

Personal

Melbourne

The Reverend B. Stock was inducted to the Parish of Belgrave by the Dean of Melbourne on May 4. The Reverend D. D. O'Brien, Horsford was inducted to the Parish of St. George, Bentleigh, by Archdeacon G. H. Codrington on May 3.

The Reverend J. R. Kaine has resigned from the Parish of All Saints, Clayton, to take up a new appointment as Leader Training Officer in the Department of Christian Education. Mr Kaine's resignation takes effect from May 31.

The Reverend W. J. Mitchell has been appointed Vicar of Clayton. He will be inducted on June 1 by Archdeacon Codrington, Archdeacon of Brighton.

The Reverend F. W. Miller, formerly Curate in the Mission District of St. James and St. John, passed away on Easter Even, April 21, after a short illness.

Dr Wellesley Hannah has been granted two years' leave of absence to undertake a special course of psychiatric studies at a Melbourne mental hospital. Dr Hannah is at present on the full-time staff of the hospital.

Mr and Mrs J. Langford, well known in Melbourne church and business circles, have been accepted as C.M.S. missionaries. Mr Langford has been appointed Deputy Field Superintendent in North Australia and will be stationed at Darwin. He is a member of St. Hilary's, Kew.

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The Reverend David and Mrs Chambers, together with their family, left Melbourne on April 23 en route to the United Kingdom. Mr Chambers will spend 18 months in the U.K. engaged in theological studies.

Sydney

The Reverend J. W. McElveney, formerly Curate in the Parish of All Saints, Nowra, was instituted as Curate-in-charge of the provisional district of Villawood on March 29.

The Reverend Gordon Robinson, Th.L., was inducted as Rector of Holy Trinity, Erskineville, on May 1. The erection of a new Rectory at Holy Trinity has made possible this appointment.

Archdeacon H. M. Arrow-smith, formally resigned from the post of Archdeacon of the City of Sydney on April 31, and has accepted an honorary canonry of St. Andrew's Cathedral.

Dr Ralph Mitchell, of the Graham Evangelistic Association, will leave Australia late in May to return to the U.S.A.

Mr Norman Jenkyn, Q.C., will be the representative of the N.S.W. Council of Churches on the forthcoming inquiry into Off-Course Betting, to be conducted for the N.S.W. Government.

Newcastle

Canon L. Stibbard, Rector of Hamilton, has been appointed Archdeacon of Newcastle. He succeeds Archdeacon A. N. Williamson, who has resigned after being Archdeacon for 12 years.

Overseas

The Reverend John Stott, Rector of All Souls', Langham Place, London, is engaged in a six-week lecturing and preaching tour of six African universities in Sierra Leone, Accra, Ibadan, Nairobi, Makerere and Salisbury. The tour commenced on April 23.

The Bishop of Borneo, the Right Reverend N. E. Cornwall, has announced his resignation, to take effect on October 31. The Bishop will be returning to the United Kingdom.

Grafton

On February 24 three deacons, the Reverends Peter Read, Reginald Lewis and Ray Nelson, were ordained priests in Christ Church Cathedral, Grafton.

Gippsland

The Reverend J. J. St. Clair, Th.L., has been appointed to the charge of St. Mary's, Mirboo North. Mr St. Clair is at present Curate-in-charge of the provisional Parish of South Granville, Diocese of Sydney.

NEWS IN BRIEF

WAHROONGA'S St. Andrew's Church (Sydney Diocese) has a new War Memorial Hall. The hall, opened on April 28 by Sir John Northcote, cost approximately £29,000 with furnishings. It provides an assembly section to hold 300 persons, classrooms for Sunday school use, vestry accommodation for the church and a kitchen. The Rector of St. Andrew's is the Reverend K. L. Walker.

FORWARD IN DEPTH, the Melbourne Diocesan movement, now has an enrolment of 5,000 members. Some 4,000 of these members have joined in 320 study groups meeting in 160 parishes. Five hundred and fifty group leaders shared in the Leader Training courses held in October and February.

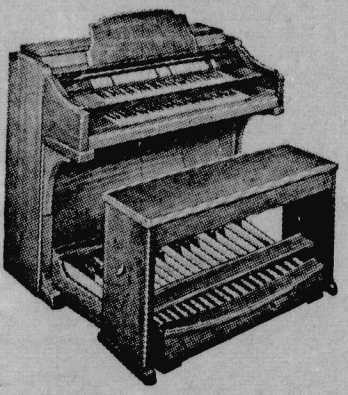
DEEWHY PARISH (Sydney) was visited by the Archbishop of Sydney on Easter Day for the opening and dedication of a new hall at St. Martin's Church, Allambie Heights. The Rector is the Reverend N. J. Chynoweth.

EXTENSIONS to Christ Church, Gladesville (Sydney), will be dedicated on Sunday, May 27, at 3 p.m., by the Archbishop of Sydney. The extensions have been built out of stone from the historic house, St. Malo, demolished recently to make way for a new expressway.

ONE MILLION POUNDS is the target of a three-month Freedom From Hunger Campaign, to be launched in February, 1963.

ST. PAUL'S CATHEDRAL Restoration Appeal will be aided by a record made by the Cathedral Choir under the Organist and Choirmaster, Mr Lance Hardy, B.Mus., F.R.C.O., A.R.C.M. The record is priced at 30/-.

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MEMORABLE OPENING TO FIRST GENERAL SYNOD

St. Andrew's Cathedral, Sydney, was the scene, on Tuesday, May 8, of a Service to mark the opening of the historic first General Synod of the Church of England in Australia held under the New Constitution. Flags, diocesan banners, and a display depicting the work and witness of the Anglican Church lent colour to the scene as the procession of bishops and archbishops moved into the Cathedral, to the singing of the hymn: "Christ is our corner-stone."

The visiting preacher for the occasion was Bishop Stephen F. Bayne, S.T.D., D.D., LL.D., D.Litt., Liaison Officer of the Anglican Communion.

In his address Bishop Bayne spoke of what the future would ask of the Church of England in Australia — a witness to Christ in the national life of Australia, a brotherhood with the nation and with other Churches and unity within its own ranks and in the nation. "A Church or people," said the bishop, "who feel that they have chosen Christ are in danger of feeling that they possess Him. But He will not be possessed. He will not be patronised by anybody."

Speaking of the effect of the New Constitution, Bishop Bayne said: "What the Constitution accomplishes is up to the Church whose creation it is. 'Unity comes not from people thinking alike but from free people acting together. The Constitution makes that action possible. The will to act together is the response we make to Christ's choice of us.'"

"How often the Church has been torn apart by opinions, and honest convictions, with conscientious men ranged on either side, feeling that even at the cost of brotherhood, what each sees to be right must be maintained inviolate."

Differences separating
The bishop instanced the differences separating Evangelicals and Anglo-Catholics on the subject of the Sacrifice of Christ. "The Evangelical, so rightly insistent that Christ was not the victim of an earthly priesthood, and the Catholic, so rightly insistent that Christ was not a captive of time but rather the creator and master of it."

He then went on to claim that both sides "suddenly came to see how foolishly they had forgotten His priority in all this and how much they had needed gently and lovingly to be recalled to it; and unity came to the Church because it had remembered Him and His choosing, and put Him first again. "And He led us and leads us, by the Spirit, into all truth, as we are ready to accept His choosing and find our peace and

unity in Him. But the will for that comes from Him, not from any easy compromise of ours. "So it will ever be with us. We must make our own choices, for we are creatures of time and space and not dolls to be manipulated by God."

"But when we make our choices, we will — if we are ready to — see that really He is doing the choosing all the time. We will choose our officers and make our laws and write our liturgies."

Common obedience
"But unity will not come because we choose safe men, or write liturgies or laws which offend nobody because they really say nothing and cost nothing."

"Unity will only come when we bring all our separate convictions together in a common obedience to Him Who is the Lord and the Minister—the only Minister—of the Church, Who chooses us all unworthy as we are."

"If He is not the Primate of this Church, then there is no primacy that matters and no centre around which the brotherhood can gather. If He is not the Shepherd, then there is no episcopate. If He is not the Priest, then there is no Word and no Sacrament."

Presidential Address

Following the Cathedral Service members moved to the Chapter House to participate in the formal business of the Synod. After the opening prayers and the calling of the Rolls of Clerical and Lay Representatives, the President, Dr Gough, delivered his Synod Address.

