during the year the major denominations could make "action in and for unity" a central phase of their life and work.

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# QUIET SESSION OF SYNOD

## IMPORTANCE OF FAITH; NEED FOR UNITY STRESSED

FROM OUR OWN CORRESPONDENT

Brisbane, September 7

Meeting on August 27 so soon after the death of Archbishop Halse, the Synod of the Diocese of Brisbane was quiet, its main centre of interest lying in committee elections, especially the Archbishop's Election Committee.

After the Bishop-Administrator delivered his presidential address a motion of tribute to the late archbishop was moved; and no less than twelve members of synod spoke to it.

The many-sidedness of Archbishop Halse's character and work was attested to by the lack of repetition as these speakers paid their tributes for themselves and the aspects of the Church's work that they represented.

However, synod did pass two amendment canons dealing with the custom of the Easter Offering, as reported last week.

In endorsing the Diocesan Board of Education submission on Religious Instruction in State High schools, synod accepted a new suggestion.

The right of entry of the clergy to schools was asserted, also a supplementary system of teaching religious knowledge on a broad Agreed Syllabus by willing High School teachers was endorsed.

This is a novel suggestion which, in looking to extra time being devoted to religious topics, seeks to help overcome the appalling general ignorance of basic facts of religion.

Wednesday night was the traditional "missionary night" of synod.

Representatives of all the many departments of the Home Mission were introduced by the Reverend David Shand (Home Mission Secretary).

A joint effort at presenting the whole mission of the Church entitled "Forth," embracing both the Home and Overseas Missions departments was launched.

This was within the general context of Acts 1: 8 "... and ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria, and unto the uttermost part of the earth."

Speakers representing as it were these areas (taking the home Church as Jerusalem) then addressed the members of synod and visitors.

### "FORTH"

Amongst those taking part in this were the Reverend Sariba Sagig, of the Torres Straits; the Reverend Alan Tinoni, of Melanesia; and two students from S. Francis' College, Michael Kawano, from Japan, and Daniel Hoi Kyin, from Burma.

A film of the enthronement of the Archbishop of Canterbury, produced by the S.P.C.K., was also shown as part of this programme.

A comprehensive plan for following months with full details of the campaign "Forth" was given to each synod member.

One private motion of great significance was moved by the Dean of Brisbane, the Very Reverend W. P. Baddeley, concerning Church Unity and the forthcoming Council of the Roman communion at the Vatican.

Supported by Canon A. L. Sharwood and several other speakers, the motion read: "That this synod, recognising that the disunity of Christendom contradicts the prayer and purpose of Our Lord, welcomes every opportunity to promote the cause of Christian unity, and responding to the request of the Archbishop of Canterbury, calls on all Anglicans to pray that God the Holy Spirit may direct the deliberations of the forthcoming Vatican Council." It was carried.

One of the last motions was that to establish a fund for a memorial to the late archbishop.

Already some donations have been received for this (one of the first being from H.R.H. the Princess Alice, Countess of Athlone) since it was requested

that those who might wish to send flowers to his funeral should rather contribute to such a fund.

The "new" Archbishop's Election Committee (which is of course unchanged in membership from last year's) meets on October 30.

The Reverend Matthew Shaw, S.S.M., of S. Michael's House, Crafer, S.A., preached the sermon at the opening of synod at Evensong in S. John's Cathedral on August 27.

Fr Shaw spoke on the Christian practice of submitting discussion to the guidance of the Holy Spirit.

Attacks were made on this practice from both inside and outside the Church, particularly in view of the many wrongs and cruelties decided upon throughout history by Christian synods.

### GUIDANCE

"One result of this is that while we pray for the guidance of the Holy Spirit, we do not claim infallibility for the conclusions of our synods."

He then considered the implications of praying for the guidance of the Holy Spirit in the Church's councils.

One misconception was obvious: the "feeling" of the members of a committee that they had been "guided" is not important but "the final judgement must always be based on the wisdom of the committee's decisions."

A more subtle error was when a man excuses himself for lack of thought on the ground that God will take care of the outcome.

"It is plain," he said, "that if we offer ourselves to God as channels for His grace, we must take care that the channels are open. If anything, we need to think harder and to have clearer heads than others."

Prayer for the Holy Spirit's guidance did not "imply a belief that we shall all agree that the decisions arrived at are the right ones."

"In the same way we must beware of judging our affairs by mistaken standards of reference: what seems like failure to-day may in the end seem to be a triumphant success."

The positive implications of asking for guidance were that we must ourselves try harder — prepare for synod seriously; we must have a genuine readiness to learn and see other points of view; and we must weigh the arguments carefully.

Asking for guidance also implies faith in God's power to overrule errors. Faith must be stronger than self-will, doubt and despair.

### WIDER UNITY

The Bishop Administrator, the Right Reverend W. J. Hudson, gave his presidential address to synod the next morning.

Bishop Hudson spoke of the first General Synod this year and that, under the Constitution, we are now capable of negotiating as a Church.

He hoped that now all those who belonged to the Church of England in Australia would draw together and "so make us the better able to negotiate a wider Christian unity, for which we all pray, on a basis of firm principle and internal agreement."

Wider unity among Christians was of the utmost importance to-day. The Church was the agent for her Lord in bringing deliverance and reconciliation to the world.

But the world was not prepared to listen while "the Faith is proclaimed, not with one mighty voice, but with a thousand

and voices, some indeed wavering, feeble and uncertain."

Scientific achievements were so impressive that many thought that science was the answer to all problems.

At the same time the non-European world was making it very clear that it would not tolerate European interference.

Divided Christendom is in no position to make its message heard.

## CHRISTIAN MARRIAGE AND FAMILY LIFE EXPOUNDED

An important exposition of the meaning of Christian marriage and family life was given by the Bishop of Rockhampton, the Right Reverend T. B. McCall, in his Pastoral Charge to synod on September 2.

He said that family life was an essential and fundamental part of any Christian society.

The balance of liberty of decision and conforming for the good of the whole of society was first learnt in the small community of the family.

Man's recognition of his obedience to God must first be learnt within the family group.

This was inseparable from Christian marriage, which the Church held to be lifelong. This did not mean that the

Church should condemn the divorced person: "it is the sin she condemns, rather than the sinner."

She should give pastoral care to the divorced and the remarried and, most important of all, educate young people in the principles of Christian marriage.

The bishop pointed out that divorced people can be married in Church if, for various reasons, no real marriage, as accepted by the canons of the Church, has taken place.

The reasons include relationship "by affinity," marriage by force and concealment of facts at the time of marriage.

Bishop McCall said there should be some Church machinery to pronounce in these cases.

Children, he said, belong not to the parents but to God; possessive parents did not realise this and did not allow a child to develop his own individual personality.

In his early years, however, a child must learn obedience in the family circle as a preparation for life in the community.

To demand obedience, the parents must set an example as in kneeling down with the child when he is first taught to pray.

The child must also be taught "to worship by worshipping." He should be taken to church from infancy.

Grace at meals is part of family worship and should always be said by the head of the house.

Family prayer is also essential. The bishop hoped this would be discussed in the diocese at the parish level.

Young people should be prepared in the family unit with the right attitude to sex and the principle underlying Christian Marriage.

## ARMIDALE CLERGY SCHOOL CONSIDERS MINISTRIES

FROM A CORRESPONDENT

Armidale, September 10

The bishop and clergy of the Diocese of Armidale were in conference from September 3 to 6, living in at the Girls' School in Tamworth.

One priest was absent through illness, two others were absent through the illness of their wives; otherwise the roll was answered by everyone and the school had the largest attendance on record.

The mornings were taken up with a time of retreat, silence being kept from suppertime until mid-day and addresses were given on the two mornings by Archdeacon C. R. Rothero—addresses that were searching and at the same time encouraging.

After the luncheon break and a couple of hours for tennis, from 4 to 6 o'clock, the school met and listened to the Reverend David Taylor of the Australian Council of Churches.

On the first day he spoke

Security was important for the small child. It must be linked with the encouragement for the "detachment that is so vital for the development of character as well as for the spiritual life."

Security is also important so that the sinner within the family, as with the Prodigal Son, can find understanding and forgiveness there.

The ideals of the family home can only be realised by the Grace of God; the Bishop said. That was the whole point of being married in church.

In his charge later in S. Paul's Hall, Bishop McCall paid tribute to the late Archbishop Halse, particularly his fatherly relations with the bishops of the Province of Queensland.

He also mentioned the archbishop's strong devotional life—his private prayers, matins and Holy Communion in his chapel every morning.

The bishop said that the diocese needed more vocations to the Sacred Ministry.

More money was needed to pay the training fees of candidates.

More than £1,000 a year was being spent on this, but there was no proper provision to cover it.

The bishop said that synod would be asked to agree that the parishes be assessed for "what is strictly diocesan management, including the Ordination Candidates' Fund."

A voluntary target for missions and the S. Georges Homes would be recommended.

He spoke of the vital urgency for missionary giving. The diocese was giving more than one-third of its total income to missions.

New Guinea and Carpentaria were particularly in need of all the help that can be given.



The interior of St. Andrew's, South Brisbane, showing the new lighting and other renovations.

## RENOVATIONS AT SOUTH BRISBANE

FROM A CORRESPONDENT

Brisbane, September 10

The Dean of Armidale, the Very Reverend Evan Wetherell, spoke at all services at S. Andrew's, South Brisbane, on September 2, the parish's Thanksgiving Sunday, in connection with its second stewardship programme.

After each service parishioners were invited to make their pledge for the next three years and facilities were prepared in the crypt and parish hall for this purpose.

A third of the parish accepted this invitation and recorded their pledges on this day.

As well as aiming to increase the missionary giving of the parish it is hoped that the current stewardship programme will enable a tower of this fine old stone church to be completed and a spire added.

A feature of the day was the blessing by the Dean of Armidale of the recent renovations to the interior of the church, which included complete interior painting, installation of the new lighting system, new carpeting, and the conversion of the northern transept into a Baptistry Chapel.

## DEATH OF VICAR OF MERINO

FROM OUR OWN CORRESPONDENT

Ballarat, September 10

The death occurred at the Glenelg Base Hospital, Hamilton, on August 24 of the Reverend Jack Joseph Matthews, who has been Vicar of Merino, Diocese of Ballarat, for the past two and a half years.

Before that appointment the whole of his ministry was spent in the diocese of St. Arnaud, where he served in the parishes of Werrimull, Manangatang, Boort and Charlton.

He was a bachelor.

The funeral took place on August 28. The parish church at Merino was filled to capacity at a service conducted by the Rural Dean of Hamilton, at which an address was given by the Vicar-General, the Venerable R. G. Porter.

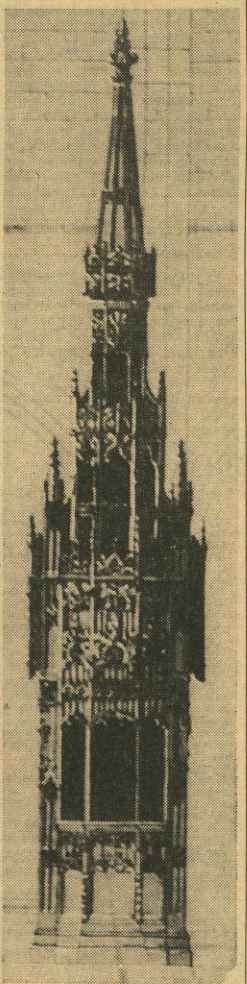
The committal took place on the same afternoon at Ballarat Crematorium, where the Reverend E. Webber, a life-long friend of the deceased, officiated.

## A.C.T. ELECTIONS

The results of the elections for the vacancies on the council of the Australian College of Theology are as follows:

From amongst the members of the college: the Right Reverend M. L. Loane, the Right Reverend Ian Shevill, Dr C. B. Alexander.

From the scholars of the college: the Venerable A. W. Harris and the Reverend C. C. Cowling.



The design for the completion of the Archbishop's Throne in St. John's Cathedral, Brisbane. An appeal has been opened for its completion as a memorial to the late Archbishop Halse. (See the Bishop Administrator's letter, Page 5.)



# THE ANGLICAN

THURSDAY SEPTEMBER 13 1962

## THANKS TO OUR READERS . . .

The Editor and staff of THE ANGLICAN are deeply grateful to our readers for their generous response to the appeal for the Diocese of Nakuru which was opened in our columns last March, and which has now reached the target of £5,000.

A few words of explanation may help to make clear just why we are so grateful.

Our main duty is to present straightforward, factual news of the whole Church — not only in Australia, but from all parts of the Anglican Communion. It is a continuing temptation to us to take the easy way, and to conduct THE ANGLICAN on a parish pump level by printing only local news. Sustained by an intelligent and critical readership, we have been able to resist this temptation. The result is that we print more overseas news in our columns than any of the other three weekly Anglican journals published anywhere in the world to-day. This is a fact, incidentally, which is not generally known: that there are only four weekly Anglican journals in existence.

Our second duty is to hold open our columns to the widest possible range of opinion within the Church. There is more variety of opinion and personality within the Church of England, it seems to us, than in any other section of Christendom. The temptation to which we are exposed, in following this policy of being a forum for discussion, is twofold. On the one hand, it demands soundness and charity of judgement to decide whether any given extreme point of view is so extreme that it should not appear in our columns. On the other hand, it would not do for THE ANGLICAN to become so free a medium for so many unusual viewpoints that it ceased to place most emphasis upon those broad concepts about which, as we see it, all true Anglicans are agreed.

Our third duty is to mirror the mind of Church people on domestic Church questions, and to represent the mind of the Church as a whole towards society in general. Everyone who reads THE ANGLICAN will know how difficult this is, and that it is much harder than it would be were the Church of England in Australia to possess the "official" organs and rigid chain of command which can be found elsewhere. Accurately to gauge and present the mind of the Church demands close and constant contact with a large and representative number of individual Anglicans. We enjoy that contact, through our readers, in a degree which we know to be unusual even with other similarly specialised newspapers.

Strictly speaking, it is no more our duty than it is the duty of any other newspaper to conduct appeals for good causes. Similarly, strictly speaking, it is not the duty of our readers, as such, to support any good cause that we may sponsor. Our job is to publish news and views about the Church, and it is on this basis that our readers buy the paper week by week.

The temptation is accordingly to ask: "Why should we bother ourselves, or our readers, with appeals for missions of any kind, at home or abroad? What are the missionary societies for? Why should we, or our readers, do their jobs?" But because this is a Christian newspaper, conducted for Christian people — and pretty well informed and instructed Christian people, at that — we just cannot yield to that particular temptation. We know far too much about the finances and the pressing problems of all missionary societies not to appreciate that they are stretched to the limit.

It is an extraordinarily difficult task, as our readers will be able to guess, to resolve from time to time which particular one of a large number of urgent needs we should invite them to help. Occasionally, there is a dramatic element in a situation which makes the choice obvious; but more usually there is not. Readers might tend naturally to lend their support more readily to a cause of which they already know something than to one of which they have never heard. Were this newspaper in any sense a "party" organ within the Church, then our choice would accordingly be narrowed again.

No petty considerations of churchmanship or mere geography have ever influenced the opening of any appeal in these columns, or affected the support given by our readers to any cause we have suggested. We claim to be, and we know that our readers are, above any questions of "party" in forwarding the missionary work of the Church. We derive enormous and, as we trust, legitimate pride from the knowledge that our readers have solidly backed over the past decade appeals for both an Anglo-Catholic and an Evangelical cause in Africa. Fifty years ago this might not have come to pass. It is good to mention it now, as an indication to those who labour in the mission field that they rely at last upon the support of a united Church in Australia.



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

—Dr Geoffrey Fisher

## For The Good Of All Our Souls

The Church of England is much more disregarded than criticised in the public prints in Australia. But sometimes I feel it might be for the good of its soul if it were more often stretched gently on the rack here, as often occurs in England. Then it might be more mindful of what some consider to be its shortcomings and be persuaded to reply constructively to the critics.

Mr J. B. Priestley, who is currently tilting lances with the "Establishment," seemed to find some facetious pleasure at the expense of the Church of England in an article in the "New Statesman" (London) the other day.

"I have a certain tenderness for our national Church," he wrote. "So many good writers have emerged from its vicarages. It has nourished down the centuries so much character and charming eccentricity."

But his good humour soon left him when he declared: "Disestablishment is what the Church needs . . . It could lead the vicars of Christ away from Topside so that they would no longer be chaplains in the central fortress of power, privilege and money. They could try inheriting the world with the meek."

Bitter words those. And, even though we have no established Church in Australia, is there perhaps something in the charge that could also apply here?

In other words, are our congregations typical cross-sections of the communities in which they live? Or are they more representative of "power, privilege and money"? Why, in particular, do so few so-called working-class people attend Anglican churches? Are they unsure of their welcome?

Mr Priestley appeared more inclined to attack the clergy in support of his charge of obsequiousness to material power. I have seen little sign of that in my Australian experience. But I believe there is a lay tendency to regard the Church as a social club in the narrowest sense.

Be all that as it may, I think more outside criticism of the Church and its people would make us more conscientious in examining ourselves—and, if we profited by the exercise, make us more spiritually healthy.

So, if there are any Priestleys here, will they please speak up?

## Momentous Meeting In Rome

What might popularly be called "a boat-load of bishops" is leaving Australia this week on a mission that could be of the greatest importance to Christendom.

The voyagers are most of the bishops of the Roman Catholic Church, headed by Cardinal Gilroy, and they are bound for the Ecumenical Council in Rome. This meeting has been convened by the Pope after long preparation.

Perhaps too much hope should not be built on this rare conference as a step toward reuniting Christendom. Indeed, Cardinal Gilroy, a member of the central commission preparing for the council, has said that no great reforms or changes in the doctrine of the Roman Catholic Church would be discussed there.

The Roman Catholic Archbishop of Liverpool, Dr J. C. Heenan, was even more specific in discussing the prospect of Christian unity in a pastoral letter last week.

Archbishop Heenan, who has friends among Anglican bishops, said it would be wrong to suggest that the council had been called mainly to discuss reunion. "Our new-found friendship with non-Catholics is precious," he said. "We should put it in peril by building up hopes that cannot be realised."

Nevertheless, the Church of England will have official observers at the council meeting, and, in the light of recent friendly contacts between the Church of England and the Church of Rome on the highest levels, the momentous proceedings will be followed with sympathetic and prayerful interest by many Anglicans.

## Projecting State Parliaments

A suggestion has recently been made that State Parliaments should "go on the air"—at least for question time. And the Australian Broadcasting Commission, apparently, is prepared to consider the proposal.

It would be dreadful, of course, if the whole proceedings were broadcast. That is tiresomely done with the Federal

Parliament, and the time is long past when the A.B.C. should have asserted itself to curtail the practice, particularly in the interests of suffering listeners who may be without alternative programmes.

Question time in the Federal Parliament is usually informative, and sometimes entertaining. It gives listeners a good indication of the calibre of Ministers and other members. A similar State Parliament session might be equally valuable—but it could be hard to fit one in conveniently when the Federal Parliament is also sitting.

Even on such important occasions as debates on the Budget or the Common Market, for example, the A.B.C. should insist on confining the Federal broadcasts to a limited number of nominated spokesmen. I cannot see that, except on the rarest occasions, there would be an eager radio audience for a State Parliamentary debate.

Even the practice in New South Wales of giving the Premier and the Leader of the Opposition a quarter of an hour between them to discuss the highlights of the week in Parliament is becoming boring. Such a session I heard this week was merely a re-hash of information already published, garnished with party prejudice and exaggeration. A broadcast question-time might well be a better substitute, especially as that would enlarge the dramatic personae.

## On Buying And Selling

Some unwarranted profits must be possible in the sale of electrical goods in view of the unregulated discounting practices that are now evident.

This is often done through "trade-ins." Often the allowance for the traded-in article is not based on its actual value but on the price of the replacement. As an example, the purchaser of a television set may find that a traded-in radio set is worth only £30 if the TV set is priced, say, at £150, but is worth £40 if the new article is priced at £200.

I have even heard that token "trade-ins" are accepted for some electrical purchases. In other words, a fairly generous allowance is given for a virtually worthless article.

Surely it would be more commercially honest if this type of discounting were legally abolished so that business were based on true values, both for articles traded in and new ones bought.

—THE MAN IN THE STREET.

## RELIGIOUS BROADCASTS

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

- SUNDAY, SEPTEMBER 16:**  
 \* **RADIO SERVICE:** 9.30 a.m. A.E.T. S. Andrew's Cathedral, Sydney.  
 Preacher: The Very Reverend Eric Phillips.  
 \* **RELIGION SPEAKS:** 4.15 p.m. A.E.T. "The Second Vatican Council—The Council and the Church." The Reverend E. J. Stormon, S.J.  
 \* **PRELUDE:** 7.15 p.m. A.E.T. Dorian Sluys, Melbourne.  
 \* **PLAIN CHRISTIANITY:** 7.30 p.m. A.E.T. The Very Reverend E. M. Webber.  
 \* **THE EPILOGUE:** 10.48 p.m. A.E.T. From the Temple Church, London.  
**MONDAY, SEPTEMBER 17:**  
 \* **FACING THE WEEK:** 6.15 a.m. A.E.T. The Reverend W. J. Hobbin.  
**WEDNESDAY, SEPTEMBER 19:**  
 \* **RELIGION IN LIFE:** 10.00 p.m. A.E.T. "God in My Day—As a Millman." Mr Les Edwards.  
 \* **Evening:** 4.30 p.m. A.E.T. S. Peter's Cathedral, Adelaide.  
**MONDAY, SEPTEMBER 17—SATURDAY, SEPTEMBER 22:**  
 \* **READINGS FROM THE BIBLE** (not Saturday): 7.00 a.m. A.E.T. Dr John O'Neill.  
 \* **PAUSE A MOMENT** (not Saturday): 9.55 a.m. A.E.T. The Reverend Trevor Byard.  
**DAILY DEVOTIONAL:** 10.03 a.m. A.E.T.  
 Monday—Mrs Edna Beales.  
 Tuesday—The Reverend H. L. Abbott.  
 Wednesday—"School Service"—"God with His People"—"Jesus Keeps His Promise."  
 Thursday—The Reverend Howell Wilt.  
 Friday—The Reverend J. R. Payne.  
 Saturday—The Reverend E. P. Costello.  
 \* **EVENING MEDITATION:** 11.15 p.m. A.E.T. Mr Leonard E. Buck.  
**TELEVISION:**  
**SUNDAY, SEPTEMBER 16:**  
 \* **ARN 2, SYDNEY:** 4.30 p.m. "Paul of Tarsus—From Saul to Paul."  
 6.30 p.m. "The Vatican Council." A discussion with the Most Reverend Thomas Muldoon and the Reverend Julian Miller.  
 10.30 p.m. "If God be God." Mr C. G. Taylor.  
**ARN 2, MELBOURNE:** 4.30 p.m. "Paul of Tarsus—Herod the King."  
 6.30 p.m. "What Goes on: 1662 and all That." Introduced by the Reverend John Garrett.  
 10.30 p.m. "Living by the Rule." The Order of S. Benedict.  
**ARN 2, BRISBANE:** 4.30 p.m. "Paul of Tarsus—Simon Peter."  
 6.30 p.m. "The Bible Says." The Reverend F. B. Vawter, C.M.  
 10.30 p.m. "Viewpoint"—"Believing in the Round." Canon E. W. Heaton.  
**ARN 2, ADELAIDE:** 4.30 p.m. "Divine Service" from S. Peter's Cathedral, Adelaide.  
 4.30 p.m. "Paul of Tarsus—The Road to Damascus."  
 6.30 p.m. "Report from the Vatican." The work carried on at the heart of the Roman Catholic Communion.  
 10.30 p.m. "Hospital on the Move." A Christian caravan hospital in West Pakistan.  
**ARN 2, PERTH:** 4.30 p.m. "Paul of Tarsus—The Feast of Pentecost."  
 6.30 p.m. "Meeting Point"—"Crusade for Britain." Billy Graham.  
 10.30 p.m. "Hospital on the Move." The Reverend Brian Cosgrove.  
**ARN 2, HOBART:** 11.00 a.m. "Divine Service" from Waverley Methodist Church, Sydney.  
 Preacher: The Reverend Gordon Dicker.  
 4.45 p.m. "Sunday Special"—A Good Land. The Reverend Hugh Girvan.  
 6.30 p.m. "Praises with Understanding." Dr Gerald Knight and the affiliated choir of the Royal School of Church Music.  
 10.30 p.m. "A Day in My Life." The Right Reverend G. F. Cranswick.

## ONE MINUTE SERMON

### THE TRUE PASTOR

S. JOHN : 11-16

How strange a word is this which describes the Shepherd. In the Greek it means beautiful. We translate it "good," but if so it means not just "good" in the sense of rightness and morality, but also attractive, lovely.

Bishop Winnington Ingram once preached a sermon on "The Attractiveness of Goodness." That is as things are meant to be.

Our lives should attract people to the Christian Faith even as did the early disciples of whom it was said that others "looked knowledge of them that they had been with Jesus."

In our Lord there is seen this beauty — "behold the whole world has gone after them."

This beauty of goodness is seen above all in the fact that He "lays down His life for the Sheep" as a perfect shepherd should do. When death faces the sheep—as it does all of us as the wages of sin.

Herein is a vivid warning to the clergy, who are under-shepherds of the Good Shepherd. They are hired shepherds exercising their office and receiving pay therefor.

If so be the pay is the main thing in the mind of the shepherd and he only is a shepherd to make a living, then he is indeed a "hireling" in the sense our Lord sets forth, having no love for his sheep and showing not an offered life.

Many a paid shepherd is a true shepherd. He would never prefer his own interests to those of his flock.

The true shepherd cares for his sheep with a devotion even to death. But in life he knows them and they know him.

Here lies the secret of the true pastor and it is unhappily a secret unrevealed to some at least in the ministry to-day. Pastoral visitation whereby a shepherd may get to know his sheep is neglected by many in favour of various activities that can easily be time consuming.

But the real shepherd "callest his own sheep by name" he knows their character, he can pray for them intelligently, he can offer the man effective message. And in return they "hear his voice." A real pastor stirs a response in his parishioners, his sheep. It is by knowing their shepherd that men are likely to be saved.

What kind of men must the priests of the Church be? For what we say only has weight in terms of what we are. And to be what we ought means that we live under the Good Shepherd, the Beautiful one; for there is no limit in His love and care and no sacrifice too great. For He came not to be ministered unto but to minister and to give His life a ransom for many.

## CLERGY NEWS

- BRYANT,** The Reverend Barry, formerly with the C.M.S. in Tanganyika, has been appointed Curate-in-charge of St. Andrew's, Mundingburra, in the same diocese. He will take up his new duties during November.
- BINGHAM,** The Reverend W. C. of North Mackay, Diocese of North Queensland, and the Reverend J. WHEATLEY, of Home Hill, in the same diocese, are to exchange parishes this month.
- GOWAN,** The Reverend K., Curate-in-charge of the Provisional District of Panama and Hammondville, Diocese of Sydney, to be Rector of S. Mary Magdalene, St. Mary's, in the same diocese.
- HALL,** The Reverend N. J., Rector of Belmont, Diocese of Perth, has been appointed Locum Tenens at Bruce Rock, in the same diocese.
- HANCOCK,** The Reverend B., to be Diocesan Secretary, North Queensland, as from October 1.
- HODDEN,** The Reverend R. K., Rector of S. Augustine's, Bulli, Diocese of Sydney, to be Rector of Holy Trinity, Wentworth Falls, in the same diocese, from January, 1963.
- KUGELMAN,** The Reverend B. S., has resigned as Archdeacon of the North Diocese of North Queensland, to take up an appointment for a limited time in England.
- LEWIS,** The Reverend J., Curate of S. Alban's, Belmont, Diocese of Sydney, to be Curate-in-charge of the new Provisional District of Moorefields, in the same diocese.
- MENZIES,** The Reverend D. W., M.B., Ch.B., Assistant Priest at S. Paul's Cathedral, Melbourne, has been awarded a Doctorate in Philosophy from the University of Melbourne for his work on the nucleic acids of the cancer cell.
- MOXHAM,** The Reverend H. R., Diocesan Secretary, North Queensland, to be Rector of S. Matthew's, Mundingburra, in the same diocese. He will take up his new duties during November.
- POWER,** The Reverend A. L., Rector of Eureka-Clunes, Diocese of Grafton, to be Assistant Priest of Murrumbidgee, in the same diocese. He will take up his new duties early in October.
- SAINSBURY,** The Reverend M. H., Assistant Priest, of Murrumbidgee, Diocese of Grafton, to be Vicar of the Parochial District of Upper Mackay, in the same diocese. He will take up his new duties in October.
- STEWART,** The Reverend D. R., Vicar of Warracknabeal, Diocese of Ballarat, to be Vicar of Colac, in the same diocese. He will be inducted on October 12.
- STUART-FOX,** Canon D., Rector of Charters Towers, Diocese of North Queensland, will be collated as Archdeacon of the North this month and take up his new duties as Rector of Cairns, in the same diocese, in early December.
- WHEATLEY,** The Reverend L., to be Rector of Gordonvale, Diocese of North Queensland.

## CHURCH CALENDAR

- September 16: Trinity 13.  
 September 17: Lambert, Bishop and Martyr.  
 September 19: Ember Day.  
 September 21: S. Matthew, Apostle, Evangelist, and Martyr.  
 Ember Day.  
 September 22: Ember Day.



## 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.

### MEMORIAL TO ARCHBISHOP

#### THRONE TO BE COMPLETED

TO THE EDITOR OF THE ANGLICAN

Sir,—May I, through your columns, draw the attention of the many friends of the late Archbishop Halse all over Australia that a "Reginald Halse Memorial Fund" has been opened?

It is proposed that the first object of this fund shall be the completion of the Archbishop's Throne in St. John's Cathedral, Brisbane. The present part of the throne was placed in the cathedral in 1939 as a memorial to Archbishops Donaldson and Sharp, at an approximate cost of £580. After the war it was beautified by the addition of two small figures, representing the two archbishops, at a cost of £80.

It was the often expressed wish of Archbishop Halse that the throne should be completed in accordance with the original splendid design of Pearson, the architect of the cathedral. During his recent visit to Brisbane Mr John Betjeman was immensely impressed by the beauty of the cathedral, but remarked that the archbishop's throne obviously needed completion.

Some £400 has already been contributed to the memorial fund in response to a request for donations in lieu of flowers at the funeral of the archbishop. The cost of completing the throne will, of course, be very much higher than the 1939 figure and is expected to be some £2,500.

The synod of the diocese recently endorsed the setting up of this memorial fund, and hoped for generous support from the diocese, but undoubtedly there are very many others beyond the Diocese of Brisbane who would be glad of the opportunity of contributing to a memorial to that greatly loved man, Reginald Halse.

Contributions may be sent to the "Reginald Halse Memorial Fund," c/o Diocesan Registry, Ann Street, Brisbane.

Yours, etc.,

JOHN HUDSON,  
Bishop Administrator,  
Brisbane.

### BROADCASTS OF EVENSONG

TO THE EDITOR OF THE ANGLICAN

Sir,—Some enforced inactivity has enabled me too to listen to week-day Evensongs from various cathedrals, and my impression has been that some of them are mainly exhibitions of recidive, florid or noisy music. Moreover, some of the ultra-modern methods of pointing the psalms are just as unnatural as the old pointing in the Cathedral Prayer Book: they are a sort of artificial straining after naturalness. I shall never forget the psalms and canticles as sung to simple and beautiful plain-song by men only, in St. Paul's Cathedral, London, on Thursday afternoons. This was the perfect marriage of words and melody. Could we not have something like that sometimes from one of our Australian cathedrals?

I also agree with Canon Mace's plea (August 23) for prayers appropriate to critical matters of the moment, and prayers which would minister to private griefs, joys and aspirations of the listening "congregation" scattered throughout the continent, in cities or in the bush, in crowded places or in lonely isolation.

Many church-folk and many of the not-so-religious people who listen must have been non-plussed by the broadcast to which the canon particularly

refers, and people not familiar with Evensong would hardly have been brought any nearer to God by listening to it.

The quality of cathedral choirs and organs is so good that it seems a pity not to use it sometimes for a devotional rendering of the Office. The long, obscure Old Testament lessons read in some of these broadcasts are not edifying for the vast radio audience. The O.T. lessons could be more wisely chosen, both lessons could be read in a good modern version, and they would be still more intelligible if they were introduced by an explanatory sentence. Such an Evensong as here suggested could contain a real message for "the world outside."

Yours faithfully,  
(The Reverend)  
N. A. KEEN.

Herberton,  
Q'land.