Reminding members of the necessity of looking back at the past as well as looking to the future, Dr Gough spoke of the work of those who had laboured towards this occasion. He referred in particular to Bishop Batty and Archdeacon T. C. Hammond.

"I think it would be right to say that in recent years these two men were particularly responsible for the final acceptance of the New Constitution and that but for them we should not be meeting here in this way today."

The Archbishop read messages of greeting from both the present and the former Archbishops of Canterbury, and from the Bishop of Calcutta, Metropolitan of the Church of India, Pakistan, Burma and Ceylon.

The Archbishop then went on to speak of the responsibility the Church had to this generation. "Although we hold out the right hand of fellowship to our brethren of the other branches of the Church of God and long for closer fellowship and, indeed, union with them, yet we believe that Anglicanism is the purest form of the Christian religion."

"It is Holy, Catholic, Apostolic and Reformed in a sense in which no other Church is. We glory in this fact; we cherish it as our precious possession."

Continued on Page 7

Six-point program

Sir Kenneth Grubb calls for preservance

In his presidential address to the Annual Meeting of the Church Missionary Society in London on Tuesday, May 1, Sir Kenneth Grubb said he was disturbed by the decline in the number of British "men of goodwill," whether teachers or others, ready to serve overseas. This amounted to a national "confession of failure."

"Where do we stand as a people? We profess a concern for the Commonwealth, not simply because we may derive benefits from its existence. We profess a deep responsibility for the welfare of the less-advanced countries of it. But those who have long served are now withdrawing; those who now volunteer are mostly short service, and there are few enough of them."

He described as "profoundly misleading" a recent statement to an undergraduate audience by a well-known bishop, to the effect that "short service is all that is required." Sir Kenneth said he had seen a series of communications from African and Asian Church leaders, and "all put up a deeply impressive plea for the missionary who sticks it. 'The Africa of today and to-

morrow will need men and women who are prepared to offer for as long as they are needed. There is a world of difference between the two attitudes."

The efforts of the C.M.S. to recruit more missionaries, men and women, were bearing fruit, he said, and the society's training college for men was being enlarged. Income in 1961, £866,461, showed a significant increase on 1960 (£762,662), but the total extra income needed to meet the latest demands upon the society had yet to be achieved.

Australian share

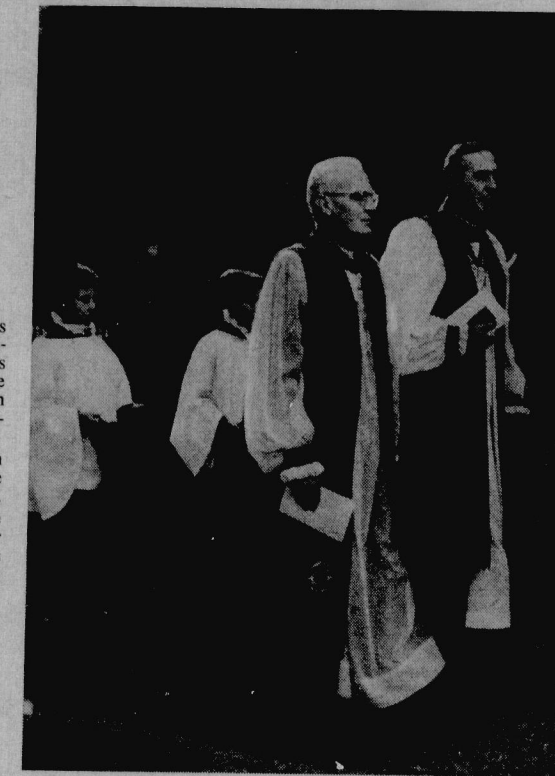
"The C.M.S. of Australia has a very large share in the work and witness of the Church in Tanganyika, and I should like to use this occasion to send to the Rev. A. J. Dain, Federal Secre-

tary, from this meeting, a word of our deep appreciation of their vision and enthusiasm."

"The C.M.S. of Australia is not only committed in Tanganyika and indeed other parts of Africa, but also in West Pakistan, Malaya, Hong Kong, India, Iran, North Borneo, not to speak of its considerable responsibilities to the Australian Aborigines."

"It is doubtful whether they would ever have been able to embrace such wide horizons had they not clung steadfastly to the traditions and genius of an autonomous society — the 'society principle.' Their example and experience are suggestive, and at least to those who do not resent suggestions."

A six-point programme to meet "the present crisis in the Christian ministry overseas" was proposed by the Rev. Douglas Webster.



Bishop Stephen F. Bayne and the Archbishop of Sydney, about to enter the Cathedral for the Synod Service.

MAY 24, 1962

A Memorable Synod

A memorable General Synod came to a close in Sydney on May 17. Few, if any, General Synod meetings have aroused such widespread interest or have gained such prominence in the columns of the daily Press.

The tone of Synod was well set by the Primate in his Presidential Address, a great part of which is reproduced in this issue.

With typical candour Dr Gough neither, on the one hand, failed to declare his own convictions ("I am at times puzzled as to how Anglo-Catholics can reconcile some of their views and practices with the teaching of our Prayer Book . . .") nor, on the other, neglected to give due regard to his position as Primate of the whole Church. ("We must all be able to trust each other . . .")

The re-election of Dr Gough as Primate was notable in itself, not that many really doubted his re-election. Rather it was noteworthy for the overwhelmingly unanimous nature of the vote given to him and of the support expressed for him.

This augurs well for the future of inter-diocesan relations, even if the same future also promises a few clouds of controversy on the matter of primatial elections.

If one might express a small quibble about the Primate's address it would be directed at the assertion that a right theology, leading to unanimity in the ranks of the Church of England, is to be derived from a study of the practice of the Early Church.

It is, surely, necessary to go further back than the Early Church to discover the truths of Christianity. We must go back to the Word of God itself and in it find our theology. Our approach to the study of that Word must be that suggested by Dr G. Campbell Morgan—with an open mind and an obedient will—if we are to discover the truth.

True and lasting unity will only come from such an approach to Scripture and from embracing the primitive, unchangeable truths of the Gospel.

Having said that we must, for a moment, turn our attention briefly to some of the matters discussed by Synod.

The unwillingness of Synod to establish by canon a national Department of Promotion is significant. The desire of members generally to maintain the *status quo* in regards to Promotion expresses a cautious approach to an issue which has wide implications.

A canon re-establishing the Australian College of Theology on a satisfactory academic basis and less over-weighted by a preponderance of bishops in the controlling council was an important contribution to the business of Synod. It was agreed that a more careful consideration should be given to standards relating to the awarding of Th.D. degrees and that the council of the A.C.T. should be very careful in awarding honorary degrees. This latter suggestion is significant in the light of the recent decision of the Archbishop of Canterbury to cease awarding honorary degrees.

Another very important matter which came under consideration was the appointment of a commission for Prayer Book revision. The commission, comprising four diocesan bishops and 28 members appointed by the Metropolitans on a proportional basis, will have many long and weary hours of work ahead of it. The task of Prayer Book revision will call for great skill in reconciling the many opposing viewpoints on the doctrine and practice of the Church of England in Australia.

One of the last matters considered by Synod was the possible appointment of honorary deacons and priests, drawn from the laity. Synod requested that the Primate should appoint a committee to report back to Synod on this suggestion.

This is an interesting proposal, worthy of consideration. In actual fact, some country dioceses already operate a scheme along these lines, thus helping to overcome the problem of vastness of area and scarcity of manpower.

Many of the matters debated will no doubt come in for further consideration in the intervening period between this and the next general synod, as diocesan and provincial synods discuss and debate some of the questions raised. The future, if nothing else, is at least highly interesting.

The Prayer Book Problem

By Dr J. I. Packer. Reprinted from The Church of England Newspaper

We are constantly told that we must get ahead with revising the Prayer Book. The need, it is said, is urgent. Sometimes, indeed, we are informed that we ought to be ashamed of ourselves for not having got further with Prayer Book revision than we have. What grounds are there for such positive assertions? Why should it be thought that Prayer Book revision is so pressing a duty for the Church of England today?

The reasons usually given fall into two groups: the **pastoral**, and the **theological**. It is important to keep them separate.

Under the former head, it is said, first that the wording of our present Prayer Book is so old-fashioned that modern worshippers, especially casual visitors to church, find it either meaningless or misleading. (Standard examples are "prevent us, O Lord, in all our doings . . .", "indifferently minister justice," "a lively sacrifice," and, in the baptism service, "conceived and born in sin," and "crucify the old man, and utterly abolish the whole body of sin.") Also, it is said, we need new statutory forms for new occasions (e.g. evangelistic services).

All this may be true; but it needs to be pointed out that these are not problems to which Prayer Book revision is the answer.

Augment not revise
To provide new statutory services is to augment the Prayer Book, not to revise it. To replace "prevent" by "go before," "indifferently" by "impartially," and "lively" by "living," is not Prayer Book revision, except in the most trivial of senses.

As for the problem of the perplexity which theological language causes to the uninstructed, you cannot solve it by revising the services: the most that revision—right-minded revision, that is—can do about it is to change its shape a little. For what causes the problem here is not the dialect of the Prayer Book, but the thought of the Bible, which it is the liturgy's business faithfully to echo and embody.

These violent and bizarre notions of being conceived in sin (Ps. 51), and extinguishing the old man and the body of sin (Rom. 6, Gal. 5, 24), are as integral to the biblical teaching about baptism as the even more bizarre notion of eating Christ's flesh and drinking His blood is to the biblical teaching about Holy Communion. And a baptismal liturgy which left these notions out would be a bad, deficient liturgy, just as a Communion service which left out the idea of feeding on Christ by faith would be a bad and deficient service.

Biblical liturgy
Any liturgy which set out to be narrower than the Bible would be a poor liturgy, in both senses of the term, and we do not want—or, at any rate, we ought not want—to saddle the

Church of England with poor liturgies. Poor liturgies enfeeble worship, just as poor food weakens health. But any good, rich, biblical liturgy (the South India Communion Service, for instance) will present the outsider with just about as many problems as our present services do.

The way to meet a situation in which worshippers do not understand the biblical ideas in the liturgy is not, therefore, for the Church to leave these ideas out of its services, but for the clergy to teach what these ideas mean. We cannot get around this situation (except illegitimately) by Prayer Book revision, and we ought not to want to try. What is urgently needed here is not new services, but more teaching.

The theological reasons usually given to support the proposition that Prayer Book revision is an urgent duty are two. First, it is suggested that it is a necessary condition of maintaining spiritual vitality that the Church should keep producing new liturgies to meet new times. But is this really so?

The next issue of "The Church Record," (June 7), will feature the first of a series of Bible Studies contributed by Australian clergymen. The first four studies will deal with the life of St. Peter and are written by the Reverend E. G. Mortley, Rector of St. Philip's, Eastwood, (Diocese of Sydney).

New liturgy?

It does not seem that, since the Reformation, times of spiritual revival and power have ever been heralded by, or found expression in, fresh liturgical creation. Nor is there any obvious connection between the two things.

It is often stressed today that the liturgy is something given, in the sense that the once-for-all revelation of God, recorded in the Bible, has established for us a once-for-all pattern of truth to which Christian worship must conform in substance for all time. Why, then, should the Church need to change its forms of worship to keep up with the

times, if the forms that it has already shaped by God's revealed truth?

It is true that the world thinks that if a man is to maintain his place in the world, he needs new cars, hats, suitcases, etc., at frequent intervals; but does it follow that the Church therefore needs to keep changing its liturgy? We doubt it.

The second theological reason is more serious. It is that we are now in a position to produce a better liturgy than Cranmer gave us, one which fulfils his intention better than his own services ever did, because we have discovered various early eucharistic liturgies (the Didache, Hippolytus' Apostolic Tradition, etc.) which Cranmer never knew.

Cranmer's view

This reasoning assumes, and assumes that Cranmer assumed, that the best liturgy is that which conforms most closely to early Patristic models. But, in the first place, was this Cranmer's view? His second Communion service—his masterpiece—shows that it was not. Dom Gregory Dix rightly described this as a masterly liturgical expression of justification by faith. The Patristic Communion services were never this, nor did they consciously try to be.

Thus it appears that Cranmer's real guiding principle in compiling services was that liturgical forms must express the biblical gospel, and primitive patterns should be followed only so far as was consistent with this—but no further. Was he right? If we think he was, we shall conclude that it is not at all a foregone conclusion that our new information about Patristic liturgies (dating as it does from a period when the gospel was imperfectly understood) will enable us to improve on Cranmer's work, or to produce services which would have pleased him better than his own did.

We are not against Prayer Book revision on principle; we would not rule out the possibility of its proving worth while. But we would urge that the case for its urgency has not been made out. We can afford to go slowly. And since it seems that we are not all agreed on the proper principles for doing it, it is vital that we should go slowly, and not act until agreement on method has been reached. To press on with the production of unsatisfactory services, in the belief that the situation gave us no choice but to hurry, would be a complete disaster.

DELEGATES TO SYNOD



Miss I. F. Jenreys, Lay Secretary for C.M.S. in South Australia, the sole woman delegate to General Synod, talking with Canon Sorby Adams, Rector of Unley, South Australia and formerly of Singapore, and Canon R. M. Hudson, Vicar of Ivanhoe, Victoria.

C.M.S. Franklin Harbour Visit

"The Ten Commandments are a ten-sided fence to keep us on safe moral ground," said the Reverend John Brook to a crowd of 130 people at Mangalo Hall in the Mission District of Franklin Harbour (S.A.).

Mr Brook is the recently appointed General Secretary of C.M.S. for South Australia and he was proclaiming the simple truths of the Gospel to an attentive congregation on Eyre Peninsula. They had gathered from such places as Cowell, Cleve and Kimba and visitors were also present from Adelaide and Whyalla. This was the second such occasion when the whole Mission District had met together for combined Evening Prayer on a Sunday afternoon.

After the service a magnificent tea was provided, following which Mr Brook spoke of practical ways of forwarding the work of God through C.M.S. He

reminded those present that the Mission had been established by the faithfulness of others, especially in recent years by B.C.A. Now that they could support their own minister they should be considering how to help through C.M.S.

Many people were stirred deeply by the challenge of the message. At the end of the afternoon, as the sun set and the cold inland night descended, many could echo Peter's words: "It is good for us to be here."

The Rector of the Franklin Harbour Mission District is the Rev. E. G. Watkins.

Adelaide Festival

Dr Gerald Knight will conduct combined choirs affiliated with the R.S.C.M. at the Festival of Choirs to be held in St. Peter's Cathedral, Adelaide, on Tuesday, May 29.

The Festival will commence at 8 p.m. and the preacher will be the Rev. J. Cornfield Miller. The Bishop of Adelaide will attend.

On the Saturday preceding the Festival, May 26, Dr Knight will conduct a one-day school at Christ Church, North Adelaide, commencing at 2 p.m. The school is intended for clergy, organists, choirmasters and others interested in the development of church music. Dr Knight has also been visiting other States as part of an Australia-wide tour.

Chatswood Convention

The 56th annual Convention at St. Paul's, Chatswood, will include addresses by the new Diocesan Missioner, the Reverend Walter Spencer, Th. Schol., Bishop R. C. Kerle and Dr. Howard Guinness.

Facilities are provided for families visiting the Convention and tea will be available. See page eight for further details.

ELECTION OF PRIMATE

At the meeting of Synod held on Thursday, May 10, the Archbishop of Sydney, Dr Hugh Rowlands Gough, was elected unanimously as first Primate of the Church of England in Australia under the New Constitution.

Consideration of this question by Synod was preceded by differences of legal opinion as to the status of Dr Gough. The Press generally had been referring to Dr Gough as the Acting-Primate. However, as pointed out by A.C.R. on April 12, a body of legal opinion held that he was still Primate.

Before the debate Dr Gough left the meeting and his place in the chair was taken by the Archbishop of Brisbane, Sir Reginald Halse, who is Senior Metropolitan. Dr Gough received a standing ovation when he returned after his election.

Attempts to establish a procedure for the election of future Primates were unsuccessful and the Synod referred the whole question of the Primacy to a special subcommittee.

One suggestion was for the continuance of the system of electing the Primate from among the four Metropolitans by the Bishops, as has been done in the past. Mr W. Gee, Chancellor of the Diocese of Sydney, advocated retention of this system. Mr Gee said that the Primate should be one of the Metropolitans. "We don't want to elect a bishop to the Primacy, when he will be subject to his Metropolitan."

Election proposal

Another proposal, submitted by Bishop Moyes, Bishop of Armidale, proposed that the Primate should be elected from among all the diocesan Bishops, excluding Co-adjutor Bishops, and that the election should be by each of the three Houses in Synod. "It is not fair," said Bishop Moyes, "that the bishops should elect the Primate for the whole of the Church."