### AUSTRALIA AND ASIA

TO THE EDITOR OF THE ANGLICAN

Sir,—Setting aside the rest of your Leading Article of September 6, as the sort of turgid jeremiad and sweeping denigration of our own Church and people which we have had *ad nauseum* in recent years, one may still ask, "Since when has Australia been in Asia?"

The facts of geography, ethnology, zoology, biology, politics and culture all mark Australia and New Zealand, in the view of every standard authority, as quite distinct from Asia.

We have great responsibilities towards Asia; it may also be that, in the long run, we are in greater danger from Asia, but whether Asia proves friend or foe, we shall gain nothing by pretending to be Asians ourselves—indeed, such sloppy terminology and woolly thinking may conceivably provide some future Asian aggressor with his excuse to "liberate" this part of "Asia."

Yours, etc.,  
(The Reverend)  
RALPH OGDEN.

Concord,  
N.S.W.

### ROBBING PAUL FOR PAUL

TO THE EDITOR OF THE ANGLICAN

Sir,—Alien activities on the accredited Church land at Sorlie, in the Parish of St. David, Forestville, and a detailed statement that the Education Department gave for it £500 and a parcel of land at North Balgowlah, in the Parish of St. Paul, Seaford, have caused consternation among local Anglicans, and, owing to my long association with Church work—since 1926—in the locality, I have been asked by local residents to state what I know of the land in question.

This land was bought by the Reverend A. R. Ebbs, then Rector of Manly, about the year 1920, and a Mr Jas. Watt, of Balgowlah, advanced the money to build a small Church Hall on it. Owing to bad times the venture was not a success and Mr Ebbs gave permission to Mr Watt to dismantle the hall and recoup himself from the sale of the timber.

The land lay derelict for a long time, but in or about 1945 the Education Department wrote asking to purchase the land. As men were returning from the war and matters generally were improving, the village of Sorlie had been started, I declined. The Education Department wrote again saying that it was not interested in land on the frontage and would be willing to exchange for it an equal area of its frontage land for the back part of our 50 x 300 block. To this we agreed and obtained Title Deeds to two frontage blocks, each 50 x 150, adjoining the public school and directly facing the bus stop.

The Title Deeds for this land I at once entrusted to the Church Property Trust for safe keeping. Apparently my confidence was misplaced for the Trust seems to have passed them on to St. Paul's, Seaford, to use in its deal with the Education Department. As a result of this deal the Education Department obtained the best building site in Sorlie. St. Paul's, Seaford, obtained a large area at North Balgowlah free of cost and Sorlie received £500 cash in compensation for land of a market value of from £2,000

to £3,000, and even at that price no land in the vicinity is now available.

The people of Sorlie have had a very raw deal and their splendid site has been lost to them irretrievably. Members of synod—which meets in a fortnight's time—should see that at least an additional £2,000 compensation—over and above the £500 they have received—is awarded them as some compensation for their loss. A personal visit by car to Sorlie, or by bus from Roseville, would be illuminative.

Yours faithfully,  
(The Reverend)  
W. J. OWENS.  
East Roseville,  
N.S.W.

### HELPING OVERSEAS STUDENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—The Australian Organisations' Co-ordinating Committee for Overseas Students in N.S.W. (known as AOCCOS) is working on a plan to make closer contact with students from overseas and especially to help them on their arrival in Australia. This involves meeting them on arrival, taking them to prospective accommodation and helping them with the landlady, etc., introducing them to their intended school, etc., and to the Colombo Plan office, orientating them to the city (banks, G.P.O., etc.) and helping them with any other problems.

A special committee looks after the finding of accommodation, but help is needed in meeting students and taking them about in the ways mentioned. This means being available during the day in many cases, but it is hoped that this will be possible to some housewives and others. It is not expected that an individual helper will necessarily be able to find all the time needed for each student, though this is the ideal, but anyone who can help at all will be welcomed.

Most new students are expected to arrive between late December and mid-February, but some will arrive earlier.

This is an important stage in the life of a student coming to Australia. We hope that Anglicans will take the opportunity to help in the way suggested, so that students may get a good start and, if possible, make contact with the right type of Australian homes and families. Any one interested is invited to ring Mrs Gwenda Powys (JA 5611), who is a member of our Church actively interested in the scheme.

Yours sincerely,  
RONALD WINTON.  
Drummoyne,  
N.S.W.

### S. PAUL'S SCHOOL OR RUGBY?

TO THE EDITOR OF THE ANGLICAN

Sir,—Your obituary of Archbishop Halse contains an apocryphal story. Archbishop Halse could not have known Archbishop Temple as a boy, because it is well known that William Temple went to Rugby, not St. Paul's.

Yours truly,  
E. L. WILSON.  
Parramatta,  
N.S.W.

[Temple was enrolled at Colet Court, the preparatory division of St. Paul's, in the summer of 1891, shortly after it had moved under Mr James Bewsher's supervision to the new site at Hammersmith. Temple remained at Colet Court until he went to Rugby in 1894. The details are set forth in Freeman's biography of Temple.—Editor.]

### CHOIR SCHOOL APPEAL

TO THE EDITOR OF THE ANGLICAN

Sir,—I should like to endorse the remarks of the Reverend P. K. Newell (August 30) regarding funds raised from the Australian Church for a Choir School at St. Andrew's Cathedral, Sydney.

I was greatly disturbed, when in Sydney last March, to hear how little the school catered for the choir and its work, a far cry from the glowing advertisements for the appeal for a choir school to foster the cause of church music.

It is indeed fitting that a cath-

## I'D LIKE TO KNOW . . .

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

What must I do, really and truly, to learn to love my enemies?

What a mighty question!

We'll accept the difference between loving and liking. Christ never expected us to like everybody; but He does expect us to have that undiscourageable sense of goodwill and generous giving in our relationships with other, even towards those who express active hostility towards us.

First, concentrate on the finer qualities rather than the poorer ones. No person, however reprobate, is ever entirely unlovely. Fill your mind with goodwill towards such a person, endeavouring to overlook the unpleasant

edra, and for that matter a parish church, should have a fine standard of music to offer to God, and while I was surprised that St. Andrew's Cathedral, Sydney, should value any tradition of beauty in worship, I agreed that this Mother Cathedral of the Australian Church should have a fine choir.

I have heard first hand of the difficulties under which the choir functions, difficulties which hinder and mar the fine offering of art which the present Director of Music at St. Andrew's is so very well able to produce, given the material. This material is produced by a well run choir school, and this is why the appeal was supported to the extent of £30,000.

Yours faithfully,  
(The Reverend)  
P. J. HARVIE.  
Murrumbidgee,  
Victoria.

### "WHY LACK OF WITNESS?"

TO THE EDITOR OF THE ANGLICAN

Sir,—In seeking to answer the question, "Why Lack of Witness?" "Mother of Six" (August 30) seems to be critical of every facet of our Church life. She states: "There appears to be a widespread feeling of frustration nowadays among clergy who, while giving of their best in sincerity, hard work and faith just don't seem to be getting anywhere with our vast nominal Anglican population."

Perhaps we can find the reason for this in lack of enthusiasm in following the Lord Jesus Christ, and carrying this enthusiasm with us wherever we go and whatever we do, every minute of every day. There is hardly anyone who would not admit that the communists gain so much ground because of the zeal and enthusiasm and dedication of each member. The same can be said for smaller organisations. "Mother of Six," in endeavouring to bring up her children well, no doubt belongs to a Mothers' Club and P. & C. Association at the local schools. Sometimes these organisations are a huge success, other times they just plod along. Why? Is it not due to the enthusiasm (or lack of) of the president, secretary and members?

I feel a lot of the blame for lack of witness can be laid at the door of the clergy who are so busy earning their own salvation and coping with various administrative and organisational matters which could easily (and in some cases more advantageously) be entrusted to laymen. The accent in the Church to-day seems to be more on Christian ethics than the winning of souls for Christ. Measles is catching, but a good dose of the Holy Spirit in complete personal dedication to God is a great deal more catching—we must remember that Christianity is caught, not taught.

The organisation upon which falls most of the criticism of "Mother of Six" is the Mothers' Union. If there was a branch in her parish when she had only two children, I find it hard to believe she did not know of its

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.

and concentrate on the good. For is he not a soul for whom Christ died?

Second, as we react to people, they react to us. Be suspicious of someone, and then he becomes suspicious of you. Be reserved, and he becomes reserved. Generous thinking inevitably causes a generous reaction.

So Sir James Barrie said, "If you would cease to dislike a man, try to get nearer his

existence, even if only from listening to the notices at church on Sunday and reading the parish paper. In attacking the standards of the M.U. she is attacking the very core of Christian teaching, and allowing herself to be swayed by popular sympathy against the moral standards set by our Lord Jesus Christ. It is this very lack of confidence in and enthusiasm for and confidence in the teachings of Jesus which produces lack of witness in the Church to-day.

Yours faithfully,  
ANOTHER-MOTHER.

### MARRIED MEN AS STUDENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—I wonder if someone with the necessary knowledge and authority would advise if there is any provision in the Anglican Church in, say, N.S.W. or Queensland, to accept and train married men for the Priesthood.

It is realised, of course, that a prerequisite would, in any case, be a period of vocational testing, but what then? In this particular case the man concerned has three children, all being educated, and the difficulties involved in a father and husband giving up his job for training purposes are very great.

Individual cases will, of course, vary, but could someone say what educational standard is required for a married man? What would be the maximum age he could be accepted into college and what period of training would be required?

Perhaps someone may be able to throw some light on this subject because over your large number of readers there may be others who have pondered these questions when they have felt a challenge.

Yours faithfully,  
"READER."

### QUESTIONNAIRE

TO THE EDITOR OF THE ANGLICAN

Sir,—May I, through you, thank the very large number of incumbents who responded to my question: "What is your frank opinion?" The response was unexpectedly large and we are now summarising the answers. If there are any who desire to co-operate but have overlooked replying, would they do so in the next few days?

Yours faithfully,  
(The Reverend)  
ARTHUR PIDD.  
Christ Church Rectory,  
2 Queenslea Drive,  
Claremont, W.A.

heart." The kernel of goodness is within. Deep it may be, but it waits for the warmth of encouragement to give it birth.

Third, the best for the one who displays animosity. Christian biography is filled with examples of both hatred and professional jealousy. Prayer changes people: as much yourself as your enemy. If you pray undespairingly for someone, inevitably it also changes your own attitude. It cannot help but do so.

Fourth, talk your feelings over with someone reliable. Perhaps even, to be colloquial, "let your hair down." It relieves the tension. Very often, having talked yourself out, you feel better, and something of the old pain and anguish departs.

It may not effect a cure, but it does take the sting out of it. After all, if we repress our feelings it does not make for ultimate solution. Rather does the repression manifest itself in all kinds of undesirable ways: we betray ourselves in all kinds of unexpected ways. Choose a wise confidant.

### NATIONAL SCALE

Fifth, Thomas Chalmers in a memorable phrase spoke of the explosive power of a new affection. Where Christ wins our affection His Spirit begins to permeate our being. Old hatreds lose their power. New friendships commence.

This has all been at the personal level, for I think that this is what you wanted. What of national forgiveness? I must add that we must not love our enemies at the expense of our friends.

After the first World War, we were too keen to help the criminal and too forgetful of the victims. One man quite cynically said that it was better to be an enemy of England rather than a friend, from the treatment that he received.

With idealism must always go realism—but it is the realism of Christ Who undiscourageably prayed for His enemies. Have we appreciated that the only prayer from the Cross, repeated several times, was "Father, forgive them; for they know not what they do." We must cling to the spirit of forgiveness if we are to win through to positive appreciation.

### BIBLE COLLEGE RESULTS

The following are the second term examination results of the Church of England Bible College:

F. Doswell 91 per cent., M. Gordes 91, A. S. Thorne 90, R. J. Treloar 90, I. G. Weickhardt 88, M. G. Edwards 84, L. Ross 81, J. McInnes 80, E. G. Hampel 79, J. Hague 79, A. Gayford 77, D. Cawley 76, G. Thew 74, J. Campbell 74, M. Rex 73, M. Wakely 72, J. Hall 71, J. Tierney 70, B. J. Hayes 69, K. G. Watson 68, W. N. West 68, S. Reeve 68, G. Whitlock 67, A. H. Cook 67, S. N. Wilson 65, G. Scriven 65, M. Seaman 65, K. G. Frewer 65, K. Truman 64, M. McCallum 64, E. Rogers 61, R. J. Cugley 57, P. Hamilton 53. Five failed.

Diplomas awarded to students who graduated at the end of the second term: 1st class (order of merit): Mrs Gladys Scriven, Mrs Jean Campbell, Deaconess Angela Gayford, Miss Lesley Ross, Miss Jean E. Lowe.

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# ANGELICAN OF THE WEEK



**Our Anglican of the Week is a former Brisbane girl who is organist at Christ Church, St Marylebone, London, and also on the church council there.**

She is Felicity Ann Hamilton, now Mrs Walter Sutcliffe. Ann has always been interested in church music and while attending Sunday school at Christ Church, Yeronga, frequently played for the hymns and later became church organist. At the age of 17 she was awarded an open scholarship to the Queensland University where she did an Arts course. She taught at St Anne's School, Townsville, for two years, then returned to Brisbane to continue organ lessons.

## PASTORAL LETTER

WHAT THE VATICAN COUNCIL MEANS TO YOU.

THIS pastoral letter of the Roman Catholic Bishops of Australia is quite an interesting document.

The succession of Pope John XXIII to the Chair of St. Peter has created quite a new atmosphere in the world of Christendom through his adventurous proposal to hold a Vatican Council and through his more liberal attitude towards other communions than his own.

This pamphlet tells of the Ecumenical Councils held hitherto from Nicea on until to-day.

It sets out the problems that face humanity at this time and tries to suggest what might be the purpose and results of the council.

The bishops point out that the primary and immediate purpose is not the re-union of the separated Churches with the See of St. Peter.

This is not a council of re-union and hence there was no preparatory commission on that subject.

Nevertheless, the bishops do suggest that the question of re-union is fundamentally a question of "home-coming" of all other Christians to the See of Rome.

Nevertheless, despite this clinging to the idea that Rome alone is the Church, the booklet is written in a charitable fashion and is worth reading.

—J.S.A.

## LESSONS IN PICTURES

MY BOOK OF THE CHURCH'S YEAR. Edith M. Chadwick. Newbys. Pp. 47. English price, 10s. 6d.

In these days when children cannot escape learning by "seeing," this book, with colourful, dramatic sketches on every page, is an excellent teaching aid.

It starts with Advent and proceeds to explain the Prayer Book Calendar clearly and attractively.

An hour with this would teach the ten to fourteen year-old more than he would be likely to learn—in facts—from talks and sermons in a year.

—J.S.

She became organist at St. Augustine's Church, Hamilton, where she trained a boys' choir and was also a deputy at St. John's Cathedral.

In August, 1956, Ann left for England to study at the R.S.C.M., Addington Palace, Croydon.

Her husband was also a student at the R.S.C.M. and they married three years ago.

He was a choir boy at Bradford, is a first class organist (F.R.C.O.) and won a scholarship to the Guildhall of Music, where he studied the double bass and singing.

He is now a professional musician and when available helps at Christ Church—being an excellent vocalist, he does any solo work also.

## MISSIONARY BIOGRAPHY

THAT GOOD PHYSICIAN. The Life and Work of Albert and Katherine Cook, of Uganda. Brian O'Brien. Pp. 264. 37s. 3d.

MISSIONARY biography is coming more to the front, particularly when it is written by an able journalist like Brian O'Brien. His "hero" is the pioneer Church Missionary Society doctor to Uganda, Albert Cook.

The path of the pioneer is

## AGAINST WAR

MODERN WAR—WHAT CAN CHRISTIANS DO TOGETHER? Published by The Church Information Office.

This pamphlet signed by the Bishop of Leicester has a strictly limited purpose.

The committee concerned feel that the present discussion of war, and particularly nuclear war, is in the doldrums. Can anything be done to lift it out?

There are certain points of agreement between Christians, namely, that war is evil and its prevention and abolition one of our main concerns, while at the same time, Christians must work to find other means of maintaining international order and peace.

On the other hand, Christians are divided. Some are pacifists, others believe that aggression and tyranny are evils as well as war.

Some believe that Britain should act unilaterally in abandoning nuclear weapons, others hold that a balance of power in these matters would help to keep peace for a time.