Finally, Synod accepted an amendment by Mr T. G. Littleton, representing the Diocese of Gippsland, that both canons be withdrawn and a special committee be appointed to consider the

future of the Primacy and to report to the next General Synod in four years' time.

The Committee would also consider such questions as the location of the Primacy, the nature and scope of the Primate's work and other related questions.

General Synod also authorised the setting up of a tribunal to hear charges against clergymen. The tribunal would have power to hear charges relating to unchastity; drunkenness; bankruptcy; wilful failure to pay just debts; and, conduct disgraceful in a clergyman, productive of scandal or evil report.

The tribunal would be authorised to examine any offence by a clergyman punishable by law, and any violation of the Church's Constitution or Canon.

Reports were received by Synod from the Anglican Missionary Council, the Church Missionary Society and the Australian Board of Missions. Referring to the reports and introducing them, the Bishop of Armidale said: "With these we come to the real work of the Synod and of the Church."

Substantial increases in voluntary assessments were approved unanimously by Synod. The General Synod assessment for the next four years totals £14,112. Other matters discussed covered a National Department of Promotion, the work of the Australian College of Theology and Prayer Book Revision. Details of discussion and decisions on these matters will appear in the next issue of A.C.R.

CHRISTIAN DRAMA WEEKEND

The Australian Christian Theatre Guild's first School of Christian Drama will bring together an impressive array of speakers and tutors, both from the theatre and from the Church.

Set down for Queen's Birthday week-end, June 1-4, in the Chapter House, Sydney, the interdenominational school will be chaired by the Reverend J. F. Peter, Federal Supervisor of Religious Broadcasts for the A.B.C.

Among the speakers, Dr Norman Philbrick (Stanford University, U.S.A.), and producer of "St. Joan" for the Adelaide Festival will speak on "Religious Drama Trends in America" and his approach to drama as a producer—while Dr Felix Arnott, Warden of St. Paul's College, Sydney, will develop the theme of the school: "Drama in the Life and Message of the Church" in daily addresses.

Well-known drama leaders will tutor on acting, producing, movement and speech, and other features of the weekend will include a forum, demonstrations, group projects and free discussions.

Full information and enrolment forms for the school are available at St. Andrew's Cathedral and from the Australian Christian Theatre Guild, Box 17, Artarmon, N.S.W.

Ascensiontide Rally

The Australian Board of Missions will conduct its Ascensiontide Rally in St. Paul's Cathedral, Melbourne, on Wednesday, May 30, at 8 p.m. The theme of the rally is: "Our Aborigines—What of the Future?" and the speakers will be the Minister for Territories, the Hon. Paul Hasluck, M.P., and the Bishop of Carpentaria, Bishop Matthews.

Conference

The future development of church music in relation to the modern liturgical movement and the introduction of new idioms not yet represented in the church were discussed at a public conference entitled "Whither Church Music?" held under the chairmanship of the Bishop of Kensington (the Right Rev. E. J. K. Roberts), chairman of the Royal School of Church Music, at St. George's Church, Bloomsbury Way, May 12.

Addresses by the Rev. John Davies, Chaplain of Westcott House, Cambridge, the Rev. R. C. D. Jasper, a member of the Liturgical Commission and Lecturer in Liturgical Theology at King's College, Strand, and Mr Allan Wicks, organist of Canterbury Cathedral, were followed by discussions, open to all present.

MISSIONARY GIFT SUBSCRIPTIONS

"The Australian Church Record" is pleased to announce the launching of a new scheme to help keep missionaries in touch with the home Church.

Regular readers are invited to donate GIFT SUBSCRIPTIONS to missionaries. You may nominate a missionary or we will nominate one for you.

We will write to the recipient telling of your gift (unless you advise us otherwise) and for twelve months "The Australian Church Record" will keep your missionary friend informed of events in the life of the Church of England in Australia. A subscription form will be found on page 8.

Notes and Comments

A Topsy-Turvy System . . .

The Church's present way of using its parochial clergy is surely in the literal sense preposterous, or back-to-front. Young men who have served a curacy and are consequently not experienced in administering and being pastor to a parish are given struggling, new, provisional districts, while the experienced elder men receive the established parishes.

Now often the new provisional districts, by reason of their newness, have not got the innumerable societies that are such a burden to the rector of an established parish. What is usually needed most in these places is a strong, authoritative lead in order to foster a tradition of devotion, loyalty and reliability in the congregation. Older, more experienced men can do this more effectively than younger ones at the comparative dearth of busyness in the local set-up would suit them better, too.

Established parishes, by definition, do not need to have a parish tradition worked up—it is there. The minister's task is to throw himself into a ceaseless treadmill of activity to keep the wheels turning, not to start them turning. Church people instinctively recognise that this is a job for young men, with the energy of youth, and this is why it is so often said that men over 40 cannot get parishes.

It ought not to be beyond the wit of our leaders to devise a system better suited to the needs of parochial life today. Instead of the minister working his way up from the new, struggling district to the "good" parish, he should come to the "good" parish as a young man and devote the fruits of his experience and wisdom to the more needy parish or district later.

Economic Prospects . . .

It is gratifying to learn of the continued fall in unemployment figures month by month. It is to be greatly hoped that the return to prosperity will not be accompanied by the grossly materialistic spirit which was so evident among Australians till the end of 1960, but which seems to have been rather chastened since.

The best way of ensuring that there is not another wave of speculation and over-confidence in material riches is to work for a return to Christian values throughout the Australian community. This could be a day of opportunity for the whole Australian Church. Who should be better qualified to lead such a move than the Church of England, newly reorganised as it has been under the new constitution?

"Peace" Where There Is No Peace . . .

It is unfortunate that Bishop Bayne should, in his sermon at the opening of general synod, have repeated the current Lambeth party line that "a new synthesis," "fresh reappraisals," "deeper insights" and a few other things have resolved the differences between the Evangelical and the "Catholic" doctrines of the Holy Communion.

For they have not done any such thing. The real differences remain as great as ever. They are bound up with the question: "Was the death of Christ the full, final and complete atonement for sin, or is something additional necessary?" To the Christian who accepts the authority of Scripture, there can be only one possible answer to this question and no possibility of compromise over it.

It is to be greatly hoped that the impressive facade of unity presented to the Australian public by the coming into effect of the new constitution will prove to be a real unity, but papering over the cracks (to use Bismarck's phrase) so early in the day is not reassuring.

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Books

"The Savage my Kinsman"

By Elisabeth Elliot, with photographs by the author and Cornel Capa. Harper and Bros., New York; Hodder and Stoughton, London. Australian price, 54/6, pp. 159.

This book is a worthy contribution to a growing body of missionary literature produced in a modern, graphic form, copiously illustrated. Elisabeth Elliot, wife of one of the five missionaries killed by Aucas in 1956, has already contributed two books to the literature of missions. The present book takes up the story of "Through Gates of Splendor."

Although containing a not inconsiderable amount of textual matter the book is notable because of its dramatic photograph many of them the work of "Life" photographer, Cornel Capa, sent to Ecuador to cover the death of the missionaries.

In a very readable, though often poignant, narrative, it tells of the coming of the first Aucas three women—and of the subsequent efforts of the missionaries to win the confidence of the Aucas people. Here we find depicted the struggles and problems of the missionaries; the perplexities of the language; and perhaps, most of all, the personal problems of the missionary widow, left with a small daughter to care for in a place far removed from civilisation as we know it, a small daughter, who, incidentally, finds her way into many of the delightful photographs.

The book makes entertaining reading but if entertainment alone is being sought then the prospective reader is advised to seek it elsewhere, for this is a book which lays bare the harsher truths of sacrificial missionary endeavour. We feel something of the chill in the words of the authoress as she contemplates her first entry into Aucas territory. "For me," she says, "the Aucas were the personification of Death."

And, perhaps, most of all, when her daughter, Valerie, saw an Aucas man for the first time, one of the same men who helped to kill her father. She fixed her eyes on him and studied his face. Then she spoke: "He looks

like a daddy. Is that my daddy?" This is a memorable book, beautifully produced and worthy of a place in any Christian home.

—R. B. Rooke.

Also received:

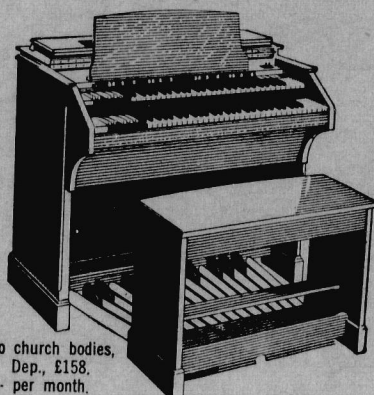
"Deep Down" by Harold T. Barrow, (Carey Kingsgate) Eng. price 4/6. The personal pilgrimage of an Independent Free Church minister who has passed through "deep water" and found a firm Rock for his feet.

"The Meaning of Justification," by Frank Colquhoun M.A. (Tyndale), Eng. price 1/-. A useful booklet in the series, "Foundations for Faith," intended especially for upper-secondary or university students.

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Letters

United Communion Services

Dear Sir,
Reporting the invitation by the Bishop of Leicester to delegates to the Third British Conference of Christian Youth to participate in a united Communion service ("A.C.R."), April 26, you write, "Only once previously has the Anglican Church held an open Communion in England." If, as is seems, you regard the actions of an archbishop or a bishop as those of the Anglican Church, your statement needs some qualification. In 1870, for instance, there was the famous (perhaps I should say "infamous") occasion when the revisers of the New Testament were invited to a united Communion service in Westminster Abbey. Among the dissenters, Dr Vance Smith, the noted unitarian, was included in the invitation. The archbishop at this time was A. C. Tait. Ten years earlier, as Bishop of London, Tait had officiated at a united Communion service for members of the Y.M.C.A. On the parochial level, several instances come to mind, around about 1860, when, in the face of fierce criticism from High Churchmen on the one hand, and Evangelicals who were anxious to remain within the law on the other, a few Evangelical incumbents opened their tables to dissenters, or jointly participated with them in the administration of united Communion services.

Yours sincerely,
B. E. Hardman,
Selwyn College, Cambridge.
(We thank Mr Hardman for drawing our attention to this error. Actually, the report was received from an overseas Press service in the form it appeared in "A.C.R." and the statement in question slipped past our scrutiny.—Editor.)

THE LADIES' HOME MISSION UNION

THE ANNUAL HOLY COMMUNION SERVICE AND ANNUAL MEETING

THURSDAY, 31st MAY, 1962

The Holy Communion Service in the Cathedral at 11.00 a.m.

PREACHER — BISHOP R. C. KERLE
BASKET LUNCHEON IN THE LOWER CHAPTER HOUSE

ANNUAL MEETING IN THE CHAPTER HOUSE 2.00 p.m.

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WILLIAM FREDERICK APPLEBY

William Frederick Appleby passed away in the Queen Elizabeth Hospital, Woodville, South Australia, on Thursday, 12th April. His life was marked by devoted Christian service to the parish of St. Luke's, Whitmore Square, and to the Church Missionary Society in South Australia.

The extent of his influence can be gauged by the positions which he held at St. Luke's and in the diocese over a long period of years. He was a trustee, a church warden, lay reader and Sunday School teacher at St. Luke's for the greater part of his life, except when he resided in Renmark and devoted his time and energies to the service of God in that parish.

His special concern for the spread of the Gospel of the Lord Jesus Christ to other lands led him to devote much of his time to the work of the Church Missionary Society, with which he was connected for a period of more than 50 years. In 1954, he was honoured for his services by being made an honorary life member of C.M.S. As well as being a member of the standing committee of the general synod of the diocese of Adelaide, he was a trustee of the Grey Ward Boys' Society, founded by the late Canon David J. Knox and was a member of the committee of the Evangelical Trust of S.A. Inc.

Mr Appleby will long be remembered as a devout Christian, a loyal Anglican, a steadfast Churchman, who loved the Book of Common Prayer and the evangelical service of St. Luke's and he served the diocese and the parish with great dedication of heart. It is true to say that many lives, both in the parish and in the mission fields of the world, have been touched by God through his gracious Christian lay ministry. In public and private life, he commended the Lord Whom he served and his good works do follow him.

New C.M.S. Recruits

Two new C.M.S. recruits are Mr Jack Schatz, who leaves Brisbane on May 28 for the C.M.S. Oenpelli Mission in Arnhem Land, North Australia, and Miss Ruth Judd, who sails in mid-June on the Chandpara for Nepal.

Mr Schatz, who is from Narrabri in N.S.W., will be transport driver between Darwin and Oenpelli, an arduous job which involves the transport of supplies and equipment, and the bringing out of livestock for sale in Darwin.

Miss Judd is a double-certified nurse and is from Melbourne. She will work with the United Mission to Nepal as a missionary of the Church Missionary Society.

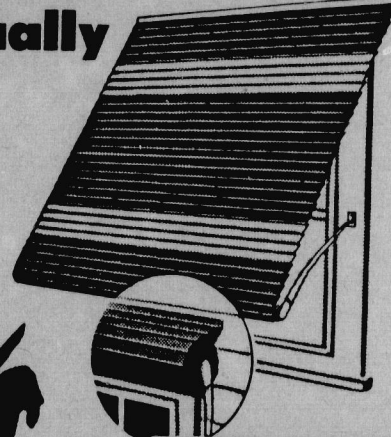
Circulation high

Last year the British and Foreign Bible Society circulated 1,050 books every hour, said Rev. Alan F. Scott, N.S.W. Secretary of the Society, recently. The world circulation of scriptures by United Bible Societies maintains an average of 76 books every minute.

TV ACHIEVEMENT

The well-known children's series, "Bible Adventures," radio and TV programs conducted by Mr Wally Guildford, are just completing five years of operations in Brisbane. The programs are broadcast over 10 stations in Queensland, three in northern N.S.W., and over DZAS, Manila; ELWA, North Africa, HCJB, Ecuador and, through "The School of the Air," over 8AS, Alice Springs. A televised version is seen through QTQ, Channel 9, in Brisbane.

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Crisis in the Christian Ministry Overseas

"For the real crisis in all the younger Churches is to be seen in the ministry . . . where the ministry is inadequate the Church can hardly help being inadequate also. This is the nature of the crisis . . ."

During the past six years the Society has sent me on eight special missions to different parts of the Church overseas. Four have been in Africa, four in Asia. These journeys have taken me into eighteen different countries from Sierra Leone and Ghana to Hong Kong and Japan.

There are few things more moving than to see the little Churches of Jesus across the world. They can move one to the heights of praise and to the depths of concern; they can drive one through every spiritual mood from agony to ecstasy.

There are few things more disturbing than to realise what vast areas are still not only without a church or mission of any description or denomination, but without any kind of Christian witness whatever. And there are plenty of cities where the youth will know more of the latest pop singer than they know of Jesus—if they know anything about him at all.

Adjustment needed

In some of these countries the Church has to adjust itself to living under a form of dictatorship which is gradually removing many of the liberties we take for granted; in others the pattern of feudal rule persists; in a few the experiment of democracy is still being worked out, most notably in India and Nigeria. But, despite the many variations of political and social context, the Churches in all these lands have a wide range of common problems.

Without exception they are all in environments which are basically hostile to the Christian faith and suspicious of foreigners. They are all minority communities—in Pakistan and Persia extremely small minorities.

Many of them are still dependent on Western help to a terrifying extent. Some of them are sampling subtle forms of persecution and privation, especially where local officials are unfriendly.

All of them are being beset by pernicious sects of American origin, supported by American

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Page 6—The Australian Church Record, May 24, 1962

big money. In none of them is the ordained ministry adequate in numbers or in training for such a time as this.

It is about this ministry that I wish to speak. For the real crisis in all the younger Churches is to be seen in the ministry. In emphasizing the ordained ministry I am not forgetting the priesthood of the whole Church, nor am I assuming that leadership in the Church must necessarily and exclusively devolve upon the ordained ministry.

It is because the Church's calling in the world is so important that the ministry's calling in the church is urgent and crucial. Where the ministry is inadequate the Church can hardly help being inadequate also. This is the nature of the crisis. Almost every need and problem in the Churches of Africa and Asia, within and beyond our own Anglican Communion, leads back in the last analysis to the sufficiency of the ministry.

Clergy

I have found that the clergy tend to be the same world over. We have the same sins, the same vanities, the same weaknesses, the same topics for talk and gossip, the same limitations; but there are certain differences; for the clergy in the Church overseas have temptations, opposition, problems and discouragement, of an order seldom known to their brother of the West. Let me mention some of them.

First, many of them have to endure great loneliness and isolation. Eight weeks ago this very day I was in Bannu on the spectacular north-west frontier of Pakistan. The only pastor there is 120 miles away from his nearest clerical neighbour.