Hence, the pamphlet suggests four matters on which Christians can work together:

1. National sovereignty and international authority.
2. Raising standards of human life.
3. Arms control and disarmament.
4. Under God, one family.

—A.V.M.

## BOOK REVIEWS

# TOPICAL ARTICLES IN THIS JOURNAL

THE EXPOSITORY TIMES. June and July, 1962. T. and T. Clark, Edinburgh. 2s. 2d. each.

IN the June issue Professor Jeremiahs has given a remarkable set of lectures on the Sermon on the Mount, setting out three views:

1. That it is a higher law than the law of Moses—a ladder of perfection, or
2. That as the Lutherans hold, it is a statement of an impossible ideal, driving men to lean back on God, or
3. That it is an "interim ethic."

The professor finds that the Sermon is a grouping of separate sayings of Jesus spoken on different occasions and that every word of the Sermon was preceded by the preaching of the Kingdom of God and you can't understand the Sermon unless you appreciate that the Gospel preceded the demand.

There is an interesting article in the selection and training of candidates for the Ministry of the Congregational Church, also long comment on a selection by Wilhelm Dilthey entitled "Meaning in History."

Quite a number of interesting reviews and then a very challenging article indeed by the Reverend Joseph Robinson, of St. Paul's Cathedral, on the Christian and this world. This article indeed encourages and repays careful reading.

Finally, William Barclay discusses Lesslie Newbigin's "A Faith For This One World?" showing how for Indians the great fact for our time is the end of colonialism more than the coming of communism.

To the peoples of the East, the West stands for war, sex and techniques of which the East only wants the last.

Dr. Newbigin realises that Christianity must be de-Westernised, but, nevertheless, it cannot give way to the Eastern desire for being syncretised.

The July issue begins with a review of Professor John Knox writing on the "Ethic of Jesus in the Teaching of the Church," followed by a review of Dr. Barclay's book, "Flesh and Spirit"—an exposition of Galatians 5: 19-22.

The stirring article for Anglicans is entitled "1662 and 1662," by Professor C. K. Barrett, of Durham.

He writes as a Methodist and treats of the struggle issued in the Prayer Book of 1662 and the treatment of the dissenters by the Parliament and Church of that day.

It would be good for all Anglicans to read this article, as it would certainly prick any bubble of pride that we might have. We certainly treated them shockingly.

There was to be no comprehension of Puritans within the national Church, hence came the Corporation Act and the Act of Uniformity and Conventicle Act and the Five Mile Act.

It is no wonder that there is still some suspicion of us in the minds of non-episcopal communions.

There are, once again, some very interesting reviews of books and a long review by Professor Dodd of the last set of lectures given by T. W. Manson.

All Manson's books are rich and this volume dealing with questions concerning the Gospels and certain Pauline epistles and the Epistles to the Hebrews, is described in a way that makes one want to possess the book. It is introduced by a brief memoir.

This issue also contains an article on the selection and training of candidates for the Ministry in the Church of Scotland and it closes with a short study of the biography of Dr. W. E. Sangster, who lived like a warrior and died like a saint.

One comment that Sangster made about himself is worth noting for all of us in this hurrying age: "I rushed about too much. I talked too much. I was proud of my health and work. I never had time really to look. The trouble was in the will—I lashed the body on, imprisoned in a time-table."

Both these issues make one realise that the "Expository Times" never grows old.

—J.S.A.

## THE APOSTLES' CREED

LORD, I BELIEVE. Austin Farrer. S.P.C.K. English price 4s.

"PRAYER and dogma are inseparable." This is the sentence with which Dr. Farrer begins his book and he writes on several articles of the Apostles' Creed with a view to making them so alive that people will be helped to pray through them and not just think of them as abstract matter.

His first chapter, in which he tries to explore the Trinity from the centre, that is the Love of God, is not easy and did not, at any rate for one reader, make prayer easier, but his chapters on God the Creator and on Jesus Christ the Son, the Crucified Saviour and the Christ risen again and coming to judge, are tremendously alive and helpful.

He finishes his book with two chapters: "Mysteries of Faith and The Use of Rosaries," introducing in place of the Hail Mary, acts of faith and dedication directed to our Blessed Lord Himself. These chapters will not compel agreement in many minds.

The book itself was written originally for members of the English Church Union, but, nevertheless, one quite unaccustomed to some of the ideas Dr. Farrer puts forward, found real inspiration in several chapters and feels the book should be commended as worth reading for their sakes.

—J.S.A.

## EDUCATION IN SCHOOLS

The N.S.W. Council for Christian Education in Schools has issued a brochure, "General Religious Instruction in N.S.W. Public Schools."

Copies may be obtained from the secretary, 133 Castlereagh Street, Sydney.

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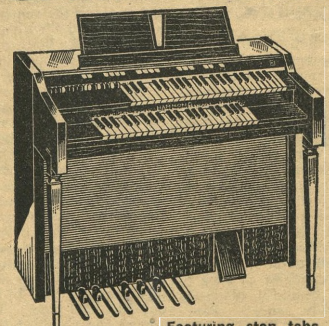
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## UNITY TALKS IN KENYA

### PROGRESS AND PLANS

ECUMENICAL PRESS SERVICE

Geneva, September 10  
Anglican, Lutheran, Methodist, Moravian, and Presbyterian representatives of Churches in three East African territories declared at Limuru that their joint discussions have revealed "large areas of theological unity" and will be continued.

An eight-point statement issued at the conclusion of a six-day conference on "The Quest for Christian Unity" affirmed that "our common purpose is to continue our quest for one Christian Church in East Africa."

Churches represented at the meeting were the Anglican Church of the Province of East Africa, the Lutheran Churches of Tanganyika, the Methodist Church in Kenya, the Moravian Provinces in Tanganyika, and the Presbyterian Church in East Africa.

Observers from the Anglican Church of the Province of Uganda and the Mennonite Church in Tanganyika also were present and took part in the discussions.

The conference approved plans for a working committee to continue discussions and asked it to arrange for a similar meeting to be held next January at Makumira, Tanganyika, to discuss deeper theological subjects.

### TWO GROUPS

The Right Reverend S. R. Moshi, head of the Lutheran Church in Northern Tanganyika, was appointed committee chairman.

The working committee supplants two groups that have been conducting Christian unity conversations, a Kenya steering committee that initiated plans for the Limuru conference and a Tanganyika committee that had been meeting under the chairmanship of Bishop Bengt Sundkler, head of the Evangelical (Lutheran) Church of north-western Tanganyika.

The conference statement said that the conference had shown that "large areas of theological unity do in fact exist, such as the acceptance of the authority of Scripture as the basis of all life and teaching of the Church, the Sacraments of Baptism and the Lord's Supper, and the Apostles' and Nicene Creeds."

The statement urged that the Churches make available to each other "clear statements of areas of apparent difference."

### DIOCESAN MISSION

ANGLICAN NEWS SERVICE

London, September 10  
The Bishop of Lincoln, the Right Reverend K. Riches, was assisted by three other bishops and twelve priests when he celebrated the Holy Communion in Lincoln Cathedral yesterday at a service to mark the opening after two years' preparation, of the Mission to Lincolnshire, 1962 to 1963.

The sacrament was administered simultaneously to 1,500 communicants at four sets of altar rails.

The concept of Lincolnshire's mission year is based on the affirmation that "the Church is the mission."

The bishop has emphasised that the year's diocesan effort should be a step forward for every parish within the continuing mission of the Church in Lincolnshire.

### INTER-RACIAL SCHOOL

ECUMENICAL PRESS SERVICE

Geneva, September 10  
Plans have been announced in Cape Town for an Anglican school at Mbabane, Swaziland, which will follow an inter-racial policy in accepting students.

According to Church sources there, 19 boys of various races and nationalities have enrolled for courses which will begin next January.

They include eight Europeans, two Indians, six Africans, two Coloured children, a Turk, and two resident youngsters of Portuguese-English and German-Chinese parentage.

## CHRISTIANS IN CHINA

### "HANGERS-ON GONE"

ECUMENICAL PRESS SERVICE

Geneva, September 10

The Churches of the West must never lose faith in the Christians of Communist China nor doubt the sincerity of their commitment to Christ, a top U.S. Methodist missions executive has told a major interdenominational missionary conference at East Northfield, U.S.A.

The Chinese Christians, who have come through the refining fires of twelve years of persecution, isolation and humiliation, have lessons to teach to the Christians of the West, Dr Tracey K. Jones, of New York, told 300 persons convened for the Northfield Conference on the Christian World Mission.

Dr Jones is the associate general secretary of the Division of World Missions of the Methodist Board Missions (U.S.A.).

Speaking on the U.S. Churches 1962-63 overseas mission study theme, "The Christian Mission on the Rim of East Asia," Dr Jones said that with a population expected to reach one billion in 1980, China may well hold the key to the world's future.

### "MUST TRUST"

"The Christians in the West may not agree with the Christians of China," Dr Jones said, "but they must trust them. Neither can Western Christians have any doubts about the dedication of the Chinese Churches to Christ."

"There are no Christians left in China except those who are absolutely devoted to Christ. Twelve years of humiliation, persecution, isolation, and regimentation under the Communists have seen to that."

"The hangers-on and the so-called rice Christians are gone. Far from there being any advantages to being a Christian in China to-day, the disadvantages are many and the hazards are severe."

"Indeed, it is a miracle that the Churches are alive in China at all. More miraculous still, they are beginning to grow again slowly after twelve years of decline."

The Northfield Conference is sponsored by the National Council of Churches and by 11 denominations.

### EDUCATION FUND

ECUMENICAL PRESS SERVICE

Geneva, September 3

The Centre Committee of the W.C.C., which met in Paris last month, heard of the work of the 4,000,000 dollars Theological Education Fund established in 1958.

Fifteen major grants were made in the years 1959-61 in theological colleges in Africa, Asia, Latin America and the Pacific.

Dr Nathan Pusey, president of Harvard University, a member of the advisory committee for the fund, praised its accomplishments.

He suggested that future efforts be directed toward "genuinely new" ways of theological education which will make it come alive for particular places and cultures.

The committee suggested that in the future the Theological Education Fund turn its attention to a number of diverse creative developments in theological education, particularly in Asia, Africa and Latin America.

It suggested research into the difficulty in recruiting candidates for the ministry, emphasis in curricula on equipping ministers to train the laity for effective Christian witness, and advisory staff help to seminaries.

In the period ahead rather than making large grants to a small number of institutions, the fund will be concentrating on improving curricula and attracting better students and teachers in many different schools.

## FACTS AND FAITH

### ADDRESS TO SCIENTISTS

ANGLICAN NEWS SERVICE

London, September 10

The Bishop of Manchester, the Right Reverend W. D. L. Greer, spoke to scientists yesterday of the two "apparently conflicting areas of experience in the human being" — facts and faith.

Dr Greer, who was addressing members of the British Association for the Advancement of Science at a service in Manchester Cathedral, said that science concerned itself with facts, with the outward, the visible or potentially visible, and the temporal; its language was mathematics.

Religion dealt with faith, with the inward, the invisible, the eternal, and its language was poetry. Both were essential and areas of true knowledge.

The two areas penetrated into each other but the contrast remained. Science had a faith in the rationality of the universe. Religion, too, was concerned with science — daily bread, human actions, justice, and the person crucified under Pontius Pilate.

"These areas must be held together and the validity of neither denied. That is no easy task in a world dominated by power politics, greed, and materialism, and unless it is done deliberately there is no future either for scientific progress or for humanity."

### NO BARRIER

"Science includes all knowledge and in this age of dazzling discoveries so great are the social and ethical responsibilities of scientists that I do not see how they can be properly discharged unless we humbly and patiently set ourselves to advance not only in the accumulation of material facts, but also in that knowledge that comes through faith."

Fr Patrick Trainer, an astronomer at the Vatican Observatory, said at a Roman Catholic service for British Association members that the barrier between science and religion was as artificial as the Berlin Wall and it was the ever-increasing specialisation of scientific education that was largely responsible.

The religious background of a scientist was often confined to a schoolboy acquaintance with a few Bible stories.

"An immature knowledge of this kind in a man whose professional standards and critical ability have become highly developed dissolves so rapidly into a caricature of religion which intellectual honesty obliges him to reject or at least to lock away in a dusty corner of the memory."

### MARRIAGE RULES EXPLAINED

ANGLICAN NEWS SERVICE

London, September 10

"Marriage in Church," a booklet published last week by the Church Information Office (price 9d.), answers many questions on the Church's teaching on marriage.

The wedding service, it points out, is drawn up for the marriage of those who are members of the Church through having been baptised.

The marriage of two unbaptised persons should not be solemnised in church, and if one person only is baptised the case should be referred to the diocesan bishop.

A marriage performed in a register office can certainly be blessed in church, but nothing will be done to question the previous validity of the marriage, nor will any entry be made in marriage registers.

On the re-marriage of divorced people, the reader is reminded that the Convocations of both Canterbury and York have affirmed that the Church should not allow the use of the wedding service for anyone who has a former partner still living.

## GRANTS FOR THEOLOGY

### STIMULUS TO ASIA

ECUMENICAL PRESS SERVICE

Geneva, September 10

Grants totalling over 864,000 dollars for the assistance of theological schools in Asia, Africa, and Latin America have been voted by the Theological Education Fund Committee of the World Council of Churches.

Major beneficiaries of these grants include the Union Theological Seminary in Tokyo and the Evangelical Seminary of Puerto Rico. Funds were also voted for the initiation of new central theological schools serving Ceylon, Northern Madagascar and South-West Africa.

A recently inaugurated Association of Evangelical Theological Schools in Brazil was given major assistance in its task of correlating and improving the theological education offered by thirteen schools in that country.

The two Caribbean islands of Cuba and Jamaica received smaller sums to help special projects which have been planned for the improvement of their theological education.

An indication of future developments can be seen in the committee grant of nearly 100,000 dollars to Serampore University in India for scholarships to be used for the advanced training of theological teachers in five graduate schools in India.

Heretofore those taking advanced degrees in order to become teachers in theological schools have usually had to go to institutions in Europe and the United States.

By its action the committee gave a stimulus to the use of an Asian country, India, as a centre for advanced theological studies.

### INDIAN GRANTS

Another new development is indicated by the grant of a small sum for further education of ministers in the Tamil area of South India.

The committee heard reports on progress in the production of text-books for theological schools in many different languages.

The fund is already helping to finance programmes of text-book production in 15 languages and at this meeting agreed to extend the programme to six more languages.

Plans were made for the sending of experts in library science to advise on the improvement of libraries in some areas of the world and scholarships were granted to a number of present and prospective teachers of theology for further studies.

The committee, which had originally been expected to complete its work in 1963, decided to continue its operations to 1965 and has received assurances of sufficient funds from those bodies already supporting it to make this continuation possible.

Questions with regard to a possible continuation beyond 1965 and the type of further programme which might then be appropriate were discussed but decision was referred to the Division of World Mission and Evangelism of the World Council of Churches which is conducting a study of the programme.

### ORTHODOX PATRON

ANGLICAN NEWS SERVICE

London, August 13

The Anglican and Eastern Churches Association, which was founded by Dr John Mason Neale in 1864 to promote rapprochement between the Anglican and Orthodox Churches, and was the first society to be formed in the Church of England for this purpose, announces to-day that the Oecumenical Patriarch of Constantinople, His All Holiness Athenagoras I, has graciously given his patronage to the association.

The Oecumenical Patriarch will be the Orthodox patron and the Archbishop of Canterbury the Anglican patron.

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## THE ALL-AGE BIBLE STUDY GROUP . . . 3

## GROUP TRAINING

By WINIFRED M. MERRITT

THIS article presents ten simple principles of group life, which have emerged from personal experience of current Bible study groups in Victoria.

1. A Bible study group is composed of persons each of whom brings into the group his or her background, personality, prejudices, likes and dislikes, preferences, points of view and experiences, and his or her personal and individual needs.

Personal characteristics play an important part in group work, and in one group of which I know, the age range is from 20 to 80 years. The one thing the members have in common is their desire to study the Bible together.

2. No two members of any group bring identical contributions. Some people tend naturally to be forceful, some are timid and retiring and easily silenced; some are incapable of close concentration, at least when they join the group; some have little spiritual perception, others have much; some are confused and muddled in their minds; some are logical; some like to feel that they "belong," and this contents them. All are welcome and valuable in a Bible study group, just as they are.

3. The group must be more than an assembly of people. It must be or become a unity, if it is to function effectively.

Membership co-operation is vital, and each member has an equally important role in the group life.

Each has a right to speak and to be listened to, and an obligation to listen. "None is before or after other."

4. There are no set methods or techniques, no mechanical instructions for group work. Every group is different, because every member of every group is an individual, different from every other individual.

But where a group is in earnest, it is only a very short time before group loyalty and group unity begin to develop within the group. They cannot be externally imposed.

5. Whatever is being studied, the group should stick to the subject and stick together, no matter how deep their differences may be.

A group which is allowed to disintegrate into several small groups with several private conversations going on at the same time will not get far.

6. Another factor which threatens the group is a tendency on the part of some member to habitually interrupt a speaker.

## SIDE TRACKS

Such not infrequently leads to the interrupter taking over the proceedings and "bolting" the group up some side track from which it is unable to return before the session is concluded. The person to control such a situation is, of course, the interrupter.

7. This brings us to the problem of leadership. Many groups founder for lack of good leadership and disband, and many do not even start because they feel they have no leader.

This is a pity, since the hour invariably finds the man: Rotation leadership is a good idea in some groups. A leader need not know very much about the Bible, since he or she, like the rest, is there to learn and to share—the important person in such a case as this is the one outside the group who prepares the matter for the session.

The leader's role is merely to give form and stability to the group; his office is an administrative one. There are times in the life of any group when the role of leader falls to the person who can discharge it.

All the members should be "reserve leaders," ready to act in an impromptu capacity, in-

terim leaders who come out from the group for a special duty and then rejoin it.

If, as a simple instance, a member becomes aware that another has made several unsuccessful attempts to speak, that member should come to his assistance.

Good manners within the group are every whit as important as good manners out in the street afterwards, and in our homes. Group leadership is a shared function, but one person should have the final voice.

8. It is necessary for someone to have studied in advance the work to be done for a given session or series, and to be in a position to supplement the thinking of the group when faced with strange material. There is in most groups one obvious person for this task.

The minister of a church is the ideal and logical organiser, and the group not unnaturally looks to him or his counterpart for advice and assistance when the group is in a quandary, or when a crisis is about to develop, or when the group is unable through lack of knowledge to deal with the subject under discussion.

And the group organiser should "sit in" with the group whenever possible.

9. If a group session is not "going well," it may be that one or more of such factors as the following is the explanation:

Someone who is preoccupied and not "with" the group may be dispersing concentration. Someone may be physically tired and the victim of inertia.

Someone's mind may be closed. Closed minds block the reception of new ideas, and in a subtle way hamper the progress of the group. A closed mind, of

course, must not be confused with a firmly-held belief. The latter is always an asset.

Unrevealed personal animosities or antipathies between group members can likewise balk a group.

"Sitting on the fence" is another fruitful cause of frustration. A deliberate non-committal attitude isolates and excludes the culprit, and brings about a blockage in the circulation of the group's lifeblood.

Intolerance or impatience can arrest the current of thought, as can any withheld desire of a member to ask a question not directly connected with the discussion.

The persons immediately involved in all these states of mind are the only ones who can remedy the situation which they create, hence the need for group education.

## DIFFICULTIES

An informed group is a more spontaneous and efficient one than a group externally controlled and working, as it were, in the dark.

It is astonishing how sensitive to group atmosphere the members are capable of becoming once they know what they are trying to do.

10. Difficulties can arise, especially in the earlier stages of a group's existence, because of varying denominational practices in such matters as Baptism, Confirmation, Ordination, intercommunion, etc.

Differences exist in every sphere in the very nature of things, religious differences being amongst the most troublesome. As soon as tension begins to develop, each of the contestants must be given an uninterrupted

opportunity to make a statement concerning his or her point of view.

When both have finished, the session leader takes over, explaining that the group must respect the right of all its members to hold their varying views, which are the outcome of training and environment within the denominations and are, not seldom, strong personal convictions.

If one member claims for himself the right to hold a certain opinion, he must in fairness grant to others a similar freedom.

A foundation principle of interdenominational Bible study is the inalienable right of Christians to hold whatever views their conscience requires of them. The purpose of the groups is to seek for fellowship and mutual understanding on the basis of those things upon which all are agreed.

The best way for a group to obtain the necessary initiatory instruction and proficiency in the matter of working in groups is by means of a few practice exercises, and suggestions to this end will be given in the next article in this series.

Very typical of the general enthusiasm which characterises Bible study groups in Australia is this little domestic incident involving a member of a group studying the Four Gospels.

It was a bleak, icy-cold day, punctuated with hail and snow storms. The lady had given her family their mid-day meal and was preparing to leave for her study group session.

"You're surely not going out to-day, mum, are you?" her husband asked. "I certainly am," was the reply. "They're not going to Jerusalem without ME."

## YOUNG MADAGASCAR MOVES TOWARDS UNITY

ECUMENICAL PRESS SERVICE

CHRISTIAN youth in Madagascar have taken a major step forward towards Christian unity.

This was the conclusion at the close of the first Ecumenical Youth Congress of Madagascar which brought together some 1,200 Malagasy Protestant and Anglican youths to study the themes of unity, service, and witness.

For five days they lived and worked and worshipped together in an atmosphere of unity and brotherhood never before experienced by the great majority of them.

Many of them from far country districts had never before met people of different Churches than their own, many of them came from areas where they have been taught to believe that the central tribe (at Tananarive) amongst whom they were staying was their greatest enemy.

For many the word "ecumenical" had no meaning at all and many did not understand the word "congress."

The congress was the first occasion in which the Anglican Church and the Protestant Churches have co-operated, apart from the more limited sphere of Bible Society activity. Representatives from Roman Catholic and lay youth organisations also were present as observers.

The congress opened at a public united service of worship at which some 5,000 persons heard Mr. Philibert Tsiranana, president of the Republic of Madagascar, stress the necessity for continuing and growing brotherly love among the eighteen Malagasy tribes.

During the congress the participants met in eleven commissions to discuss the unity, wit-

ness, and service theme of the congress.

Highlights of the week included a dramatic presentation by youth of the life of Kagawa, the great Japanese Christian, and a lecture on "Who is the Lord

of the Nation?" by Pastor Richard Andriananjato, chairman of the Tananarive City Council and leader of the opposition in the Malagasy Parliament.

Mr. Andriananjato had only a few days previously arrived back from a visit to the World Peace Conference in Moscow, to which he made various allusions.

"Too often we were quavering Christians," he said. "We so often forget that God is the Lord of History and the Lord of the Nations, those who remember this and serve Him alone may themselves become the masters of their own nation."

As in other ecumenical gatherings the matter of intercommunion received a good deal of attention in group discussion and several of the eleven commissions brought resolutions on the subject, particularly with reference to the two services which were planned in connection with the Congress — one according to the Anglican ritual and the other according to Lutheran practice.

However, ecumenism is very young here and discipline prevailed over genuine desire for fellowship, and the two services were held as originally scheduled with the whole congress attending both and members participating according to their denominational affiliation.

The congress concluded with a giant public rally in one of the city's big sports stadiums, with a crowd of well over 10,000 persons — a final act of unity, in which Pastor Daniel Ratety, of the Evangelical Church, conducted the service and Bishop Jean Marcel, of the Anglican Church, preached the sermon.

As one observer remarked: "This congress is a first test of ecumenical unity. May it not be the last."

## BISHOP GIVES FINAL CHARGE TO TASMANIA

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, recalled his nineteen years as diocesan and looked into the future of his diocese when he delivered his final Synod Charge in Hobart on September 10.

Bishop Cranswick will retire on January 31, 1963, but will continue as administrator until the end of April.

He urged the importance of personal Bible study and deplored the seeming lack of it among lay people of the diocese.

The bishop stressed the importance of family prayer and grace at meals.

He said that a Social Questions Committee in the diocese was needed.

Population was rapidly increasing in Tasmania, bringing with it the problem of new areas and the need for more clergy.

## LORD MAYOR AT CATHEDRAL

FROM OUR OWN CORRESPONDENT Melbourne, September 10

Following the municipal elections recently held throughout Victoria, Cr Nathan was re-elected by the City Council for a second term of office as Lord Mayor of Melbourne.

This new term was marked by a civic service at St. Paul's Cathedral on Sunday, September 2.

The pulpit was draped with the flag of the City of Melbourne, and another was flown outside the cathedral.

One lesson was read by the Lord Mayor, wearing his robes and chain of office, and the other was read by the Town Clerk.

The Lady Mayoress accompanied her husband, and other councillors and their wives were present at the service.

The sermon was preached by the Dean of Melbourne, the Very Reverend T. W. Thomas, who spoke of the vision required by those who sought public office.

But if vision is the prelude to progress, then it must be made effective by wisdom and by power.

In an age such as our own, where power is so often conceived in terms of technology, there is a grave danger of technical skill and professional competence, but both of them accompanied by a lack of moral sense.

The leaders we need must be very clear about the difference between right and wrong.

The power they need for this is God's power, a spiritual power which dwarfs that of the atom. Realisation of dependence upon God could produce the humility that made God's wisdom available.

## LIONS' CLUB HELPS HOME FOR AGED

FROM OUR OWN CORRESPONDENT Newcastle, September 10

The Newcastle Lions' Club last week presented a cheque for £10,000 to the Bishop of Newcastle, the Right Reverend J. A. G. Housden, towards the cost of a hospital at the C. A. Brown Homes for the Aged at Booralag, on Lake Macquarie.

The State Government has promised to add £10,000 to the Lions' Club's gift.

Members of the club, aided by church people, collected the money in a series of door-to-door canvasses covering the entire Newcastle district.

The hospital will provide accommodation for 20 aged people. It should be completed by next November.

The small number of Tasmanians offering for the ministry was disappointing.

A great improvement had taken place in the state of recollections. Adequate stipends had also been provided.

On clergy training, the bishop said that he thought the diocese should provide a resident priest to assist the Warden of Christ College.

Too little attention had been given to the last two Lambeth Conferences and the three assemblies of the World Council of Churches and the National Conference held in Melbourne in 1960 with regard to unity.

Little action had been taken at the parish level.

The bishop asked for prayers for the Vatican Council meeting in October.

## ECUMENICAL OFFICER FOR DIOCESE

ANGLICAN NEWS SERVICE London, September 10

Canon W. D. Maundrell has been appointed by the Bishop of Winchester, the Right Reverend Falkner Allison, to be the first diocesan Ecumenical Officer for Winchester.

He will act as a liaison between the Church Assembly Council for Ecumenical Co-operation and the parishes of the diocese, and will assist the bishop in promoting Anglican participation in the ecumenical movement at diocesan and parochial levels.

## ARCHBISHOP SIGNS PETITION

ANGLICAN NEWS SERVICE London, September 10

The Archbishop of York, Dr F. D. Cogan, is one of the 6,000 signatories to a petition drawn up to protect the peace of a beauty spot in the Peak National Park.

Three more bishops have joined with leading citizens and many country people to oppose a scheme by the Derbyshire and Lancashire Gliding Club to use powered aircraft for launching gliders from a site at Great Hucklow.



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## GIPPSLAND STATEMENT ON CHRISTIAN INITIATION

FROM A CORRESPONDENT

**Sale, September 10**  
The clergy of the Diocese of Gippsland met at S. Anne's School here from August 27 to August 30 for their annual school and retreat.

The Bishop of Gippsland, the Right Reverend D. H. Garney, presided at all gatherings. The proceedings were set within the framework of daily offices, Holy Communion and a Bible study led by the bishop—the sixth Chapter of Romans.

Whereas in the past, it has been the custom to invite outside speakers to lead the school, this year the clergy have been doing intensive study at rural deanery level on the relationship of Baptism, Infant Baptism, Confirmation and Holy Communion.

The results of this study were given as papers during the course of the school.

Whilst no blood was shed nor heads broken, the writer admits that there was a level of involvement and participation truly remarkable, and of a high level because it was informed and thoughtful.

At other shorter sessions, the bishop drew out the clergy on such matters as Christian Family Year, permissive deviations to the Prayer Book, and other topics relevant to the life of the diocese.

On the whole, the clergy school was vital, interesting, and most informative, but by Wednesday tea-time we were ready to move into retreat and silence.

This year the bishop had invited the Reverend Douglas Hobson, General Secretary of the Australian Student Christian Movement.

Making use of the divisions in Consulman's "The Gospel of S. Luke"—Galilee, the journey, and Jerusalem—Mr Hobson helped us to see more clearly how our ministry must begin with Christ—and so too must the ministry of our people—there must be a rhythm in our lives—the Church gathered—the Church scattered—the Laos must be sent out into the world.

We must revive and accept the concept that the people of God are a royal priesthood—a called people—and that we as clergy are the servants of the servants of God.

That as Jesus entered the Temple to possess it, so the people of God, the Church is His earthly headquarters, which He must possess, whose strategy He must plan.

Thus the divided-unreconciled Church cannot help the world, and the movement towards unity becomes of vital interest to us personally.

In the final session, we were shown that Christ had to go to Jerusalem—in the past Christ had talked, but at Jerusalem He did things.

We Christians will have to do things, rather than talk about things. Service is a kind of death. In the modern world we see the disintegration of community—one can be disposed with.

In the community of Christ, we must learn to love our brother because Christ loves us both.

### BAPTISM

The world desperately needs the Christian who will love it with that same love poured out on the Cross—as New Delhi showed—the Church must present to the world—fellowship, witness and service.

The diocese humbly submits the statement adopted by the conference, which it trusts will quicken the interest of others and lead to an exchange of views on the whole subject of Christian Initiation.

**Preamble:** While it is acknowledged that there are many tensions in the Church both here and elsewhere, and that a re-thinking of the theology and the administration of Christian Initiation (involving Baptism, Confirmation, Conversion, and Communion) is still in formative stages; and because it is felt:

(i) That Baptism is at present often lightly administered;

(ii) That there is often over-long delay in presenting baptised persons for Confirmation;

(iii) That the present system unduly elevates Confirmation above Baptism and First Communion; and

(iv) That in fact, First Communion is an anti-climax in the process.

### PROPOSITIONS

We are agreed on the following propositions:

1. For the consideration of the Church at large.

(a) The Baptism of Infants (in the words of Article XXVII) "is . . . to be retained as being most agreeable to the institution of Christ."

(b) The Sacrament of Holy Baptism should be administered in parishes, say, quarterly, or more frequently in the case of larger parishes, to infants and/or adults, at a public service—the service of that day.

(c) The administration of Baptism should include a laying-on-of-hands, to be performed by the parish priest.

(d) There should be a period of teaching and preparation for the Holy Communion; and the bishop should be present at the First Communion (including a public profession of Faith by the new communicants), to give a blessing to each candidate, with a "Laying-on-of-hands" and such words as "Defend, O Lord, this Thy child . . . etc."

(e) An opportunity should be given before such a service of First Communion for the bishop to interview each candidate.

(f) Because the foregoing suggestions will necessitate a longer time being spent by the bishop in the pastoral work involved, it is desirable that consideration be given to the increase of the number of bishops in a diocese, in addition to the diocesan, either as assistant bishops, or as rectors of parishes in strategic areas, with adequate staff to maintain parochial duties.

(g) It is desirable that the availability, for Anglicans, of Baptism by immersion be more widely taught, having due regard to the practical difficulties involving the present lack of facilities for immersion.

### 2. Recommendations to the Bishop of Gippsland.

It was decided to recommend the following for the consideration of the bishop and, if he thinks fit, for promulgation as diocesan regulations.

(1) That in every parish, all possible steps be taken to teach more about the nature of Baptism and its implications for the Christian, and its place in Christian Initiation and in the life of the Church.

(2) That baptism of both infants and adults be administered, as far as is practicable in each parish, on regular occasions, say quarterly or more frequently in larger parishes—the service to be the main service of that day.

(3) That parents may act as godparents for the children at Baptism, with at least one other person; but in every case at the least one, preferably more, of the sponsors shall be a communicant and, if need be, may be provided from among the general congregation of the parish.

(4) That suitable leaflets of instruction for parents and godparents, on the subject of Baptism, be prepared for use in the diocese, as a means of instruction prior to a baptism.

### OTHER PARISHES

(5) That when persons request baptism in another parish than their own, notification should, where possible, be sent to the priest of their parish; and where this may for any reason not be done before the baptism, such notification should be sent immediately afterwards. It is also desirable that those requesting baptism outside their own parish should be encouraged to consult their parish priest.