A year ago in Khartoum I spent some time with the only two Sudanese Anglican clergy in the whole of the Northern Sudan. One of them works in the Nuba Mountains, the other is the only indigenous priest in the three great towns, Khartoum, Khartoum North and Omdurman. They are separated by a distance of 600 miles. They meet once a year. Even in Uganda and South India where there are many more clergy the opportunities for fellowship or contact are rare and the easy transport and communications on which we rely do not exist.

Another problem is the huge size of so many parishes. One parish which I recently visited in the Punjab has 225 villages, in all of which there are Christians who need a ministry, but it has only two clergy. Yet in England people still complain when two villages are united into one parish, even if the parish priest conducts services in both churches every Sunday. In most of Africa and Asia this is a luxury unknown and undreamt of and probably unthinkable for another hundred years.

Today there are being called to minister in great urban centres of population where the speed of life baffles and overwhelms them, to men working in great industrial enterprises facing profound moral and psychological problems which are beyond the understanding of themselves or their pastors, and to the bright boys and girls who fill the sixth forms of secondary schools and who graduate from British and African universities and who want to know how to relate their faith, if they have not lost it by then, to the vital issues of our time, issues of whose existence most of the clergy are blissfully unaware.

These are only a few of the tantalising problems of the ministry in the younger Churches. There are scores of others. What can we do? How can we help? I offer six suggestions.

First, we must do our utmost to find men of theological competence and pastoral experience to staff the theological colleges of the Church overseas. This must still be our top priority in recruiting, for no work is more pressing and posts are harder to fill. C.M.S. has responsibilities to help 17 theological colleges and at present we need immediately seven men for such colleges in Africa and five for Asia.

Second, we must try to find clergy with experience of industrial areas in this country who can give themselves to tough pioneering work in the vast industrial areas of cities like Lagos and Nairobi, Karachi and Bangalore. In no other way can the clergy of the younger Churches be trained for industrial evangelism which as yet is virtually unattempted.

Third, there is a need for us to help these Churches to launch a campaign to encourage their young men to offer for the ordained ministry. This means that there must be chaplains in some of the principal universities, colleges and High schools, who will make it their business to put the claims of the ministry before the student world. There is a grave lack of effort and vision at this point. But some dioceses in Asia are so poor that they will never be able to train ordinands unless we provide them with grants toward the cost.

Fourth, there ought in every diocese, to be one experienced priest whose whole-time job is to work among the clergy, whether by taking retreats and refresher courses for groups of them or by conducting missions and teaching weeks in their parishes. The need at this level is too great to be exaggerated. This is a calling that can best be fulfilled by a missionary in most instances.

Fifth, in all the major regions of the non-Christian world there should be study centres where research can be undertaken, where the language and the national religion can be studied at

a deep level, where literature of merit can be produced and some approach made to the neglected intellectuals. This requires men of dedicated and disciplined scholarship, linguistic and theological, who will give their lives to this work.

There is a sixth category that I would tentatively mention. All the evidence suggests that there is room for a small team of clergy available for special missions of varying lengths of time in different parts of the world. They would need to be men of some experience, apt to teach, ready to take a good deal of rough and tumble, able to interpret one church to another, willing to serve in a number of capacities, sometimes just for a few weeks of intensely concentrated work, sometimes perhaps filling a gap for several months.

They would have to be unmarried and untied, highly mobile, and prepared to go anywhere in the Anglican Communion and possibly outside it. This type of ministry makes heavy demands and can be very lonely and unsettling, because one belongs nowhere. But it is a piece of pioneering which brings immense rewards.

An Address by the Reverend Douglas Webster, C.M.S. Theologian-Missioner, delivered at the Annual Meeting of Members of the Society in London, on May 1.

sowing. The plain facts are that among millions of people there has been no sowing of the Word of God and there are none to sow. Yet, if we do not help the Church to present the Gospel to all our own contemporaries in a way that is meaningful, adequate and relevant, they will be drawn away to gods that cannot save. And if we do not prepare the soil of our age for the life-giving seed, there will be spiritual erosion on a tragic scale.

"The Sanctuary is no longer to be a Holy of Holies, narrow and distant, but open, broad, approachable and welcoming in the centre of which, though still called by many an Altar, stands the Holy Table around which members of the family of God gather to partake of the Body and Blood of their Lord."

"This, while far removed from the Roman conception, is also something very different from the Table found in Protestant Chapels, bare of all beauty, majesty and awe and treated largely as an ordinary table. Alas! There are some, though I hope very few, Anglican Evangelicals who tend to treat the Holy Table in some such manner. As the Archbishop of Canterbury has recently said in regards to worship: 'Both homeliness and mystery must have their place' That is finely said and needed saying."

"In the past, in some of our churches, the worship has been so shrouded in ritual and elaborate ceremonial that it has appealed only to the initiated, indeed to the mystically minded, and the ordinary child of God has felt a stranger in his Father's House."

"On the other hand, there have been churches where, to use an expression of disapproval once uttered by a great London Evangelical Vicar under whom I had the privilege of serving as Curate, there has seemed to be a 'familiarity with the Deity,' which is vastly different from that reverent fellowship with God made possible for us by the Atoning Death of our Lord, and which is dishonouring to God."

Only as the facts become known in the parishes of our land, and only as they are met with burning hearts and blazing faith by men and women—especially students—who are determined to live for Christ and not for mammon or a career, will the effects be felt among the large masses and the tiny ministries of Asia and Africa today.

The highest contribution we can make to them is still in terms of missionaries who go with the vowed intention of remaining for life, if God permits. The missionary movement depends not on bargaining and pledges at every level. To find and train, to pray for, pay for and care for such missionaries remains the supreme calling of our Society. As we discharge this calling with a devotion and determination exceeding anything that has been known in the past, we may be granted the privilege of supplementing and strengthening the weak and sparse ranks of the Christian ministry in the Church overseas.

But if ours is a generation that is allowed to give, we must not expect to be allowed also to see the results of our giving nor to receive gratitude for it. What can be destroyed in a day can be built in a day, nor can the damage of past neglect be repaired overnight. It may well be our task to sow in tears that our successors may reap in joy. Let no one be impatient or presume that we are approaching harvest time. There can be no harvest where there has been no

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(Continued from Page one)

• Primates Charge to Synod

"This, of course, is a dangerous adventure, for in such research there are pitfalls and problems surrounding the Councils of the Early Church and the personality of the Early Fathers, but surely it is to adventurous tasks that the Church is called now as ever and not to remain in the doldrums of despair."

"Evidence of this new liturgical movement are seen not only in suggested revisions of our forms of Service but in the furnishings of our Churches and the arrangement of their fittings. Certainly in our parish Churches, if not yet in our Cathedrals, the idea of a High Altar, far away from the people and separated from them by a rood screen, is being abandoned."

"The Sanctuary is no longer to be a Holy of Holies, narrow and distant, but open, broad, approachable and welcoming in the centre of which, though still called by many an Altar, stands the Holy Table around which members of the family of God gather to partake of the Body and Blood of their Lord."

"This, while far removed from the Roman conception, is also something very different from the Table found in Protestant Chapels, bare of all beauty, majesty and awe and treated largely as an ordinary table. Alas! There are some, though I hope very few, Anglican Evangelicals who tend to treat the Holy Table in some such manner. As the Archbishop of Canterbury has recently said in regards to worship: 'Both homeliness and mystery must have their place' That is finely said and needed saying."

"In the past, in some of our churches, the worship has been so shrouded in ritual and elaborate ceremonial that it has appealed only to the initiated, indeed to the mystically minded, and the ordinary child of God has felt a stranger in his Father's House."

"On the other hand, there have been churches where, to use an expression of disapproval once uttered by a great London Evangelical Vicar under whom I had the privilege of serving as Curate, there has seemed to be a 'familiarity with the Deity,' which is vastly different from that reverent fellowship with God made possible for us by the Atoning Death of our Lord, and which is dishonouring to God."

Only as the facts become known in the parishes of our land, and only as they are met with burning hearts and blazing faith by men and women—especially students—who are determined to live for Christ and not for mammon or a career, will the effects be felt among the large masses and the tiny ministries of Asia and Africa today.

The highest contribution we can make to them is still in terms of missionaries who go with the vowed intention of remaining for life, if God permits. The missionary movement depends not on bargaining and pledges at every level. To find and train, to pray for, pay for and care for such missionaries remains the supreme calling of our Society. As we discharge this calling with a devotion and determination exceeding anything that has been known in the past, we may be granted the privilege of supplementing and strengthening the weak and sparse ranks of the Christian ministry in the Church overseas.