(6) That no candidate be presented for Confirmation without careful instruction over a period of at least three months, and that a personal interview with each candidate by the parish priest be considered as most desirable.

(7) No candidate who lives in another parish should be prepared or presented for Confirmation without the knowledge of his own parish priest.

(8) That infant candidates for Holy Baptism, who die before Baptism, may be accorded Christian burial.

## S. FRANCIS' COLLEGE TEAM

### AT TOOWOOMBA MISSION

FROM A CORRESPONDENT

**Toowoomba, September 10**  
S. Luke's Parish, Toowoomba, Diocese of Brisbane, was taken over last week by the Principal and students of S. Francis' Theological College.

At the invitation of the rector, Canon W. B. Ward, the college conducted its annual mission there.

On Sunday evening the parishioners gathered for a special tea of welcome.

The missionaries had arrived on Saturday afternoon when they were met by the parishioners who had kindly "adopted" them for the week.

Archdeacon Hoog commissioned the missionaries at a simple service after the tea.

The archdeacon as Rector of S. Mark's, Warwick, had welcomed the college to their first mission of this nature in 1954.

The Principal, Canon Ivor Church, addressed the parish at special evening services on each night of the week on the theme

"Homeward Bound" following the course of the Prodigal Son.

In the first of his addresses Canon Church said that the parable began almost as the Bible's story of the beginning of Man, with the decision "to go it alone"—the title of the first address.

He said that the truth which an anxious modern world needed to grasp is "that God reigns."

"In fact," he said, "all our troubles begin when we start to doubt the wisdom and goodness and the love of God and try to thrust Him aside, trying like the prodigal to go it alone."

The students assisted in introducing the people to some modern hymns. Their main task, however, was to visit some 1,500 parishioners in their homes. A special group of students taught in the schools and conducted a special service for 185 High School students on Monday morning in the parish church.

### "TRAINS"

Canon Eric Hawke conducted the children's mission each afternoon after school. In the theme "Let's play trains" the children followed the Christian journey from earth to heaven.

On Monday evening, before the mission service, the missionaries, parish clergy and the parishioners marched behind the cross in a procession of witness through the inner city streets.

## MORPETH TEAM CONDUCT

### A MISSION TO YOUNG

FROM A CORRESPONDENT

**Young, September 10**

When forty-five members of a Mission Team arrive in a country town, such as Young, there is bound to be much enthusiasm and interest. This was the case when a mission was held in that parish from August 18 to 26.

The mission was led by the Warden of S. John's College, Morpeth, the Right Reverend R. E. Davies, assisted by the Reverend Peter S. Jolliffe, a resident tutor-lecturer at the college.

In addition to the two missionaries, some 43 students assisted with the house-to-house visitation (even when it snowed); they conducted the children's and teenagers' services; the mission bookstall (which realised just on £250); as well as performing other duties connected with the running of the mission.

On the Saturday evening, before the commissioning service, the team were the guests of the Services and Citizens' Club of Young at a buffet tea, at which the Mayor of Young extended a welcome to them.

Following the tea, a commissioning service was held in S. John's Church by the Archdeacon and Rector of Wagga Wagga, the Venerable A. Osborne.

The bishop of the diocese, who was unable to be present, forwarded a letter with the archdeacon, and the latter read this to the missionaries and congregation at the service.

The next morning saw the mission team really at work, in addition to the missionaries celebrating the Eucharists in the parish, some of the students were conducting matins in the country centres of the parish, such as Wombat, Kingsvale, Wambanumba and Maimuru and others were conducting the children's services in the parish hall.

In the afternoon, before the mission service, two teas were held, one in the parish hall for the men, at which the bishop spoke, and the other in the Presbyterian hall (at which all denominations of youth were invited) and at this Mr Jolliffe spoke.

The first mission service (as well as the last) was held in the Town Hall to accommodate the crowd, while all the week-night services were in the parish church.

During the week, in addition

to a daily Eucharist and the saying of the Offices of the Church, there were also services arranged for the women of the parish, one on the Tuesday at Kingsvale and the other on the Friday in the parish church.

Some of the features of the mission included a special "get-together" in the ante-room of the Town Hall each day for the young business people of the town.

This was held from 12 noon until 2 p.m. and this "munchin' luncheon" (as it was called) gave these people a great opportunity to get to know the mission team and also to talk to them about the Faith.

A special accent was placed on the singing during the mission, the college students forming the choir for this part of the activities.

The emphasis was on modern Church music, especially of the type being produced by the "20th Century Light Music Group" and each night before the mission service began there was at least 15 to 20 minutes of community hymn singing, both "old favourites" and new compositions.

### MUSIC

In addition to the modern hymn tunes, the students were also able to sing three different settings of the Eucharist, as well as the usual Merbecke setting used in the parish. The settings used were by Beaumont—"20th Century Folk Mass," Appleford—"Mass of Five Melodies" and also the setting composed by Bairstow.

Great emphasis during the mission was also placed on the ministry to the sick of the parish, and a special group of students volunteered for this work.

The hospitals were extremely co-operative in this regard, and a very fruitful and worthwhile ministry was performed there.

The climax of the mission was achieved in the Town Hall on the final night, when it was packed to almost capacity (bringing the total attendance to just on 7,500).

A liturgical drama, known as "Ambassadors of Fire," a play written on the life of S. Paul by a former student of the college, provided a great act of worship and of communication.

The bishop, after the play was over, led a Litany of Resolve, which brought this segment of

the mission in the Parish of Young to a close.

In addition to the preparations which had been made by the college, before the mission, by prayer and activity, the parish itself had been very active in both these fields; for not only had a very thorough visitation programme been carried out, but also a special prayer group had been organised, which met regularly for the one intention of praying for the success of the mission.

Various other committees had also been organised by the rector, the Reverend S. W. Holmes, and under the leadership of the mission chairman, Mr A. G. Harris, the whole system worked very fluently indeed.

The mission was the second that the college (as a team) had conducted, and it is hoped that it will become an integral part of the life of S. John's College.

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### BARKER COLLEGE, HORNSBY SCHOLARSHIPS

Scholarships, tenable from First Term 1963 for six years' secondary schooling, are open for competition at an examination to be held at the College on October 27 next.

They include the Carter Scholarship for sons of Church of England clergy which entitles the winner to free education and board, two Annual Entrance (complete remission of Day Boy fees), one boarding scholarship equivalent to one-third of the boarding fee and several other scholarships.

All scholarships are for boys between 11 years 6 months and 12 years 9 months on December 31, 1962, who are at present in Sixth Class Primary.

Arrangements can be made for country boys to sit locally.

Further details available from the Headmaster. Closing date for entries, 19th October, 1962.

## LORD FISHER IN AMERICA

ANGELIC NEWS SERVICE

London, September 10

Lord Fisher of Lambeth and Lady Fisher left on August 31 to visit Canada and the United States.

They will sail from New York for England on October 31.

In Montreal Lord Fisher will receive a D.D. degree at the theological college.

In San Francisco he will preach at a united service of prayer for the Vatican Council.

At the beginning of October he will go to Honolulu to preach at the centenary service of the diocese.

On his return journey he will deliver a series of lectures in Detroit on Church unity.

## DEATH OF DR LEY

ANGELIC NEWS SERVICE

London, September 10

Dr Henry Ley, the well-known church musician, died on August 27, at the age of 74.

He was for 20 years Precentor at Eton, and for a long time an examiner for the Royal College of Organists.

Dr Ley wrote services and anthems which are used in most cathedrals.



## THE MUSIC OF THE CHURCH . . . 29

## THE HISTORY OF THE MASS

BY THE REVEREND EDWARD HUNT

ALTHOUGH the Mass has been frequently referred to in these articles, it has exercised so large an influence upon the development of the music of the Church that a more detailed and consecutive account of its history may be of value.

Owing to the importance the Roman Catholic Mass holds in the minds of worshippers and the opportunity it offers for musical participation, no study of Church music can be complete without some knowledge of the musical history of this ancient Christian service.

The Proper of the Mass (the parts which vary from season to season and day to day) has naturally been left to traditional plainsong treatment.

The five passages frequently set for chorus or soloists are Kyrie, Gloria, Credo, Sanctus and Benedictus (often separated) and Agnus Dei.

These are the congregational element in the Ordinary or Common of the Mass, the invariable part.

From the beginning of Harmony in Europe, about the ninth century, when the traditional plainsong of the Church, formerly sung in unison, began to be given to tenors ("holders" of the "fixed song") innumerable settings for these five passages have been provided by hundreds of composers of all European nations.

At the end of the sixteenth century a high point was reached when the unaccompanied choral style of composition attained its apogee in the works of Palestrina (Italy), Byrd (England) and Victoria (Spain).

## SOLO SINGING

In the seventeenth and eighteenth centuries the development of solo singing and orchestral accompaniment led to great changes in the musical treatment of the Mass, and the settings of Haydn, Mozart, Weber, Schubert and others, though musically effective, lacked the devotional quality of the earlier period.

The practice had grown up of treating the five passages already mentioned as providing opportunity for an extended work in oratorio style, two outstanding examples being the Mass in B minor of J. S. Bach, composed 1731-8, and the Mass in D of Beethoven, composed 1818-23.

Indeed these two works may be regarded as landmarks in the music of the Church.

In such large-scale works as these, the five passages became

sub-divided, Bach's great work, for example, containing over 20 separate subdivisions.

High Mass is sung throughout, either to plainsong or with the five passages set by some composer, and Sung Mass is very similar.

Low Mass is performed without a choir, while the Mass of the Presanctified is that of Good Friday without consecration of the Host.

A Folk Mass is properly Low Mass proceeding while the congregation sing hymns in the vernacular, but the term is also applied to a type of setting so simple that the congregation can sing their part.

The term "Mass," of course, comes from "Dismissal," but it means far more than this, a "sending forth" of the whole congregation as part of the Body of Christ, to proclaim God's message of salvation to the world.

Our own Eucharist, thanks to the liturgical genius of Cranmer, has exactly the same meaning, as Fr Hugh has recently

pointed out in "The Burning Glass."

A number of Missas bear witness to this, such as Missa de Angelis, a plainsong Mass popular in Roman and some Anglican Churches, dating from the fourteenth and fifteenth centuries, and modified in the seventeenth and eighteenth centuries, so that it does not altogether reproduce the true spirit of plainsong.

Missa Papae Marcelli, by Palestrina, commemorates Pope Marcellus X, who resigned after a few weeks, but showed a desire to promote a reform in Church music.

## ROMANTIC LEGEND

This Mass is traditionally associated with the circumstance but the romantic legend that has grown around the occurrence has no historical basis.

Missa Sine Nomine was a Mass composed of an original Canto Fermo, that is a "Mass without a name."

This practice dates back to the early days of contrapuntal music, but since secular melodies were increasingly introduced, Pope John XXII in the early four-

teenth century forbade the use of secular melodies as a basis for the Mass.

Missa Brevis is a short setting of Kyrie and Gloria, as was customary in the Lutheran Church.

The Church Music Society, founded in England, 1906, has as its chief aim the encouragement of a high standard in the choice and performance of music in Church worship.

Though predominantly Anglican in membership and outlook, it draws its music from every branch of the Christian Church and so makes use of the music of the Mass adapted to Anglican practice.

The modern experiment of Jazz Mass finds favour in some quarters, but hardly seems in accord with the highest musical tradition.

Once again, whilst paying tribute to the Roman Mass, we may be grateful for the fact that the Eucharistic music of our own denomination has played an equally notable part in enriching and developing the music of the Church.

## WANGARATTA SYNOD

Wangaratta, September 10

The Bishop of Wangaratta, the Right Reverend T. M. Armour, celebrated at the Sung Eucharist here at the opening of synod on August 31.

After the Synod Eucharist members breakfasted in Holy Trinity Boys' Hostel in the cathedral close.

The business session began with prayers, after which the bishop gave his presidential address, when he paid tribute to the work of the late Archbishop of Brisbane.

The bishop emphasised and commended the Christian Family Year. He said:

"If we could find a liaison between branches of the Church of England Men's Society and the Mothers' Union we could do much to build up our homes on Christian family foundations."

"The junior organisations need the examples of our older age groups, if their members are to be firmly established within our church and national life."

The bishop said that the words of the late King George V were apt for these times:

"The foundation of National Glory are set in the homes of the people. They will only remain unshaken while the family life of our race and nation is strong, simple and pure."

Archdeacon P. H. Dicker gave a report of the progress and the difficulties encountered in the

building of the cathedral and asked for the support of every member of synod in the appeal for £37,000 which has recently been launched.

Probably the item which caused the greatest interest and produced the most impassioned speeches was the motion moved by the Reverend S. G. Titter:

"That in view of the extension of television programmes, this synod respectfully asks that the bishop set up a committee to investigate and organise the potential of such programmes as concerns the Church."

The synod business was despatched within the day and the evening session was devoted to the work of Christian missions.

## MISSIONS

The Reverend E. C. Rowlands, Victorian State Secretary of A.B.M., gave a very informative address on current missionary problems facing a divided Church.

Greater support was needed by churchpeople to combat the infiltration of communism propaganda among the peoples of the Pacific.

Afternoon tea and supper were provided by the ladies of the cathedral parish.

Mr Tom Trewin, M.L.A., moved a vote of thanks to the ladies of Holy Trinity parish for their hospitality.

The bishop met the clergy in conference at the conclusion of synod, when youth hostels, religious instruction in State schools, and the revision of the Trustees and Vestries Act were discussed.

## LESSONS IN CHURCH

ANGLICAN NEWS SERVICE

London, August 27

The rejection by the House of Clergy at the last session of the Church Assembly of the Prayer Book (Table of Lessons) measure may have left some doubt in the minds of both clergy and laity with regard to the lessons which are now permissible to be read in church.

The Bishop of Winchester, the Right Reverend Falkner Allison, who introduced the measure into the Church Assembly, explains the position in the August issue of the Winchester "Diocesan Leaflet." The bishop writes:

"What exactly did the House of Clergy's decision mean? It did NOT mean, as several papers suggested, that the 1955 Lectorian, commonly called the New Lectorian, was rejected and has now no authority."

"It did mean that the House of Clergy of the Church Assembly were unwilling to seek the authority of Parliament for this Lectorian to be the ONLY permissible lectionary."

## AMENDMENTS

"The situation therefore remains unchanged. There will continue to be for many years, so I dare to prophesy, three permissible lectionaries—the 1871 Lectorian, printed in the Book of Common Prayer, the 1922 Lectorian, printed in the 1928 Prayer Book, and the 1955 Lectorian, authorised by Convocation for continuing use, in an amended form, from Advent 1962."

"It is likely that calendar publishers will continue to print the 1955 or New Lectorian. Its authority is not in any way affected by the recent decision of the House of Clergy, and I hope that there will be a further period of experimental use of this lectionary with the amendments approved by Convocation in 1961."

## COMMONSENSE ABOUT CIGARETTES

BY D. W. MENZIES

THE evaluation of tobacco as a cause of lung cancer is not just a medical question. Any person in charge of young people should know something of the background facts, in order to be able to give informed advice on the subject.

The trouble is that we are not only dealing with facts, but with an entrenched habit which is hard to alter or abolish, even if the health of the nation demands it.

Habits are hard things to kill. Suppose, for argument's sake, that kissing was found, on expert evidence, to produce an early and unpleasant death. Does any one suppose that kissing could be stopped for this reason? In Shakespeare's words, "Dost think that, because thou art virtuous, there shall be no more cakes and ale?"

Few of us are prepared to be honest about a dilemma of this kind. We are not prepared to admit, even to ourselves, that we are ruled (as we are) by our pleasures.

We don't admit this kind of thing. We don't say to ourselves, "The facts are inconvenient, but my pleasures are comfortable." Instead we say, "The facts are wrong."

So it comes about that in the tobacco and cancer controversy, the public is confused by a great many one-eyed opinions delivered by reputable people who should know better, and the general picture is made to appear more complicated than it really is.

## PROBABILITY

It isn't complicated at all. There is no genuine controversy about the facts, but it is necessary to be accurate about their interpretation, as the case can be easily overstated.

The position is that in Britain a series of surveys carried out by top experts in the field have established that the heavy cigarette smoker (more than forty a day) has a very much greater chance of dying of lung cancer than the non-smoker. According to one authority, the increased chance is about 25 to 1—long odds in anyone's language.

Admittedly, no cancer researcher is content with a bald statement like this, if it is taken to mean that the cigarette alone is responsible, and that other factors do not play a part.

But most would agree that

the evidence against the cigarette is solid, and that flat denial of it is due to prejudice, special pleading, or plain bluff.

One should, of course, remember that the main evidence is statistical. It deals with probability, not certainty. Old Uncle Tom may have smoked for all his hale and hearty ninety years and have no lung cancer.

Equally, one cannot say to an adolescent just starting smoking that his cigarettes will kill him. They may, that is all.

The trouble is that we prefer to ignore future consequences. This attitude is well seen in the juvenile delinquent, whose emphasis is very much on the present rather than the future. We adults think the same way.

What if smoking does mean probable death at sixty instead of seventy? What is ten years' loss of life compared to one moment of present pleasure? We might go under a bus, or be atomised by a bomb. So why not enjoy ourselves while we can?

This is the way we argue, and we go on smoking because in the midst of our mad helter-skelter we must soothe our

nerves, so that we can renew the battle. Viewed in this light, smoking is not too unwise. Of all the tranquilliser drugs in wide circulation, tobacco is the least harmful.

A non-smoker myself, I freely admit that homes have not been broken by smoking, lives degraded and talent ruined. I am aware of the religious fanaticism which some people attach to non-smoking, but can see no reason for it.

## MORAL ISSUE

At the same time, the alarming rise of lung cancer does raise a genuine moral issue for those of us who are parents and youth leaders. We have a responsibility to the young. What do we say to them?

Tell them the truth, of which we now know enough to present a clear picture. Tell them that if they smoke cigarettes they may live to their century, but have a very good chance of dying unpleasantly from lung cancer in their fifties or sixties, especially if their cigarette consumption reaches chain-smoking proportions.

But let us be very careful

about being heavy parents on the subject of cigarettes. The more we forbid, the more clandestine smoking goes on. On my evening walks around Kew, it is interesting to see the number of thirteen or fourteen year-olds smoking in quiet corners in the dark. Cigarettes nearly always, because they are easily concealed.

A more permissive attitude is needed, within reason. Perhaps a little encouragement of the pipe, which has a relatively clean bill of health from the lung cancer point of view.

No wonder. Provided you can make appropriate whistling noises while cleaning it, and fill it with decorum and stylised ritual, there is really no necessity to smoke the thing at all!

I trust that the effect of this article will not be to encourage the sons and daughters of the faithful to produce meerschaums and emit clouds of nicotine.

But, speaking seriously, why don't we trust our children a little more? If we place the facts honestly before them, can they not be relied on to make the sensible and responsible decision?

## HELPING MIGRANTS AT PRESTON

WITHIN the parish of All Saints', Preston, Victoria, is a Commonwealth Migrant Hostel housing some three hundred people.

It is the usual set up, tin huts, each hut divided into two flats (you can hear a pin drop in the next flat), the bathrooms are anything from one hundred to three hundred feet away, meals are communal and like all communal meals only just fair; conditions during a Victorian winter are not good.

Families live at these hostels from three months to two years, depending upon thrift, and that's not easy if you have a family of three or four young ones, and also a modicum of luck.

The vicar starting visiting at this hostel, armed with the list sent to him by our diocesan migrant office after two or three visits decided he was not getting very far and felt further action and help were necessary, so one Sunday he placed the situation before the family of All Saints' and the response was gratifying and a plan was developed.

First the Migrant Chaplain, the Reverend R. H. Pethybridge, spent a few hours one day visit-

ing some of the families at the hostel, then at 8 p.m. some ten folk from All Saints' came to the hostel and met a representative group of migrants at a meeting chaired by the vicar, the Reverend E. J. Cooper.

From this meeting we learned that the real need of the residents was to get out of the hostel; for example, we found that one family after a year in residence had not been in an Australian home.

The first step was to organise a series of regular house parties

around the parish, folk throwing open their home to a group of families from the hostel. Two of these have been held.

Step 2 is to invite hostel folk to attend the Family Eucharist and to invite individual families to lunch at homes in the parish.

The Y.A.F. group are inviting young people to their meetings and providing transport where necessary. The C.E.B.S. group at All Saints' are prepared to send two of their leaders to run a boys' club at the hostel and to provide transport to their own meetings, whichever is the most useful and desirable.

Because of the shifting nature of the population at the hostel regular visits will be paid especially to contact new families, who will be welcomed personally and will also be given a letter stating what we are doing, services, etc.

Many people in the parish are becoming migrant conscious and realising that the average Australian cares little for the newcomer, an attitude that must be rectified by those who call themselves Christian.

## U.S.A. SCHOOLS AND RELIGION

ECUMENICAL PRESS SERVICE

Geneva, September 10

Eighty per cent. of U.S.A. parents approve of religious observances in public schools, according to findings of a recent Gallup public opinion poll.

The U.S. Supreme Court recently ruled that reading of a brief non-denominational prayer in the public schools was a violation of the First Amendment which guarantees the separation of Church and State.

## BOYS' HOMES APPOINTMENT

Mr R. B. Menzies has been appointed General Superintendent and Executive Officer of the Charlton Memorial Homes for Boys at Glebe, Bowral and Castle Hill, conducted by the Home Mission Society, in the Diocese of Sydney.

This appointment follows the retirement last month of Mr N. A. Sachisthal, as superintendent of the Charlton Memorial Home for Boys at Glebe.

Mr Menzies has been the Office Secretary of the Home Mission Society for the past nine years, and besides taking responsibility for the work in the Children's Courts for a period of almost two years, he has been responsible for the office administration of the society's association with the Charlton Homes.

Before joining the Home Mission Society, Mr Menzies had had extensive experience amongst youth, especially whilst working with the Young Men's Christian Association.

After completing the two year Y.M.C.A. course at Springfield College in the United States he subsequently made a world tour studying youth work, giving particular attention to delinquency.

Mr Menzies is an experienced gymnast and basket-ball player.



## DIOCESAN NEWS

## BRISBANE

## VISITORS FROM NEW GUINEA

ABM and friends were pleased to welcome Mrs Crutwell and Mrs Pasawa, from Menapi Mission, last week-end on their way through Brisbane to New South Wales, where they will be attending Mothers' Union meetings. Mrs Crutwell has done a great deal of work for the Mothers' Union in Papua.

## AIR FORCE SUNDAY

Air Force Sunday was celebrated in St. John's Cathedral on September 9. The Reverend J. Payne, Dean-designate of Perth, was the special preacher. His Excellency the Governor was represented by Major-General H. G. F. Harlock, C.B.E., and representatives of the Commonwealth and State Governments, City Council, R.A.A.F. Army, Navy and Air Force associations were present. During the service a wreath was laid at the Stone of Remembrance outside the north door of the cathedral in memory of those who gave their lives in battle, by Air Commodore Gibson.

## KINDERGARTEN TEACHERS' CONFERENCE

The final Kindergarten Teachers' conference for Sunday schools in Brisbane was held in the Cathedral Buildings on Friday, September 7, organised by the Sunday school organiser, Miss P. Lusk.

The programme began with the showing of the film strip "The Christian Teacher," designed to inspire teachers in their task of teaching. This was followed by a session on "Singing in the Kindergarten," during which hints were given on how to teach songs, and some new ones were learnt. Miss M. Lally, from Kelvin Grove Sunday school, conducted this interesting session.

Hints for Christmas lessons were given by Mrs. Gow, and then the conference broke up into small groups of Beginners and Primary Grade teachers. Demonstrations of teaching aids and expression work for the forthcoming lessons were given to each group by a number of teachers. The final general Sunday School Teachers' Conference for 1962 will be held in the Cathedral Buildings on Friday, October 26.

## MELBOURNE

## CIVIC SERVICE

The Lord Mayor, Councillor M. A. Nathan, following his election for a second term the previous Monday, attended a civic service at St. Paul's Cathedral on September 2. The Town Clerk, Mr. F. H. Rogan, read the first lesson; the Lord Mayor read the second lesson at Matins. The Dean of Melbourne, the Very Reverend T. W. Thomas, preached. Bishop Geoffrey Sambell gave the blessing.

At the monthly Confirmation in the dean entertained the councillors and their families in the council chamber (diocesan) in the Cathedral Buildings. In previous years this function has been provided by the Lord Mayor at the Melbourne Town Hall. In a very brief speech of thanks, the Lord Mayor expressed pleasure at the innovation.

## CATHEDRAL CONFIRMATION

At the monthly Confirmation in the cathedral on September 3 Bishop Sambell confirmed 84 candidates from 17 parishes.

## INDUCTION AT BELLARINE

The Reverend C. M. J. Dunse was inducted as Priest-in-charge of the Parochial District of Bellarine on September 7. The service, held in St. James' Church, Drysdale, was conducted by the Archdeacon of Geelong, the Venerable Douglas Blake. The parochial district also includes Portarlington, Marcus Hill and St. Leonards, and thus covers the Bellarine Peninsula beyond Geelong.

This is the first appointment for Mr. Dunse as priest-in-charge. Previously he was Assistant Curate at Holy Trinity Church, Surrey Hills, although he had had some ministerial experience before that. His work at Surrey Hills has been greatly appreciated, and a very warm farewell was accorded him and his wife as they left that parish. A suitable presentation was made to express the good wishes of the parish as he undertook new responsibility.

## NEWCASTLE

## TOURNAMENT

The Church of England Boys' Society will hold its eighth annual tournament next week-end, at the Conference Centre, Morpeth. At this tournament there will be over 200 boys attending from the age of 8 to 18.

The tournament consists of training boys in physical, social, mental and spiritual aspects of citizenship and the value of living under canvas. This week-end will be a competitive one, and the boys

will be judged on athletics, hand-book, general camp discipline.

**DORA CREEK JUBILEE**  
To mark the diamond jubilee of St. Paul's Dora Creek and S. Lawrence's, Morisset, in the Provisional District of Dora Creek, two efforts have been organised.

The first is a working bee which has been called for Saturday, September 22, to redecorate the exterior of St. Paul's. Donations towards the cost of paint are being sought, as well as help with the work.

The second effort is a diamond jubilee appeal launched to enable the parish to purchase and erect a Sunday school and youth hall on land next to S. Lawrence's, Morisset. This is an urgent need as the Sunday school is now too large to be accommodated in the church building, and youth clubs have no shelter for their activities.

Donations should be left with the churchwardens and vestrymen. The object is £200 and the church must have £100 in hand by September 11 to enable it to go ahead with the purchase of the building. Help is also required for the dismantling and re-erection of the building.

## SWAN BAY CHURCH HALL

The bishop dedicated a new church hall at Swan Bay, in the parish of Clarence Town, on Sunday afternoon. The hall is used by the people as a place for worship and for holding functions.

Among the special guests invited were the member for Gloucester, Mr. Leon Punch, the president of the Port Stephens Shire, Councillor Jim Scott, and the Rural Dean of the Peterson area, the Reverend Robert Sansom.

In previous years, the Anglicans at Swan Bay have met for worship in the homes of church people. The first service was held by the Reverend Ernest Robinson in the home of Mr. Stan Davis in 1926, and in the years prior to the building of the hall, services were held in the home of Mrs. Alf Eilby.

## C.E.B.S. EFFORT

The Church of England Boys' Society has launched a campaign to raise funds to buy a television set for the Mission to Seamen at Wickham. The project was launched on August 12, and all branches in the diocese are co-operating in the effort. The project has the approval of the bishop. Further particulars may be obtained from the Diocesan Chairman of the C.E.B.S., the Reverend T. J. Johnston.

## MARRIAGE GUIDANCE

The Director of S. Andrew's Cathedral Marriage Guidance Centre in Sydney, the Reverend Gordon Beatty, conducted the second session of the Marriage Guidance course in Newcastle on Tuesday. The session dealt with "Marriage To-day."

Next Tuesday he will speak about "Early Adjustments," covering such topics as living and sharing together, achieving physical harmony, and the question of a family. Engaged or unmarried couples or individuals can attend the course without prior notice.

## CONFIRMATION

The bishop administered Confirmation at the parish church at Paterson on Sunday morning. He will administer Confirmation at the Church of the Good Shepherd, Kotara South, at 3 p.m. next Sunday and at S. Mark's Church, Islington, at 7 p.m. next Sunday.

## PERTH

## M.U. OVERSEAS FUND

Gifts to the Overseas Fund of the Mothers' Union were received and blessed by the Reverend John Wardman at a great meeting of members in the Burt Hall last week. This year only monetary gifts were donated from each branch in the diocese. Mr. Wardman gave a talk on the valuable contribution by the women of Papua to the life of the Church. It is stated that the proceeds this year far exceeded expectations.

## IN AID OF SIMBAI, NEW GUINEA HIGHLANDS

S. Laurence's Church, Dalkeith, having "adopted" S. Laurence's, Simbai, New Guinea Highlands, the newly-formed drama group in Dalkeith presented "Lady Audley's Secret" in the parish hall, the proceeds in aid of Simbai.

The Parish of Dalkeith is fortunate in having the Reverend K. Broadbent as assistant curate, for, before he went to Wollaston College to read for Holy Orders, Mr. Broadbent was an actor.

## DEAN MOORE IS BEDRIDDEN

His numerous friends have been grieved to hear that the ninety-year-old former Dean of Perth, the Very Reverend R. H. Moore, had a fall last week thereby breaking a leg. He is in the Royal Perth Hospital, where his condition is causing concern.

## NTH. QUEENSLAND

## THE SECOND DIOCESAN CANVASS

The Second Diocesan Canvass will be conducted this year during September, October and November, by the bishop, together

with the outgoing and incoming diocesan secretaries and the diocesan treasurer, Mr. C. E. Smith.

Visits will be paid to every parish for a social evening, at which the work achieved by the diocese at home and abroad over the past three years will be surveyed, with the aid of an illustrated report book for each parish councillor; and a specially designed visual presentation will be screened. The targets for the next three years will then be explained and the co-operation of the parish in the total diocesan programme registered.

The western archdeaconry will be visited during September, the northern and southern archdeaconries during October and the central archdeaconry during November.

## SYDNEY

## MISSIONARY EVENING

The Reverend Siriba Sagigi from the Torres Straits Islands, will speak at the parish missionary evening, at St. David's, Annandale, on September 19, at 7.45 p.m. Two films, "Islands of Light" and "New Guinea Campaign," will be screened.

## DEDICATION FESTIVAL

The 136th Dedication Festival of St. Anne's, Ryde, will be concluded on September 16. It marks the 164th commemoration of the first service held in the barn at Ryde on August 26, 1798, when the preacher was the Reverend William Henry. Some of his descendants will be present at the services on September 16 and will join in the pilgrimage to the historic grave. The services will be: 8 a.m., Holy Communion; 11 a.m., Festival Service; 3 p.m., Public Inspection of church and memorials; 5.15 p.m., youth tea; 6.50 p.m., organ recital; 7.15 p.m., Festival Service.

## "NERINGAH" FETE

Sir John Northcott will open the "Neringah" Hospital fete at Wahroonga on September 15 at 2.30 p.m.

## CHURCH ARMY

The archbishop, as president of the Church Army, will open the new training college at 15 Malvern Avenue, Croydon, on September 15 at 3 p.m.

## SPRING HAT PARADE

The Ladies' Home Mission Union is holding a Spring Hat Parade in the Chapter House, S. Andrew's Cathedral, on Wednesday, September 19, at 11 a.m.

## GARDEN FETE

An international garden fete and floral exhibition will be held at "Wingham," 76 Wright's Road, Drumroyne, on September 22, from 11 a.m. to 4 p.m.

## MOORE COLLEGE

The archbishop has commended Sunday, September 23, for general observance throughout the diocese as a Sunday on which churchpeople are asked to remember the work of the Ministry and Moore College in particular.

## CHRISTIAN FAMILY YEAR VISITOR

FROM A CORRESPONDENT

Macksville, N.S.W.

September 10

As part of the Christian Family Year programme in the Macksville parish, Diocese of Grafton, a member of the Community of the Sacred Advent in Brisbane spent the week-end, August 25 to 27, addressing congregations and a G.F.S. camp, as well as a special women's day.

She was Sister Angela, S.S.A., a teaching sister from S. Aidan's School at Corinda, near Brisbane.

Her presence in the parish revealed to many people for the first time the fact of this way of life for women in the Anglican community.

Sister Angela's community has been in action in Queensland for the past 70 years, and operates a number of schools, S. Martin's Hospital, several homes for orphans and toddlers, a girls' hostel at Charleville, and in Brisbane has a special department making water bread.