But if ours is a generation that is allowed to give, we must not expect to be allowed also to see the results of our giving nor to receive gratitude for it. What can be destroyed in a day can be built in a day, nor can the damage of past neglect be repaired overnight. It may well be our task to sow in tears that our successors may reap in joy. Let no one be impatient or presume that we are approaching harvest time. There can be no harvest where there has been no

sowing. The plain facts are that among millions of people there has been no sowing of the Word of God and there are none to sow. Yet, if we do not help the Church to present the Gospel to all our own contemporaries in a way that is meaningful, adequate and relevant, they will be drawn away to gods that cannot save. And if we do not prepare the soil of our age for the life-giving seed, there will be spiritual erosion on a tragic scale."

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and degrading to the worshipper. "Again, I have seen in a Church Paper the expression of evangelical conviction that there is no room within the Church of England for Anglo-Catholics. If Evangelical members of this Synod start with that premise then there is little hope of us all growing together in the Body of Christ."

"I confess that as an Evangelical myself, I am at times puzzled as to how Anglo-Catholics can reconcile some of their views and practices with the teaching of our Prayer Book, but I am also aware that in their turn they are equally puzzled by the opinions and behaviour of Evangelicals!"

"Having referred to this, I must in all fairness mention another matter. From time to time I read or hear of serious criticisms of this Diocese of Sydney. The strong evangelical traditions of this Diocese are well-known and I am humbly proud to be its Bishop. Whilst readily admitting that occasionally there may have been reason for fair criticism, yet much of the recent censure has been completely unjustified and can be due only to misinformation or mischievousness."

"I mention this matter because if Sydney is to take its share in helping to make this New Constitution work, we must all be able to trust each other. I and my colleagues in the leadership of the Diocese of Sydney are anxious that with a New Constitution we should play our part in the life of the whole Church to a greater degree than ever before, but ill-advised censure only tends to put the clock back."

Speaking of the Ecumenical Movement, the Archbishop said: "Our relationship with the Roman Catholic Church is of special importance and of special difficulty. But here, too, there has been a remarkable change and we shall await with keen interest the outcome of the Vatican Ecumenical Council later this year."

The answer was that the children could quite well stand being dipped, in fact immersion was desired. This caused no little consternation to the Priest, for the font was too small, and the nearest known Anglican baptism was in St. Paul's Cathedral, Melbourne. The Bishop, when appealed to, promptly discovered where tanks could be hired, and informed the Priest accordingly. Unfortunately, he had not been told the measurements of the children, and all available tanks proved to be too small.

The Priest, an obstinate creature, had by this time set his jaw, gripped his nerve in both hands, and was resolved on a final unauthorised deviation from the 1662 Prayer Book. He discovered a pool in the recesses of his Mission District, and after an early Evensong, led the children, parents, godparents, and congregation to the pool, wearing an alb. He wasn't going into a creek in a cassock and surplice.

Some youths were making preparations for a swim and, seeing what was advancing upon them, fled in terror, one of them minus his trousers. Those were rescued and handed over by a kindly churchwarden.

It was a beautiful setting. John the Baptist himself could not have wished for a better pool, but, alas, our Priest had not the skill of the Baptist, and was misled by the ease with which the eldest child was dipped. The second one panicked, and could not be totally immersed, and the third started to swim and nearly got away.

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THE MATRON.

MEETINGS

JUNGLE DOCTOR RALLIES will be held in Scots Church, Sydney, on Monday, June 11 and in St. Michael's Hall, Wollongong, on Friday, June 15. The Rallies will be combined with the June Quarterly Meetings. This year celebrates 21 years of Jungle Doctor broadcasts.

FRIENDS of the Mission to Seamen (Sydney) are invited to attend the Annual Meeting on Tuesday, May 29, at 8 p.m.

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BRITISH & FOREIGN BIBLE SOCIETY STATE SECRETARYSHIP QUEENSLAND

Applications are invited, preferably from men in ordained status, for the position of State Secretary in Queensland. It is desired that the selected applicant should take up his duties in September or October, 1962, in order to familiarise himself with the Society's work and functioning prior to the retirement of the present occupant of this post. The closing date for application is Saturday, 9th June, 1962. Terms and conditions of appointment will be supplied on request to:

The General Secretary, Canon H. M. Arrowsmith, Bible House, Civic Centre, P.O. Box 507, CANBERRA CITY.

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NEWS IN BRIEF

PORTIONS OF THE BIBLE had been published in 1,181 languages by the end of 1961. Scripture portions have been published in 674 languages, a Testament in 281 and the whole Bible in 226.

PROBLEMS OF PARENTS — delinquency, sex education, divorce and marriage standards were discussed by a panel at a "Heckle Hour" at St. Paul's, Malvern (Victoria), on Sunday, May 13. The discussion took place after the "Mother's Day" sermon, preached by the principal of St. John's Home, Canterbury, the Reverend Neale Molloy.

AN INCREASE of 12 per cent took place in the amount of money spent on gambling in Great Britain during 1961, compared with 1960. Some £25 million of the increase went on bingo and another £55 million on horse racing. The total bill for 1961 amounted to £760 million.

AUGUST will be observed as a month of prayer for the work of the Bible Society. In addition to special prayers used in churches, it is expected that hundreds of home prayer meetings will be arranged throughout Australia. Bible Society Sunday will follow on September 2. This date will mark an Australia-wide observance in all churches.

CHRISTIAN FAMILY YEAR observance in the Diocese of Adelaide will commence on June 6 with a Service of Rededication in St. Peter's Cathedral at 11 a.m. The Bishop of Adelaide has also approved a special form of service for use by the Mothers' Union in local churches.

THE SYNOD of the Diocese of North Queensland will be held in Townsville during June. During the synod a special service will take place to mark the promulgation of the commemoration of Bishop John Fetham as a "hero of the Anglican Communion."

56th ANNUAL CONVENTION ST. PAUL'S, CHATSWOOD — MONDAY, JUNE 4 (Queen's Birthday Holiday)

11.15 a.m. Rev. Walter Spencer, Th. Schol.
(Recently appointed Diocesan Missioner)
Rev. Dr. F. H. Rayward, O.B.E.
(Formerly Superintendent, Central Methodist Mission, Sydney)
2 p.m. Rt. Rev. R. C. Kerle, B.A.
(Bishop-Coadjutor of Sydney)
Dr. the Rev. H. W. Guinness, M.R.C.S., L.R.C.P.
(Rector of St. Michael's, Vacluse)
4 p.m. Rev. B. I. Chiu, Lib.
(Home Secretary, Australian Board of Missions)
Rev. Dr. Alan Cole, B.A., M.Th.
(Senior Lecturer, Moore Theological College, Sydney)

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Personal

Adelaide

The Reverend J. Y. MacDonald, Th.L., was Inducted as Rector of St. Michael's, Mitcham, on May 11. **The Reverend N. C. Paynter, B.A.,** was Inducted as Rector of St. Paul's, Adelaide, on May 14.

The Ven. M. C. W. Gooden has been appointed acting Archdeacon of Eyre Peninsula by the Bishop of Adelaide.

On May 1 the Reverend J. B. Gilbert, Th.L., was Inducted as Rector of Christ Church, Balaklava, and the Reverend M. C. Chittleborough, Th.L., was Admitted as Priest-in-Charge of the District of Tailem Bend.

The Reverend V. F. Meyer, Th.L., was Admitted as Priest-in-Charge of St. Philip's, Broadview, on May 4. **The Reverend G. L. Dent, Th.L.,** will be licensed as Assistant Curate to the Rector of St. Michael's, Henley Beach, from May 23.

The Reverend I. C. Trevor, Th.L., Priest-in-Charge of the Mission District of Waikerie, has resigned in order to take up work as a missionary in the Diocese of Polynesia. Mr Trevor's resignation takes effect on July 30. He will then proceed to Sydney for training at the House of the Epiphany before proceeding to his new work.

Melbourne

The Reverend R. A. B. Nicholls will be Inducted to the newly-formed Parish of St. Luke, East Frankston, at 8 p.m. on Tuesday, June 5. The Service for the Inauguration of a New Parish will also take place at the same time.

A Coadjutor Bishop of Sydney, **Bishop M. L. Loane**, will be one of the speakers at the Belgrave Heights Convention in December-January.