By her simplicity of life and obvious sincerity of purpose, Sister Angela won the hearts of all who had the privilege of meeting her.

Large congregations at church services and many women for the special day in Macksville (including visitors from surrounding parishes) meant that the sister's contacts were very widespread.

Many comments were made concerning the new knowledge that people had obtained from the visit of Sister Angela, and it was felt by the rectory folk and the committee of Mothers' Union who arranged this special visit that it was a highly successful event in the parish programme.

## SUGGESTED ORDER FOR THE BAPTISM OF ADULTS

The suggested Order for the Baptism of Infants was printed in our issue of September 6. This Order for Adults is likewise designed to be inserted into Matins, replacing that portion of the service which normally lies between the end of the "Te Deum" and the beginning of the Anthem.

and everlasting life after death? Do you believe this in all sincerity?

CANDIDATE: I do.

PRIEST: Will you then undertake in humility to keep God's holy will and Commandments, and walk in the same all the days of your life?

CANDIDATE: I will.

PRIEST: Almighty and ever-living God, look, we beseech Thee, on this servant of Thine, and regard the prayers of this congregation. Sanctify this water to the mystical washing away of sin, and grant that this Thy servant, now to be baptised therein, may receive the fullness of Thy Spirit, and ever remain in the number of Thy elect, through Jesus Christ our Lord, Amen.

(Candidate kneels before priest.)

N.N., I baptise you in the name of the Father, and of the Son, and of the Holy Ghost.

CONGREGATION: The Lord bless you and keep you, the Lord make His face to shine upon you, and give you peace.

PRIEST: Seeing now, dearly beloved brethren, that by this mystical sign of cleansing and regeneration, by the declared faith of all those present, and by the will of God, this baptised person is received into the Church, I do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and to continue Christ's faithful soldier and servant unto his life's end.

Let us join together in the words the Lord taught His disciples, saying:

ALL PRESENT: Our Father, which art in

Heaven, Hallowed be Thy Name, Thy Kingdom Come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Will all the congregation please sit? (Candidate stands.)

Forasmuch as you have undertaken to renounce the devil and all his works, to believe in God, and to serve Him, it is your duty constantly to keep in mind what a solemn vow, promise and profession you have made in presence of these witnesses.

Only in the strength of God and in fellowship with His Church can these vows be kept. Therefore you will go to your Bishop for Confirmation as soon as you may, and share with the company of the faithful in the Sacrament of Holy Communion.

You are advised and commanded to read the Holy Bible, which contains all things necessary for salvation. You are asked to pray for God's reign in this world. And you will care for the poor and the unfortunate, because these are the brothers and sisters of Christ.

Go forth into the world in peace. Cease to do evil; learn to do well. And the grace of the Lord, Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you and with the Church for ever.

## U.S.A. SYRIAN HEAD

ECUMENICAL PRESS SERVICE

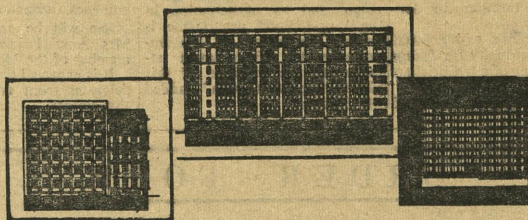
Geneva, September 10

The first American-born bishop of the Syrian Antiochian Orthodox Church of North America has been installed as head of the Church's 40,000-member Archdiocese of Toledo, Ohio (U.S.A.).

He is Archbishop Michael H. Shaheen, 38, a native of Canton, O., who had been serving as an aide to Metropolitan Antony Bashir, of Brooklyn, N.Y., head of the Church in the United States.

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# UNITY CONFERENCE TO BE HELD IN PERTH

## FOUR WELL-KNOWN MEN TO LEAD TALKS

FROM OUR OWN CORRESPONDENT

Perth, September 10

An ecumenical conference on a scale never previously held in Western Australia, and only once before in this country, will be held in Perth from January 28 to February 4, 1963.

It will be a residential conference which will take place at the University of Western Australia which, apart from sleeping and catering arrangements, has been offered free of charge.

Two hundred and fifty delegates will live in the colleges—S. George's (Anglican), S. Thomas More (Roman Catholic), S. Catherine's College for Women—and will be engaged daily in worship and study discussion.

The following Christian bodies are taking part: Anglican, Churches of Christ, Congregational, Greek Orthodox, Methodist, Presbyterian, Salvation Army and Society of Friends.

In addition, the Roman Catholic Church and the Baptists have been invited to send observers. The Anglican Church in Western Australia has been allocated ninety places.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, writes: "We are extremely fortunate in securing for the leaders of the conference four men who combine outstanding ability with a wide experience of ecumenical affairs."

"They are, the Most Reverend Frank Woods, Archbishop of Melbourne; Professor J. Davis McCaughey, Master of Ormond College, Melbourne; the Reverend Raymond Perry, Principal of Lawes College, Papua; and the Reverend Harvey L. Perkins, General Secretary of the Australian Council of Churches.

### OBJECTIVES

"The theme of the conference is unity, and under that heading it will have four main objectives:

"1. To relate Western Australia more closely to the world-wide concern for Church unity.

"2. To make us aware of one another across the boundaries of our divisions.

"3. To seek by prayer, study and discussion the will of Christ for the unity of His Church.

"4. To experience the gift of unity promised when two or three gather together in His Name.

"The conference will provide an unique opportunity for facing the true meaning of our Christian calling.

"For centuries the Gospel of

reconciliation has been largely frustrated by the disunity of Christendom. We are now awakening to the need and duty of unity.

"Across the old barriers of religious controversy Christians of widely different traditions are now reaching out to make contact with those from whom they have been separated, because we know that we cannot fulfil our mission in the world unless we submit to the will of Our Lord that we may all be one in Him."

## FREEDOM FROM HUNGER

### GOVERNMENT WILL HELP CAMPAIGN

A Commonwealth Government contribution of cash and surplus food to the United Nations World Food Programme would help meet some urgent hunger problems in under-developed countries, the President of the Australian National Committee of the Freedom from Hunger Campaign, the Reverend W. J. Hobbin, said on September 6.

He was commenting on an announcement that the Federal Government had pledged nearly £670,000 in cash and food to be spent during the three-year term of the programme.

"The World Food programme is a short-range plan to use food surpluses mainly to combat famine and other immediate hunger situations," said Mr Hobbin.

"The programme is of a short-term duration and has been designed to meet situations which require quick action.

"It is part of the much larger Freedom from Hunger Campaign which is a long-range effort to eliminate hunger by stepping up food production in the under-developed countries.

"The Commonwealth Government is strongly supporting the Freedom from Hunger Campaign, and its participation in the World Food programme is another indication of the importance the Government attaches to the outcome of this vitally important plan," added Mr Hobbin.

# CHURCH AND TELEVISION IN WESTERN AUSTRALIA

BY OUR OWN CORRESPONDENT

TELEVISION has been late in coming to Western Australia and even now, after three years, there are only two channels whose viewing area does not extend to more than a sixty-mile radius from Perth.

Additional channels and "boosting" stations in the country are possibilities within the foreseeable future.

The question of what use the Church is making of this very powerful twentieth century means in communicating her beliefs to the average man and woman is discussed in an article in the "West Anglican," the official journal of the Diocese of Perth.

It would be very true to say that the Church is doing very little (and it is not completely her fault) but with the advent of the Christian Television Association of Western Australia we can expect much greater things in the future.

### PROBLEMS

Naturally the Church has no power or control over the national broadcasting and television stations, says the article; the Australian Broadcasting Commission reserves the absolute right to choose its own religious programmes and had paid officers to do that work.

With the commercial stations it is a different story. By law they are required to give religious groups a certain amount of time on both radio and television and the whole onus of making

the best use of that time lies with the Church.

So far, in Western Australia, we have had to be content with producing Epilogues on Sunday evenings, on Channel 7, and on one other week night for every week of the year.

Television presents two main problems for the Church:

1. Where are the men in the Church who have the technical "know-how" to produce programmes of as high a standard as those in the secular field?

2. The cost of producing such programmes is very high indeed and where is this money to come from?

The Christian Television Association of Western Australia is an attempt to come to grips with these two problems. The Association, which has just been constituted, comprises our own Church as well as Methodist, Baptist, Presbyterian, Congregational, Churches of Christ and the Salvation Army.

It aims to pool resources and to present material from a united Christian front.

## BALLARAT AIDS NEW GUINEA

(Continued from Page 1)

Photographs were taken, a movie film was made, and the job was completed from this end.

Meanwhile, in Erero, Dr Dowell has been busy, as the installation plans and holding down bolts were despatched to him eight weeks ago. By now the concrete base has been poured ready to take the machine, its shed has been partially built and all are waiting impatiently for the arrival of "The Erero Lighting Plant."

The machine is a Lister Diesel 10 KVA Plant, automatic in operation, with a potential trouble-free, automatic operation life of at least ten years. Merely switch a light or appliance on and the machine does the rest. When all lights are doused, the machine closes itself down.

There were many people not mentioned who gave help and advice, but the credit goes to the Diocese of Ballarat for this wonderful example of a diocese working as a unit to help in the work of Papua.

## NEW GUINEA SPEAKERS

FROM OUR OWN CORRESPONDENT

Newcastle, September 10

The annual Newcastle Mothers' Union conference will take place at the Morpeth Conference Centre on Tuesday, and Wednesday, September 18 and 19.

The conference will commence at 10.30 a.m.

The theme will be "Christian Family Year," which is being observed by the Mothers' Union throughout the world at this time.

Mrs C. Crutwell, from the Anglican Mission at Menapi, New Guinea, is visiting the conference.

She is the official delegate to the Commonwealth Mothers' Union conference.

On her way to the Commonwealth conference she is visiting branches throughout Australia.

She will be accompanied by Mrs Amy Paisawa, a Papuan member of the Mothers' Union.

It is expected that there will be delegates from every branch in the diocese.

## ECUMENICAL SCHOLARSHIPS

Applications are called for the 150 scholarships made available for 1963-64 by the Theological Scholarship Programme of the World Council of Churches.

Commenced after the war to help the Churches of war-torn Europe, which had lost both their lecturers and lecture halls and libraries, the programme was quickly expanded to allow American and United Kingdom students to go to Germany and Greece for post-graduate study and fellowship as facilities were restored. Asian Churches were quick to take advantage of the scheme.

Several Australian Churches have taken advantage of the provisions of free places in America. It is felt, however, the greatest ecumenical advantage would be gained by Australians studying in Asian centres of learning.

The purpose of the scheme is to enable a Church to train one of its members to fulfil an essential ministry when the resources of training for that office are not available in Australia.

Applications should reach the national office, 37 Swanston Street, Melbourne, not later than October 15.

## CHURCHWOMEN IN DANGER ZONE

FROM OUR OWN CORRESPONDENT

Melbourne, September 10  
Two Melbourne churchwomen, Mrs Leila Stevenson, wife of the Vicar of S. Silas, North Balwyn, and their daughter, are having first-hand experience of the dangers of Algiers at the present time.

Mrs Stevenson is a correspondent for the Ecumenical Press Service, and has been visiting various places associated with refugee work.

The journey from the Tunisian frontier to Algiers was most risky, but it was accomplished, and the two ladies have a comfortable flat in the Consulate-General.

No restriction has been placed on their movements, and they have been able to make contact with various people whom they wished to interview.

grammes of as high a standard as those in the secular field?

2. The cost of producing such programmes is very high indeed and where is this money to come from?

The Christian Television Association of Western Australia is an attempt to come to grips with these two problems.

The Association, which has just been constituted, comprises our own Church as well as Methodist, Baptist, Presbyterian, Congregational, Churches of Christ and the Salvation Army.

It aims to pool resources and to present material from a united Christian front.

## EARLY DAYS

Twenty-four representatives have been nominated by the Churches to guide the early days of the Association and eight of them are Anglicans. The Diocesan Council is financing the venture to the extent of £400 a year.

Probably in the early days we will use some of the good material that has been produced in the Eastern States, but later on we must produce our own material and we must be preparing now for this exciting time in the Church's work.

We have been a little late perhaps in getting under way but now things are on the move we can expect great things.

The article concludes with a request for prayer for Christian Television Association in Western Australia.

## C.E.M.S. CONFERENCE AT COVENTRY

ANGLICAN NEWS SERVICE

London, September 10

Because the number of delegates who wish to attend the annual conference of the Church of England Men's Society at Coventry from September 14 to 16 is so large, a huge marquee which will shelter 2,500 people has had to be erected in the grounds of the Standard Triumph International Company.

Previously it had been planned to hold meetings in the Matrix Hall, but this was found to be too small when it was discovered that 900 delegates proposed to attend all three days of the conference, and that a further 1,580 members would be arriving for the Saturday sessions.

The theme of the conference will be "Reconciliation." Among the speakers will be the Reverend Dewi Morgan; the Provost of Coventry; and the Reverend John Rogan.

The programme on the Saturday will include a mass rally and civic reception, and a procession of witness and service in Coventry Cathedral.

On Sunday there will be a special Communion service in the cathedral.

The Church of England Men's Society was established in 1889 for the spiritual and intellectual equipment of churchmen and especially for strengthening their contribution to evangelistic work.

Branches and federations, corresponding roughly to the parish and rural deanery, are linked where possible to a diocesan union with the bishop as president.

The society has a total membership of 35,807 in 2,069 branches including 45 branches overseas and six in prisons and borstal institutions.

The Bishop of Coventry, the Right Reverend Cuthbert Bardsley, is president of the society.

## RINGING FOR THE ENTHRONEMENT

ANGLICAN NEWS SERVICE

London, September 10

Bells are to be rung, if possible, from every belfry in the Sheffield diocese to mark the enthronement of the Right Reverend F. J. Taylor as Bishop of Sheffield on Saturday, September 15.

## 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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PLAN A HOLIDAY in Adelaide and stay at The Retreat House, Belair. Ideal hills setting. Spacious grounds. All facilities and first-class attention. Chapel adjacent to house. Moderate tariff. For bookings or enquiries, contact the Warden, Retreat House, Belair, South Australia.

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## RETREAT

THE Society for the Promotion of Retreats. Members of the Society and all interested persons are invited to attend a Retreat to be held at "Gibbulla," Menangle, New South Wales. From October 5-7, 1962. Conductor, Canon C. H. Copp. For enquiries ring the Reverend A. J. Humphries, Secretary, U14327 (Sydney Exchange).

## FOR SALE

ECCLIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surpluses at 7 gns are again available. All wool caanocks made to measure, guaranteed workmanship, from 18 gns. Lightweight caanocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs E. J. Cooper, All Saints' Vicarage, Murray Road, Preston, Victoria.

CHURCH NEEDLEWORK. Robes for Clergy and Choir. Vestments, Altar Frontals, Linen. Mrs R. Burt, The Rectory, Wingham, New South Wales.

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DENTIST REQUIRED to serve in association with staff of Christian Doctors and Nurses. Modern equipment and surgeries available in Ceduna, South Australia. Details from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone 26-3164 (Sydney Exchange) or 276 Collins Street, Melbourne. Telephone 63-8962 (Melbourne Exchange).

NURSING STAFF (Double Certificate), hospital assistants and domestic help for Old Folk's Home. Opportunities for Christian service. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone 26-3164 (Sydney Exchange) or 276 Collins Street, Melbourne. Telephone 63-8962 (Melbourne Exchange).

CHURCH OF ENGLAND, Diocese of Carpentaria. Applications are invited for the position of Principal, Carpentaria Junior Residential College, Darwin, N.T. It is desirable that the applicant be in Priest's Orders, but not essential. He should be interested and experienced in primary and secondary school education and a capable administrator. If he is married he should indicate his wife's willingness to act as Matron to the College. The successful applicant would be required to be in residence well before the commencement of the school year, February, 1963. Further details regarding stipend, conditions of service, accommodation, education facilities, etc., may be obtained on application to the Secretary, The Reverend A. G. Bishop, Council for C.J.R.C., C/O P.O. Box 15, Darwin, N.T. Applications close on September 30, 1962.

DRIVER. An opportunity to work for the Brotherhood of S. Laurence Salvage Division as a truck driver. Apply to Mr. Walker or Mr. Carey, of 75 Westgarth Street, Fitzroy, Melbourne, or telephone 41-3183 (Melbourne Exchange).

## BIRTH

CORBETT (née Hardie), On September 6 at Fusan, Korea, to David and Alison—a daughter, Catherine Ann.

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