Sydney

The Reverend Gregory and Mrs Blaxland will sail from Sydney with their son, Peter, on June 13, to take up their

work with S.A.M.S. They are due to reach Santiago, Chile, on July 6.

The Rev. E. J. Emery, curate in the parish of St. Clement, Mosman, has been appointed curate-in-charge of the new provisional district of St. Andrew, Dundas, with Telopia. Mr Emery will be instituted on June 7.

The Rev. L. F. Newton, rector of Christ Church, Enmore, since 1958, has been appointed rector of St. Stephen's, Kurralong.

The Rev. H. R. Smith, rector of the parish of Jamberoo, has been appointed rector of the parish of Lawson. Mr Smith will succeed the Rev. F. A. J. Eglington, who has been appointed a chaplain to the Sydney Missions to Seamen.

The Rev. G. W. Christopher, who has been assisting in a part-time capacity in the parish of Sutherland, has been appointed curate-in-charge of the provisional district of Punchbowl. Mr Christopher will be instituted on May 25.

The Reverend Peter Harvey, Editor of "Church Illustrated" and "Anglican World," is visiting Australia and has addressed the Conference of Bishops at Menangle and the members of General Synod. He is due to visit the Dioceses of Adelaide, Melbourne, Newcastle and Canberra and will then proceed to New Zealand.

Wangaratta

The Reverend G. M. Browne, Rector of St. Luke's, Wodonga, for the past 10 years, is resigning from his parish as from May 31, to take up his appointment as Vicar of Holy Trinity, Coburg, in the Diocese of Melbourne.

North Queensland
The Reverend Peter Arch, M.A., has resigned from the Parish of Hughenden and will be taking up duties in the Diocese of Ballarat during this month. Mr Arch came to the Diocese from England in 1958.

Overseas

The Metropolitan of India, Pakistan, Burma and Ceylon, **The Most Reverend Dr A. N. Mukerjee**, is retiring. He is also Bishop of Calcutta and is aged 70.

For a week-end of christian fellowship aimed at the deepening of the spiritual life attend the Fifth Sydney Diocesan Convention at "BILBULLA" Menangle, 1st to 4th June.

CHAIRMAN:
Archdeacon H. G. Begbie

SPEAKERS:
The Revs. D. Foord and R. F. Bosanquet.

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SECRETARY: R. A. Cole.
All communications to be addressed to the Hon. Secretary, Box 1227, G.P.O., Sydney.

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EIGHTY-SECOND YEAR OF PUBLICATION

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COVENTRY CATHEDRAL CONSECRATED

Thousands of people attended the Consecration of the Cathedral Church of St. Michael, Coventry, on Friday, May 25. The Consecration took place in the presence of the Queen and other distinguished guests.

As the Queen left the pink sandstone building, 2,000 pigeons were released from an island in Broad Gate, Coventry. Later hundreds of people queued at the north-west door of the Cathedral to view the interior for the first time.

Coventry Cathedral has been the centre of much controversy since its building was first planned. It is not large by some standards — approximately 300 feet by 88 feet — but the architect, Sir Basil Spence, has made the greatest possible use of the space available.

Perhaps the most controversial feature of the new building is a 74-foot high tapestry, "Christ in Glory," immediately above the Communion Table. The Duke of Edinburgh, after being told that it was the largest tapestry in the world, is reported as having asked: "Is that its only quality?"

Writing of the Consecration of the Cathedral in the Church of England Newspaper, the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, said: "The Cathedral attempts to build the bridge between the Church and the surrounding world."

"This two-fold function of worship and the building of bridges is the function, not only of the cathedral, but of the whole Church in a diocese. Our first duty as Christians is to live worshipfully with our minds orientated towards God, with our lives reflecting His love and expressing our gratitude in a life of holy worldliness."

Concern and responsibility

"For we must remember that holiness is not something that turns its back upon the world, but rather is it something that moves into the world, wrapping its arms around the world with deep concern and a sense of responsibility. We Christians are called to build bridges of loving concern for the world around us."

"One of the meanings of the Incarnation is identification. Our Lord left the Throne of Glory

to come down amongst us, to dwell amongst us, to share our sufferings, to be identified with our hopes and aspirations. With this in mind, we Christians should be in the forefront of social service; we should be actively taking a leading part in the multifarious interests of society."

"The consecration of a building demands the consecration of the people who will use that building. Many months ago, we were made to realise that when, on May 25, we ask God to consecrate our mother church and offer to Him this consecrated building for Him to use, so too we must offer to Him a consecrated people."

Consecration

Coventry Cathedral is modern in every sense of the word. Built in drums in the window recesses make it possible to convert the whole cathedral into a television studio. There is a sound broadcasting studio which will be used not only for religious broadcasting but also, so the Provost says, for reporting "wrangling in the City Council" and the results of football matches. A refectory will be used as a meeting-point and a place of introduction, and there is a lift in which chairs can be removed to the crypt for storage.

The Cathedral cost £1,500,000 (English) to build and of this amount, £85,000 is still outstanding.

The Provost of Coventry, the Very Reverend H. C. N. Williams, envisages a Service of Holy Communion every Sunday morning, "neither high nor low church"; a "sung" evening service and a young people's service. At this service opportunity will be given for the answering of questions. Mid-week services will also be held.

Footnote: One critic of the new building described it as "a cross between a super-cinema and an abattoir" and citizens of Coventry have nicknamed the 80ft high spire "The Thing."



Over 1,000 people attended the Dedication of Extensions to Christ Church, Gladsville, and the new Pipe Organ, on Sunday, May 27.

The Archbishop of Sydney and Primate of Australia, Dr H. R. Gough, dedicated the building and the organ. Present also at the dedication was Bishop M. L. Loane, a former Curate of Christ Church.

The extensions to the church were built out of stone

purchased from the owners of the historic St. Malo, Hunter's Hill. St. Malo's had to be demolished to make way for a new expressway.

At the Service other Memorials were also dedicated in memory of former parishioners. These included a prayer desk, communion rails and pews. A stained-glass window was dedicated in memory of Canon D. J. Knox, a former Rector of Christ Church. The new Pipe

Organ was dedicated in memory of the Reverend H. G. J. Howe, also a former Rector of Christ Church.

The present Rector of Christ Church is the Reverend J. R. Reid, B.A., Th.L.

• Photo: The Rector, followed by Bishop M. L. Loane and the Archbishop as they leave the new section of the Church.

MOWLL VILLAGE DEDICATION

The Lieutenant-Governor, Sir Kenneth Street, opened new buildings at Mowll Memorial Village, Castle Hill (N.S.W.) on Saturday, May 19. The Archbishop of Sydney dedicated the buildings.

The new buildings are Fairfax House, Western Lodge and Mutara Cottage. At the same ceremony the main house on the property will be named "Lover House" in recognition of substantial gifts made to the Mowll Memorial Village by Mr W. H. and Mrs Lober.

The building of Fairfax House was made possible through a gift from a charitable trust established by the late Mr J. H. Fairfax. The executor of the trust is Mr Vincent Fairfax. The building will accommodate 33 people and will bring the total accommodation at Mowll Village to over 100.

Western Lodge accommodates seven people, who have their meals in the main dining-room. One-third of the cost of this

building was contributed by the occupants. Mutara Cottage was built privately, the whole of the cost being met by the donor, who now lives in the cottage.

Farm area

Other projects are in hand for the conversion of existing properties or construction of new buildings. When these projects are completed, accommodation will be lifted still further.

An area of approximately 80 acres, forming part of the total area of the property, is known as "the farm." Twenty-five acres of this area has been leased to Arthur Yates and Co. Pty. Ltd. as a seed testing area. Beef cattle are being bred on the remainder under the supervision of Mr G. A. Lloyd. At a later date, it is hoped that a dairy might be established also.

The Village is not only providing delightful living conditions for an increasing number of people, but the atmosphere of a Christian home which is bringing blessing to many through Chapel services, Bible study groups and fellowship with other Christian people. Archdeacon Tugwell, who is known to a large circle of Church people, is the Honorary Chaplain at the Village, and is ably assisted by the Rector of Castle Hill, the Rev. R. L. Milne, Mrs Tugwell and Mrs Milne both give valuable assistance which is appreciated by the Villagers.

Matron Smith and Sister Richards have done a magnifi-

• Continued, p.3

Tercentenary of 1662 Prayer Book

See "The Glory of the Liturgy", p. 5